



# Combat Kit

## Bahai Faith

This book is compiled primarily for the student of Bahai Faith looking for the sound and comprehensive introduction with references from the source documents.

I have long felt that there is a need for a clear, understandable handouts for the Bahai Faith. The material should be easy to read and digest. This compilation is the outcome of several years of study made by different personnel live in different part of the world.

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**Trial Edition - January 01, 2009**

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**Volume: II of III**



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## UPDATES HISTORY

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ZiQad 13, 1429 November 12, 2008			
The Actual Bahai View on Finality	41	II of III	New
Ramazan 04, 1429 September 05, 2008			
Sects or branches of the Bahai Faith	28	I of III	Updated
August 24, 2008			
BLUNDERS - Few more	54	II of III	Updated
August 10, 2008			
Are Al-Quran and Writings of "Bahauallah" from same Author (Allah)?	38	II of III	Ammendments

July 15, 2008			
BLUNDERS - Few more	54		Updated (Overided on August 19, 2008)
July 01, 2008			
Bible changed or unchanged?	32	II of III	Updated
June 11, 2008			
Universal Auxiliary Language	31	I of III	New

### Note:

New	It represents those chapters that has newly been added to the compilation.
Updated	It represents those chapters that has been updated by adding new details.
Ammended	It represents those chapters that has entirely been changed or updated.
Overided	It represents those chapters that has entirely been Overided through other update(s) or amendment(s).



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## Sects or branches of the Bahai Faith

***Bahais have been fragmented into divisions at the death of every leader. The more known groups being the followers of:***

1. ***The Universal House of Justice***
2. ***The Orthodox Bahais***
3. ***Free Bahai***
4. ***Tarbiyat Bahai community***
5. ***The Remey Society***
6. ***The Man***
7. ***Bahá'is Under the Provisions of the Covenant***
8. ***Reform Bahai Faith***
9. ***Gardianship of the Bahai Faith under Jacques Soghomonian (Fourth guardian)***

### 2. ***The Orthodox Bahais***

Those who encounter the title "Orthodox Bahá'í" for the first time, especially those who are followers of the sans-Guardian Universal House of Justice, may wonder why people would identify themselves as Orthodox Bahá'ís if, as 'Abdu'l-Bahá has stated, the Bahá'í Covenant makes it *"impossible for any one to create a sect or faction of belief."* Why, then, would those who identify themselves as Bahá'ís find it necessary to add the word "Orthodox"? Aren't they, by doing so, going against the Covenant and what 'Abdu'l-Bahá said? Aren't they attempting to make a schism in a Faith that carries the promise of never experiencing division? Shouldn't they, instead, identify themselves with the majority faction of the Cause so that the Bahá'í Faith continues to convey the promise of never splintering into differing sects?



An understanding of the position of Orthodox Bahá'ís might well begin by studying carefully the complete statement of 'Abdu'l-Bahá from which the words

*"impossible for any one to create a sect or faction of belief"* were taken. That statement reads as follows:

*As to the most great characteristic of the revelation of Bahá'u'lláh--a specific teaching not given by any of the Prophets of the past--it is the ordination and appointment of the Center of the Covenant. By this appointment and provision He has safeguarded and protected the religion of God against differences and schisms, making it impossible for any one to create a new sect or faction of belief. To insure unity and agreement He has entered into a Covenant with all the people of the world including the Interpreter and Explainer of His teachings so that no one may interpret or explain the religion of God according to his own view or opinion and thus create a sect founded upon his individual understanding of the divine words. The Book of the Covenant or Testament of Bahá'u'lláh is the means of preventing such a possibility, for whosoever shall speak from the authority of himself alone shall be degraded. Be ye informed and cognizant of this. (Emphasis added.)*

Central to the issue of the safeguarding and protection of the religion of God is the individual who is appointed as the interpreter of the teachings, for, as 'Abdu'l-Bahá states, the Covenant of Bahá'u'lláh includes *"the Interpreter and Explainer of His teachings."* All Bahá'ís are aware that in His Will and Testament, "Abdu'l-Bahá" conveyed to Shoghi Effendi, the first Guardian of the Faith, that self-same interpretative authority with which "Bahá'u'lláh" had invested Him, identifying Shoghi Effendi as *"the expounder of the words of God."* The Will of "Abdu'l-Bahá" also made it *"incumbent upon the guardian of the Cause of God to appoint in his own life-time him that shall become his successor, that differences may not arise after his passing."*

However, on the passing of Shoghi Effendi in 1957, the world-wide community of Bahá'ís failed to recognize that the first Guardian had appointed his successor in his own life-time. Instead of recognizing and turning to Shoghi Effendi's successor, all accepted the interim leadership of Shoghi Effendi's appointed Hands of the Cause, even though, according to "Abdu'l-Bahá"'s Will, they are only to serve *"under the direction of the guardian of the Cause of God,"* who, the Will says, *"must continually urge them to strive and endeavor to the utmost of their ability to diffuse the sweet savors of God, and to guide all the peoples of the world..."*



With the Hands in command of the Bahá'í Faith, the Cause of "Bahá'u'lláh" became a heterodox organization, for the administration of the Faith was no longer in line with the provisions of the Will and Testament of "Abdu'l-Bahá", the Document that Shoghi Effendi has called "the Charter of the New World Order." When the second Guardian of the Faith found it necessary to make a proclamation of his Guardianship to the Bahá'í World in order to set matters aright, the leadership of the heterodox Faith rejected him and called upon their followers to do likewise. Those who accepted Mason Remey's claim to the Guardianship, based upon his appointment by Shoghi Effendi to be the head of the embryonic Universal House of Justice (which they maintain is synonymous with the Guardianship, since 'Abdu'l-Bahá's Will calls for the Guardian to be the "sacred head" of that institution), first called themselves "Bahá'ís Under the Hereditary Guardianship" but eventually identified themselves as "Orthodox Bahá'ís" because they ascribe to all the basic tenets of the Faith.

In the early 70's their beliefs were set forth by Joel B. Marangella, the third Guardian, as follows:

#### STATEMENT OF BELIEFS OF THE ORTHODOX BAHÁ'ÍS UNDER THE LIVING GUARDIANSHIP

1. The "**Bab**" was the Herald of the Revelation of "**Bahá'u'lláh**" and an independent Manifestation of God in His own right.
2. "**Bahá'u'lláh**" is the Universal Manifestation of God for this Day and the Author of the Bahá'í Revelation. His Laws and Teachings embodied in His written Works are unreservedly accepted as the revealed Word of God.
3. "Bahá'u'lláh" made a binding and indestructible Covenant with His followers in a written Will and Testament (Kitáb-i-Ahd), also designated by Him as the "*Book of My Covenant*", in which they were enjoined to turn to His eldest son, "Abdu'l-Bahá", the "*most great Branch*", after His ascension. "**Abdu'l-Bahá**"'s station was further confirmed in the Tablet of the Branch (Súriy-i-Ghusn) penned by "Bahá'u'lláh" in which "Abdu'l-Bahá" was referred to as "*this sacred and glorious Being*"...."*this Branch of Holiness*" and the "*Limb of the Law of God*." By virtue of this divine appointment, "Abdu'l-Bahá" is recognized as the Center of "Bahá'u'lláh"'s Covenant, His vicegerent on earth, the Executive of His authority,

the Interpreter of His mind, the Focal Point of His unerring guidance, the Exemplar of His Faith and the Architect of His World Order.

4. "Abdu'l-Bahá"'s greatest legacy to posterity and the brightest emanation of His mind was His Will and Testament, the "*Child of the Covenant*" and Charter of the Administrative Order of "Bahá'u'lláh" -- "*the mightiest instrument forged to insure the continuity of the three ages which constitute the component parts of His Father's Dispensation*." This immortal Document is considered supplementary to the Most Holy Book revealed by "Bahá'u'lláh" (the Kitáb-i-Aqdas) and as such constitutes a part of the explicit Holy Text, inviolate and never to be abrogated or altered in any way during the Dispensation of "Bahá'u'lláh".

5. The Will and Testament of "Abdu'l-Bahá" established the Guardianship of the Faith as the supreme Institution of the Faith for he was designated the "*expounder of the words of God*" and all of the believers were enjoined to show their "*obedience, submissiveness and subordination unto the guardian of the Cause of God*." This Document declared that "*The mighty stronghold shall remain impregnable and safe through obedience to him who is the guardian of the Cause of God*." The Universal House of Justice was established as the supreme legislative organ of the Administrative Order and the Guardian appointed the "*sacred head and the distinguished member for life of that body*." In the words of the Will and Testament: "*the guardian of the Cause of God as well as the Universal House of Justice to be universally elected and established are both under the care and protection of the Abhá Beauty and under the shelter and unerring guidance of His Holiness, the Exalted One*."

6. The Will and Testament of 'Abdu'l-Bahá confers sole authority upon the Guardian of the Faith to appoint his successor. For this reason, it is an hereditary office and while the Will states that the Guardian will appoint his first born son if he possesses the spiritual prerequisites, in the event that he does not, he is authorized to appoint another individual. This appointment must be made by the Guardian during his lifetime and announced to the believers. Thus, the continuity of the Guardianship is preserved in an unbroken chain of Guardians, each appointed by his predecessor in office throughout the duration of the Dispensation of Bahá'u'lláh.

7. **The first Guardian of the Faith, Shoghi Effendi Rabbani**, prior to his passing, appointed Charles Mason Remey the President of the first embryonic Universal



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House of Justice (titled in this embryonic stage as the International Bahá'í Council), thus designating his successor, as Presidency of the universal House of Justice and Guardianship of the Faith are synonymous. Upon the passing of Shoghi Effendi in November 1957, this embryonic Institution came into active life and Charles Mason Remey as its Head became the second Guardian of the Bahá'í Faith.

8. **The second Guardian of the Bahá'í Faith, Charles Mason Remey**, appointed **Joel B. Marangella** President of the second International Bahá'í Council of 21 September 1964, a body that was activated and brought into functioning life in October 1965 with an announcement of same appearing in the official publication of the Bahá'ís under the Guardianship at the time (*The Glad Tidings*). Additionally, the second Guardian confirmed his appointment of Joel B. Marangella as the third Guardian in a hand-written letter under day of 5 December 1961 and directed him to tell the Bahá'í world of this appointment as a time to be decided by him. The third Guardian of the Faith assumed his responsibilities as a result of a proclamatory letter sent to the Bahá'ís under the Guardianship on 12 November 1969.

9. Avowed Bahá'ís who espouse views and doctrines at variance with the above statement are not orthodox Bahá'ís and in the opinion of Orthodox Bahais have placed themselves outside the true Faith.

From the preceding, then, it should be evident that those who call themselves Orthodox Bahá'ís are doing so only as a temporary measure until such time as all who are followers of "Bahá'u'lláh" recognize that the Covenant makes essential the presence of a living Guardian within the Cause. Thus, those believers who are at present denying the continuing Guardianship of the Faith have placed themselves outside the Faith so that it is they (not the Orthodox Bahá'ís), who--whether aware of their course of action or not--are actually attempting to create a schism in the Faith.

Shoghi Effendi pointed out that in the spiritual realm, men "have reached the point where God could leave, in human hands (i.e., the Guardians') guided directly by the "Bab" and "Bahá'u'lláh", as the Abbas Effendi - "Master" states in His Will, the affairs of His Faith for this Dispensation. This is what is meant by 'this is the day which will not be followed by night.'" With a continuing line of living Guardians of the Faith, the Cause of Bahá'u'lláh will be *safeguarded and*

*protected...against differences and schisms, making it impossible for any one to create a new sect or faction of belief.* This is the Covenant for those who are Orthodox Bahá'ís.

#### WHO CREATED THE SECTS IN THE BAHÁ'Í FAITH?

My Dear Bahá'í Friends!

Some of the friends enquire as to why the Divine Cause (Bahá'í Faith) has become divided into different sects? What are the factors behind it? Who is responsible for this division?

It is well understood why such questions should come to mind. But it is sad that there is no discussion on such questions nor do we investigate the answers to such questions. While 'Abdu'l-Bahá insisted that:

***"The shining spark of truth cometh forth only after the clash of differing opinions."*** ('Abdu'l-Bahá, *Selections from the Writings of 'Abdu'l-Bahá*, p. 87)

Friends claim that, according to the sayings of 'Abdu'l-Bahá, the **"Guardian"** should be from the Lineage of Bahá'u'lláh.

This is not correct in any way. Bahá'u'lláh has never placed, or written, any such condition concerning the Guardianship. In fact, He has only alluded to the Guardianship in His Writings, and it remained for 'Abdu'l-Bahá to establish the institution of the Guardianship in His Will and Testament.

I request the friends whenever you quote what 'Abdu'l-Bahá says, to please quote His correct and exact words and do not insert the doubtful ideas of your own mind.

The majority of the friends are unaware of and lack knowledge of the truth but, on the other hand, accept whatever has been stated by the UHJ, the NSA or LSA and rely completely upon erroneous facts. They do not strive to know anything other than those confused ideas and attribute those baseless, adverse and confused ideas and facts to Bahá'u'lláh.



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In the Writings and Tablets of Bahá'u'lláh and 'Abdu'l-Bahá, preference is given to impeccability and perfection and it is emphasized that preference should be given to spiritual relationships over physical relationships. Therefore, 'Abdu'l-Bahá explains the matter as follows:

*"The lineage of descendents is in two types one is physical descendents and the other is spiritual. One is born of clay and water, and the other from the soul and heart." (Ma'idíy-i-Asmani. Vol 5, p. 161)*

*"O dear one of 'Abdu'l-Bahá! Be the son of thy father and be the fruit of that tree. Be a son that hath been born of his soul and heart and not only of water and clay. A real son is such a one as hath branched from the spiritual part of man. I ask God that thou mayest be at all times confirmed and strengthened." (Selections from the Writings of 'Abdu'l-Bahá, p. 140)*

The Friends should note that Assemblies do not have any right to decide or discuss **"any matter"** outside the powers and responsibilities fixed by 'Abdu'l-Bahá and Shoghi Effendi. Then, who authorizes them to either change or falsify the intent of statements made in the "Tablets and Will and Testament" and thereby go against the explicit Holy Text?

They cannot decide that the Guardianship shall continue or not continue in the Bahá'í Faith, because according to the Will and Testament, the Guardianship of the Cause of God will continue till the end of the Dispensation of Bahá'u'lláh. Even if all the people of the world should stand against him, the truth cannot be changed by the decision of the people.

As for the current sects in the Bahá'í Faith, this is due to those Bahá'ís who, following the passing of Shoghi Effendi, stood against the Expounder and Interpreter of the Words of God – "The Guardian of the Faith" – and, unfortunately, the majority of the Bahá'ís blindly followed them. It was far better had they paid attention to the words of 'Abdu'l-Bahá. For He said:

*"Were it not for the protecting power of the Covenant to guard the impregnable fort of the Cause of God, there would arise among the Bahá'ís, in one day, a thousand different sects as was the case in former ages. But in this Blessed Dispensation, for the sake of the permanency of the Cause of God and*

*the avoidance of dissension amongst the people of God, the Blessed Beauty (may my soul be a sacrifice unto Him), has through the Supreme Pen written the Covenant and the Testament; He appointed a Center, the Exponent of the Book and the annuller of disputes. Whatever is written or said by Him is conformable to the truth and under the protection of the Blessed Beauty. He is infallible. The express purpose of this last Will and Testament is to set aside disputes from the world." ('Abdu'l-Bahá, Bahá'í World Faith – 'Abdu'l-Bahá Section, p. 357)*

Further, 'Abdu'l-Bahá wrote in His Will and Testament:

*"The Mighty stronghold shall remain impregnable and safe through obedience to him who is the guardian of the Cause of God. It is incumbent upon the members of the House Justice, upon all the Aghsán, the Afnán, the Hands of the Cause of God to show their obedience, submissiveness and subordination unto the guardian of the Cause of God, to turn unto him and be lowly before him. He that opposeth him hath opposed the True One, will make a breach in the Cause of God, will subvert His word and will become a manifestation of the Centre of Sedition." (Will & Testament of 'Abdu'l-Bahá p. 12)*

My Dear Bahá'í Friend!

Do you now realize why the different sects came into existence among the Bahá'ís? Do you understand to whom 'Abdu'l-Bahá has referred to as the Disputer and Creator of the Sects?

It should now be clear from the terms of His "Will" that disobedience to the Guardian and rebelling against him have now caused the several sects to come into existence.

The true Bahá'ís are those who are under the Shelter of the Guardian. The deviated sects are those who have turned away from the true Guardian.

It is my fervent hope that soon all the friends will turn unto the living guardian of the Faith and will be submissive unto him.





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### Sects or branches of the Bahai Faith

#### 3. Free Bahai

**A BRIEF HISTORY OF THE FAITH (As per Free Bahais)**  
(<http://www.freebahais.com/>)



##### A- Shayk Ahmad-i-Asai and Siyyid Kazim-i-Rashti:

The first of two teachers who began to teach that a new dispensation was about to dawn, and a new Manifestation about to appear. They taught further that He would bring the entire world together under one banner.

##### B- The Bab:

In 1844, the Bab (meaning, the Gate) announced to Mulla Husayn, a follower of Siyyid Kazim-i-Rashti, that He, the Bab, was a Manifestation of God, the Promised Herald of "Him Whom God Shall Make Manifest". The Bab was thrown into prison and moved to two different prisons during a short time. His followers were killed and tortured by the government. Finally, the Bab Himself was executed in the public square of Tabriz.

##### C- Baha'u'llah:

Baha'u'llah (meaning, Glory of God) was a follower of the Bab. After the death of the Bab, Baha'u'llah in 1853 was thrown in to the Dark Pit of Teheran, and while imprisoned there received the Revelation from God as to the start of His Mission. After release and banishment to Baghdad, Baha'u'llah for a time went into a self-imposed exile into the mountains. The Babi community was more and more degenerated and leaderless. Even though the Bab had appointed a figurehead in Mirza Yahya, the half-brother of Baha'u'llah, the real leadership had always revolved around Him. Finally the community sought Him out and begged Him to return. In 1863, Baha'u'llah publically announced His assumption of the mantle of Prophethood, and declared Himself to be the Promised One of the Bab and all the world's religions. After this He was banished to Constantinople, then Adrianople, and finally to the Holy Land, and the prison city of Akka. There he spent 35 years as a prisoner, and wrote great many volumes of His Scriptures for this dispensation. Toward the end of his life, he was made a prisoner under house arrest in mansion of Bahji. There He passed away in 1892.

##### D- Abdul-Baha:

Abdul-Baha, was appointed by Baha'u'llah in His own lifetime, to be the appointed interpreter of the Writings, and the Center of His Covenant. To Him all Baha'is to turn for guidance and to remain undivided. Abdul-Baha accepted His father's prophethood at the age of 9 years, and spent His life imprisoned with Baha'u'llah. With the Young Turk revolution Abdul-Baha was freed, and in 1912 He went on a worldwide teaching trip, in Europe and London, and to America. He passed away in 1921.

##### E- Ruth White and Zimmer Hermann

These were the two divinely guided teachers who came to the conclusion that the position of guardianship which Shoghi Effendi, grandson of Abdul Baha, claimed for himself the position of Guardianship based on **FRAUDULENT** will of Abdul Baha. Shoghi Effendi changed the most unpolitical religion in the world to a political religion, ignoring the sayings of Abdul Baha that **"This religion could not be compressed into an Organisation"**. Shoghi built up an administration where the spirit of the Religion of Bahau'llah and Abdul Baha was completely missing. He became for himself a world dictator a power hungry person who excommunicated all the members of the Abdul Baha's family including his own parents.

He abrogated the most important principle of the Bahai Faith **"Independent investigation of the Truth"** and called the followers of the Bahai Faith as **"Harmful Elements"**, as **"Enemies"** or as **"Crazy"**.

For more read **"A FRAUDULENT TESTAMENT Devalues the Bahai Religion Into Political Shoghism"** English by Jeannine Blackwell Revised by Karen Gasser M.A. and Gordon Campbell M.A. World Union for Universal Religion and Universal Peace, Free Bahais

**"A FRAUDULENT TESTAMENT Devalues the Bahai Religion Into Political Shoghism"**

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#### **COVENANT OF BAHAUILLAH (as per Free Bahai)**

The promised one of Bahauillah will appear after one thousand or thousands of years. This is the Covenant which Bahauillah made...in case of differences, Abdul Baha must be consulted.....After Abdul Baha whenever the Universal House of Justice is organised, it will ward off differences.

#### **PRESENT POSITION**

Today free Bahais are residing in different parts of the world like Germany, Russia, Israel, India, Iran, Dubai Sri Lanka and Bangladesh. Although few in number they are busy carrying out the teachings of Bahauillah and Abdul Baha, hoping one day the True "House of Justice will" be formed which will ward off any differences.

#### **4. Tarbiyat Bahai community**

**The only difference between the Tarbiyat Baha'i Community and the rest of the Baha'i world relates to the spiritual leadership of the Faith. The Tarbiyat Baha'i Community believes that the institution of the hereditary Guardianship, delineated by Abdu'l-Baha in his Last Will and Testament, is necessary to preserve the long-term integrity of the Faith. The Tarbiyat Baha'i Community believes that the Guardian must come from the bloodline of Baha'u'llah, and that a Guardian from the Holy Family will arise in due time. The largest Baha'i group, with American headquarters in Wilmette and international headquarters in Haifa, Israel, believes that the institution of the Guardianship terminated when the Faith's first Guardian, Shoghi Effendi, died without children and, apparently, without appointing a successor Guardian.**

**<http://www.tarbiyatcenter.org/FAQ.html>**



This paper constitutes one believer's attempt to objectively summarize the crux of the dilemma in which the Baha'i World found itself after the death of the First Guardian in 1957, and the genesis of the group of Baha'is who subsequently came together as the Tarbiyat Community. It is thoughtful and well-written, but nonetheless reflects a single individual's understanding and, for brevity's sake, cannot be comprehensive. In the spirit of independent investigation of truth, the Community plans to add other material and points of view to this web site in the future, and invites the reader who wants more information in the meantime to inquire directly by email, letter, or telephone.



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#### *Background*

There have been many inquiries as to the distinction between the Baha'i World Faith, centered in Haifa, Israel, and Wilmette, Illinois, on the one hand, and the Tarbiyat Baha'i Community, centered in Las Vegas, New Mexico, U.S.A., on the other. This paper is an attempt to explain this difference. First, it is necessary to emphasize that the Tarbiyat Baha'i Community and the group known as the Baha'i World Faith do not differ in their fundamental beliefs and theology; they share the same Sacred Writings, and follow the same religious practices. It is essential to set the background by summarizing briefly the history of the Faith.

All major religions have predicted that another Prophet or Manifestation of God would arise in good time, to bring mankind a further revelation of God's Word to serve as a guide for the present and future. This prophecy was fulfilled in double measure by the appearance in Iran (then Persia) of the Bab, followed shortly by Baha'u'llah, the founder of the Baha'i Faith. Baha'u'llah was persecuted by the civic and Islamic leaders of Iran, as a prominent member of the Babi Faith, which was considered to be apostate. It was while He was incarcerated in a foul dungeon in Teheran that Baha'u'llah Himself became aware of His true mission as a Manifestation of God. However, this was not announced to the Babi's, nor to the world, for several years. Eventually, after many vicissitudes and much suffering, He and His family were imprisoned in the ancient crusader's fortress in Acca, Palestine (now known as Akka, Israel). Here, and in the near vicinity, He spent the remainder of His life. His final two years were lived out under house arrest in the mansion of Bahji, a few miles north of Acca.

During His lifetime, Baha'u'llah authored a large number of writings, including many "tablets" or epistles addressed to specific individuals, and many prayers and shorter works. Baha'is believe all of these to have been divinely inspired or revealed. A great number of these writings, in English translation, have been compiled into book form, and are among the most treasured assets of the Baha'i Community.

Among the most significant works of Baha'u'llah is the Kitab-i-Aqdas (The Most Holy Book), which contains, in the flowery language of the time, a blue print for the conduct of the faithful and for the eventual civil government of mankind as well. In this and a related work called the Kitab-i-Ahd, He appointed His eldest son, Abdu'l-Baha, as the "Center of the Faith" to whom the faithful should turn after His (Baha'u'llah's) passing. It was clearly set forth that Abdu'l-Baha would not share His Father's station as a Divine Manifestation, but would rather be the "Perfect Exemplar" of the Faith, endowed with infallibility in the interpretation of His Father's teachings.

Baha'u'llah departed this life in 1892, and Abdu'l-Baha, often known as "The Master", assumed the leadership of the Faith. During His long ministry Abdu'l-Baha added many writings to those of His Father, and Baha'is consider them to have been divinely revealed. The position of Abdu'l-Baha was not unchallenged, but his opponents eventually all fell by the wayside and are not remembered.

Of greatest import for the Faith among the papers left by the Master is his Will and Testament. This remarkable document is considered to be an extension of the Kitab-i-Aqdas, in which the details of the plan for governance of the Faith and of the world are filled in. Three features in particular must be emphasized as leading to the present position of the Tarbiyat Community. These have to do with the establishment of a governing body to be known as the Universal House of Justice; with a body of persons known as the Hands of the Faith; and with the inauguration of the hereditary office of Guardian of the Cause of God. Abdu'l-Baha's grandson, Shoghi Effendi, was named as the first Guardian of the Faith. Pertinent portions of the Will and Testament can be paraphrased as follows:

After the passing away of this Wronged One (i.e., Abdu'l-Baha) it is incumbent upon the believers to turn to Shoghi Effendi, as he is the sign of God, the Guardian of the Cause of God. He is the expounder of the words of God, and after him will succeed the firstborn of his lineal descendants.

The sacred and youthful Guardian, as well as the Universal House of Justice, are both under the protection of the Abha Beauty (an often-used appellation for Baha'u'llah). Whatsoever they decide is of God; ...whoso denieth him hath denied God; whoso disbelieveth in him hath disbelieved in God; whoso



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deviateth, separateth himself and turneth aside from him, hath in truth deviated, separated himself, and turned aside from God...

It is incumbent upon the Guardian to appoint during his lifetime the person who is to become his successor, so that differences will 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 firstborn of the Guardian not manifest these qualities, then the Guardian must choose another branch to succeed him. (By the word branch it is generally understood that the Master intended to denote a lineal descendant of Baha'u'llah.)

The Hands of the Cause must be nominated and appointed by the Guardian. All must be under his shadow and obey his command. The body of the Hands of the Cause is under the direction of the Guardian of the Cause. The Hands must elect from their own number nine persons that shall at all times be occupied in the work of the Guardian. These nine must give their assent to the choice of the one whom the Guardian has chosen as his successor.

The Universal House of Justice must be elected by universal suffrage. By this body all difficult problems are to be resolved. The Guardian of the Cause of God is its sacred head and the distinguished member for life of that body. Should he not attend in person its deliberations, he must appoint one to represent him...<sup>1</sup>

Upon the passing of Abdu'l-Baha in 1921, Shoghi Effendi assumed the Guardianship according to the dictates of the Will and Testament. Until his death in 1957 he led the Faith with indefatigable zeal. He directed the expansion of the faith into many parts of the world where it had not previously been known, and fostered its growth and consolidation in the United States and other areas where it had already gained a foothold. Under his leadership Spiritual Assemblies were created on a local and national basis around the world. These bodies, he stated, were to become Houses of Justice as they grew to maturity. He instituted an International Baha'i Council, which was the "forerunner" of the Universal House of Justice. He appointed twenty-seven prominent Baha'is to the rank of Hand of the Cause.

#### *Events following the passing of Shoghi Effendi*

The death of Shoghi Effendi occurred in London, following a very brief illness, and was a great surprise and shock to everyone. His funeral and burial were conducted immediately in London, in accordance with Baha'i law.

The Hands of the Cause assembled in conclave at the Bahji nine days following the passing. At the time the late Guardian's desk was opened and his papers searched for a will, but none was forthcoming. Hence the Hands appeared to have no direction to follow in the matter of his successor. This lack of specific guidance is the initial source of the grave difficulties to follow that eventually led to the formation of the Tarbiyat Baha'i Faith as a separate entity.

That the Hands expected to find a Will designating a successor is evidenced by an announcement in the Jerusalem Post for November 8, 1957, which said in part: "A successor to the Guardianship of the Baha'i Faith was nominated by the late Shoghi Effendi Rabbani in his will, and the name will be announced by the elders of the faith when they meet here (Haifa) within a few weeks..." However, the same paper on November 28 reports: "The 27 Hands of the Cause of the Baha'i Faith, who assembled at the world centre of the faith here, today announced that they have elected nine of their members to conduct and protect the affairs of the faith from the Centre ..." The nine hands were listed, and included Charles Mason Remey and Ruhyyih Khanum Rabbani, the widow of Shoghi Effendi.

According to a report by Mason Remey, at the suggestion of Ruhyyih Khanum and with no objection voiced by the other Hands in the assembly, no minutes were taken and no record kept of the deliberations at this Bahji Conclave. It would appear that three alternative scenarios are possible in the attempt to reconstruct events at and following the Conclave: 1) It is possible that Shoghi Effendi died intestate. On the evidence of his character and his strict adherence to the precepts and commands of Abdu'l-Baha and of Baha'u'llah, it seems highly improbable that Shoghi Effendi would have neglected such an important duty. 2) It is possible that Shoghi Effendi did in fact write a Will, but that it had been lost or destroyed prior to the search of his papers during the conclave. We have no evidence on this point, save to point out that he was meticulously careful about business details. 3) The only other alternative is the unpleasant one of assuming that a Will was indeed among his papers, but that it was suppressed, either secreted or intentionally destroyed, by those Hands who were conducting the search.



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So the Hands of the Cause were faced with a dilemma. According to the Will and Testament, they can only exist as a body under the direction of the Guardian of the Cause of God, under his shadow and obeying his command. But there was no Guardian! By the nearly unanimous decision of the Hands present (24 out of 25), it was decided to declare the office of Guardian not only vacant, but *badah*. Mason Remey has explained that the Persians used the word *badah* to signify the failure of the promise of the Word of God as given by a Manifestation or Prophet. They say that even God changes His plan and intent at times and that we must accept this and act accordingly.

As Mason Remey has pointed out, the great danger in the doctrine of *badah* is that we humans, desiring to do something contrary to the Sacred Writings, may declare that the pertinent statements are *badah*, even though they are actually still valid. Indeed, on the face of it, *badah* is impossible if we accept the premise that the Word of God can only be promulgated to the world by one of God's Divine Manifestations. Hence anything contradicting the plan outlined by Baha'u'llah and filled out in detail by Abdu'l-Baha must be in error, at least until another Manifestation shall appear, which Baha'u'llah has assured us will not take place for a full thousand years.

Thus one must conclude that the institution of the Guardianship is still mandatory, and is only temporarily vacant. According to this view, the Guardianship is "in occultation", in much the same sense that Shi'ah Muslims contend that the station of Imam is in occultation.

The one Hand of the Cause present at the Bahji conclave who objected to the pronouncement of *badah* against the Guardianship was Charles Mason Remey. He took a vigorous stand in the matter, maintaining that the immediate duty of the Hands was to institute a search for a second Guardian, and if none were found, to serve merely as caretakers until such time as the second Guardian should make himself known and assume his station. This stand soon made him persona non grata among his colleagues, and he felt it necessary to leave the organization of the Hands of the Cause and go into voluntary exile.

For three years Mason Remey privately circulated to the Hands letters informing them in no uncertain terms of the error of their ways, and pleading with them to reaffirm the institution of the Guardianship. The final letter in this series was entitled "A Last Appeal to the Hands of the Baha'i Faith; a Private and Secret

Document to be read only by the Hands of the Faith; by Mason Remey, Hand of the Faith and President of the International Council Appointed by the Beloved Guardian of the Faith; 1960". All this, however, had no effect on the Hands, save to provoke Ruhyyih Khanum into an apparent attempt to discredit Remey as soon as his views were made public. In effect, she intimated that he was becoming senile. He was, indeed, quite elderly (he died in 1974 at the age of 100 years) and much of his later writing was admittedly less than lucid.

In 1960, Mason Remey issued a public proclamation entitled "Announcement to the Hands of the Faith..." The gist of this document is to the effect that since Shoghi Effendi had appointed him, Mason Remey, to the presidency of the International Baha'i Council, and since that Council was intended to become in due time the Universal House of Justice, and since the Universal House of Justice was to be presided over by none other than the Guardian of the Cause of God, this can only mean that Shoghi Effendi had taken this means of informing the Baha'i world that Mason Remey was Guardian-Designate. Thus in Mason's reasoning, his appointment as President of the nascent Universal House of Justice was not merely a temporary assignment to represent the Guardian in the latter's absence, but rather tantamount to spiritual succession to the actual station of Guardian.

If Shoghi Effendi had indeed intended to name Mason as his successor, he certainly devised an obscure way of carrying it out. It is possible, nevertheless, that in the lack of an appropriate heir from the blood line of Baha'u'llah, he felt it necessary to make some kind of appointment that he did not want to publicize. This would be particularly understandable if he recognized the potential for division among the believers regarding succession to the Guardianship in the apparent absence of qualified heirs. Unfortunately the evidence is not available that will clarify Shoghi Effendi's intentions in this matter.

However that may be, Mason Remey did in fact state his claim to the Guardianship. By way of explanation, he interpreted the "other branch" referred to by Abdu'l-Baha in his Will and Testament to mean another physical bloodline among the spiritual descendants of Baha'u'llah. At the same time he released his previous writings from the stipulation of secrecy initially appended to them. Though no figures are available, it is apparent that a considerable body of Baha'is, perhaps several thousand the world over, were unhappy with the actions of the Hands and chose to follow Mason Remey. His supporters in the United



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States elected a "National Spiritual Assembly of the Baha'is of the USA Under the Hereditary Guardianship". Among those elected to this body, an American Baha'i named Reginald (Rex) King was named to the position of secretary. (Also under Mason's leadership were groups in Argentina, Cameroun, France, Italy, Pakistan, and Switzerland.)

As the years wore on, Mason Remey appeared to be less and less rational. Not wanting to make the same mistake that Shoghi Effendi had, of not announcing the name of his successor for all to know, Mason did publicly name a successor. Subsequently, perhaps having forgotten this, he named another person to this station. The two persons so named were Joel B. Marengella and Donald A. Harvey. Each of these accepted the assignment, and, so far as we are aware, to this day each maintains that he is the rightful Guardian of the Cause of God. Each apparently has a body of supporters, but their numbers are unknown.

#### *The Station of Rex King*

Rex King was a Baha'i of long standing, having been active in committee work and teaching under the National Spiritual Assembly of the United States prior to the passing of Shoghi Effendi. He had also been a Baha'i pioneer and teacher in Alaska and elsewhere. Rex had had personal correspondence with Shoghi Effendi, and following the Guardian's death, Rex felt strongly that the Hands were in error in their action terminating the Guardianship as an institution and in their attempts to stamp out independent investigation of truth with respect to Mason Remey and others.

Hence Rex was moved to support Mason's claim to the Guardianship. As Mason Remey grew older, however, it became evident to many people, including Rex, that his utterances were becoming incompatible with the office of Guardian. He made several untenable "interpretations" of the sacred writings of Baha'u'llah and Abdu'l-Baha. Such interpretations are the prerogative of the Guardian, but in no event can he contradict a statement from the Holy Writings, as Mason did. Therefore Rex King, accompanied by two other believers, traveled to Florence, Italy, in 1969, to visit Mason Remey. He wanted to ascertain the state of Mr. Remey's physical health and to discuss the meaning of his apparently conflicting interpretations. As a result of that visitation, Rex King concluded that Mason Remey was no longer the Guardian.

Mason had created a Second International Baha'i Council, named Joel B. Marengella as its president, and then without warning dissolved that body. This appointment follows essentially the same pattern by which Mason himself had assumed the station of Guardian, hence Rex acknowledged Joel as Third Guardian, as did other members of the Guardianship community at the time.

Within the space of a few years history began to repeat itself. Joel Marengella proceeded to make a number of inadmissible "interpretations" of the Writings. These events, and other additional factors that need not be recounted here, convinced Rex and others that Joel, too, had ceased to fulfill the requirements of the office of Guardian.

As a result of these occurrences, and supported by several dreams that Rex interpreted as constituting mystical contact with the Master, Rex King was led to announce on January 15, 1973 that he was rightfully assuming the station of Regent of the Cause of Baha'u'llah. It is interesting that in his announcement he refers to Mason Remey and to Joel Marengella as the Second and Third Guardians, respectively. He claimed the regency with the understanding that he, as Regent, was not endowed with infallibility, as is a Guardian, and that he was not qualified to interpret the Writings. However, he claimed to be given clarity of sight to recognize the next true Guardian, when that individual should make himself known. A considerable number, but not all, of the Baha'is who had formerly acknowledged Joel Marengella as Guardian, expressed their support of Rex King as Regent.

Subsequently, after much further thought and prayer, Rex became convinced that neither Mason Remey nor Joel Marengella had in truth ever been Guardians. This was largely because of the lack of lineal descendancy from the Holy Family. In the case of Joel, clearly if Mason had not been a Guardian, Joel never could have been. (The same logic applies to the claim of Donald Harvey to the Guardianship.) Furthermore, the International Baha'i Council could be considered to be an interim organization, intended to exist only until the Universal House of Justice should be activated. Hence Mason, as president, was actually fulfilling the function of a regent, not a Guardian. As a result of all these factors, Rex King came to the realization that he was in actuality the Second Regent, Mason Remey having been unknowingly the First Regent of the Cause of Baha'u'llah since the death of Shoghi Effendi.





## Combat Kit

(Baha'i Faith)

### Sects or branches of the Bahai Faith

Rex King made due provision in his Will for the continuance of the regency. He passed from this life, the victim of an apparent heart attack, April 1, 1977, near Baltimore, Maryland. By the terms of his Will, the office passed to a Council of Regents, consisting of his sons Theodore, Eugene, and Thomas, and his daughter-in-law, Ruth Lopez-King. They are, as of this writing, continuing the governance of the Faith along the lines established by the Second Regent.<sup>2</sup>

#### *The Present State of the Tarbiyat Baha'i Community*

The Council of Regents assumes ultimate direction of the faith on a world-wide basis, but does not concern itself routinely with day-to-day operations. It sits at the National Center, located in Tarbiyat, San Miguel County, New Mexico.<sup>3</sup> The National Center consists physically of sixty-five acres of ranch land, nestled in the foothills of the Sangre de Cristo range of the Rocky Mountains. It includes a substantial building for administration and worship (constructed mostly by members of the Faith), a ranch house refurbished for use as a guest house, and several residences.

Under the Council of Regents, the governance of the Tarbiyat Baha'i Community operates through Houses of Justice. The National House of Justice of the United States and Canada convenes regularly at the National Center. Local Houses of Justice may exist wherever at least nine believers live in proximity to each other.

The regency considers itself to be a temporary regime, its function being to maintain the integrity of the Cause of Baha'u'llah until such time as the Second Guardian makes himself known and claims his rightful office. In the meantime the believers teach the Faith and support the concept of the institution of the Guardianship. A few words must be said regarding the relations between the Tarbiyat Baha'i Community and the Baha'i World Faith. In the first place, as mentioned at the start of this article, we have no differences in our fundamental beliefs; we are all followers of Baha'u'llah. However, the "Sans-Guardians", as we call them, do not recognize the existence of the Tarbiyat Community.

In fact, soon after the death of the first Guardian, the Hands assumed the prerogative to declare "covenant-breaking" and to excommunicate believers (a right Shoghi Effendi had always reserved to himself alone). They then commenced to remove from the Faith anyone who questioned their actions, especially the discontinuance of the Guardianship.

Membership figures are not published for either group, but the Wilmette/Haifa organization is much larger than the Tarbiyat Community. Members of the Tarbiyat Community, being apostate in the eyes of Wilmette, are not welcomed there.<sup>4</sup> Nevertheless, we do from time to time visit the Wilmette Temple, and also the Shrine of the Bab in Haifa, but without identifying ourselves as Tarbiyat Baha'is. After all, both of these buildings were constructed and dedicated prior to the death of Shoghi Effendi, and are the property of all Baha'is, whether the present custodians recognize this or not.

In contrast, the Regents have not asserted the right to declare covenant breaking. The Tarbiyat Baha'i Community welcomes Sans-Guardian Baha'is and others to meet with us and investigate our stance on the Guardianship. As the Regents have repeatedly stated, our community exists to uphold the validity of the Covenant, and its principle defender, the Guardianship.

Tarbiyat Baha'is look forward to the day when the second Guardian arises to reestablish the spiritual leadership of the Faith and reunite its followers under one banner: the Cause of God. In that day there will be no more difference between our communities. The Faith will once again move forward with the Covenant of Baha'u'llah made whole and its sacred institutions restored.

That is our goal. We invite you to join with us.

<sup>1</sup> Paraphrased from the Will and Testament of Abdu'l-Baha.

<sup>2</sup> Ruth Lopez-King resigned from the Council of Regents in 1993 and was replaced by Marny Whiteaker.

<sup>3</sup> The name Tarbiyat has not yet found its way onto the maps of New Mexico.

<sup>4</sup> At one time the Wilmette leaders attempted to bar legally the use of the word "Baha'i" by other groups. The court found the name to be in the public domain.

### Message

**We are an organized community of Baha'is who accept the Teachings of Baha'u'llah, Founder of the Baha'i Faith, and uphold the validity of the continuing Guardianship of the Cause of God. The institution of the Guardianship was established to provide spiritual guidance to the Baha'i World. The Faith has been without that necessary leadership since the death of the first Guardian, Shoghi Effendi, in 1957. We believe a lineal descendant of**



## Combat Kit

(Baha'i Faith)

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**Baha'u'llah will arise to take up the mantle of the Guardianship in the future. In the meantime, this community of believers is led by a Council of "Regents" who serve no other purpose than to unite Baha'is in anticipation of that day when the second Guardian arises to restore spiritual guidance to the Faith and reunify the Baha'i World.** (<http://www.tarbiyatcenter.org/index.html>)

The **Orthodox Bahá'í Faith Under the Regency** was founded by Reginald "Rex" King, who accepted Mason Remey's claim and was appointed in 1963 and 1964 to the NSAUHG.

After conflicts with several of Remey's followers, including Marangella, King decided that "neither Mason Remey nor Joel Marangella had in truth ever been guardians... because of the lack of lineal descendancy". King claimed that what Remey had actually been was "a regent Guardian" for the office of Guardian which was in fact in occultation. King further asserted that he himself "was in actuality the Second Regent...." King's argument was that Remey was senile in old age, and didn't know what he was doing. Following his death in 1977, King left leadership of the community to a Council of Regents, who reorganized as the Tarbiyat Bahá'í Community.



The Regency Bahá'ís do not claim the authority to declare [Covenant-breakers](#), so they try to freely associate with other Bahá'ís. The Council of Regents, which consists mostly of King's family, tries to "maintain the integrity of the Cause of Bahá'u'lláh until such time as the Second Guardian makes himself known, and claims his rightful office."<sup>[67]</sup> They also still maintain that "the Faith will never be permanently split into factions or denominations as has happened in all previous religions"; with an emphasis on *permanently*. Membership figures are not published for the Tarbiyat Bahá'í Community. They appear to be restricted to a single group in [Las Vegas, New Mexico](#).

#### 5. *The Remey Society*

Francis Spataro of New York City, a supporter of Harvey, independently organized "The Remey Society" after losing favor with Harvey. Spataro published books about Charles Mason Remey,<sup>[68]</sup> and at one time had a newsletter with about 400 recipients. When Spataro began to preach that Charles Mason Remey was a "Prophet" Harvey cut all ties to Spataro. He then continued to promote the life and works of Charles Mason Remey. In 1995 Francis Spataro became an Old Catholic priest and left the Bahá'í religion altogether. The Remey Society is now extinct.

#### 6. *The Man*

**The House of Mankind and the Universal Palace of Order** followed Jamshid Ma'ani and John Carré, but appear now to be defunct. In the early 1970s a Persian man named Jamshid Ma'ani claimed he was "The Man"; or a new [Manifestation of God](#). He gained a few dozen Iranian Bahá'í followers. John Carré heard of Jamshid, and wrote a book about him; trying to get other Bahá'ís to accept him as a new Manifestation. Carré even invited "The Man" to live in his home in California, but soon concluded, after living with "The Man" for four months, that "The Man" was not at all godly or spiritual and certainly not a Manifestation of God. "The Man" went back to Iran, and Carré ended all association with him. Carré then continued as an "independent Bahá'í" and eventually wrote a book that proclaimed a new Bahá'í Prophet (minor prophet but not a Manifestation) would arise in the year 2001. A Bahá'í from North Carolina named Eric Stetsen wrote an online book in the same style of Bahá'u'lláh; proclaiming (in 2001) that he was that "Prophet". However, Stetsen concluded about a year or so later that he was not a "Prophet" and that he had been mistaken about the Bahá'í Faith, and became a born-again Christian.<sup>[69]</sup> A copy of Carré's book outlining his beliefs is maintained online here

#### 7. *Bahá'ís Under the Provisions of the Covenant* (<http://www.bupc.org/index.html>)

Leland Jensen





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[Leland Jensen](#) was one of the nine board members elected to the first NSAUHG in 1963. In 1964 he left the New Mexico group and moved to Missoula, Montana. In 1969 he was convicted of "a lewd and lascivious act" for sexually molesting a 15-year-old female patient, and served four years of a twenty year sentence in the Montana State Prison. It was in prison that Jensen converted several inmates to his ideas of being what he called the "Establisher" of the Bahá'í Faith, stemming from his belief that the Bahá'í administrative order became corrupted following the death of Shoghi Effendi, and that he was chosen by God to re-establish the administration. After being paroled in 1973, and before the death of Remey, Jensen formed a group called the [Bahá'ís Under the Provisions of the Covenant](#) (BUPC).



Since the 1970s, Jensen believed Remey's adopted son Joseph Pepe was the Guardian, an idea that Pepe rejected several times. In 1991 Jensen appointed followers to a [second International Bahá'í Council](#) (sIBC), intending that it would grow into an elected Universal House of Justice after a nuclear holocaust. Pepe died in 1994, after which Jensen began to hint that [Neal Chase](#) might be the Guardian. Jensen died in 1996.

A researcher noted that since 1980 BUPC membership has fluctuated but never exceeded 200 nationwide. In 1994 the membership list showed 66 members in Montana and less than 20 in other states. A Harvard student researcher noted a community of 30 members in the headquarters of [Missoula, Montana](#) in 2003, as well as the existence of BUPC adherents in Denver and Alaska.

#### **Neal Chase**

A controversy broke Jensen's followers into schism in 2001 when [Neal Chase](#), a council member and close companion of Jensen, announced that he was the fourth Guardian of the Bahá'í Faith, and president of the sIBC. The majority members of the sIBC opposed Chase's claim, while Chase asserted that the sIBC members' failure to recognize him as the Guardian of the Faith amounted to [Covenant-breaking](#), and resulted in an unresolved [court case](#).

#### **Note:**

One key Bahá'í doctrine is that the Faith cannot break into sects, Bahá'u'lláh and 'Abdu'l-Bahá having gone to some trouble to guard against the possibility.<sup>[3][70][71]</sup> An obvious question then arises concerning the divisions described on this page. Outright opponents of the Bahá'í Faith have latched on to these divisions as evidence of the falsehood of Bahá'í claims and beliefs.

However, the Bahá'í Writings do in fact envision that challenges to the authority of its successorship will occur but indicate that any divisions would not be permanent nor affect the "vast body of adherents". The fact that there is even a process for expelling [Covenant-breakers](#) is seen as further evidence for the eventuality of some challenges to its leadership occurring.

Bahá'ís point out that, while groups or individuals have left the religion, or been told to leave, these have not been as successful attracting followers, nor had as widespread an effect, as the mainstream Bahá'í community. Indeed, they assert, the vast majority of such schismatic groups are already extinct and those remaining have very few followers, especially when contrasted with the Bahá'í Faith's population, now numbering about five million.

Very few statistics of the smaller groups are available, and the [Encyclopædia Iranica](#) reports that the smaller groups that have broken away from the main body have not attracted a sizeable following. Adherents.com reports that the Bahá'í Faith is "almost entirely contained within one very organized, hierarchical denomination", led by the Universal House of Justice in Haifa.

On the other hand, it has been pointed out that "it would be surprising if the movement succeeded in resisting tendencies towards fission, heterodoxy and popularization if it moves much beyond its present sectarian dimensions."

#### **Covenant:**

**I declare my belief in the Covenant of Baha'u'llah as delineated by 'Abdu'l-Baha in his sacred Will and Testament and constituted by Shoghi Effendi as the first International Baha'i Council/Universal House of Justice (IBC/UHJ) which was**



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embryonic and is now born into the world as the second International Baha'i Council/Universal House of Justice with the living Guardian as its head which will evolve into a World Court, and International Tribunal and then the Universal House of Justice (elected from National Houses of Justice) with the living Guardian as its president and irremovable member for life in all its stages. I recognize that infallibility has been conferred upon this House of Justice, in all its stages, through the Lesser Covenant of God and also upon the Establisher of the Baha'i Faith, Dr. Leland Jensen, through the Greater Covenant of God. I, moreover, give my fealty and loyalty to every single provision of the Master's sacred Will and Testament of 'Abdu'l-Baha, and in doing so, thereby, acknowledge and recognize the great grandson of 'Abdu'l-Baha, Neal Chase ben Joseph Aghsan, as the current living president of the IBC/UHJ, and current living Guardian of the Baha'i Faith seated upon the throne of King David which is to last forever.

#### 8. Reform Bahai Faith

Declare your belief in Baha'u'llah, Abdu'l-Baha's Covenant, and membership in the Reform Bahai Faith! ([www.ReformBahai.org](http://www.ReformBahai.org))

**Please note that** the Reform Bahais depart from the acceptance of the authenticity of the purported will and testament of Abdu'l-Baha and, hence, the legitimacy of any guardianship.

#### 9. Guardianship of the Bahai Faith under Jacques Soghomonian

The Bab  
Baha'u'llah  
'Abdu'l-Baha  
Shoghi Effendi  
Mason Remey  
Donald Harvey  
Jacques Soghomonian

Jacques Soghomonian is a third generation Baha'i. His maternal grandfather and mother were Baha'is. Jacques father became a Baha'i after being married a few

years. As a member of the 1959-1960 National Spiritual Assembly of France he voted to support Charles Mason Remey as the Second Guardian of the Baha'i Faith. He resigned from the Assembly in 1960 after Hand of the Cause, Abu'l-Qasim Faizl, went to France to persuade them to follow the example of the Hands and deny Mason's claim to the Guardianship.

Jacques faithfully served Charles Mason Remey as Second Guardian of the Baha'i Faith until the very end of Mason's life. He then served Donald Harvey as Third Guardian. Before Donald passed on Jacques accepted Donald's request that he succeed Donald in this spiritual successorship. Jacques accepted and, after the passing of Donald Harvey, became Fourth Guardian of the Baha'i Faith. He was formally appointed Guardian in the last will and testament of Donald Harvey.

- 1) **Orthodox Bahá'í Faith** (the OBF Respondents, following Joel B. Marangella); <http://www.rt66.com/~obfusa/council.htm>
- 2) **Bahá'ís Under Provisions of the Covenant** (the other Respondents, following Leland Jensen); <http://www.bupc.org/>
- 3) **The Bahá'í Faith or Bahá'í World Faith** (the Movant NSA)
- 4) **Tarbiyat Bahá'í Community** (formerly known as Orthodox Bahá'ís Under the Regency) (Rex King group); [www.tarbiyatcenter.org](http://www.tarbiyatcenter.org)
- 5) **Bahá'ís Under the living Guardianship** <http://guardianshipofthebahaifaith.org/index.htm> (Donald Harvey as the third Guardian and Jacques Soghomonian as the fourth Guardian), an organization that is the successor to the Remey NSA; [www.Bahai-Guardian.com](http://www.Bahai-Guardian.com)
- 6) **Reform Baha'is** <http://www.reformbahai.org/>
- 7) **Free Baha'is** <http://freebahais.com/freebahai.htm>



Jacques Soghomonian



8) Unitarian

Baha'is

<http://members.tripod.com/ninetin/abdulbaha/contents.htm>

- 9) John Carre (followers of Alif a Third Manifestation of God - the third letter of the Greatest Name) <http://www.metavergence.com/john/> " For those unfamiliar with the Haifan nsa's attempt to deprive other Bahais of their first amendment rights of liberty and freedom of religious conviction, I urge you to read the documents involved on both sides at <http://www.truebahai.com/court/> "

Few more

**NSA-UHG = The National Spiritual Assembly of the Baha'is of the United States Under the Hereditary Guardianship.** This was the entity against whom the 1966 Judgment was entered -- the NSA under Mason Remey --.

**PNBC = The Provisional National Baha'i Council of the United States -** the national governing body of the Orthodox Baha'i Faith (OBF) and one of the entities the Wilmette NSA brought into court.

**SIBC -** This is the Second **International Baha'i Council**. Involved in the action brought by the Wilmette NSA, the SIBC was the governing body of the Jensen group. This has nothing to do with the OBF. The SIBC also was the name of an unrelated body under Mason Remey of the same name.

**BPUPC - Baha'i Publishers Under the Provisions of the Covenant -** One of the entities the NSA brought contempt charges against and it is related to the Jensen/ Chase group and not to the OBF



### Taqaiyyah: (Dissimulation) in the Baha'i Faith

In his (Mirza Haider Ali Isfahani's) book (Bombay edition) Mirza Haider Ali Isfahani states that

**...when Bahauallah sent me to Istanbul on Abdul Bahaa's recommendation for preaching Bahaism there he advised me "...you should meet the masses with tact and your meeting with me should be disclosed in a very nonchalant manner, so they are not alarmed. And at all times bear in mind never to disclose your wealth, your destination and your religion, and implement this till the last possibility"**

**Note:**

*Mirza Haider Ali Isfahani, one of Bahaism's most renowned missionaries, has written a book 'Behjat-us Sudoor' (in Persian) in 1914 A.H. His treatise is considered noteworthy among the Bahais. This book was written by him under explicit instructions from Abbas Effandi. Mirza Haider Ali Isfahani is buried in Akka near Mirza Hussein Ali's tomb.*

Mirza Haider Ali Isfahani narrates

**When I was condemned in Egypt and the people said about me "az deene Islam kharij shudeh ast wa deene aaeene jadeedee bid'at namudeh ast" "... this man has forsaken the religion of Islam and accepted a new religion", I wrote a letter to the police officer saying "with selfishness and the malice which they bore towards us have blamed us of following a new religion and a new book. But after a thorough scrutiny of facts, the falsehood of these accusations will be as evident for the king as the midday sun" (Page 107)**

But he himself later mentions on [Page 184](#)

**...it was made apparent with clear proofs (to one person) about the culmination of Islam and the advent of a new religion.**

**Note:**

*The deceit in the two statements mentioned above is also as evident as the*

*midday sun , wherein, on one hand Mirza Haider Ali Isfahani vociferously denies his (new) faith and on the other he makes apparent to others this very (new) faith.*

Mirza Haider Ali Isfahani narrates on [page 86-88](#)

**... after I had been appointed as a missionary by Bahauallah for preaching the religion of Bahaism and I arrived in Egypt, the Iranians protested that "you have abandoned your belief on the Finality of Prophethood (Khatame Nabuwwat) and forsaken Islam and Muslims and you preach that Muhammad (pbuh) is not the last Prophet." Then I told them, "baraaye tabligh naya aamdeheem wa khud ra qaabile eenkeh nisbat mo'mineen een amr badheem namee daaneem ta cheh rasd bemuballageen" "...I have not come to preach Bahaism, let alone being a Bahai, I do not consider myself equal to even a simple Bahai**

**Note:**

*Again, the doublespeak in Mirza Haider Ali Isfahani's words is unmistakable. He denies his Bahai inclination when he himself was appointed by Bahauallah on the counsel of Abbas Affandi as a missionary. (page 83) Then why this contradiction? This hypocrisy is in stark contrast with the teachings of Prophet Muhammad (pbuh) who said "Lie is the key to all evil". No where does one find a single instance of Prophet Muhammad (pbuh) or Prophet Jesus (pbuh) advising their disciples to lie about their faith to the gullible so as to spread the message of Islam or Christianity. In fact Prophet Muhammad (pbuh) used to say "Refrain from lying even if it to your benefit, and always speak the truth even if it to your detriment". But we find Bahauallah and his successor advocating the philosophy of 'dissimulation' that totally contradicts the philosophy of the divine "abrogated" religions.*

**Note:**

*Mirza Haider Ali Isfahani, was once called to meet the Shah of Iran, Shujaudaulah. The latter had got wind of Bahai activism . Mirza Haider Ali Isfahani as was his wont, did not disclose his identity. However, unable to conceal his enthusiasm, in the course of his meeting, he extolled the virtues of Akka. Shujaudaulah, a very perceptive individual, remarked that*



## Combat Kit (Baha'i Faith)

## Taqaiyyah : (Dissimulation) in the Baha'i Faith

**..unless a person is a Bahai, he will not speak such. You are a Bahai, however you are loathe to disclose it. (Behjatus Sudoor page 196)**

### **Note:**

*But Mirza Haider Ali Isfahani keeping Bahaullah's admonition in mind tried to deceive the Shah by saying*

**"agar faanee mo'min wa mo'kin ast baayad hazratash dar jameea jahaat etaa'at konam" If I am a Bahai and have (truly) accepted the Faith, then I must observe all the commands of Hazrat Bahaullah. (Behjatus Sudoor page 196)**

### **Note:**

*However by concealing his true identity (from the Shah) he has indeed observed one of the basic tenets of dissimulation laid down by Bahaullah.*

### **Mirza Haider Ali Isfahani's words:**

**"We have shattered the Muslims"** , coupled with the Bahai deceit and dissimulation with the Muslims (and others) bear ample testimony to his and Bahaullah's intentions. Bahai missionaries then as well today, propagate with this objective. These words of Mirza Haider Ali Isfahani should serve as a warning for people across all faiths especially the Muslims.

Mirza Haider Ali Isfahani recounts on [page 206-7](#) of the same book

**...I alongwith two other Bahais, Ghulam Hussain and Muhammad Sadiq had gathered at a place in Iran. In the morning, the Muslims had besieged the place. I handed over all the important documents regarding Bahaism to my companions and surrendered myself to the Muslims. They took me to a house outside the city and warned me that if I do not give them all the important documents to them they would cut me into pieces. Mirza Haider Ali Isfahani deceived them by saying that "...at midnight yesterday, a man representing Shah Shujaauallah had come, and I surrendered everything to him." Consequently I was spared and my two companions meanwhile, also made good their escape with the documents.'**

### **Note:**

*The Bahais to preach their Faith among the Muslims, even go to the extent of*

*praying 'Namaaz' with Muslims. This is in stark violation of the Bahai tenet which strictly forbids a Bahai from praying like the Muslims. Let alone 'Namaaz' they are not even permitted even to perform their ablutions (Wuzu) like the Muslims. This is quite evident, as Bahaullah claims to have abrogated Islam. However,*

### **Mirza Haider Ali Isfahani states in 'Behjatus Sudoor' - page 97**

**" faanee wa Mirza Hussain Shirazi wa Darvesh Hussain sab meeaad bakhaaneh concal fateem wa nazde u wa aakhareen ham dar zaahir aadaabe Islam laahifz me namud zilm wa lu yatee bekitaabe jadeed wa shorue jadeed ra ham bedaleel aafakeeh wa anfaseeh saabit me kard"**

**'One night I, Mirza Hussain Shirazi and Darvesh Hussain met at the residence of the council as planned. I used to prove the veracity of the new Book (Aqdas) and the new religion (Bahaism) with hidden as well as apparent proofs as the religion of Islam was abrogated. However we prayed 'Namaaz' at the residence of the council in a manner similar to the other Muslims. And we always did this in front of others (non-Muslims) as well'**

### **Note:**

*Mirza Haider Ali Isfahani and his fellow missionaries went to the extent of contravening the Bahai principle just to convert a few Muslims. They performed an unlawful act (as per their Faith) only to get close to the Muslims. Why did they resort to such deceitful ways to propagate? Or did they believe that so long as the ends justify the means, then everything is permissible? This mode of propagation of Bahaism is indeed strange. Never did Prophet Muhammad (pbuh) advice the missionaries to pretend to pray along with the Jews (of his time), although the Jews were Islam's sworn enemies. He always used words of kindness and compassion with the people and attracted them towards Islam with his excellent morals.*

Quran says

**You have indeed in the Apostle of Allah an excellent exemplar.. (Ref: Holy Quran, Chapter of Ahzab 33 , verse 21)**





*To the extent that even the bloodthirsty infidels used to call Prophet Muhammad (pbuh) him 'Sadiq' (Truthful) and 'Amin' (Trustworthy). Now compare this, with Bahauallah, his character, his morals and the means he has employed to propagate Bahaism. Can anyone ever call him 'Sadiq' (Truthful) and 'Amin' (Trustworthy)?*

*And to think Bahaism has come to abrogate Islam! Why are the Bahais so insidious in their approach? If Bahaism is such a 'beautiful' religion then why use such means? Why don't they attract the people with this so called beauty? What is the need to resort to such guile? Never in the history of the Divine religions (Islam, Judaism, Christianity) was such a mode of propagation permitted. On the contrary Prophet Muhammad (pbuh), and Prophet Jesus (pbuh) and Prophet Moses (pbuh), etc. always adopted sincerity in their approach and never cared to simply enhance the strength of their followers. In fact certain prophets had only a handful of followers, inspite of preaching for hundreds of years. Adam (pbuh) had preached for 930 years and managed to gather a negligible number of followers. As it is widely known even Prophet Noah (pbuh) at the time of the deluge had only eighty companions on his ark. Noah (pbuh) had preached for 950 years. Even Prophet Abraham (pbuh) after years of preaching could muster, but a few disciples. Even Prophet Jesus (pbuh) after all his exhortations and appeals had only twelve close disciples. Yet he never adopted deception to counter the Pharisees, who were thirsty for his blood. As a matter of fact a close study of past prophets will tell us that most, if not all, had only a paltry number of followers. However none of the Prophets took recourse to such populist measures even in the face of severe persecution.*

*Besides praying 'Namaaz' along with the Muslims, the Bahai missionaries also employed other means such as becoming disciples/followers of renowned Muslim sages.*

Mirza Haider Ali Isfahani mentions on [page 27](#) of the same book

**"az Yazd be Kaashshaan wa Tehran raft wa dar Tehran bejahat satr wa hifz wa ameed wa iqbaale izhaar iradat bejanaab ustad Ghulam Rezaae Shishe gar mar shud mashur muslim namud"**

**'During my journey to Iran, I traveled from Yazd to Kaashaan and from there to Tehran. In Tehran, I visited a prominent Muslim sage/soothsayer, Ghulam Reza Shishah, and entered his fold. By doing this I hoped on one hand, to conceal my identity and on the other, to convert that sage/soothsayer.'**

**Note:**

Mirza Haider Ali Isfahani was indeed a very intelligent missionary. He realised that if he was successful in converting a prominent Muslim sage, it would only be matter of time before all the other followers/disciples followed suit. Another example of Bahai guile. This is where the Muslim Ulama (scholars) have to be careful. Because if even one Aalim (scholar) falls prey to such Bahai cunning, their students/companions are most likely to emulate them. **More of a similar nature can be found on [page 50](#).**

Mulla Ali Akbar was among students of Mulla Muhammad Sadiq. He was the leader (Imam-e-Jam'aat) of the mosque in Shiraz. And from the pulpit he used to announce the claim of 'Mahdi' of Mirza Ali Muhammad Shirazi ("Hazrat Aala"). This was done with utmost discretion. Indeed what can be of greater danger to the Muslims that Bahaai propoganda is carried from their places of worship. The consummation of this dissimulation is very aptly described by Abbas Affandi in his book

**"Al Kaukabe Durriyah" (pg. 452)**

**"peyusteh een taafeh dar har dastgaahraah dashtand wa az kaar har keesi agaah budeh chandaan keh az harm saraae sultaanee har raaz nahaaee betawassit bahaaiyyaan keh dar pardeh een mastur daair medaad amur bedabd baraae ishaan makshuf meegasht"**

**"the result was that the Bahaais had spread their tentacles everywhere. And they were aware of everyone's activities. To the extent that the discreet affairs of the women in the king's harem were known to them through the Bahaais who were employed with in the palaces"**

**Note:**

*This then was the extent of espionage among the Bahais at that time. And it is shocking to say the least. And what is even more shocking is that Abdul Bahaa*



## Combat Kit

(Baha'i Faith)

## Taqaiyyah : (Dissimulation) in the Baha'i Faith

*himself is the one admitting it. And he does seem to confess it without any regret or remorse. As if he was proud of the Bahaai network functioning at that time.*

*In Bahaism preaching discreetly has been emphasised to the extent that*

### **Hiding your faith has been made obligatory upon you**

Abbas Effendi - "Abdul Bahaa" has mentioned in his book 'Makaatab' vol. 3, pg. 327

**'The father was concealing his faith from the son and the son from his father and the people of his house.'**

The author of **Nuktatul Qaaf**, Mirza Jaani writes on pg. 211 of the same book

Further

Abbas Effendi writes in a letter to **Shaykh Farjullah Zaki** who was sent to Egypt for preaching

**Bahauallah has made haraam (forbidden) the preaching of Islam in Egypt. It is required that Bahai friends keep low for a while. And even if someone questions about the Faith, they should pretend to be unaware of it. (This letter was written on October 22, 1921)**

*This decree on preaching in a concealed manner has been expressed further in no uncertain terms by*

Abbas Effendi – "Abdul Bahaa" in "Makaatab" vol. 3 pg. 496 to Shaikh Mohiddeen Kardi,

**"masaaile hakeemeh ra asaas tazkereh karaar dheed na aqaaed ra" "...while trying to incline the thoughts (towards Bahaism), priority must be given to skills, rather than fundamentals (of the Faith).'**

### **Note:**

*What can be more unsettling than a decree like this one issued by none other than the successor of Bahauallah? Again this fashion of propagation is alien to the divine faiths, where all the past prophets had emphasised strictly on*

*fundamentals of the religion. At no point of time did the prophets ever make any concessions on the principles. They were prepared to sacrifice their lives but unprepared to compromise on the foundation of religion. Again we see that the Bahai philosophy is the exact antithesis of the Sunnah of the earlier prophets.*

Actually this "Taqaiyyah" was acquired by Baha'i Faith in its inheritance – From Bayanic Faith, Let's have look...

**"Beware that in this divine dispensation testimony is not limited by speech and belief is not entrusted on the tongue. The sign of faith is the preparedness for being sacrificed in the path of the Lord. You cannot claim to be a Babi unless you reach the ultimate stage of detachment from personal welfare, material comforts and family life. Now return to your home and ponder in solace: At the time of reckoning the mob will attack your house, confiscate your life possessions, take your wife, massacre your children and force you to recant in exchange for freedom. In that hour if you have the resolve to take in all of the afflictions and remain steadfast in the Cause, only then are you considered to be a Babi." Mulla Jalil Urumi (Letter of Living) to Haji Nasir Qazvini Ref: Zuhur Al-Haqq Vol. 3, Fadil Mazandarani, H-Bahai: Lansing Michigan 1998.**

**The Muhammad Ali - "Báb" initially laid claim to the position of the 'Deputy' of the Hidden Imam. Many early Babis were ordered to transmit this claim to the public and other believers. (Ref: Dar Peykar Ahriman, Shojau'l Din Shafaa, p. 35, First Edition, Paris, 1984)**

This approach was intended to create a sense of anticipation for the appearance of the promised Mahdi.

In his work **Dalaaelus Sabah**, the "Bab" declares:

**Since I was aware of the limits of the public, I ordered the concealment of my name. (Dalaaelus Sabah, The Bab, p. 29)**

In December 1844 he instructed Mulla Husayn in the following words: **Do not reveal the word of your Lord to those who would deny it. Observe the practice of Taqaiyyah in order to avoid persecution and imprisonment.**





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(Ref: Letter from the Báb addressed to Mulla Husayn, INBA No 91, IV, p. 10-14 cited in Resurrection & Renewal, Abbas Amanat, p. 56-58.)

Mulla Husayn appreciated the practical importance of this approach. For instance, he refused in the first few weeks of his conversion to disclose the personal details of the Báb to his Shaykhi compatriots in Shiraz. This caused resentment amongst some of them who took their grievance to the newly arrived Quddús: 'Jinab-i Akhund has attained the presence of the Lord, recognised his station and remains unwilling to disclose his details.' Mulla Husayn was forced to explain instructions from the Báb requiring the concealment of his name. At this time the Báb was seen to be passing by. Khan immediately looked up and said: 'I do not see this cause as distinct from this young Sayyed.' Mulla Husayn then responded by a verse from Rumi 'I desire a sharp vision who recognises the King in disguise.' (Zuhur Al-Haqq Vol. 3, Fadil Mazandarani, p. 418.)

The Báb in his early correspondence with his disciples strongly forbade them to divulge his identity. (Ref: Letter from the Báb addressed to Mulla Ibrahim Shirazi, INBA No 91, XXXVI, p. 170-176 cited in Resurrection & Renewal, Abbas Amanat, p. 56-58).

On a few occasions He quoted well-known traditions on the necessity of Taqaiyyah:

**"Taqaiyyah is my faith and the faith of my forefathers. Anyone who does not practice Taqaiyyah has no faith."** (Letter from the Báb addressed to the Nahri brothers, INBA No 91, IV, p. 137 cited in Resurrection & Renewal, Abbas Amanat, p. 56-58)

Also:

**"By your refined wisdom my Lord, you made Taqaiyyah your command. Thus people practiced it from the beginning of occultation up to now. And that practice was the testimony to [peoples'] eagerness to come to your presence."** (Letter from the Báb addressed to believers in Qazvin, INBA No 91, XL, p. 193 cited in Resurrection & Renewal, Abbas Amanat, p. 56-58)

After his return from Mecca, the Báb was arrested in Bushihr and taken into custody in the residence of Husayn Khan Nazimu'l Dowla, the Governor of Fars. On the same Friday, the Báb was pressured by the Ulama, particularly the Imam Juma' of Shiraz, to publicly renounce his earlier claims in the grand Mosque of Vakil in front of a congregation of the faithful. The Báb attended the prayer session and publicly denied his claim to the position of 'Deputyship' of the Hidden Imam. This renunciation no doubt saved his life from the evil intentions of the Shirazi Ulama who had earlier encouraged Husayn Khan to execute him. (Tarikh Nabil Zarandi, p. 156-158)

In the early phase of his revelation, the Báb revealed his position as that of 'Babiya' or the Gate leading to the presence of the Hidden Imam and clearly instructed his followers to conceal his name. (Kashful Ghita, Mirza Abul Fadl and Mirza Mehdi Golpayegani, p. 242, Tashkent 1919)

Haji Sayyed Javad Karbalai recounts a lengthy interrogation of his friend and colleague Mulla Ali Bastami (second Letter of Living) in Karbala, in an effort to learn the name of the "Báb". The conversation as recorded in Kashfu'l Ghita indicates the loyalty of Mulla Ali to this instruction from the Báb.

After a few months the "Báb" observed a greater acceptance and readiness amongst his people and gradually moved his claim to that of "Zikriyya" and "Qaiemiyya" meaning that of the Hidden Imam in its entirety. In the final years of his life He publicly announced the station of "Mazhariah" meaning that of a manifestation from God.

The Báb openly declared his station as the promised Qá'im during the public trial in Tabriz. After the punishment handed to him following the trial, He wrote a letter to Prince Nasiru'l Din Mírzá:

**"This weak soul has no desire contrary to the will of the Lord and the Guardians of his cause. Though my being is mere nothingness but since my heart is able to recognize the true meaning of the oneness of God, the manifestation of His prophet and the Guardianship of His Imams, and my tongue confesses to all that has been revealed by him. I hope for His mercy and have no desire save His contentment."**



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If certain words - contrary to His will - have been revealed from my pen, my purpose has not been that of rebellion. In any event I seek forgiveness of His Excellency. This servant has no knowledge to warrant any claims... Certain prayers and words that have been revealed from the tongue do not represent any concerns.

And the claim to the deputyship of His Excellency Hujjatullah - peace be up on Him - is void. This servant has not laid such a claim or any other one. Request is made for clemency from His Royal Excellency (king) and your Excellency to honour this servant with your mercy, kindness and forgiveness." ([Kashful Ghita](#), [Mirza Abul Fadl and Mirza Mehdi Golpayegani](#), p. 204-205)

"O friends, when they question you tomorrow about my truth, make a false statement (Taqaiyyah) and deny and curse me, for such is the commandment to you." ([Nuqtatul Kaf](#), page 245, [Traveler's Narrative](#), page 321)



### Universal Auxiliary Language

The Bahai Faith has introduced the idea of having an **auxiliary language**. This is an important Bahai principle which claims to be a step towards bringing world peace, as **Abdul Baha** has been quoted to have said: **"One of the great steps towards universal peace would be the establishment of a universal language."** (Paris Talks, The Eighth Principle)

Considering the fact that it is included amongst the **important 12 Bahai principles**, it would be worthwhile to know its conformity with divine laws.

The religion of God is always complete and perfect. In it, there is no confusion and all explanations have been provided. It does not leave man in the state of ambiguity and contradiction. In fact, its fundamentals are explicit and it outlines a defined path.

A look at the principle of universal language, raises many doubts about the validity of such a belief. The least needed for this idea to be divine was that the Bahai Faith should have provided a clear guideline about the language. The confusion exists not only amongst this day Bahais, but even among the Bahai leaders, themselves.

**Bahauddin** in his writings has **"recommended"** Arabic as the universal language. **"That proposition which is especially beloved, when presented before the Heavenly Throne, is that all should converse in the Arabic language. This, inasmuch as it is the most comprehensive of all languages (absat az kull al-lughat).**

(Tablet of Bahauddin commenting on the verse of Aqdas about the selection of International Auxiliary language and script)

The Bahai holy book of Aqdas too was written in Arabic, which reflects its importance and the possibility of becoming the universal language. But, with the disastrous failure of the Bahai Faith in the Muslim world, and the growing popularity of **Esperanto** (a constructed language) **Abdul Baha** miscalculated: **"Esperanto has been drawn up with this end in view (of being the universal language): it is a fine invention and a splendid piece of work, but it needs perfecting. Esperanto as it stands is very difficult for some people... .."**

**Therefore appreciate 'Esperanto', for it is the beginning of the carrying out of one of the most important of the Laws of Bahá'u'lláh, and it must continue to be improved and perfected."** (Paris Talks, The Eighth Principle)

However, Esperanto could not sustain itself, and the widespread usage of English had the Universal House of Justice declare: **The need for it (a universal auxiliary language) is now recognized on all sides, as reflected in the circumstances that have compelled the United Nations and much of the non-governmental community to adopt several "official languages". Until a decision is taken by international agreement, the effect of such developments as the Internet, the management of air traffic, the development of technological vocabularies of various kinds, and universal education itself, has been to make it possible, to some extent, for English to fill the gap.** (The Universal House of Justice, Century of Light (2001), p. 128)

**Bahauddin** wanted **Arabic**, **Abdul Baha** backs **Esperanto**, while the **Universal House of Justice** recommends **English**. With so much confusion amongst the leaders in the first 150 years itself, makes one wonder if this could ever be called a divine commandment.

The least one would expect from a religion is to outline the path. The central figures themselves were so confused that Abdul Baha declared: **"An international Congress should be formed, consisting of delegates from every nation in the world, Eastern as well as Western. This Congress should form a language that could be acquired by all, and every country would thereby reap great benefit."** (Paris Talks, The Eighth Principle)

**Why should the Congress form a language? Is this not a Bahai teaching?** It is disgusting to note that **religious leaders are so powerless**, that they have to seek assistance from world **diplomats**. This teaching was easier said than done. Do you not think that if the interpreter of the religion is so confused that he cannot provide the solution, something is wrong with the faith?

Also, it would be worthwhile to note that **Abdul Baha** says a common language would pave the way for universal peace (quoted in the beginning), **Shoghi** takes a U-turn. What Bahá'u'lláh is referring to in the Eighth Leaf of the Exalted Paradise [Tablets of Bahá'u'lláh, p. 68, above] is a far distant time, when the world is really one country, and one language would be a sensible possibility. From a



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letter written on behalf of Shoghi Effendi to an individual believer, [March 16, 1946 republished in Lights of Guidance, p. 340](#)

**While Abdul Baha says a universal language will unite the world, Shoghi declares a united world will develop a universal language. What came first, the chicken or the egg?**

Confusion abounds in this teaching, and the incessant change in the Bahai interpretation, emphasizes the missing link between the Faith and God. While truth is clear and explicit, and religion focusses on clearing confusion and doubts, the Bahai faith only adds to contradiction.



## Bible changed or unchanged?

We have also heard a number of the foolish of the earth assert that the genuine text of the heavenly Gospel doth not exist amongst the Christians, that it hath ascended unto heaven. How grievously they have erred! How oblivious of the fact that such a statement imputeth the gravest injustice and tyranny to a gracious and loving Providence! How could God, when once the Day-star of the beauty of Jesus had disappeared from the sight of His people, and ascended unto the fourth heaven, cause His holy Book, His most great testimony amongst His creatures, to disappear also? What would be left to that people to cling to from the setting of the day-star of Jesus until the rise of the sun of the Muhammadan Dispensation? What law could be their stay and guide? How could such people be made the victims of the avenging wrath of God, the omnipotent Avenger? How could they be afflicted with the scourge of chastisement by the heavenly King? Above all, how could the flow of the grace of the All-Bountiful be stayed? How could the ocean of His tender mercies be stilled? We take refuge with God, from that which His creatures have fancied about Him! Exalted is He above their comprehension!

Were they to be questioned concerning those signs that must needs herald the revelation and rise of the sun of the Muhammadan Dispensation, to which We have already referred, none of which have been literally fulfilled, and were it to be said to them: "Wherefore have ye rejected the claims advanced by Christians and the peoples of other faiths and regard them as infidels," knowing not what answer to give, they will reply: "These Books have been corrupted and are not, and never have been, of God." Reflect: the words of the verses themselves eloquently testify to the truth that they are of God. Verily I say, throughout all this period they have utterly failed to comprehend what is meant by corrupting the text. How utterly vain and false are these words! Can a man who believeth in a book, and deemeth it to be inspired by God, mutilate it? Moreover, the Pentateuch had been spread over the surface of the earth, and was not confined to Mecca and Medina (please note – the bible was spread after the first diaspora of the Jews, muslims say that the book was corrupted from before not just at the time of the prophet Muhammad PBUH), **so that they could privily corrupt and pervert its text. Nay, rather, by corruption of the text is meant that in which all Muslim divines are engaged today, that is the interpretation of God's holy Book in accordance with their idle and vain**

desires. And as the Jews, in the time of Muhammad, interpreted those verses of the Pentateuch, that referred to His Manifestation, after their own fancy, and refused to be satisfied with His holy utterance, the charge of "perverting" the text was therefore pronounced against them. Likewise, it is clear, how in this day, the people of the Qur'an have perverted the text of God's holy Book, concerning the signs of the expected Manifestation, and interpreted it according to their inclination and desires. ([Baha'u'llah: The Kitab-i-Iqan, pages 83-89](#))

"The Bible is not wholly authentic, and in this respect not to be compared with the Qur'án, and should be wholly subordinated to the authentic Sayings of Bahá'u'lláh." ([Directives from the Guardian \(Shoghi Effendi\) , p. 12](#))

"The Buddha was a Manifestation of God, like Christ, but his followers do not possess his authentic writings."([Shoghi Effendi, Letters to Australia and New Zealand, p. 41](#))

"Buddha also established a new religion, and Confucius renewed morals and ancient virtues, but their institutions have been entirely destroyed. The beliefs and rites of the Buddhists and Confucianists have not continued in accordance with their fundamental teachings. The founder of Buddhism was a wonderful soul. He established the Oneness of God, but later the original principles of His doctrines gradually disappeared, and ignorant customs and ceremonials arose and increased until they finally ended in the worship of statues and images."([Abdu'l-Baha: Some Answered Questions, page 165](#))

### Note:

*How an argument from antiquity would be useful, but would negate "Baha'u'llah"'s rhetorical question of "How could God, when once the Day-star of the beauty of [the Manifestation] had disappeared from the sight of His people, and ascended unto the fourth heaven, cause His holy Book, His most great testimony amongst His creatures, to disappear also?"*

*How do you reconcile "Baha'u'llah"'s argument that to have been deprived of the text of the Bible would be inconsistent with God's justice, with the statements by "'Abdu'l-Baha" and by Shoghi Effendi that the writings of the Buddha are lost. Eg. "Baha'u'llah" seems to use the argument that God would not leave humanity without some sort of written guidance after the death of a Manifestation, and yet*



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Shoghi Effendi and "Abdu'l-Baha" state this is what happened with Buddha's teachings.

Or another way to put it. Muslims are lambasted for claiming that the Bible text is perverted, but Baha'is do the same thing with Buddhists' canon of scripture.

Further we would like to get attention of our reader towards the point that even most of the Christian do not recognize Bible as the pure words of God.

### CHRISTIANS CONFESS

Dr. W. Graham Scroggie of the MOODY BIBLE INSTITUTE, Chicago, one of the most prestigious Christian Evangelical Mission in the world, answering the question — "Is the Bible the Word of God?" (also the title of his book), under the heading: **IT IS HUMAN, YET DIVINE**. He says on **page 17**:

"Yes, the Bible is human, though some, out of zeal which is not according to knowledge,<sup>1</sup> have denied this. Those books<sup>2</sup> have passed through the minds of men, are written in the language of men, were penned by the hands of men, and bear in their style the characteristics of men." (Emphasis added).

Another erudite Christian scholar, Kenneth Cragg, the Anglican Bishop of Jerusalem, says on **page 277** of his book, "**The Call of the Minaret**":

"Not so the New Testament<sup>3</sup> . . . There is condensation and editing;<sup>4</sup> there is choice, reproduction and witness. The Gospels have come through the mind of the Church behind the authors. They represent experience and history."<sup>5</sup>

If words have any meaning, do we need to add another word of comment to prove our case? No! But the professional propagandists, after letting the cat out of the bag, still have the face to try to make their readers believe that they have proved beyond the shadow of any doubt that the Bible is the "irrefragable"<sup>6</sup> Word of God." Their semantic gymnastics — equivocating, and playing with words — is amazing!

Note:

1. Out of ignorance.

2. The Bible is not Just a **Book**. It is a selection and compilation of many books.

3. As opposed to the Qur'an.

4. Another word for Interpolating.

5. Emphasis are mine.

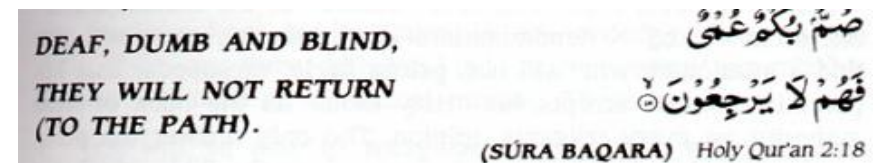
6. Indisputable.

Both these Doctors of Religion are telling us in the clearest language humanly possible that the Bible is the handiwork of man, all the while pretending that they are proving to the contrary. An old Arab saying goes: **"IF SUCH ARE THE PRIESTS, GOD BLESS THE CONGREGATION."**

There is no real remedy for such people. Even Jesus bewailed this sickness:

**"... seeing they see not; and hearing they hear not, neither do they understand."** (Gospel according to St. Matthew 13 : Verse 13)

Al-Qur'an, the Holy Book of God, also condemns this mulish mentality:



These pages are now addressed to those sincerely humble souls, who are genuinely interested in seeking the Light of God, and who wish to be guided by it. As for the other, with a sickness in their souls, the facts presented herein can only increase the disease of their hearts.

Note:

1. See "How Lost are the Heathen?" by the same MOODY PRESS of Dr. Scroggie.

2. When the Christian talks of "witnessing" he means propagating, proselytizing, converting.

3. This subject is dealt extensively in the book — "CHRIST IN ISLAM" by Sheikh Ahmed Deedat

### THE MUSLIMS' STANDPOINT

#### THE DOGGED QUESTION





## Combat Kit

(Baha'i Faith)

### Bible changed or unchanged?

When the Muslim proves his point from the Christian's own **Holy** Scripture, and when the professional priest, parson or predikant cannot refute the arguments — the inevitable Christian evasion is — "DO YOU ACCEPT THE BIBLE AS GOD'S WORD? On the face of it, the question seems to be an easy one, but a simple "Yes" or "No" cannot be given as an answer. You see, one has first to explain one's position. But the Christian will not give one the opportunity. He gets impatient. "Answer — 'Yes or No!' " he insists. The Jews did the same to Jesus two thousand years ago, except that surprisingly he was not strait-jacketed, as is the fashion today!

The reader will readily agree that things are not always either BLACK or WHITE. Between these two extremes there are various shades of GREY. If you say "Yes" to his question, then it would mean that you are prepared to swallow everything HOOK, LINE and SINKER, from **Genesis** to **Revelation** from his Bible. If you respond with a "No" he quickly unhooks himself from the facts you have presented, and rallies support from his co-religionists in the audience with; "You see, this man does not believe in the Bible! What right has he to expound his case from our Book?" With this hydra-like somersault he rests content that he has safely evaded the issue. What is the **Muballigh**<sup>1</sup> to do? He has to explain his position **vis-a-vis** the Bible, as he ought to do.

Note:

1. **MUBALLIGH**: The Propagator of Islam

### THREE GRADES OF EVIDENCE

**We** Muslims have no hesitation in acknowledging that in the Bible, there are three different kinds of witnessing recognizable without any need of specialized training. These are:

1. You will be able to recognize in the Bible what may be described as "**The Word of God.**"
2. You will also be able to discern what can be described as the "**Words of a Prophet of God.**"

3. And you will most readily observe that the bulk of the Bible is the records of eye witnessess or ear witnesses, or people writing from hearsay. As such they are the "**Words of a Historian**"

You do not have to hunt for examples of these different types of evidences in the Bible. The following quotations will make the position crystal clear:

The **FIRST** Type:

(a) **I** will raise them up a prophet . . . and **I** will put my words in ... and he shall speak unto them all that **I** shall command him." (**Book of Deuteronomy 18 : Verse 18**)

(b) **I** even, **I** am the Lord, and beside **me** there is no saviour." (**Book of Isaiah 43 : Verse 11**)

(c) "Look unto **me**, and be ye saved, all the end of the earth: for **I** am God, and there is non else." (**Book of Isaiah 45 : Verse 22**)

Note:

Notice the first person pronoun singular (**highlighted in red**) in the above references, and without any difficulty you will agree that the statements seem to have the sound of being GOD'S WORD.

The **SECOND** Type:

(a) "**Jesus cried** with a loud voice, saying **Eli, Eli, lama sabachtani?** . . ." (**Gospel according to St. Matthew 27: Verse 46**)

(b) "And **Jesus answered him**, The first of all the commandments is, **Hear, O Israel; the Lord our God is one Lord:**" (**Gospel according to St. Mark 12: Verse 29**)

(c) "And **Jesus said** unto him, Why callest thou me good? There is none good but one, that is God." (**Gospel according to St. Mark 10: Verse 18**).





Even a child will be able to affirm that: Jesus "**cried**" Jesus "**answered**" and Jesus "**said**" are the words of the one to whom they are attributed, i.e. the WORDS OF A PROPHET OF GOD.

The **THIRD** Type:

"And seeing a fig tree afar off having leaves, **he**, (JESUS) came, if haply **he** (JESUS) might find anything thereon: and when he (JESUS) came **to it**, (Jesus) found nothing but leaves . . ." (Gospel according to St. Mark 11 : Verse 13)

The bulk of the Bible is a witnessing of this **THIRD** kind. These are the words of a **third** person. Note the underlined pronouns. They are not the Words of God or of His prophet, but the WORDS OF A HISTORIAN.

For the Muslim it is quite easy to distinguish the above types of evidence, because he also has them in his own faith. But of the followers of the different religions, he is the most fortunate in this that his various records are contained in **separate** Books!

**ONE:** The first kind — THE WORD OF GOD — is found in a Book called **The Holy Qur'ân**.

**TWO:** The second kind — THE WORDS OF THE PROPHET OF GOD, (Muhummed, may the peace and blessings of Allah be upon him) are recorded in the Books of Tradition called **The Hadeeth**.

**THREE:** Evidence of the third kind abounds in different volume of Islamic history, written by some of high integrity and learning, and others of lesser trustworthiness, but the Muslim advisedly keeps his Books in separate volumes!

The Muslim keeps the above three types of evidence Jealously apart, in their proper gradations of authority. He never equates them. On the other hand, the "Holy Bible" contains a motley type of literature, which composes the embarrassing kind, the sordid, and the obscene — all under the same cover — A Christian is forced to concede equal spiritual import and authority to all, and is thus unfortunate in this regard.

## THE MULTIPLE BIBLE VERSIONS

It will now be easy for us to analyze a Christian's claim about his Holy Book.

### SEPARATING THE WHEAT FROM THE CHAFF

Before we scrutinize the various versions, let us clarify our own belief regarding the Books of God. When we say that we believe in the **Tauraat**, the **Zaboor**, the **Injeel** and the **Qur'an**, what do we really mean? We already know that the Holy Qur'an is the infallible Word of God, revealed to our Holy Prophet Hazrat Muhummed Mustapha (Peace be upon him) word for word, through the agency of the Archangel Jibraeel, (known as Gabriel in English), and perfectly preserved and protected from human tampering for the past fourteen hundred years! <sup>1</sup> Even hostile critics of Islam have grudgingly vouched for the purity of the Holy Qur'ân: "**THERE IS PROBABLY IN THE WORLD NO OTHER BOOK WHICH HAS REMAINED TWELVE CENTURIES** (now fourteen) **WITH SO PURE A TEXT.**" — (Sir William Muir)

The **Tauraat** we Muslims believe in is not the "Torah" of the Jews and the Christians, though the words — one Arabic, the other Hebrew — are the same. We believe that whatever the Holy Prophet Moses (Peace be upon him) preached to his people, was the revelation from God Almighty, but that Moses was **not** the author of those "books" attributed to him by the Jews and the Christians. <sup>2</sup>

Likewise, we believe that the **Zaboor** was the revelation of God granted to Hazrat Dawood (David) (Peace be upon him), but that the present Psalms associated with his name are **not** that revelation. The Christians themselves do **not** insist that David is the sole author of "his" Psalms. <sup>3</sup>

#### Note:

1. Whether Muslim or non-Muslim, you do not have to accept this claim on faith alone. You can verify the fact that Al-Qur'ân is the Word of God. See "**AL-QURAN- The Miracle of Miracles**";

2- More evidence later on — "Moses not the author of the Biblical "**Torah**."

3.. Later on you'll read how Christian "Brains Trust" confess — "Author; Principally David, **though there are other writers.**"



## Combat Kit

(Baha'i Faith)

### Bible changed or unchanged?

What about the **Injeel**? INJEEL means the "Gospel" or "good news" which Jesus Christ preached during his short ministry. The "Gospel" writers often mention that Jesus going about and preaching the Gospel (the **Injeel**):

1. "And Jesus went . . . preaching the **gospel** . . . and healing every disease among the people." (Gospel according to St. Matthew 9 : Verse 35)
2. "... but whosoever shall lose his life for my sake and the **gospel's**, the same shall save it." (Gospel according to St. Mark 8 : Verse 35)
3. "... preached the **gospel** . . ." (Gospel according to St. Luke 20 : Verse 1)

The "gospel" is a frequently-used word, but what Gospel did Jesus preach? Of the 27 books of the New Testament, only a small fraction can be accepted as the words of Jesus. The Christians boast about the Gospels according to St. Matthew, according to St. Mark, according to St. Luke and according to St. John, but there is not a single Gospel "**according**" to (St.) Jesus himself! We **sincerely** believe that everything Christ (May the peace and blessings of God be upon him) preached was from God. That was the **Injeel**, the good news and the guidance of God for the Children of Israel. In his life-time Jesus never wrote a single word, nor did he instruct anyone to do so. What passes off as the "GOSPELS" today are the works of anonymous hands!

The question before us is: "**Do you accept that the Bible is God's Word?**" The question is really in the form of a challenge. The questioner is not simply seeking enlightenment. The question is posed in the spirit of a debate. We have every right to demand in a similar vein — "Which Bible are you talking about?", we may ask. "Why, there is only ONE Bible!" he mutters.

#### THE CATHOLIC BIBLE

Holding the "**Douay**" Roman Catholic Version of the Bible aloft in my hand, I ask, "Do **YOU** accept **THIS** Bible as the Word of God?" For reasons best known to themselves, the Catholic Truth Society have published their Version of the Bible in a very short, stumpy form. This Version is a very odd proportion of the numerous Versions in the market today. The Christian questioner is taken aback. "What Bible is that?" he asks. "Why, I thought you said that there was only ONE

Bible!" I remind him. "Y-e-s," he murmurs hesitantly, "but what Version is that?" "Why, would that make any difference?" I enquire. Of course it does, and the professional preacher knows that it does. He is only bluffing with his "ONE Bible" claim.

The Roman Catholic Bible was published at Rheims in 1582, from Jerome's Latin Vulgate and reproduced at Douay in 1609. As such the RCV (Roman Catholic Version) is the oldest Version that one can still buy today. Despite its antiquity, the whole of the Protestant world, including the "cults"\* condemn the RCV because it contains seven extra "books" which they contemptuously refer to as the "**apocrypha**" i.e. of DOUBTFUL AUTHORITY. Notwithstanding the dire warning contained in the Apocalypse, which is the last book in the RCV (renamed as "**Revelation**" by the Protestants), it is "revealed":

**" . . . If any man shall add to these things (or delete) God shall add unto him the plagues written in this Book." (Book of Revelation 22 : Verses 18-19)**

But who cares! They do not really believe! The Protestants have bravely **expunged seven whole books** from their Book of God! The outcasts are:

The Book of Judith  
The Book of Tobias  
The Book of Baruch  
The Book of Esther, etc.

\* This disparaging title is given by the orthodox to Jehovah's Witnesses, the Seventh Day Adventists and a thousand other sects and denominations with whom they do not see eye to eye.

#### THE PROTESTANT BIBLE

Sir Winston Churchill has some pertinent things to say about the Authorised Version (AV) of the Protestant Bible, which is also widely known as the "King James Version (KJV)".



## Combat Kit

(Baha'i Faith)

### Bible changed or unchanged?

"THE AUTHORISED VERSION OF THE BIBLE WAS PUBLISHED IN 1611 BY THE **WILL AND COMMAND OF HIS MAJESTY** KING JAMES THE 1ST WHOSE NAME IT BEARS TILL TODAY."

The Roman Catholics, believing as they do that the Protestants have mutilated the Book of God, are yet aiding and abetting the Protestant "crime" by forcing their native converts to purchase the Authorised Version (AV) of the Bible, which is the only Bible available in some 1500 languages of the lesser developed nations of the world. The Roman Catholics milk their cows, but the feeding is left to the Protestants! The overwhelming majority of Christians — both Catholics and Protestant — use the **Authorised** (AV) or the **King James Version** (KJV) as it is alternatively called.

#### GLOWING TRIBUTES

First published, as Sir Winston says, in 1611, and then revised in 1881 (RV), and now re-revised and brought up to date as the **Revised Standard Version** (RSV) 1952, and now again re-re-revised in 1971 (still RSV for short). Let us see what opinion Christendom has of this most revised Bible, the RSV:-

1. "THE FINEST VERSION WHICH HAS BEEN PRODUCED IN THE PRESENT CENTURY." — **(Church of England Newspaper)**
2. "A COMPLETELY FRESH TRANSLATION BY SCHOLARS OF THE HIGHEST EMINENCE." — **(Times literary Supplement)**
3. "THE WELL-LOVED CHARACTERISTICS OF THE AUTHORISED VERSION COMBINED WITH A NEW ACCURACY OF TRANSLATION." — **(Life and Work)**
4. "THE MOST ACCURATE AND CLOSE RENDERING OF THE ORIGINAL" — **(The Times)**

The publishers (Collins) themselves, in their notes on the Bible at the end of their production, say on page 10: "THIS BIBLE (**RSV**), IS THE PRODUCT OF **THIRTY-TWO SCHOLARS**, ASSISTED BY AN ADVISORY COMMITTEE REPRESENTING **FIFTY** CO-OPERATING DENOMINATIONS." Why all this boasting? To make the gullible public buy their product? All these testimonies convince the purchaser that he is

backing the right horse, with the purchaser little suspecting that he is being taken for a ride.

#### "THE WORLD'S BEST SELLER"

But what about the Authorised Version of the Bible (AV), the "World's Best Seller?" These Revisers, all good salesmen, have some very pretty things to say about it. However, their page iii, paragraph six of the PREFACE of the RSV reads;

"THE KING JAMES VERSION (alternative description of AV) HAS WITH GOOD REASON BEEN TERMED '**THE NOBLEST MONUMENT OF ENGLISH PROSE.**' ITS REVISERS IN 1881 EXPRESSED ADMIRATION FOR '**ITS SIMPLICITY, ITS DIGNITY, ITS POWER, ITS HAPPY TURNS OF EXPRESSION ... THE MUSIC OF ITS CADENCES, AND THE FELICITIES OF ITS RHYTHM.**' IT ENTERED, AS NO OTHER BOOK HAS, INTO THE MAKING OF THE PERSONAL CHARACTER AND THE PUBLIC INSTITUTIONS OF THE ENGLISH-SPEAKING PEOPLES. WE OWE TO IT AN INCALCULABLE DEBT."

Can you, dear reader, imagine a more magnificent tribute being paid to the "Book of Books" than the above? I, for one, cannot. Let the believing Christian, now steel himself for the un-kindest blow of all from his own beloved Lawyers of Religion; for in the very same breath they say:

"YET THE KING JAMES VERSION HAS GRAVE DEFECTS." And, "THAT THESE DEFECTS ARE **SO MANY AND SO SERIOUS** AS TO CALL FOR REVISION . . ." This is straight from the horse's mouth, i.e. the orthodox Christian scholars of "the highest eminence." Another galaxy of Doctors of Divinity are now required to produce an encyclopedia explaining the cause of those GRAVE AND SERIOUS DEFECTS in their Holy Writ and their reasons for eliminating them.



## PREFACE

THE Revised Standard Version of the Bible is an authorized revision of the American Standard Version, published in 1901, which was a revision of the King James Version, published in 1611.

The first English version of the Scriptures made by direct translation from the original Hebrew and Greek, and the first to be printed, was the work of William Tyndale. He met bitter opposition. He was accused of willfully perverting the meaning of the Scriptures, and his New Testaments were ordered to be burned as "untrue translations." He was finally betrayed into the hands of his enemies, and in October 1536, was publicly executed and burned at the stake.

Yet Tyndale's work became the foundation of subsequent English versions, notably those of Coverdale, 1535; Thomas Matthew (probably a pseudonym for John Rogers), 1537; the Great Bible, 1539; the Geneva Bible, 1560; and the Bishops' Bible, 1568. In 1582 a translation of the New Testament, made from the Latin Vulgate by Roman Catholic scholars, was published at Rheims.

The translators who made the King James Version took into account all of these preceding versions; and comparison shows that it owes something to each of them. It kept felicitous phrases and apt expressions, from whatever source, which had stood the test of public usage. It owed most, especially in the New Testament, to Tyndale.

The King James Version had to compete with the Geneva Bible in popular use; but in the end it prevailed, and for more than two and a half centuries no other authorized translation of the Bible into English was made. The King James Version became the "Authorized Version" of the English-speaking peoples.

The King James Version has with good reason been termed "the noblest monument of English prose." Its revisers in 1881 expressed admiration for "its simplicity, its dignity, its power, its happy turns of expression . . . the music of its cadences, and the felicities of its rhythm." It entered, as no other book has, into the making of the personal character and the public institutions of the English-speaking peoples. We owe to it an incalculable debt.

Yet the King James Version has grave defects. By the middle of the nineteenth century, the development of Biblical studies and the discovery of many manuscripts more ancient than those upon which the King James Version was based, made it manifest that these defects are so many and so serious as to call for revision of the English translation. The task was undertaken, by authority of the Church of England, in 1870. The English Revised Version of the Bible was published in 1881-1885; and the American Standard Version, its variant embodying the preferences of the American scholars associated in the work, was published in 1901.

Because of unhappy experience with unauthorized publications in the two decades between 1881 and 1901, which tampered with the text of the English Revised Version in the supposed interest of the American public, the American Standard Version was copyrighted, to protect the text from unauthorized changes. In 1928 this copyright was acquired by the International Council of Religious Education, and thus passed into the ownership of the churches of the United States and Canada which were associated in this Council through their boards of education and publication.

The Council appointed a committee of scholars to have charge of the text of the American Standard Version and to undertake inquiry as to whether

From the Chart — "The Origin and Growth of the English Bible" — appearing below, you will note that all the Biblical "Versions" prior to the Revised Version of 1881 were dependent upon the ANCIENT COPIES — those dating only five or six hundred years after Jesus. The Revisers of the RSV 1952, were the first Bible scholars who were able to tap the **"MOST Ancient Copies"** fully, dating three and four centuries after Christ. We agree that the closer to the source the more authentic is the document. Naturally "MOST" Ancient deserves credence more than mere "ANCIENT." But not finding a word about Jesus being **"taken up"** or **"carried up"** into heaven in the MOST ANCIENT manuscripts, the Christian fathers expurgated those references from the RSV 1952.

This is a photographic reproduction from the R.S.V. 1971.

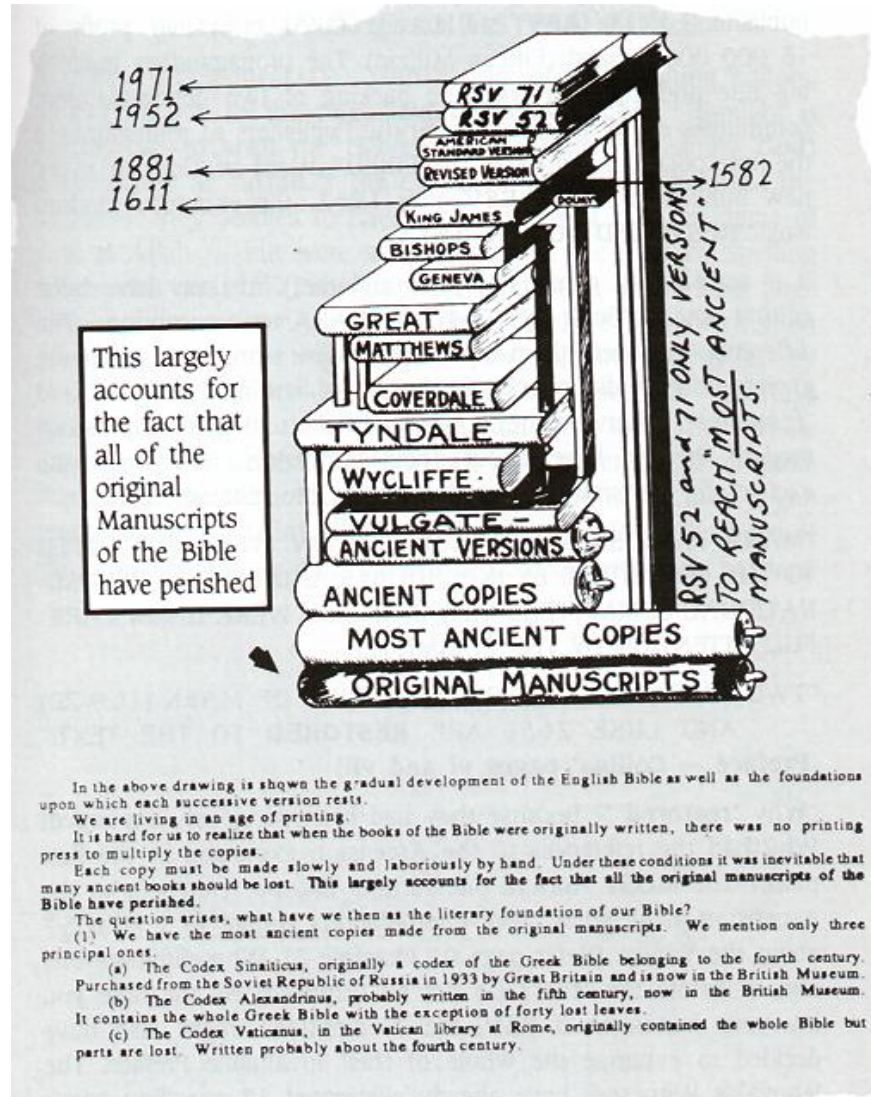




## Combat Kit

(Baha'i Faith)

### Bible changed or unchanged?



### DAMNING CONFESSIONS

Mrs. Ellen G. White, a "prophetess" of the Seventh Day Adventist Church, in her **Bible Commentary Vol. 1, page 14**, has this confession to make about the fallibility of the "Holy Bible."

"THE BIBLE WE READ TODAY IS THE WORK OF MANY COPYISTS WHO HAVE IN MOST INSTANCES DONE THEIR WORK WITH MARVELLOUS ACCURACY. BUT COPYISTS HAVE **NOT BEEN INFALLIBLE**, AND GOD MOST EVIDENTLY HAS **NOT SEEN FIT TO PRESERVE THEM ALTOGETHER FROM ERROR IN TRANSCRIBING.**"

In the following pages of her commentary, Mrs. White testifies further: "I SAW THAT GOD HAD ESPECIALLY GUARDED THE BIBLE" (from what?) "YET WHEN COPIES OF IT WERE FEW, LEARNED MEN HAD IN SOME INSTANCES **CHANGED THE WORDS**, THINKING THAT THEY WERE MAKING IT PLAIN, WHEN IN REALITY THEY WERE **MYSTIFYING** THAT WHICH WAS PLAIN, BY CAUSING IT TO **LEAN TO THEIR ESTABLISHED VIEWS**, WHICH WERE GOVERNED BY TRADITION."

### DEVELOPED SICKNESS

IN THEIR HEARTS IS A DISEASE;

فِي قُلُوبِهِمْ مَرَضٌ

AND ALLAH HAS INCREASED THEIR DISEASE:

فَزَادَهُمُ اللَّهُ مَرَضًا

AND GRIEVOUS IS THE PENALTY THEY (INCUR),

وَلَهُمْ عَذَابٌ أَلِيمٌ

BECAUSE THEY ARE FALSE (TO THEMSELVES).

بِمَا كَانُوا يَكْذِبُونَ

(SURA BAQARA) Holy Qur'an 2:10

The mental malady is a cultivated one. This authoress and her followers can still trumpet from roof tops that "Truly, the Bible is the infallible Word of God." "Yes, it is adulterated, but pure" "It is human, yet divine." Do words have any meaning in their language? Yes, they have in their courts of law, but not in their theology. They carry a "poetic license" in their preaching.



## Combat Kit

(Baha'i Faith)

### Bible changed or unchanged?

#### THE WITNESSES

The most vociferous of all the Bible-thumpers are the Jehovah's Witnesses. On page 5 of their "FOREWORD" mentioned earlier, they confess:

"IN COPYING THE INSPIRED ORIGINALS BY HAND THE ELEMENT OF **HUMAN FRAILTY** ENTERED IN, AND SO NONE OF THE THOUSANDS OF COPIES EXTANT TODAY IN THE ORIGINAL LANGUAGE **ARE PERFECT DUPLICATES**. THE RESULT IS THAT **NO TWO** COPIES ARE **EXACTLY ALIKE**" Now you see, why the whole "foreword" of 27 pages is eliminated from their Bibles. Allah was making them to hang themselves with their own erudition.

#### POT-LUCK

Out of over four thousand differing manuscripts the Christians boast about, the Church fathers just selected four which tallied with their prejudices and called them Gospels of Matthew, Mark, Luke and John. We will deal with each of them in their proper place. **Here/ let** us go over the conclusion of the Jehovah's Witnesses' research as recorded in the now expunged Foreword:

"THE EVIDENCE IS, THEREFORE, THAT THE ORIGINAL TEXT OF THE CHRISTIAN GREEK SCRIPTURES <sup>1</sup> **HAS BEEN TAMPERED WITH**, THE SAME AS THE TEXT OF THE LXX THE SAME AS THE TEXT OF THE LXX <sup>2</sup> **HAS BEEN**,"

Yet this incorrigible Cult has the effrontery to publish 9 000 000 (Nine Million) copies as a First Edition of a 192-page book entitled — **"Is the Bible REALLY the Word of God?"** We are dealing here with a sick mentality, for no amount of tampering, as they say, will "APPRECIABLY AFFECT THE AUTHENTICITY OF THE BIBLE" (?). This is Christian logic.

Note:

1. New Testament.

2. "LXX" meaning **Seventy**, is the JW's alternative title of the Old Testament Do not be mystified; they have a habit of calling a simple four letter word, a "tetragrammaton." meaning **Seventy**, is the JW's alternative title of the Old Testament Do not be mystified; they have a habit of calling a simple four letter word, a "tetragrammaton."

#### A PATIENT HEARING

Dr. Graham Scroggie in his aforementioned book, pleads, on page 29. for the Bible:-

"AND LET US BE PERFECTLY FAIR AS WE PURSUE THE SUBJECT (Is the Bible the Word of God?). BEARING IN MIND THAT WE ARE TO HEAR **WHAT THE BIBLE HAS TO SAY ABOUT ITSELF**. IN A COURT OF LAW WE ASSUME THAT A WITNESS WILL SPEAK THE TRUTH, AND MUST ACCEPT WHAT HE SAYS UNLESS WE HAVE GOOD GROUNDS FOR SUSPECTING HIM, OR CAN PROVE HIM A LIAR. SURELY THE BIBLE SHOULD BE GIVEN THE SAME OPPORTUNITY TO BE HEARD, AND SHOULD RECEIVE A LIKE PATIENT HEARING."

The plea is fair and reasonable. We will do exactly as he asks and let the Bible speak for itself.

In the first five books of the Bible — **Genesis, Exodus, Leviticus, Numbers and Deuteronomy** — there are more than 700 statements which prove not only that God is **NOT** the Author of these books, but that **EVEN** Moses himself had no hand in them. Open these books at random and you will see:

- "And the **Lord said unto him**. Away, get thee down . . ."
- "And **Moses said unto the Lord**, the people cannot come. . ."
- "And the **Lord said unto Moses**, Go on before the people . . ."
- "And the **Lord spake unto Moses**, saying . . ."
- "And the **Lord said unto Moses**, Get down, charge the . . ."

It is manifest and apparent that these are **NEITHER** the Words of God **NOR** of Moses. They indicate the voice of a third person writing from hearsay.

#### MOSES WRITES HIS OWN OBITUARY?





## Combat Kit

(Baha'i Faith)

Bible changed or unchanged?

Could Moses had been a contributor to his own obituary before his demise? Did the Jews write their own obituaries? **"So Moses . . . DIED . . . And he (God Almighty) BURIED HIM (Moses) ... he was 120 years old when he DIED ... And there arose not a prophet SINCE in Israel like unto Moses ..."** (*Book of Deuteronomy 34 : Verses 5-10*). We will analyze the rest of the Old Testament presently from other angles.

### THE BOOK CHRISTENED "THE NEW TESTAMENT"

#### WHY "ACCORDING TO?"

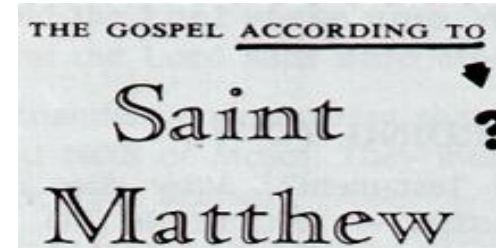
What about the so-called New Testament? <sup>1</sup> Why does every Gospel begin with the introduction — ACCORDING TO ... ACCORDING TO ... (See below). Why **"according to?"** Because not a single one of the vaunted four thousand copies extant carries its author's autograph! Hence the supposition **"according to!"** Even the internal evidence proves that Matthew was not the author of the first Gospel which bears his name.

**"And as Jesus passed forth thence, HE (JESUS) saw a man, named Matthew, sitting at the receipt of custom: and HE (JESUS) saith unto HIM (MATTHEW), follow ME (JESUS) And HE (MATTHEW) arose, and followed HIM (JESUS)."** (*Gospel according to St. Matthew 9 : Verse9*)

#### Note

1. The "so-called," because nowhere does the "New Testament" calls itself the New Testament, and nowhere the Old Testament calls itself the Old Testament. And also the word "Bible" is unknown within the pages of the Bible. God forgot to give a title to "HIS" books!

Without any stretch of the imagination, one can see that the **"He's"** and the **"Him's"** of the above narration do not refer to Jesus or Matthew as its author, but some third person writing what he saw and heard — a hearsay account. If we cannot even attribute this "book of dreams" (as the first Gospel is also described) to the disciple Matthew, how can we accept it as the Word of God?

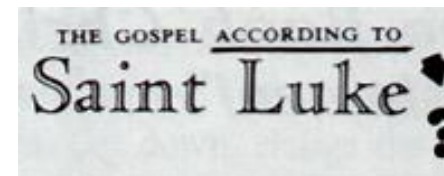


ST. MATHEW 9

Mathew Called 9.

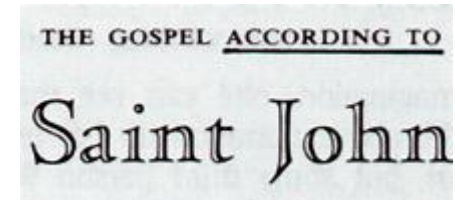
And as Jesus passed forth from thence, he saw a man named Mathew, sitting at the receipt of custom: and he saith unto him, follow me. And he arose, and followed him.

"HE" AND "HIM" NOT MATHEW!





**F**ORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,  
2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;  
3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,  
4 That thou mightest know the certainty of those things, wherein thou hast been instructed.



"HE" AND "HIM" NOT JOHN!

### ST. JOHN 19

And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

### ST. JOHN 21

This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

### *The Conclusion*

And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

We are not alone in this discovery that Matthew did not write the "**Gospel according to St. Matthew**" and that it was written by some anonymous hand. J. B. Phillips concurs with us in our findings. He is the paid servant of the Anglican Church, a prebendary of the Chichester Cathedral, England. He would have no reason to lie or betray to the detriment of the official view of his Church! Refer to his introduction to the "Gospel of St. Matthew" (reproduced here below). Phillips has this to say about its authorship.

"EARLY TRADITION ASCRIBED THIS GOSPEL TO THE APOSTLE MATTHEW, BUT SCHOLARS NOWADAYS **ALMOST ALL REJECT THIS VIEW.**" In other words, St.

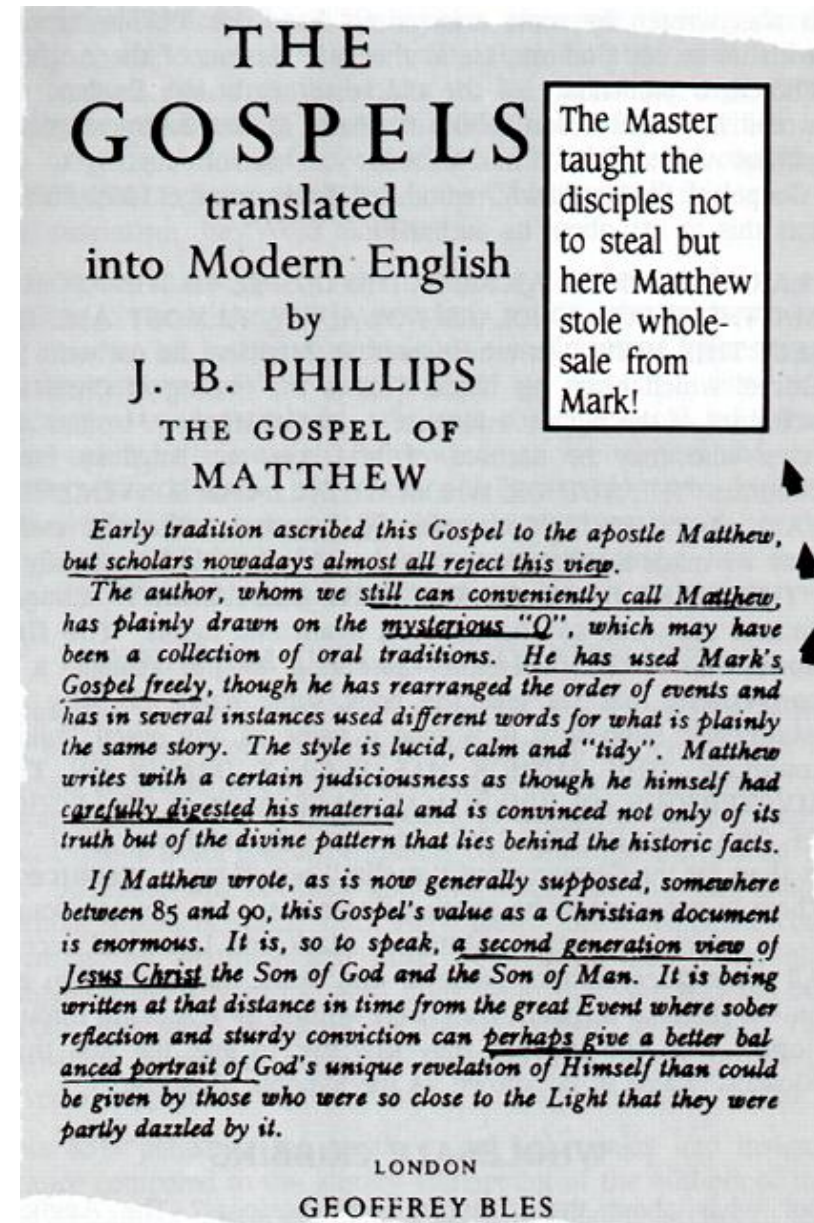


## Combat Kit

(Baha'i Faith)

Bible changed or unchanged?

Matthew did not write the Gospel which bears his name. This is the finding of Christian scholars of the highest eminence — not of Hindus, Muslims and Jews who may be accused of bias. Let our Anglican friend continue: "THE AUTHOR, WHOM WE STILL CAN CONVENIENTLY CALL MATTHEW" "**Conveniently**" because otherwise everytime we made a reference to "Matthew" we would have to say — "**THE FIRST BOOK OF THE NEW TESTAMENT**" Chapter so and so, verse so and so. And again and again "**The first book . . .**" etc. Therefore, according to J. B. Phillips it is **convenient** that we give the book some name. So why not "Matthew?" Suppose its as good a name as any other! Phillips continues: "THE AUTHOR HAS PLAINLY DRAWN ON **THE MYSTERIOUS 'Q'** WHICH MAY HAVE BEEN A COLLECTION OF ORAL TRADITIONS." What is this "**mysterious 'Q'?**" "Q" is short for the German word "**quella**" which means "**sources**." There is supposed to be another document — a common source — to which our present Matthew, Mark and Luke had access. All these three authors, whoever they were, had a common eye on the material at hand. They were writing as if looking through "**one**" eye. And because they saw eye to eye, the first three "Gospels" came to be known as the Synoptic Gospels.





### WHOLESALE CRIBBING

But what about that "**inspiration**" business? The Anglican prebendary has hit the nail on the head. He is, more than anyone else, entitled to do so. A paid servant of the Church, an orthodox evangelical Christian, a Bible scholar of repute, having direct access to the "original" Greek manuscripts, let HIM spell it out for us. (Notice how gently he lets the cat out of the bag): "**HE (Matthew) HAS USED MARK'S GOSPEL FREELY**" which in the language of the school-teacher — "**has been copying WHOLESALE from Mark!**" Yet the Christians call this wholesale plagiarism the Word of God?

Does it not make you wonder that an eye-witness and an ear-witness to the ministry of Jesus, which the disciple Matthew was supposed to be, instead of writing his own first hand impressions of the ministry of "his Lord" would go and steal from the writings of a youth (Mark), who was a ten year old lad when Jesus upbraided his nation? Why would an eye-witness and ear-witness copy from a fellow who himself was writing from hearsay? The disciple Matthew would not do any such silly thing. For an anonymous document has been imposed on the fair name of Matthew.

### PLAGIARISM OR LITERARY KIDNAPPING

Plagiarism means literary theft. Someone copies ad verbatim (word for word) from another's writing and palms it off as his own, is known as plagiarism. This is a common trait amongst the 40 or so anonymous authors of the books of the Bible. The Christians boast about a supposedly common cord amongst the writers of the 66 Protestant booklets and the writers of the 73 Roman Catholic booklets called the "Holy Bible." Some common cord there is, for Matthew and Luke, or whoever they were, had plagiarised 85% word for word from Mark! God Almighty did not dictate the same wordings to the synoptists (one-eyed). The Christians themselves admit this, because they do not believe in a verbal inspiration, as the Muslims do about the Holy Qur'ân.<sup>1</sup>

This 85% plagiarism of Matthew and Luke pales into insignificance compared to the literary kidnapping of the authors of the Old Testament where a hundred percent stealing occurs in the so-called Book of God. Christian scholars of the calibre of Bishop Kenneth Cragg euphemistically calls this stealing, "reproduction"<sup>2</sup> and take pride in it.

Note:

1. See "AL-QURAN — The Miracles of Miracles" (coming soon)
2. See beginning of chapter one for the full quotation.

### PERVERTED STANDARDS

Dr. Scroggie (referred to earlier on) most enthusiastically quotes in his book Scroggie (referred to earlier on) most enthusiastically quotes in his book<sup>1</sup> a Dr. Joseph Parker for his unique eulogy of the Bible:

"WHAT A BOOK IS THE BIBLE IN THE MATTER OF VARIETY OF CONTENTS! . . . WHOLE PAGES ARE TAKEN UP WITH OBSCURE NAMES, AND MORE IS TOLD OF A GENEALOGY THAN OF THE DAY OF JUDGMENT. STORIES ARE HALF TOLD, AND THE NIGHT FALLS BEFORE WE CAN TELL WHERE VICTORY LAY. WHERE IS THERE ANYTHING" (in the Religious Literature of the world) "TO CORRESPOND WITH THIS?" A beautiful necklace of words and phrases undoubtedly! It is much ado about nothing, and rank blasphemy against God Almighty for authorising such an embarrassing hotch potch. Yet the Christians gloat over the very defects of their book, like Romeo over the "mole" on Juliet's lip!

Note:

1. "Is the Bible the Word of God?" by the Moody Press. by the Moody Press.

### NOTHING LESS THAN 100%

To demonstrate the degree of plagiarism practised by the "inspired" Bible writers, I asked my audience during a symposium at the University of Cape Town conducted between myself and Professor Cumpsty the Head of the Department of Theology on the subject "**Is the Bible God's Word?**" to open their Bibles.

Some Christians are very fond of carrying their Bibles under their arms when religious discussions or debates take place. They seem to be utterly helpless without this book. At my suggestion a number of the audience began ruffling the pages. I asked them to open chapter 37 in the "**Book of Isaiah.**" When the audience was ready, I asked them to compare my "Isaiah 37" with their "Isaiah 37" while I read, to see whether they were identical. I began, readingly slowly. Verses 1, 2, 4, 10, 15, and so on, until the end of the chapter. I kept on asking after every verse if what I had been reading, was identical with the verses in their Bibles. Again and again they chorused — "Yeh!", "Yeh!". At the end of the





chapter with the Bible still open in my hands at the place from which I had been reading, I made the Chairman to reveal to the audience that I was not reading from Isaiah 37 at all but from **2 KINGS 19!** There was a terrible consternation in the audience! I had thus established 100% plagiarism in the "Holy Bible." (See below)

In other words, Isaiah 37 and 2 Kings 19 are identical word for word. Yet they have been attributed to two different authors, centuries apart, whom the Christians claim have been inspired by God.

Who is copying whom? Who is stealing from whom? The 32 renowned Bible scholars of the RSV say that the author of the Book of Kings is "UNKNOWN!" See later on for a reproduction from the RSV by "**Collins**". These notes on the Bible were prepared and edited by the Right Rev. David J. Fant, Litt. D., General Secretary of the New York Bible Society. Naturally, if the Most Reverend gentlemen of Christendom had an iota of belief about the Bible being the Word of God, they would have said so, but they honestly (shamefacedly?) confess: "**Author — UNKNOWN!**" They are prepared to pay lip service to Scriptures which could have been penned by any Tom, Dick or Harry and expect everyone to regard these as the Word of God — Heaven forbid!

#### 100% PLAGIARISM

##### II KINGS 19

AND it came to pass. when king Hez-e-ki'-ah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the lord.

2 And he sent E-li'-a-kim. which was over the household, and Shebna the scribe, and the 'elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz.

##### ISAIAH 37

AND it came to pass. when king Hez-e-ki'-ah heard *it*, that he rent his clothes, and covered himself with sackcloth, and went into the house of the lord.

2 And he sent E-li'-a-kim. who was over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz.

3 And they said unto him. Thus saith Hez-e-ki'-ah, This day *is* a day of trouble, and of rebuke, and of blasphemy : for the children are come to the birth, and *there is not* strength to bring forth.

5 So the servants of king Hez-e-ki'-ah came to Isaiah.

10 Thus shall ye speak to Hez-e-ki'-ah king of Judah, saying. Let not thy God in whom thou trustest deceive thee, saying. Jerusalem shall not be delivered into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed; *as* Gozan, and Ha-ran. and Rezech. and the children of Eden which *were* in Thel'-a-sar?

14 And Hez-e-ki'-ah received the

3 And they said unto him. Thus saith Hez-e-ki'-ah, This day *is* a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and *there is* not strength to bring forth.

5 So the servants of king Hez-e-ki'-ah came to Isaiah.

10 Thus shall ye speak to Hez-e-ki'-ah king of Judah. saying. Let not thy God. in whom thou trustest, deceive thee, saving, Jerusalem shall not be given into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shall thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed, *as* Gozan, and Har-an. and Rezech. and the children of Eden which *were* in Te-las'-sar?

14 And Hez-e-ki'-ah received the letter from the hand of the



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Bible changed or unchanged?

letter of the hand of the messengers. and read it: and Hezekiah went up into the house of the lord, and spread it before the lord;

15 And Hez-e-ki'-ah prayed before the lord, and said. O lord God of Israel, which dwellest *between* the cher'-u-bims. thou art the God. *even* thou alone, of all the kingdoms of the earth, thou hast made heaven and earth.

36 So Sen-nach'-er-ib king of Assyria departed, and went and returned, and dwelt at Nin'-e-veh. 37 And it came to pass. as he was worshipping in the house of Nis'-roch his god, that A-dram'-me-lech and Sha-re'-zer his sons smote him with the sword: and they escaped into (he land of Armenia. And E-sar-had'-don his son reigned in his stead.

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(For a complete list of all the books of the Bible and their authors, avail yourself of the "Collins" R.S.V. 'with' its annotations). What have Christian scholars to say about the "Book of Isaiah?" They say: "MAINLY CREDITED TO ISAIAH. PARTS MAY HAVE BEEN WRITTEN BY OTHERS" In view of the confessions of Bible scholars, we will not take poor Isaiah to task. Can we then nail this **plagiarism** on the door of God? What blasphemy! Professor Cumptsy confirmed at question time, at the end of the aforementioned symposium that the "Christians do not believe in a verbal inspiration of the Bible" So God Almighty had not absent-mindedly dictated the same tale twice! Human hands, all too human, had played havoc with this so-called Word of God — the Bible. Yet, Bible-thumpers will insist that "every word, comma and full stop of the Bible is God's Word!"

### THE ACID TEST

How do we know that a book claimed to be from God is really the Book of God? One of the tests, out of many such tests, is — that a Message emanating from an Omniscient Being MUST be consistent with itself. It ought to be free from all discrepancies and contradictions. This is exactly what the **LAST TESTAMENT**, the Book of God says:

DO THEY NOT CONSIDER  
THE QUR'AN (WITH CARE)  
HAD IT BEEN FROM ANY  
OTHER THAN ALLAH  
THEY WOULD HAVE  
FOUND THEREIN MANY  
A DISCREPANCY

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ  
وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ  
لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا  
(SŪRA NISĀA) Holy Qur'an 4:82

### GOD OR THE DEVIL?

If God Almighty wants us to verify the authenticity of His Book (The Holy Qur'ân) with this acid test, why should we not apply the very same test to any other Book claiming to be from Him? We do not want to bamboozle anybody with words as the Christians have been doing. It would be readily agreed from the references, I have given from Christian scholars, that they have been proving to us that the Bible is **NOT** the Word of God, yet making us believe that they have actually convinced us to the contrary.

These verses are culled from the Authorised Version, but you will find the same in every Version.

### NO VERBAL INSPIRATION





A classic example of this sickness was in evidence again only "yesterday" The Anglican synod was in session in Grahamstown. The Most. Rev. Bill Burnett, the Archbishop was preaching to his flock. He created a confusion in his Anglican community. An erudite Englishman, addressing a group of learned English priests and bishops, in their own mother-tongue — English, which his learned colleagues drastically misunderstood: to such an extent that Mr. McMillan, perhaps also an Anglican, the Editor of an English daily — "**The Natal Mercury**" dated December 11, 1979, had this to say about the confusion the Archbishop had created among his own learned clergy:

"ARCHBISHOP BURNETTS REMARKS AT THE SYNOD WERE **HARDLY A MODEL OF CLARITY** AND WERE **WIDELY AND DRAMATICALLY MISINTERPRETED** BY MANY OF THOSE PRESENT."

There is nothing wrong with English as a language, but can't you see that the Christian is trained in muddled thinking in all matters religious. The "bread" in his Holy Communion is not "bread" but "flesh?" The "wine" is "blood?" "Three is one?" and "Human is Divine?" But don't make a mistake, he is not that simple when dealing with the earthly kingdom, he is then most precise. You will have to be doubly careful when entering into a contract with him! He can have you sold out, without you realising it.

The examples that I shall furnish in substantiating the points I have raised about the contradictions in the so-called Book of God, would be found so easy even for a child to follow and understand. See below.

### II SAMUEL 24

#### *The Numbering*

AND again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah.

While the author of Samuel 24 above, makes God the boss of the situation, the author of Chronicles below gives credit to the Devil.

### I CHRONICLES 21

#### *The Numbering*

AND SATAN stood up against Israel, and provoked David to number Israel.

Apart from showing allegiance to God as is noted elsewhere, the **Devil** (Satan) is also given his due. This dichotomy on the part of the author of Chronicles reminds one of the story of the old woman who lit one candle to St. Michael and another to the devil. St. Michael was trampling underfoot, so that whether she went to Heaven or Hell, she would have a friend. This Chronicles fellow, made sure that he had a friend at court Above, as well as a friend at court Below. He wanted to have it both ways, or wanted to have his cake and eat it too.

You will observe that the authors of the books of "**Chronicles**" and of "**Samuel**" are telling us the same story about David taking a census of the Jews. Where did David get his "inspiration" to do this novel deed? The author of **2 Samuel 24:1** says that it was the "**LORD**" God who MOVED (RSV: "incited") David, but the author of **1 Chronicles 21:1** says that it was "**SATAN**" who PROVOKED (RSV: "incited") David to do such a dastardly thing! How could the Almighty God have been the source of these contradictory "**INSPIRATIONS?**" Is it God **or** is it Satan! In which religion is the DEVIL synonymous with GOD? I am not talking about "Satanism" a recent fungus growth of Christianity, in which ex-Christians worship the Devil. Christianity has been most prolific of spawning isms. Atheism, Communism, Fascism, Totalitarianism, Nazism, Mormonism, Moonism, Christian Scientism and now Satanism. What else will Christianity give birth to?

The "Holy Bible" lends itself to all kinds of contradictory interpretations. This is the Christian boast! "SOME CLAIM AND RIGHTLY SO, THAT BIBLICAL PASSAGES HAVE BEEN CONTINUOUSLY MISUSED AND MISAPPROPRIATED TO JUSTIFY ALMOST EVERY EVIL KNOWN TO MAN" (From: "**The Plain Truth**" an American-based Christian Journal under the heading: "**THE BIBLE — World's Most Controversial Book.**" (July 1975).

#### WHO ARE THE REAL AUTHORS?

As further evidence will be adduced from "**Samuel**" and "**Chronicles**" I deem it advisable first to determine their authors instead of suspecting God of those books' incongruities. The Revisers of the RSV say:



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### Bible changed or unchanged?

(a) SAMUEL: Author "**Unknown**" (Just one word)

(b) CHRONICLES: Author "**Unknown**, probably collected and edited by Ezra."

We must admire the humility of these Bible scholars, but their "**possiblys**" "**probablys**" and "**likelys**" are always construed as ACTUALLY'S by their fleeced sheep. Why make poor Ezra or Isaiah the scapegoats for these anonymous writers?

#### WHAT DID THE LORD DECREE 3 YEARS FAMINE OR 7 YEARS FAMINE?

##### II SAMUEL 24:13

13. So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? Or wilt thou flee three months before thine enemies, while they pursue thee?

##### I CHRONICLES 21:11

11. So Gad came to David, and said unto him, Thus saith the LORD, Choose thee  
12. Either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee;

If God is the Author of every single word, comma and full-stop in the Bible, as the Christians claim, then is He the Author of the above arithmetical discrepancy as well?

#### THREE OR SEVEN?

Note the reproduction of above. Compare both the quotations. **2 Samuel 24:13** tells us — "**So Gad came to David, AND TOLD HIM**, and said unto him . . ." These words are repeated word for word in **1 Chronicles 21:11**, except the redundant "**AND TOLD HIM**" is removed! But while trimming the useless phrase, the author also pruned the time factor from "SEVEN" years to "THREE" years. What did God say to Gad — **Three** or **Seven** years plague — "on both your houses?"

#### EIGHT OR EIGHTEEN?

See below. Compare the two quotations. **2 Chronicles 36:9** tells us that JEHOIACHIN was "**eight**" years old when he began to reign, while 2 Kings 24:8 says that he was "**eighteen**" when he began to reign. The "**unknown**" author of **KINGS** must have reasoned that what possible "evil" could a child of eight do to deserve his abdication, so he generously added ten years to make JEHOIACHIN mature enough to become liable to God's wrath. However, he had to balance his tampering, so he cut short his reign by 10 days! Add **TEN** years to age and deduct **TEN** days from rule? Could God Almighty say two widely differing things on the same subject?

#### HOW OLD WAS JEHOIACHIN? 8 OR 18?

Between Eight and Eighteen years, there is a gap or difference at a full 10 years. Can we say (God forbid!) that the all-knowing Almighty could not count, and thus did not know the difference between 8 and 18? If we are to believe in the Bible as the Word of God, then the Dignity and Status of the Lord Almighty will hit an all-time low!

##### II CHRONICLES 36

9. Jehoiachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did that which was evil in the sight of the LORD.

##### II KINGS 24

8. Jehoiachin was eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mothers name was Nehushta, the daughter of Elnathan of Jerusalem.

#### CAVALRY OR INFANTRY?

Compare the two quotations on page 40. How many chariot riders did David slay? Seven **hundred** or seven **thousand**? And further, did he slay 40000 "HORSEMEN" or 40000 "FOOTMEN?" The implication in the conflicting records



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### Bible changed or unchanged?

between **2 Samuel 10:18** and **1 Chronicles 19:18** is not only that God could not discern the difference between hundreds and thousands, but that He could not even distinguish "**CAVALRY**" from "**INFANTRY!**" It is obvious that blasphemy masquerades in the Christian dictionary as "inspiration!"

#### 700 or 7 000?

It is certainly naught for Bible-lovers' comfort that a whole nought (0) was either added to 700, or subtracted from 7 000, thus making the confused Biblical Mathematics even more confounded!\*

#### II SAMUEL 10

**18.** And the Syrians fled before Israel; and David slew the men of seven hundred chariots of the Syrians, and forty thousand horsemen, and smote Shobach the captain of their host, who died there.

#### I CHRONICLES 19

**18.** But the Syrians fled before Israel: and David slew of the Syrians seven thousand men which fought in chariots, and forty thousand footmen, and killed Shophach the captain of the host.

\* The remarks on the Zero will be discussed soon.

#### GOD CONFUSED BETWEEN "CAVALRY" AND "INFANTRY" ?

As for the "inspired writers" of the Bible not knowing the difference between "**footmen**" and "**horsemen**," is all the more serious because God himself here stands accused, as a source of that "inspiration" for not knowing the difference between cavalry and infantry. Or is it possible that the Syrians who fled before Israel were centaurs (i.e. a race of creatures with the body and legs of a horse and the torso, head and arms of a man), is it possible that these "creatures" had suddenly stepped out of Classical Mythology to bemuse the all too gullible authors.

#### PRACTICAL HOMEWORK

Solomon is his glory began building a royal palace for himself which took him thirteen years. We learn this from the 1st Book of Kings, chapter 7. You remember Dr. Parker's boast (earlier on) about "**whole pages being taken up by obscure names?**" Well, for sheer puerility you cannot beat this chapter 7 and Ezekiel chapter 45. You owe it to yourself to read it just once in your lifetime. After that, you will really appreciate the Holy Qur'ân! Reproduced below, you will read the passages for your **boring** pleasure. Obtain your own Bible and colour code it for easy reference. You may colour the various references from this booklet in your Bible: "**Yellow**" for all contradictions; use "**Red**" for pornographic passages; and "**Green**" for sensible, acceptable quotations as the ones I have mentioned at the beginning of this essay — that is words that you can effortlessly recognize as being those of God and His Holy Messengers. With just this preparation, you will be ready to confute and confuse any missionary or Bible scholar that comes your way! "IF WE PERSPIRE MORE IN TIMES OF PEACE, WE WILL BLEED LESS IN TIMES OF WAR." (Chiang Kai-Shek)

GOD, AS BUILDER, ENGINEER AND CRAFTSMAN (IF YOU HAVE PATIENCE, READ THIS CHAPTER AND COMPLETE THE REST OF THE CHAPTER IN YOUR BIBLE)

**7** But Solomon took "thirteen years to build his own house; so he finished all his house. 2Chr 8:1 **2.** He also built the "House of the Forest of Lebanon; its length was one hundred cubits, its width fifty cubits, and its height thirty cubits, with four rows of cedar pillars, and cedar beams on the pillars. **2 Chr 9:16 • About 150 feet**

**3.** And it was paneled with cedar above the beams that were on forty-five pillars, fifteen to a row.

**4.** There were windows with *beveled frames* in three rows, and window was opposite window in three tiers.

**5.** And all the doorways and doorposts had rectangular frames; and window was opposite window in three tiers.

**6.** He also made the Hall of Pillars: its length was fifty cubits, and its width thirty cubits; and in front of them was a portico with pillars, and a canopy was in front of them.



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(Baha'i Faith)

### Bible changed or unchanged?

7. Then he made a hall for the throne, the Hall of Judgment. where he might judge; and it was paneled with cedar from floor to ceiling. Lit. floor of the upper level

8. And the house where he dwelt had another court inside the hall, of like workmanship. Solomon also made a house like this hall for Pharaoh's daughter, whom he had taken as *wife*.

9. All these were of costly stones hewn to size, trimmed with saws. inside and out. from the foundation to the eaves, and also on the outside to the great court.

10. The foundation was *of* costly stones, large stones, some ten cubits and some eight cubits.

11. And above *were* costly stones, hewn to size, and cedar wood.

12. The great court was enclosed with three rows of hewn stones and a row of cedar beams. So were the inner court of the house of the lord "and the vestibule Of the temple. **1 Kin. 6:36 \* John 10:23**

13 Now King Solomon sent and brought Hiram from Tyre.

14. "He was the son of a widow from the tribe of Naphtali, and "his father was a man of Tyre, a bronze worker; he was filled with wisdom and understanding and skill in working with all kinds of bronze work. So he came to King Solomon and did all his work. **2 Chr. 2:14 • 2 Chr. 4:16**

15. And he cast "two pillars of bronze, each one eighteen cubits high, and a line of twelve cubits measured the circumference of each. **Fashioned • Jer 52:21**

16. Then he made two capitals of cast bronze, to set on the tops of the pillars. The height of one capital was five cubits, and the height of the other capital was five cubits.

**GOD, AS LAND SURVEYOR AND ARCHITECT** (IF YOU HAVE PATIENCE, READ THIS CHAPTER AND COMPLETE THE REST OF THE CHAPTER IN YOUR BIBLE)

45 "Moreover, when you "divide the land by lot into inheritance, you shall set apart a district for the lord, a holy portion of the land; its length *shall be* twenty-five thousand cubits, and the width ten thousand. It *shall be* holy throughout its territory all around. **Ezek 47:22 - Ezek 48:8,9**

2. "Of this there shall be a square plot for the sanctuary, "five hundred by five hundred rods, with fifty cubits around it for an open space. **Ezek. 42.20**

3. "So this is the district you shall measure: twenty-five thousand cubits long and ten thousand wide; in it shall be the sanctuary. The Most Holy Place.

4 "It shall be a holy portion of the land, belonging to the priests, the ministers of the sanctuary, who come near to minister to the lord; it shall be a place for their houses and a holy place for the sanctuary. **Ezek. 48:10.11**

5. "An area twenty-five thousand cubits long and ten thousand wide shall belong to the Levites, the ministers of the temple; they shall have twenty chambers as a possession.

6. "You shall appoint as the property of the city an area five thousand cubits wide and twenty-five thousand long, adjacent to the district of the holy portion; it shall belong to the whole house of Israel. **Ezek. 48:25**

7. ""The prince shall have *a portion* on one side and the other of the holy district and the city's property; and bordering on the holy district and the city's property, extending westward on the west side and eastward on the east side, the length *shall be* side by side with one of the tribal Portions, from the west border to the east border. **Ezek. 48:21**

8. "The land shall be his possession in Israel; and "My princes shall no more oppress My people, but they shall give the rest of the land to the house of Israel, according to their tribes." **Ezek 22:27**

9. Thus says the Lord god: "Enough, O princes of Israel! Remove violence and plundering, execute justice and righteousness, and stop dispossessing My people." says the Lord god.



## Combat Kit

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### Bible changed or unchanged?

10. "You shall have just "balances, a just ephah, and a just bath. **Lev. 19:36**

11. "The ephah and the bath shall be of the same measure, so that the bath contains one-tenth of a homer, and the ephah one-tenth of a homer; their measure shall be according to the homer.

12. "The shekel *shall be* twenty gerahs; twenty shekels, twenty-five shekels, and fifteen shekels shall be your mina. **Ex. 30:13**

13. "This is the offering which you shall offer: you shall give one-sixth of an ephah from a homer of wheat, and one-sixth of an ephah from a homer of barley..  
""The prince shall have *a portion* on one side and the other of the holy district and the city's property; and bordering on the holy district and the city's property, extending westward on the west side and eastward on the east side, the length *shall be* side by side with one of the tribal Portions, from the west border to the east border. **Ezek. 48:21**

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13. "This is the offering which you shall offer: you shall give one-sixth of an ephah from a homer of wheat, and one-sixth of an ephah from a homer of barley.

#### HOW HYGIENIC?

Now, look below and note that the author of **1 Kings 7:26** has counted 2 000 baths in Solomon's palace, but the author of **2 Chronicles 4:5** increases the kingly count by 50% to 3 000! What extravagance and error in the "Book of God?" Even if God Almighty had nothing else to do, would He occupy Himself "inspiring" such trivial contradictory nonsense to the Jews? Is the Bible God's Book? Is it the Word of God?

#### THE DIFFERENCE 2 000 and 3 000 IS ONLY 50% EXAGGERATION!

##### I KINGS 7

26. And it was an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths..

##### II CHRONICLES 4

5. And the thickness of it was an handbreadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; and it received and held three thousand baths.

Whether it is witting or unwitting, the "inspired" writer's singular inability to grasp the difference between 2 000 and 3 000 is unforgivable. It is an obvious contradiction. "AND NO MIRACLE WOULD PROVE THAT TWO AND TWO MAKES FIVE, OR THAT A CIRCLE HAS FOUR ANGELS; AND NO MIRACLES, HOWEVER NUMEROUS COULD REMOVE A CONTRADICTION WHICH LIES ON THE SURFACE OF THE TEACHINGS AND RECORDS OF CHRISTIANITY." — (Albert Schweizer), from his book: "**In Search of the Historical Jesus.**" Page 22.

#### PILED CONTRADICTIONS

Before I conclude this series of contradictions, let me give you just one more example. There are hundreds of others in the Bible. See below. It is Solomon again. He really does things in a big way. The ex-Shah of Iran was a nursery kid by comparison! The author of **2 Chronicles 9:25** gives Solomon one thousand more stalls of horses than the number of baths he had given him. "**And Solomon had**



**FOUR thousand** stalls for horses ..." But the author of **1 Kings 4:26** had real kingly thoughts about his royal patron. He multiplied Solomon's stalls by 1 000% — from 4 000 to 40000 stalls of horses! Before some glib evangelist draws the wool over your eyes that the difference is only a nought, a zero — "0"; that some scribe or copyist had inadvertently added a zero to 4 000 to make it 40 000, let me tell you that the Jews in the time of Solomon knew nothing about the zero — "0"! It was the Arabs who introduced the zero to the Middle East and to Europe centuries later. The Jews spelt out their figures in words in their literary works and did not write them in numerals. Our Question is — Who was the real author of this staggering discrepancy of 36000? Was it God or man? You will find these references and many more allied facts in a very comprehensive book — **"THE BIBLE — Word of God or Word of Man?"** by A. S. K. Joommal.

### II CHRONICLES

#### CHAPTER 9

**25.** And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king at Jerusalem.

### I KINGS

#### CHAPTER 4

**26** And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.

The Difference between 4 thousand and 40 thousand is only 36 000!  
The Jews did not use The "0" (Zero) in the Old Testament between 4 thousand and 40 thousand is only 36 000!  
The Jews did not use The "0" (Zero) in the Old Testament

#### CHAPTER EIGHT

### MOST OBJECTIVE TESTIMONY

The Christian propagandist is very fond of quoting the following verse as proof that his Bible is the Word of God.

***"All scripture IS given by inspiration of God, and IS profitable for doctrine, for reproof, for correction, for instruction in righteousness." (2 Timothy 3:16 — AV by Scofield)***

Note the "IS's" in capitals. Rev. Scofield is telling us silently that they do not occur in the original Greek. **"THE NEW ENGLISH BIBLE,"** translated by a committee representing the Church of England, the Church of Scotland, the Methodist Church, the Congregational Church, the Baptist Union, the Presbyterian Church of England, etc., etc., **and** the BRITISH AND FOREIGN BIBLE SOCIETY has produced the closest translation of the original Greek which deserves to be reproduced here:

***"EVERY INSPIRED SCRIPTURE HAS ITS USE FOR TEACHING THE TRUTH AND REFUTING ERROR, OR FOR REFORMATION OF MANNERS AND DISCIPLINE IN RIGHT LIVING." (2 Timothy 3:16)***

The Roman Catholics in their "Douay" Version, are also more faithful to the text than the Protestants in their Authorised Version (AV). They say: "ALL SCRIPTURE, INSPIRED OF GOD, IS PROFITABLE TO TEACH, TO REPROVE, TO CORRECT . . ."

We will not quibble with words. Muslims and Christians are agreed that whatever emanates from God, whether through inspiration or by revelation, must serve one of four purposes:-

1. It must either teach us **DOCTRINE**;
2. **REPROVE** us for our error;
3. Offer us **CORRECTION**;
4. Guide us into **RIGHTEOUSNESS**.





## Combat Kit

(Baha'i Faith)

### Bible changed or unchanged?

I have been asking learned men of Christianity for the past forty years, whether they can supply a **FIFTH** "peg" to hang the Word of God on. They have failed signally. That does not mean that I have improved upon their performance. Let us examine the "**Holy Bible**" with these objective tests.

#### NOT FAR TO SEEK

The very first book of the Bible — **Genesis** — provides us with many beautiful examples. Open chapter 38 and read. We are given here the history<sup>1</sup> of Judah, the father of the Jewish race, from whom we derive the names "**judea**" and "**Judaism**." This patriarch of the Jews got married and God granted him three sons, Er, Onan and Shelah. When the first-born was big enough, Judah had him married to a lady called Tamar. "BUT ER, JUDAH'S FIRST-BORN **WAS WICKED IN THE SIGHT OF THE LORD; AND THE LORD SLEW HIM.**" (**Genesis 38:7**). Under what heading, from the above four principles of Timothy will you place this sad news? The **second** — "REPROVE" is the answer. Er was wicked so God killed him. A lesson for all, God will destroy us for our wickedness. **REPROOF!**

Continuing with this Jewish history, according to their custom, if a brother died and left no offspring, it was the duty of the other brother to give "seed" to his sisters-in-law so that the deceased's name might be perpetuated. Judah, in honour of this custom, orders his second son Onan to do his duty. But Jealousy enters his heart. It will be **his seed** but the name will be his brother's! So at the critical moment "HE **SPILLED IT ON THE GROUND . . . AND THE THING HE **DID DISPLEASED THE LORD: WHEREFORE HE SLEW HIM ALSO.**"** (**Genesis 38:9-10**). Again, where does this slaying fit into Timothy's tests? "REPROOF!" is the answer again. No prizes are offered for these easy answers. They are so basic. Do wrong and bear the consequence! Onan is forgotten in the "Book of God," but Christian sexologists have immortalized him by referring to "coitus interruptus," as Onanism<sup>2</sup> in their "Books of Sex."

Now Judah tells his daughter-in-law, Tamar, to return to her father's house until his third son Shelah attains manhood, when she will be brought back so that he can do his duty.

#### Note:

1. You remember Dr. Kenneth Cragg in his "**Call of the Minaret**" and his "**HISTORY**." See full quotation on page one. **This is that "history."**
2. "**ONANISM**:" Now immortalized in the Oxford Dictionary.

#### A WOMAN'S REVENGE

Shelah grows up and is, perhaps, married to another woman. But Judah had not fulfilled his obligation to Tamar. Deep in his **heart** he is terrified. He has already lost two sons on account of this "witch," — "LEST PERADVENTURE HE (Shelah) DIE ALSO, AS HIS BRETHERN DID." (**Genesis 38:11**). So Judah conveniently forgets his promise. The aggrieved young lady resolves to take revenge on her father-in-law for depriving her of her "seed" right. Tamar learned that Judah is going to Timnath to shear his sheep. She plans to get even with him on the way. She forestalls him, and goes and sits in an open place en route to Timnath. When Judah sees her, he thinks she is a harlot because she has covered her face. He comes up to her and proposes — "ALLOW ME TO COME IN UNTO THEE; AND SHE SAID WHAT WILT THOU GIVE ME, THAT THOU MAYEST COME IN UNTO ME?" He promises that he would send her a goat kid from his flock. What guarantee could she have that he would send it? What guarantee did she require, Judah queried. "His ring, his bracelet and his staff" is the ready answer. The old man hands these possessions to her, and "CAME IN UNTO HER, AND SHE CONCEIVED BY HIM." (**Genesis 38:16-18**).

#### THE MORAL LESSON

Before we seek the heading from **Timothy 3:16**, under which to categorize this filthy, dirty story from the "Book of God," I am tempted to ask, as you would be tempted to ask: what is the moral (?) lesson that our children will learn from Tamar's sweet revenge? Of course we do tell our children, fables, not really for their entertainment value, but that through them some moral may be imparted. "The Fox and the Grapes," "The Wolf and the Lamb," "The Dog and his Shadow," etc. However simple or silly the story, a **moral** is aimed at.

#### 'CHRISTIAN PARENTAL DILEMMAS'

Dr. Vernon Jones, an American psychologist of repute, carried out experiments on groups of schoolchildren to whom certain stories had been told. The heroes of the stories were the same in the case of the different groups of children, but the heroes behaved contradictorily to each group. To one group "St. George," slaying the dragon emerged a very brave figure, but to another group, fleeing in terror and seeking shelter in his mother's lap. "THESE STORIES MADE CERTAIN SLIGHT



BUT PERMANENT CHANGES IN CHARACTER, EVEN IN THE NARROW CLASSROOM SITUATION," concluded Dr. Jones.

How much more permanent damage the rapes and murders, incests and bestialities of the "Holy Bible" has done to the children of Christendom, can be measured from reports in our daily newspapers. If such is the source of Western morality, it is no little wonder, then, that Methodists and Roman Catholics have already solemnized marriages between HOMOSEXUALS in their "Houses of God." And 8000 "gays" (an euphemistic term for sodomites) parade their "wares" in London's Hyde Park in July 1979, to the acclaim of the news and TV media.<sup>1</sup>

You must get that "Holy Bible" and read the whole chapter 38 of Genesis. Mark in "red" the words and phrases deserving this adornment. We had reached verse 18 in our moral (?) lesson — "AND SHE CONCEIVED BY HIM."

1. Ever since then, the major cities of the Western World; be it London, New York, San Francisco, Sydney, Paris etc hold annual gay parades (Mardi Gras), with now, public turnouts bringing in children as spectators. Australia prides itself in having Sydney being declared the gay capital of the world.

#### CAN'T HIDE FOR EVER

Three months later, as things were bound to turn out, news reached Judah that his daughter-in-law, Tamar, had played the "harlot" and that she was with "CHILD BY WHOREDOM AND JUDAH SAID, BRING HER FORTH, AND LET HER BE BURNT." (*Genesis 38:24*). Judah had deliberately spurned her as a "witch" and now he sadistically wants to burn her. But this wiley Jewess was one up on the old man. She sent the "ring," the "bracelet," and the "staff" with a servant, beseeching her father-in-law to find the culprit responsible for her pregnancy. Judah was in a fix. He confessed that his daughter-in-law was more "RIGHTEOUS" than himself, and "HE KNEW HER AGAIN NO MORE." (verse 26). It is quite an experience to compare the choice of language in which the different Versions describe the same incident. The Jehovah's Witnesses in their "**New World Translation**" translate the last quotation as — "HE HAD NO FURTHER INTERCOURSE WITH HER AFTER THAT."<sup>1</sup> This is not the last we will hear about in the "Book of God" of this Tamar whom the Gospel writers have immortalized in their "Genealogy of their Lord."

1. The Jehovah's Witness Version is more explicit in its choice of words. It does not hesitate to call a spade a spade! Compare Ezekiel 23 with any other Version, and see the difference.

#### INCEST HONOURED

I do not want to bore you with details, but the end verses of Genesis 38 deal with a duel in Tamar's womb: about the twins struggling for ascendancy. The Jews were very meticulous about recording their "first borns." The first born got the lion's share of their father's patrimony. Who are the lucky winners in this prenatal race? There are four in this unique contest. They are "**PHAREZ** and **ZARAH** of **TAMAR** by **JUDAH**." How? You will see presently. But first, let us have the moral. What is the moral in this episode? You remember Er and Onan: how God destroyed them for their several sins? And the lessons we have learnt in each case was "**REPROOF**" Under what category of Timothy will you place the incest of Judah, and his illegitimate progeny? All these characters are honoured in the "Book of God" for their bastardy. They become the great grandfathers and great grandmothers of the "**only begotten son of God**(?) See **Matthew 1:3**. In every Version of the Bible, the Christians have varied the spelling of these characters' names from those obtained in the Old Testament (Genesis chapter 38) with those contained in the New Testament (Matthew chapter 1) to put the reader off the scent. From PHAREZ in the "Old" to PARES in the "New," and ZARAH to ZARA and TAMAR to THAMAR, But what about the moral? God blesses Judah for his incestuous crime! So if you do "evil" (Er), God will slay you; if you spill "seed" (Onan), God will kill you, but a daughter-in-law (Lamat) who vengefully and guilefully collect her father-in-law's (Judah's) "seed" is rewarded. Under what category will the Christians place this "honour" in the "Book of God?" Where does it fit? Is it Your ...

1. DOCTRINE?

2. REPROOF?

3. CORRECTION? or

4. INSTRUCTION INTO RIGHTEOUSNESS?



Ask him who comes and knocks at your door — that professional preacher, that hot-gospeller, that Bible-thumper. Here, he deserves a prize if he can grant an explanation for the correct answer. There is none born who can justify this filth, this pornography under any of the above headings. But a heading has to be given. It can only be recorded under — "PORNOGRAPHY!"

#### BAN THE BOOK!

George Bernard Shaw said that "THE MOST DANGEROUS BOOK (the Bible) ON EARTH, KEEP IT UNDER LOCK AND KEY." Keep the Bible out of your children's reach. But who will follow his advice? He was not a "B.A.",<sup>1</sup> a "reborn" Christian.

According to the high moral scruples of the Christian rulers of South African, who have banned the book, "**Lady Chatterley's Lover**," because of a "tetragrammaton" — a four-letter word, they would most assuredly have placed a ban on the "Holy Bible" if it had been a Hindu religious Book, or a Muslim religious Book. But they are utterly helpless against their own "Holy Book," their "SALVATION" depends upon it!

**Reading Bible stories to children can also open up all sorts of opportunities to discuss the morality of sex. An unexpurgated Bible might get an X-rating from some censors,  
The PLAIN TRUTH October 1977**

1. "B.A." short for "**born again**" it is a new sickness. It destroyed the "SUICIDE CULT" of Rev. Jim Jones, in Jonestown, Guyana.

#### DAUGHTERS SEDUCE THEIR FATHER

Read Genesis 19, verses 30 to the end and mark again in "**red**" the words and phrases deserving this honour. Do not hesitate and procrastinate. Your "coloured" Bible will become a priceless heirloom for your children. I agree with Shaw, to keep the Bible "under lock and key," but we need this weapon to meet the Christian challenge. The Prophet of Islam said that "WAR IS STRATEGY," and strategy demands that we use the weapons of our enemy. It is not what we like and what we do not like. It is what we are forced to use against the "ONE BOOK" (Bible) professors, who are knocking at our doors with "**the Bible says this**" and

"**the Bible says that.**" They want us to exchange our Holy Qur'an for their "Holy Bible." Show them the holes in the "holiness" which they have not yet seen. At times these zombies pretend to see the filth for the first time. They have been programmed with selected verses for their propagation.

To continue: the "history" has it that, night after night, the daughters of Lot seduce their drunken father with the noble (?) motive of preserving their father's "**seed.**" "Seed" figures very prominently in this "Holy Book": forty seven times in the little booklet of Genesis alone! Out of this another incestuous relationship come the "**Ammonites**" and the "**Moabites**," for whom the God of Israel was supposed to have had a special compassion. Later on in the Bible we learn that the Jews are ordered by the same compassionate God to slaughter the Philistines mercilessly — men, women and children. Even trees and animals are not to be spared, but the Ammonites and the Moabites are not to be "**distressed**" or "**meddled**" with because they are the seed of Lot! (**Deuteronomy 2:19**)

No decent reader can read the seduction of Lot to his mother, sister or daughter, not even to his fiancée if she is a chaste and moral woman. Yet you will come across perverted people who will gorge this filth. Tastes can be cultivated!

Read again and mark Ezekiel 23. You will know what colour **to** choose. The "whoredoms" of the two sisters, Aholah and Aholibah. The sexual details here puts to shame even the unexpurgated edition of many banned books. Ask your "born again" Christian visitors, under what category will they classify all this lewdness? Such filth certainly has no place in any "Book of God."

Al-Haj A.D. Ajijola in his book — "**The Myth of the Cross**" gives a masterly expose of the fallacy of the Bible as well as of the crucifixion, in short, of the whole of Christianity. No student of comparative religion can afford to be without this publication and "**THE BIBLE: Word of God or Word of Man?**" mentioned earlier on.

#### **THE GENEALOGY OF JESUS**

Watch now how the Christian fathers have foisted the incestuous progenies of the Old Testament upon their Lord and Saviour, Jesus Christ, in the New Testament. For a man who had no genealogy, they have manufactured one for



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him. And what a genealogy! Six adulterers and offsprings of incest are imposed upon this holy man of God. Men and women deserving to be stoned to death according to God's own law, as revealed through Moses, and further to be ostracised and debarred from the House of God for generations.<sup>1</sup>

1. "The **bastard** shall not enter the congregation of the Lord even unto the tenth generation." (Deut. 23:2 — AV). The "Witnesses" have been hyper sensitive to this word. Swallowing the camel and straining at the gnat!

### IGNOBLE ANCESTRY

Why should God give a "father" (Joseph) to His "son" (Jesus)? And why such an ignoble ancestry? "This is the whole beauty of it" says the pervert. "God loved the sinners so much that he disdaineth not to give such progenitors for His 'son.'"

### ONLY TWO COMMISSIONED

Of the four Gospel writers, God "inspired" only two of them to record the genealogy of His "son." To make it easy for you to compare the "fathers and grandfathers" of Jesus Christ in both the "inspired" lists, I have culled the names only, minus the verbiage. See below. Between David and Jesus, God "inspired" Matthew to record only 26 ancestors for His "son." But Luke, also "inspired," gathered up 41 forefathers for Jesus. The only name common to these two lists between David and Jesus is **JOSEPH** and that, too, a "supposed" father according to Luke 3:23 (AV). This one name is glaring. You need no fine-tooth comb to catch him. It is Joseph the carpenter. You will also easily observe that the lists are grossly contradictory. Could both the lists have emanated from the same source, i.e. God?

### GENEALOGY FROM DAVID TO JESUS



### FULFILLING PROPHECY?

Matthew and Luke are over-zealous in making **DAVID** the King, the prime ancestor of Jesus, because of that false notion that Jesus was to sit on the "THRONE OF HIS FATHER DAVID" (**Acts 2:30**). The Gospels belie this prophecy, for





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they tell us that instead of Jesus sitting on his father's (David's) throne, it was Pontious Pilate, a Roman Governor, a pagan who sat on that very throne and condemned its rightful (?) heir (Jesus) to death. "Never mind," says the evangelist, **"if not in his first coming, then in his second coming he will fulfill this prophecy and three hundred others beside"** But with their extravagant enthusiasm to trace the ancestry of Jesus **physically** to David, (for this is actually what the Bible says — **THAT OF THE FRUIT OF HIS (David's) LOINS, ACCORDING TO THE FLESH**" (literally, not metaphorically **Acts 2:30**), both the "inspired" authors trip and fall on the very first step.

Matthew 1:6 says that Jesus was the son of **David** through SOLOMON, but Luke 3:31 says that he (Jesus) was the son of **David** through NATHAN. One need not be a gynecologist to tell that by no stretch of the imagination could the seed of David reach the mother of Jesus both through Solomon and Nathan at the same time! We know that both the authors are confounded liars, because Jesus was conceived miraculously, without any male intervention. Even if we concede a physical ancestry through David, both authors would still be proved liars for the obvious reason.

#### BREAKING PREJUDICE

As simple as the above logic is, the Christian is so emotionally involved that it will not penetrate his prejudiced mind. Let us give him an identical example, but one where he can afford to be objective.

We know from history that Muhammed the Prophet of Islam, was the son of Abraham through ISHMAEL, so if some "inspired" writer came along and tried to palm off his "revelation" to the effect that Muhummed was the son of Abraham through ISAAC, we would, without any hesitation, brand such a writer as a liar, because the seed of Abraham could never reach Amina (Muhummed's mother) through Ishmael and through Isaac at the same time! The differences of lineage between these two sons of Abraham is the difference between the JEWS and the ARABS.

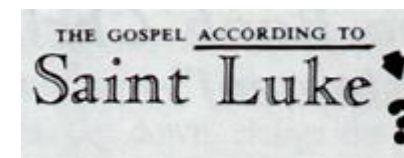
In the case of Muhummed, we would know then that anyone who says that Isaac is his progenitor, was a liar. But in the case of Jesus both Matthew and Luke are suspect. Until the Christians decide which line of ancestors they prefer for their "god," both Gospels will have to be rejected. Christendom has been battling

tooth and nail with these genealogies for the past 2000 years, trying to unravel the mystery. They have not given up yet. We admire their perseverance. They still believe that **"TIME WILL SOLVE THE PROBLEM."** Perhaps another 2000 years?!

"THERE ARE CLAIMED CONTRADICTIONS THAT THEOLOGIANS HAVE NOT RESOLVED TO EVERY ATHEIST'S SATISFACTION. THERE ARE TEXTUAL DIFFICULTIES WITH WHICH SCHOLARS ARE **STILL WRESTLING**. ONLY A BIBLE ILLITERATE WOULD DENY THESE AND OTHER PROBLEMS" **"The Plain Truth,"** July 1975.

#### THE SOURCE OF LUKE'S "INSPIRATION"

We have already nailed 85% of Matthew and Luke to Mark or that **"mysterious 'Q'".** <sup>1</sup> Let us now allow Luke to tell us who "inspired" him to tell his **"most excellent Theophilus"** (**Luke 1:3**) the story of Jesus. See below for Luke's preamble to his "Gospel." He tells us plainly that he was only following in the footsteps of others who were less qualified than himself, others who had the temerity to write accounts of his hero (Jesus). As a physician, as against fishermen and tax collectors, he was no doubt better equipped to create a literary masterpiece. This he did, because **"IT SEEMED GOOD TO ME ALSO"** to **"PUT IN ORDER."** These are his prominent Justifications over his predecessors.



FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2. Even as they delivered them unto us, which from the beginning were eyewitnesses and ministers of the word;

3. It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,



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4. That thou mightest know the certainty of those things, wherein thou has been instructed.

#### Luke 1:1-4

In the introduction to his translation of the "**Gospel of St Luke**" A Christian scholar, J. B. Phillips, has this to say — "ON HIS OWN ADMISSION LUKE HAS CAREFULLY COMPARED AND EDITED EXISTING MATERIAL, BUT IT WOULD SEEM THAT HE HAD ACCESS TO A GOOD DEAL OF ADDITIONAL MATERIAL, AND WE CAN REASONABLY GUESS AT SOME OF THE SOURCES FROM WHICH HE DREW." And yet you call this the Word of God?! Obtain "**The Gospels in Modern English**" in soft cover by 'FONTANA' publications. It is a cheap edition. Get it quickly before the Christians decide to have Phillips' invaluable notes expunged from his translation! And do not be surprised if the authors of the RSV also decide to eliminate the "Preface"<sup>2</sup> from their translation. It is an old, old habit. As soon as those who have vested interests in Christianity realize that they have inadvertently let the cat out of the bag, they quickly make amends. They make my current references "past" history overnight!

1. Refer to Chapter Six.

2. Refer to Chapter Three.

#### THE REMAINING GOSPEL

Who is the author of "**The Gospel of St. John**?" Neither God nor St. John! See what "he" (?) says about it "himself" (?) on page 58 — John 19:35 and 21:24-25. Who is his "HE" and "HIS" and "**THIS?**" A-N-D, his "**WE KNOW**" and "I SUPPOSE." Could it be the fickle one who left him in the lurch in the garden, when he was most in need, or the fourteenth man at the table, at the "last Super," the one that "Jesus loved?" Both were Johns. It was a popular name among the Jews in the times of Jesus, and among Christians even now. Neither of these two was the author of this Gospel. That it was the product of an anonymous hand, is crystal clear.

#### WATCH THE PRONOUNS!

ST. JOHN 19

35. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

WHO IS "HE" AND "HIS"?



ST. JOHN 21

24. This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

WHO IS "WE"?

*The Conclusion*

25. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen. **WHAT AN EXAGGERATION!**

WHO IS "I"?

#### AUTHORS IN A NUTSHELL

Let me conclude this "authorship" search with the verdict of those 32 scholars, backed by their 50 co-operating denominations. God had been eliminated from this authorship race long ago. In the RSV by "Collins," invaluable notes on "**The Books of the Bible**" are to be found at the back of their production. I am





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reproducing only a bit of that information on below. We start with **"GENESIS"** — the first book of the Bible. The scholars say about its "AUTHOR": **"One of the 'five books of Moses'."** Note the words **"five books of Moses"** are written in inverted commas — " " This is a subtle way of admitting that this is what people say — that it is the book of Moses, that Moses was its author, but we (the 32 scholars) who are better informed, do not subscribe to that tittle-tattle.

The next four books, **"EXODUS, LEVITICUS, NUMBERS and DEUTERONOMY"**:  
AUTHOR? **"Generally credited to Moses."**  
This is the same category as the book of **Genesis**.

Who is the author of the book of **"JUDGES?"** Answer: **"Possibly Samuel."**

Who is the author of the book of **"JOSHUA?"** Answer: **"Major part credited to Joshua."**

Who is the author of **"RUTH?"** Answer: **"Not definitely known"** AND

Who is the author of:

1ST SAMUEL?..... Answer: Author **"Unknown"**

2ND SAMUEL..... Answer: Author **"Unknown"**

1ST KING?..... Answer: Author **"Unknown"**

2ND KING?..... Answer: Author **"Unknown"**

1<sup>st</sup> CHRONICLES? .... Answer: Author **"Unknown, probably ..."**

2<sup>st</sup> CHRONICLES? .... Answer: Author **"Likely collected ..."**

#### THE BOOKS OF THE BIBLE

#### GENESIS

AUTHOR One of the **"five books of Moses."**

#### EXODUS

AUTHOR **Generally** credited to Moses.

#### LEVITICUS

AUTHOR **Generally** credited to Moses.

#### NUMBERS

AUTHOR **Generally** credited to Moses.

#### DEUTERONOMY

AUTHOR **Generally** credited to Moses.

#### JOSHUA

AUTHOR. **Major part** credited to Joshua.

#### JUDGES

AUTHOR. **Possibly** Samuel,

#### RUTH

AUTHOR. Not definitely known, **perhaps** Samuel.

#### FIRST SAMUEL

AUTHOR. **Unknown.**

#### SECOND SAMUEL

AUTHOR. **Unknown.**

#### FIRST KINGS



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AUTHOR. **Unknown.**

### SECOND KINGS

AUTHOR. **Unknown.**

### FIRST CHRONICLES

AUTHOR. **Unknown,**  
probably collected and  
edited by Ezra.

### SECOND CHRONICLES

AUTHOR. **Likely** collected  
and edited by Ezra.

### EZRA

AUTHOR. **Probably** written  
or edited by Ezra.

### ESTHER

AUTHOR. **Unknown.**

### JOB

AUTHOR. **Unknown.**

### PSALMS

AUTHOR. Principally David,  
though there are **other writers**.

### ECCLESIASTES

AUTHOR. Doubtful, but  
**commonly** assigned to Solomon.

### ISAIAH

AUTHOR. Mainly credited  
to Isaiah. Parts **may** have been  
written **by others**.

### JONAH

AUTHOR. **Unknown.**

### HABAKKUK

AUTHOR. Nothing **known** of the place or time of his birth.

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The above facts are from Collins' R.S.V. 1971. Pages 12-17.

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And so the story goes. The authors of these anonymous books are either "**UNKNOWN**" or are "**PROBABLY**" or "**LIKELY**" or are of "**DOUBTFUL**" origin. Why blame God for this fiasco? The Long-suffering and Merciful God did not wait for two thousand years for Bible scholars to tell us that He was not the Author of Jewish peccadilloes, prides and prejudices; of their lusts, wranglings, jealousies and enormities. He said it openly what they do:-

AND WOE TO THOSE WHO  
WRITE THE BOOK WITH THEIR  
OWN HANDS  
AND THEN SAY:  
"THIS IS FROM ALLAH."  
TO TRAFFIC WITH IT FOR  
A MISERABLE PRICE!  
SO WOE TO THEM FOR WHAT  
THEIR HANDS DO WRITE,  
AND WOE TO THEM FOR  
WHAT THEY EARN THEREBY!<sup>1</sup>

قَوِيلٌ لِلَّذِينَ  
يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ  
ثُمَّ يَقُولُونَ  
هَذَا مِنْ عِنْدِ اللَّهِ  
لِيَشْتَرُوا بِهِمْ  
قَوِيلٌ لَهُمْ وَمَا كَتَبَتْ أَيْدِيهِمْ  
وَوَيْلٌ لَهُمْ وَمَا يَكْسِبُونَ  
(SURA BAQARA) Holy Qur'an 2:79

We could have started the thesis of this book with the above Qur'anic verse and ended with it, with the satisfaction that God Almighty had Himself delivered His



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verdict on the subject — **"Is the Bible God's Word?"**, but we wished to afford our Christian brethren an opportunity to study the subject as objectively as they wished.<sup>2</sup> Allowing believing Christians, "reborn" Christians, and their own Holy Book the Bible to testify against their "better" judgement.

What about the Holy Qur'ân? Is the Qur'ân the Word of God? The author of this humble publication has endeavoured to answer this question in a most scientific manner in his book **"AL'QUR'AN — The Miracle of Miracles"** available absolutely free of charge from the "Centre" on request.

**Note:**

1. **"THE BIBLE"** - **"The World's Best Seller!"** the Publishers of the RSV made a net profit of 15 000 000 dollars on the first edition alone' **"What a miserable price in exchange for eternity!"**
2. See Dr Scroggie's plea



## Biblical discrepancies in Shoghi Effendi's 'God Passes By'

by [Universal House of Justice](#)

1993-02-15

### Letter to the Universal House of Justice

Dearly loved friends,

Allah'u'Abha. There are several seeming discrepancies in the list of biblical references given in God Passes By. I am writing to find out if you have any information that concerns these problems or that might help clarify the subject. In God Passes By, the following two points are stated on page 95:

- (1) Ezekiel had extolled Him as the "Lord" Who "shall be king over all the earth," . . .
- (2) 'His Day Ezekiel and Daniel had, moreover, both acclaimed as the "day of the Lord," . . .'

The punctuation and italic indicate that these are quotations. However, closer examination suggest that these sentences may contain publication errors.

(1) There does not appear to be any verse in the Book of Ezekiel using words such as "shall be king over all the earth." (The closest being verses 37:22, 24; "shall be king to them all [the Jews]" and "David my servant shall be king over them").

(2) Ezekiel refers to the "day of the Lord," but the Book of Daniel never uses this terminology.

Concerning (#1): It seems to me that the intended verse is Zechariah 14:9, which says the "Lord shall be king over all the earth." Zechariah is the prophet mentioned by Shoghi Effendi in the previous sentence, and it may be that these two sentences should have been one (deleting Ezekiel), or that the second sentence should have begun with "Zechariah." Concerning (#2): In addition to Ezekiel, the second prophet that refers to the "day of the Lord" could have been

one from among Isaiah, Jeremiah, Joel, Amos, Obadiah, Zephaniah, Zechariah, Malachi. Since Joel and Zephaniah are already mentioned previously, and Malachi follows, Amos or Obadiah may have been the intended prophet. I would favor Amos, but I can see no way of knowing for certain with the limited information I have.

I am doing a verse-by-verse study of biblical references in God Passes By to be included in a forthcoming publication. Any information that you might be able to provide to resolve questions arising from the above issues would be greatly appreciated. I am deeply grateful for all the help the Research Department has offered me over the years in answering my letters.

Warmest Bahá'í regards,

**Response from the Department of the Secretariat**  
**30 September 1994**

Dear Bahá'í Friend,

We greatly regret the long delay in answering your letter of 15 February 1993 to the Research Department in which you draw attention to two discrepancies on page 95 of God Passes By. A correction to the first of these was approved by Shoghi Effendi in a letter written on his behalf on 7 June 1954. All National Spiritual Assemblies and Bahá'í Publishing Trusts were notified of this correction on 30 November 1988, namely that lines 6 and 7 of page 95 should read: "Zechariah had extolled Him as the 'Lord' Who 'shall be king over all the earth,' . . ."

Following the receipt of your letter, the Research Department studied the second discrepancy and found that, while the Guardian's final typescript has the same reading as the published version: "His Day Ezekiel and Daniel had, moreover, both acclaimed as the 'day of the Lord' . . .", the handwritten first draft contained many corrections and insertions, and it is not surprising that here too an error of attribution has occurred. As you point out, it is not possible to ascertain which of the prophets who mention the day of the Lord would have been quoted by Shoghi Effendi had this discrepancy been drawn to his attention.



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## Biblical discrepancies in Shoghi Effendi's 'God Passes By'

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The House of Justice does not wish to authorize at this time a change to the text of God Passes By to correct this attribution. There are a number of similar problems that have been found from time to time, and the House of Justice proposes, in due course, to consider the whole matter in detail and decide what action should be taken. It does not want to initiate a process of piecemeal correction.

Your own verse-by-verse study of the biblical references in God Passes By may reveal other discrepancies, and the House of Justice would greatly appreciate being informed of any that you come upon.

With loving Bahá'í greetings,

Signed \_\_\_\_

For the Department of the Secretariat





## Blunders, errors and points to be highlighted in Shoghi Effendi's 'God Passes By'

Shoghi Effendi has committed great blunders in God Passes By. He has written many things wrongly which when seen against their 'reliable' Bahai books clearly bring out the fallacies. We present here some of them.

### Blunder

**Bab claimed to be the Promised Qaem in his first meeting with Mulla Husayn (page 9)**

That's totally false! He made no such claim. Instead he only claimed to be the Bab of the Promised Qaem. [The famed Bahai scholar Ishraq Khawri mentions in his famous book 'Rahiqe Makhtoom'](#) quoting '[Tafsire Surahe Yusuf](#)' of Bab,

**then surely God decreed that this book (Tafsire Surahe Yusuf) be revealed by Muhammad b. Hasan b. Ali b. Muhammad b. Ali b. Musa b. Jafar b. Muhammad b. Ali b. Hussain b. Ali b. Abi Talib upon his servant (i.e. Bab), so that it may be proof of Allah upon His creatures.**

*This clearly shows that the much touted 'Tafsire Surahe Yusuf' as per "Bab"'s own admission was revealed to him by none other than Muhammad b. Hasan, the awaited Mahdi of the Shi'ites. Then indeed after having claimed servitude of Muhammad b. Hasan it is extremely foolish on "Bab"'s part to claim the position of the awaited Mahdi of Islam.*

For more refer Recarnation of Claims by Mirza Ali Muhammad Sharazi – "Bab"

### Blunder

**He (Bab), both on his father's side and mother's side was of the seed of the illustrious Fatimah (page 10)** i.e., both his parents were Sayyid.

***They were not! His mother was a Sayyid whereas his father was a Mirza. Hence he was a Mirza else even he would be called a Sayyid.***

Moreover as quoted by Browne in his notes in the book '[A Travellers Narrative](#)', when in the debate at Tabriz. ***"Bab" was asked his name, he replied, Mirza Reza. Does Shoghi Effendi know his "Bab"'s name and genealogy better than "Bab" himself?***

### Blunder

**Mulla Mohammed Marmaghani who had penned the death warrant of Bab did not meet face to face with the Bab (page 36)**

***Shoghi Effendi himself mentions on page 18 regarding the examination of "Bab" at Tabriz that Mullah Mohammed Marmaghani, the one-eyed white bearded renegade... reprimanded Him as a perverse and contemptible flower of Satan.***

E. G. Browne in his notes to the book, '[A Travellers Narrative](#)' has mentioned the full details of the debate between "Bab" and Marmaghani, how "Bab" was completely defeated by him.

### Blunder

**The Babi dispensation has preserved the integrity of the Faith of its Author (page 36)**

***This is not true at all. Look at the various claims by "Bab".***

***To Mulla Husayn he said that he was the "Bab" of Imam Mahdi (as), He later denied Babiyyat in Masjid-e-Vakil, he then claimed to be the Promised Qaem in the examination at Tabriz, he later claimed to be a prophet with a shariat, and in the later stages of his life, he claimed to be God himself. "Bahaullah" from Iqaan saying that these persecutions refer to the persecutions of the Babis. But what he has deliberately not mentioned is for whose followers is it meant?***

Shoghi Effendi quotes Abbas Quli Khan saying that



"whoever had not seen Karbala, would if he had seen it (the battle of Tabarsi), not only have comprehended what took place there (in Karbala), but would have ceased to consider it " (page 54)

**The dispensation of Baha signalled the end of the Prophetic Era (page 40)**

Actually the dispensation of the Holy Prophet (saw) signalled it. He was the last prophet sent by Allah. Anybody else coming after him as an apostle or a prophet would be an imposter, be it "Bab", "Baha" or for that matter anybody else.

## Blunder

*Shoghi Effendi quotes a forged tradition from Holy Prophet (saw), "Blessed is the man that visited Akka, and blessed is he that visited the visitor of Akka" (page 116)*

Actually there is no such tradition in any authentic Muslim book of traditions. Moreover "Bahauddin" confirmed this tradition as correct.

**Shoghi quotes a prediction regarding the companions of Qaem and says "All of them (the companions of Qaem) shall be slain except One who shall reach the plain of Akka" (page 116)**

**This prophecy does not refer to Baha.**

*First of all it refers to the followers of the Qaem and we have discussed before that "Bab" is not the Qaem. Hence it is not for "Baha". Even if we believe the Bahais that "Bab" was the Qaem, then it is mentioned that all the companions of the Qaem will be slain except those who enter Akka.*

**Can the Bahais swear by "Baha" and say that of all the companions of "Bab", only "Baha" was not slain and the rest of them were slain. Was Azal slain? Was Nabil slain, No they were not. Infact Nabil died after "Baha".**

*This prophecy is not for "Baha". This prophecy will be fulfilled when the true Qaem, i.e., Imam Mahdi (as) will arise.*

## Blunder

**The successor of Bab was not named. (page 23)**

*Another screw-up by Shoghi Effendi,! Later on during the course you will see that Shoghi Effendi admits that Mirza Yayha Noori was the legitimate successor of the "Bab".*

**Mirza Yaha was one of the half-brothers of Bahauddin, the nominee of the Bab, and the recognised chief of the Babi community (page 103)**

**Bab nominated Mirza Yahya on the advice of Baha (page 23)**

**The admissions made by Shoghi in God Passes By**

In the previous part we have seen how Shoghi Effendi has tried to write some wrong things to build the Bahai cause and by the grace of Allah we have succeeded in exposing them.

But that is not all! Shoghi Effendi himself has laid The Bahai Faith bare and naked. He has made glaring admissions which if properly analysed by an unbiased reader will prove the fallacies of the Bahai Faith. God alone knows how many such blunders have been made by him. Here we shall try to analyse some of these.

## Blunder

**Bab ordered in Khasail-e-Sabih to alter the sacrosanct formula of Adhan (page 10).**

**He was summoned to Masjid-e-Vakil in Shiraz and was so violently struck that his turban fell to the ground (page 12).**

*One should refer to "The Dawn Breakers" compiled by the same author for a detailed study of this episode. Actually Bab had introduced his name in the Adhan as the Gate of Baqiatullah. This led to a disturbance in Shiraz. Bab was*



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summoned and when struck on the face began to recant and disowned Babiyat. He ever cursed those who called him as Bab. (Dawn Breakers – page 151)

**Manucher Khan, the governor of Isfahan was Georgian by origin and Christian by birth. (page 14)** (Sources says that actually he was a Russian spy sent to create disturbance in Iran we will discuss it letter – For more refer Role of Foreign Powers in the Origin and Growth of the Bahai Faith - according to Shoghi Effendi's God Passes by).

**He requested Bab to expound and demonstrate the truth of Mahdi's specific mission. To this request Bab readily responded. In less than 2 hours and in the space of 50 pages, Bab wrote such an exposition that it prompted Manucher Khan to declare his faith in the prophet of Islam. (page 14)**

Now here lies the mystery.

**We have seen Shoghi Effendi state that "Bab" annulled Islam and brought a new shariat (set of laws). Then how come we have people going to "Bab", asking him about the authenticity of Islam, "Bab" obliging them and even converting them into the Islamic faith?? What is going on here??? Well the obvious answer is that Mirza Ali Mohammed initially claimed to be the Bab of Imam Mahdi (as) and hence a Muslim. All his other claims (tall ones too!) came later.**

**Manucher Khan gave him a brief respite of 4 months at his residence, the Imarat-e-Khurshid. He expressed his desire to consecrate all his possessions valued at 40 million francs to the furtherance of the cause of the Faith. He declared his intention of converting Mohammed Shah to the Faith and of obtaining the royal assent to the marriage of one of his sisters with the Bab (page 15)**

*Thus Manucher incited "Bab" to carry on with his ideas and assured him full support. The result was the chaos in Iran which Manucher and the Russians had originally desired.*

*Thus "Bab" was fooled and enticed by the wily Manucher.*

**Bab was bastinadoed at the hands of Shaykhul Islam of Tabriz (page 46)**

Here Shoghi Effendi has very cleverly stated that "Bab" was whacked at Tabriz, but the entire facts are missing. Hence for a person ignorant of the facts, it serves only one purpose - to misguide.

**Actually after the upheavals caused by the Babis, Bab was summoned to Tabriz. There in the court he proclaimed himself to be the Promised Qaem. (page 20)**

*He had a debate with Mulla Mohammed Marmaghani in which he ("Bab") was badly insulted and defeated. (See E. G. Browne's Notes on The Traveller's Narrative).*

*Those present there pronounced him to be mad. Hence he was not put to death but was only bastinadoed. After some beatings Bab recanted and sought forgiveness from Imam Mahdi (as) and the present audience. He took back all his claims and wrote an apology which is present in 'Kashful Ghita' written by noted Bahais scholar A. F. Gulpaigani.*

*"Bab"'s examination by the Ulama of Iran in Tabriz is studied one will have doubts about "Bab" having any position at all. **This debate is reproduced in full below from pages 278-290 of the Traveler's Narrative)***

*"The chief persons who took part in this examination of the Bab were: **Nasirud-din Mirza**, now King, then Crown Prince of Persia who was at that time 16 years old, and on whom the government of Azarbaijaan had just been bestowed; **Haji Mulla Mahmud** entitled **Nizam-ul-Ulama**, the young Prince's tutor; **Mirza Mohammed Mamakani** entitled Hujjatul Islam, an eminent Shaykhi divine; **Haji Mirza Murtaza Kuli Marandi** entitled Ilmul Huda; **Haji Mirza Ali Asghar**, the Shaykhul Islam and (according to the present work) **Mirza Ahmed** and **Imam-Juma**. Shortly after these had assembled the Bab was brought in, and (according to the Muslims, and not the Babi accounts) was motioned a seat of honour. The following dialogue then ensued:*

**Haji Mulla Mahmud (H. M. M):** 'The command of His Imperial Majesty, the King is that you should set forth your claims in the presence of the doctors of Islam, so that the truth or falsehood thereof may be established. Although I myself am not amongst the learned and only occupy the position of an attendant, I am free from prejudice and my conversation will not be without importance. Now I have



three questions to be asked of you. Firstly are these books in the fashion and style of the Quran, of Epistles and of Prayers, and disseminated through all parts and regions of Persia yours, and did you compose them or do men (wrongly) attribute them to you'.

**Bab:** 'They are from God'

**H. M. M:** 'I am no great scholar: if they are yours, say so and if not, don't'

**Bab:** 'They are mine'

*Two things can be inferred from this sentence.*

1. **The steadfastness of "Bab":** We have seen that the true prophets of God are always steadfast in their claims. Even the Bahais believe so. In fact, steadfastness is such a virtue that according to the famous Daleel-e-Taqdeer of the Bahais, it is a necessary condition for a person claiming to be a prophet. But "Bab" within a matter of a few seconds, changed his stand. Initially he claimed his words to be from God, but when he was asked sternly, he admitted that he himself had composed them.

2. **"Bab"'s claim of being God:** Initially "Bab" claims his words to be from God, then suddenly claims them to be his own. Then either he is lying or claiming to be God. Now you decides by your own.

**H. M. M:** 'The meaning of your saying they are from God is that your tongue is like the Tree on Sinai (The Burning Bush. Refer Quran 27:7-9 and 28:29-30)

"If to say 'I am the Truth (i.e., God) be right in a tree, Why should it be not right in some favoured man"

**Bab:** 'Mercy be upon you'

**H. M. M:** 'They call you the Bab. Who gave you this name and where did they give it? What is the meaning of Bab? and are you content with this name or not?'

**Bab:** 'God gave me this name'

**H. M. M:** 'Where? In the House of the Kaaba, or in the Holy House (Jerusalem) or in the Frequented House'? (Refer Quran 3:4 and explanation in the commentaries)

**Bab:** 'Wherever it was, it is a divine name'

**H. M. M:** 'In that case of course you are content with a divine name. What is the meaning of Bab?'

**Bab:** 'The same as the word Bab in the tradition "I an the city of knowledge and Ali is the Bab (Gate)"

*This is blatant heresy exhibited by the "Bab". Here he claims that Allah gave the title of "Bab" to him. Shoghi Effendi in God Passes By says that "Bab" himself claimed the title of "Bab". In fact in no Bahai books will one find any reference that states that Allah gave the title of Bab to Mirza Ali Mohammed.*

**H. M. M:** 'Then you are the Gate of the City of Knowledge?'

**Bab:** 'Yes'

**H. M. M:** 'Praise be to God! For forty years have I journeyed seeking to meet with one of the Gates and it was not granted to me. Now praise be to God you have come to me in my own country, even to my very pillow! If it be so, and I can but assure myself that you are the Gate, give me, I pray, the office of shoe-keeper'

**Bab:** 'Surely you are Haji Mulla Mahmud?'

**H. M. M:** 'Yes'

**Bab:** 'Your dignity is great; surely great offices should be bestowed upon you'

**H. M. M:** 'I only want that office and it is sufficient for me'

*Here the "Bab" is made an object of ridicule with H. M. M asking him to appoint him as "Bab"'s shoe-keeper*



**The Prince:** 'We too shall leave and deliver over this throne to you who are the Gate'

**H. M. M:** 'As the Prophet or some other wise man hath said, "Knowledge is two-fold - knowledge of bodies and knowledge of religions"

I ask then in medicine, what occurs in the stomach when a person suffers from indigestion? Why are some cases amenable to treatment? And why do some go on to permanent dyspepsia or syncope (swooning), or terminate in hypochondriasis'?

**Bab:** 'I have not studied medicine'

*Here "Bab" displays his abundance of ignorance by claiming ignorance of medicine. However there is a greater truth in the sentence. Not only here, but even in some subsequent parts of the debate, "Bab" admits his schooling. It is a clear proof that "Bab" was not Ummi. He did not possess Divine knowledge and whatever he knew was limited to what he had learnt or studied.*

**The Prince:** 'If so be that you are the Gate of Knowledge, yet say I have not studied medicine, this is quite incompatible with your claim!'

**H. M. M:** (To the Prince) 'It is of no consequence, for this is but the art of the veterinarian and is not included among sciences; so that herein is no incompatibility with Bab-hood'

**H. M. M:** (To the Bab) 'Theology consists of the sciences of Principles (Usool) and Applications (Furu'). The science of Principles has a beginning and a conclusion. Say then: are (the divine attributes of) Knowledge, Hearing, Seeing and Power identical with the (Divine) Essence, or otherwise'?

**Bab:** 'Identical with the essence'

**H. M. M:** 'The God is multiple and composite; the (Divine) Essence and (Divine) Knowledge are two things (like vinegar and syrup which have yet become identical; (God is) compounded of (the Divine) Essence plus Knowledge, of (the Divine) Essence plus Power and so on. Besides this, the (Divine) Essence is

without 'Opposite, without Antithesis', But Knowledge which is identical with the (Divine) Essence has an opposite which is ignorance. Besides these two objections, God knows, the Prophet knows, and I know; we (therefore) partake in knowledge. We also have a ground of distinction; for the knowledge of God is from Himself, while our knowledge is from Him. Therefore God is compounded of a 'ground of distinction' and a 'ground of identity'. But God is not composite'

**Bab:** 'I have not studied Philosophy'. (At this the Prince smiles but preserves silence)

*Another example of "Bab"'s knowledge being limited to his academics.*

**H. M. M:** 'The science of Applications is elucidated from the Book and the Code (traditions), and the understanding of the Book and the Code depends on many sciences such as, Grammar, Rhetoric and Logic. Do you who are the Bab conjugate Kala'?

**Bab:** 'What Kala'?

*Kala in Arabic means 'He said'. It is an often used word in the Arabic language. However "Bab" by saying 'what Kala' displays total ignorance of the existence of such a word. Later on being told some of the conjugations, he admits to have studied it in childhood, but has forgotten. Please note, the key word here is studied. Besides, it is a strange case of amnesia, that too from a person claiming to be a prophet. God alone knows what he remembered or forgot at some other stage of his 'prophethood'.*

**H. M. M:** 'Kala, yakulu, kawlan' (begins to say the past tense after the fashion of a school boy - kala, kaala, kalu, kaalat, kalata, kulna....) then addressing the Bab says, 'Do you sat the rest'

**Bab:** I learnt it in childhood but I have forgotten it'

**H. M. M:** 'Give the derivatives of Kala'

**Bab:** 'What derivatives'?





**H. M. M:** (after giving some of the derivatives) - 'Now you say the rest'

**Bab:** 'I told you, I have forgotten'

**H. M. M:** 'Explain this verse of the Holy Quran: "it is He who maketh you to behold the lightening, a fear and a hope" (reference: Al Quran : Sura Ar Rad 13 : Ayah 12),

and also tell me what is the construction of 'Khaufan' wa 'Ta áaman' (words used in the verses literally translated as Fear and Hope)

**Bab:** 'I don't remember'

*"Bab" cannot explain even one verse of the Holy Quran, yet Shoghi Effendi expects us to believe his statements in 'God Passes By' that "Bab" wrote commentaries on the verses of the Quran and also point out some grammatical mistakes in it.*

**H. M. M.:** 'What is the meaning of this tradition

"Laánallahul uyuna fainna zalomatil ainal waahidatan"

(May God curse the eye for verily they have acted unjustly towards the one eye)

**Bab:** 'I don't know'?

*It is difficult for a reader to decide at this stage of the debate what should be commented upon - the patience of the interviewer or the total ignorance of "Bab".*

**H. M. M:** 'Explain the meaning of this tradition of what passed between Mamun, the Caliph and Imam Reza, His Highness, the Eighth Imam: "Mamun Said: 'What is the proof of the right to the caliphate of thine ancestor Ali ibn abi Talib'? He (Imam Reza) replied, 'The sign of ourselves'. Mamun said, 'if it were not for our wives!'. Imam Reza said, 'If it were not for our sons!' Then Mamun was silent."

'What was the nature of the argument employed by Imam Reza, and what is the point of Mamun's objection, and the reply of Imam Reza thereto'?

**Bab:** 'Is this a tradition'?

**H. M. M:** 'Yes' (cites authorities) 'The circumstances under which the Surah-tul-Kawthar was revealed, as is well known, the following; "His Highness, the Holy Prophet was passing by. Aas said, 'this person is a childless man!'. Shortly afterwards he died leaving no children. His Highness, the Prophet was grieved, and so this surah was revealed for his consolation. Tell me now what was the nature of the consolation which it contained"?

**Bab:** 'Were these indeed the circumstances under which it was revealed'?

**H. M. M:** 'Yes' (cites authorities)

(The Bab asks for time to think)

**H. M. M:** 'In the days of our youth, we used, according to the dictates of our age, jestingly to repeat this sentence of Allamah (title used by Shiahs for one of their theologians Hasan ibn Yusuf ibn Ali of Hilli), whereof I desire you now to explain me the meaning;

"Eza dazal ur rajolo alal khunsa wal khunsa alal unsa wajabal ghuslo alal khunsa doonar rajolo wal unsa"

'Why should this be so?'

**Bab:** (after reflecting for a while) 'Is this sentence from Allamah?'

The audience: (unanimously) 'Yes'

**H. M. M:** 'Suppose this is not Allamah's, but mine, do you nevertheless explain its meaning. After all you are the "Gate of Knowledge!"

**Bab:** 'I cannot think of anything'

**H. M. M:** 'One of the miracles of the Arabian Prophet is the Quran and the miraculous character thereof is derived from its 'fasagat' and 'balaghat'. What is the definition of 'fasaghat' and 'balaghat'?



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*(fasahat and balaghat both signify in general eloquence, but the former especially denotes correctness of diction and chasteness of style, the latter moving and affecting language which reaches the hearts of the hearers or causes the speaker to reach his object (See Lane's Arabic-English Lexicon)*

**Bab:** 'I don't know' (the audience displays signs of anger and impatience)

**H. M. M:** 'If you were in doubt between two and three (inclinations or rakahs in prayer), what would you do?'

**Bab:** 'I would assume two'

**Mulla Mohammed Mamakani (M. M. M.):** 'O impious one! You do not even know what to do in cases of doubt in prayer and yet you claim to be the Bab!'

**Bab:** 'I would assume three'

**M. M. M:** 'Evidently if it is not two, you must say three'

**H. M. M:** 'Three is also wrong. Why did you not ask whether it was in the morning or evening prayer that I was in doubt, or whether it was after the inclination or before inclination, or after the completion of the two prostrations?'

**M. M. M:** 'You ought to give thanks, for had he said, "I would assume two", (in as much as engaging in an indubitable duty demands fulfilment of that indubitable duty) what would you have done then?' (To the Bab), 'Did you write 'The first to believe in me was the light of Mohammed and (the light of) Ali' 'Is this expression yours or not?'

**Bab:** 'Yes, it is mine'

*Here "Bab" implies superiority for himself over Mohammed (Peace be upon him) and Ali (Rz). The underlying meaning of this statement is also one of divinity of "Bab" which he claims for himself.*

**M. M. M:** 'then in that case, you were the leader and they were the followers, and you must be superior to them?'

**Haji Murtaza Kuli Marandi (H. M. K. M):** ': 'The Lord of the Universe has said, "And know that whenever you seize anything as a spoil, to God belongs a fifth thereof, and to His Apostle..." (Al Quran Surah Al Anfal 8: Ayah 41), while you in your Quran (referring to the Bayan) say "a third thereof". On what authority and why?'

**Bab:** 'A third is a half of a fifth. What difference does it make?' (the audience laughs)

*I guess even we should laugh! Are the Bahais paying attention??*

**H. M. K. M:** 'In how many ways is nine divisible?' (the Bab gives no reply)

**H. M. M:** 'I am not tied down to words; show me a miracle suitable to your claims, so that I may become your follower, and on my submission, many will set their footsteps with the circle of devotion to you, for I am well known as learned, and the learned man will never follow the ignorant'

**Bab:** 'What miracle do you desire?'

**H. M. M:** 'His Majesty, the King Mohammed Shah is sick. Restore him to health'

**The Prince:** 'Why go so far? Are you not present? Let him exert an influence over your being and restore you to youthfulness, so that you may ever continue in attendance on our stirrup. We too, on witnessing the accomplishment of this miracle will resign this throne to him'

**Bab:** 'It is not in my power'

*A miracle is the final proof that a true prophet displays to prove his prophethood. After failing miserably in answering the above questions, one would expect "Bab" to at least perform a simple miracle to redeem himself of the humiliation. But it was not meant to be. Is then "Bab" a true prophet??*

**H. M. M:** 'Then honour is not rendered without reason. O dumb in the realms of words and dumb in the realms of ideas, what virtue do you then possess?'



**Bab:** 'I can recite eloquent words' (recites)

"Praise be to God who created the heavens" (pronouncing the last word with final fat-ha)

*This is the sentence most frequently recited by a Muslim. But "Bab" makes a mistake even in reciting this.*

**The Prince: (smiling)** 'That which forms its plural in Alif and Taa is pointed with kesra alike in the objective and dependant cases' (this sentence is from the well-known versified Arabic Grammar called the Alfiyya, and will be found on page 19 of Dieterici's edition of that work (Leipsic, 1851).

**Bab:** 'My name Ali Mohammed corresponds with "Rabb" (Lord)' (The sum of the letters in Ali Mohammed is 202 which is also the numerical equivalent of Rabb)

**H. M. M:** 'Every Ali Mohammed and Mohammed Ali corresponds to Rabb. Besides then in that case you should claim to be the Lord, rather than the Bab'

**Bab:** 'I am that person for whose appearance you have waited a 1,000 years'

**H. M. M:** 'That is to say, you are Mahdi, the Lord of the Religion?'

**Bab:** 'Yes'

*"Bab" claims to be the promised Mahdi. Earlier he claimed to be the prophet. Whew! Is he confused or is he simply lying or then is he just insane??*

**H. M. M:** 'The same in person, or generically?'

**Bab:** 'In person'

**H. M. M:** 'What is your name and what is the names of your father and mother? Where is your birthplace and how old are you?'

**Bab:** 'My name is Ali Mohammed; my mother was named Khadija, and my father Mirza Reza the cloth seller; my birth-place is Shiraz; and of my life behold, 35 years have passed'.

*"Bab" explicitly states that his father was a Mirza. But Shoghi Effendi in his book 'God Passes By', states that "Bab"'s father was a Sayyid.*

**H. M. M:** 'The name of the Lord of the Religion is Mohammed; his father was named Hasan and his mother Narjis; his birthplace was Samarra; and his age is more than 1,000 years. There is the most complete variance. And besides I did not send you'

"Bab" has claimed to be the promised Mahdi even when none of the criteria fitted him.

**Bab:** 'Do you claim to be God?'

**H. M. M:** 'Such an Imam is worthy of such a God'

**Bab:** 'I can in one day write 2,000 verses. Who else can do this?'

**H. M. M:** 'When I resided at the Supreme Shrines, I had a secretary who used to write 2,000 verses a day. Eventually he became blind. You must certainly give up this occupation, or else you too will go blind'.

## Point to be highlighted

**Bab lauded the 12 Imams** (page 21)

*Here the Bahais are caught! Shoghi Effendi, must reveal who are the 12 Imams or at the least tell us the name of the 12th Imam. Surely he is the Mahdi. If "Bab" lauded the 12 Imams it means that he was following the Shi'ite 12 Imams and not the 12th Imam himself. Then how did "Bab" become Mahdi himself is another discussion altogether.*



*The truth is that he initially claimed to be the "Bab" or gate of the 12th Imam which is why he lauded the 12 Imams to prove his proximity and relation with them.*

*The Bahais will never be able to justify the lauding of the 12th Imam. Thus if "Bab" is false then "Baha" is also falsified automatically and thus The Bahai Faith is proved false. **Ponder over this O ye who have intellect!!***

### Point to be highlighted

**..in which He ("Bab") fixes the date of the promised Revelation. (CHAPTER II -- The Bab's Captivity in Adhirbayjan)**

**Baha himself says "In no age or dispensation has the manifestation made mentioned in such detail and in such explicit language of the Manifestation destined to succeed Him (as Bab has done). (page 22)**

### Point to be highlighted

**Bab refrained from appointing an interpreter of His teachings (page 23).**

**But "Baha" in Iqaan has abundantly interpreted "Bab"'s teachings to suit his own purpose.**

### Point to be highlighted

**Bahauallah was the leader of the Bahais in the event of Badasht. He designated a new name for every believer gathered there without they knowing who had bestowed it. It was Bahauallah who brought the meeting to its final and dramatic climax. (page 25)**

**Thus whatever indecencies occurred at Badasht and whatever annulment of Islam happened at Badasht, it was due to "Bahauallah", and he kept secret his role there.**

**By her conduct Taherah appeared in the eyes of her scandalized beholders to have defamed herself, shamed the Faith and sullied the important countenance she symbolised. Fear, anger, bewilderment swept their souls, and stunned their facilities. Abdul Khaliq Isfahani, aghast and deranged at such a sight, cut his throat with his own hands. Spattered with blood, he fled away from her face. A few, abandoning their companions renounced their Faith. Others stood mull and transfixed before her. Quddus, mute with rage, seemed to be only waiting for the moment when he could strike her down with the sword he happened to be then holding in his hand (page 25).**

Need we say more!!

The questions posed by the common people to the Babis:

**What of the signs and prodigies that must usher in the advent of the Qaem?**

**What of the major and minor occultations?**

**What about the cities of Jabulqa and Jabulsa?**

**How are we to explain the sayings of Husain ibn Ruh and what interpretation should be given to the authenticated traditions ascribed to Ibn-e-Mahazyar?**

**Where are the Men of the Unseen who will are transverse in a week the whole surface of the earth?**

**What of the conquest of the East and the West which the Qaem has to effect after his appearance?**

**Where is the one-eyed Anti-Christ and the ass which he is to mount?**

**What of Sufyani and his dominion?**

**Are we to account as a dead letter, the undoubted and unnumbered traditions of the Imams, or are we to extinguish with fire and sword this brazen heresy that has dared to lift its head in our land? (page 36)**

*How valid are these questions. Shoghi Effendi has mentioned these questions but has not mentioned their replies. He has vaguely said that the Babis wrote treatises and commentaries in reply to these questions.*

*This itself proves that the Babis had no answer to these questions. And certainly knowing them, there would have been no way in which these questions could be answered.*

### Point to be highlighted



**Bab believed in the legitimacy of the Imams and in the spiritual sovereignty of the Sahibuzzaman (as) (page 28)**

The question to be asked to Shoghi Effendi is that **who is Sahibuzzaman?** Previously it has been discussed that Sahibuzzaman is another title of Mahdi. This shows that Sahibuzzaman was different than "Bab" and implies that "Bab" acknowledged the superiority of the Imam and only claimed to be the deputy of Mahdi.

### Point to be highlighted

**The Babi war cry in the battle of Tabarsi and even in the other wars was Yaa Sahibuzzaman! (page 30, 34).**

Having discussed that Sahibuzzaman is the title of Mahdi, it means that the Babis were fighting for the cause of Mahdi. As mentioned earlier (refer part of [Qayyumul Asma](#)), the Babis believed in the deputyship of Mahdi, they were fighting on his behalf to prepare the advent for his reappearance.

### Point to be highlighted

**Baha says regarding the uprising of the Babis - "Hath the world since the days of Adam witnessed such tumult, such commotion (page 54)**

The uprising took place after the death of the "Bab". It has come in numerous traditions that Mahdi (as) by his advent will usher in peace and equality in this world. Here we find that "Bab" has not fulfilled this prophecy. Rather the opposite has occurred. Thus "Bab" can never be Imam Mahdi (as).

### Point to be highlighted

**Some Babis apostatised and joined the ranks of the enemy (page 72).**

This speaks volumes of the truthfulness of the Babi Faith. The falsehood of the Faith became evident to some and they were lucky enough to retreat, else with "Bab" and "Baha" they will be in the deepest pit of Hell.

What, we may well inquire at this juncture were the nature and implications of the Bahai revelation, manifesting itself so soon after the declaration of the "Bab", abolished in one stroke what that faith had so newly proclaimed and upheld...?

Even Shoghi Effendi could not understand this predicament. "Bab" came 1,200 years after the Holy Prophet. Even though he wrongly claimed to be a prophet and revealed a shariat which apparently abrogated Islam, yet there was perceptible difference between the two. "Baha" rose only 13 years after the "Bab". What were those changes in social conditions that prompted a change in shariat and rendered it obsolete? If Shoghi Effendi cannot answer this then no Bahai can.

### Point to be highlighted

It is a common belief that it is Allah who sent the Messengers with laws to the people. He is the sole authority to decide when a new law is to be introduced and through which prophet. Thus a prophet has no say in the matter to introduce or abrogate any laws unless directed by Allah. But in the above passage the discussion of Allah's involvement in the change of law is absent. It appears that as if Baha did this on his own authority without the permission of Allah. It is small wonder that so many fallacies are available in the Bahai Faith as in any other man-made religion.

**Bab extolled Him (Baha) as 'Remnant of God (Baqiyatullah) (page 62).** Actually it did not mean "Baha", but it meant Mahdi.

### Point to be highlighted

**Baha retired for 2 years to the mountains of Kurdistan (page 70).**

**Attired in the garb of a traveller, coarsely clad, taking with him nothing but His Kashkul (alms bowl) and a change of clothes, and assuming the name of Darvesh Mohammed, Baha retired to the wilderness so far removed from human inhabitation that only twice in a year, it was visited by peasants. Alone and undisturbed....(page 76)**





Why did "Baha" go to Kurdistan? If at all he had to go to Kurdistan, why did he have to change his name, attire and last of all start begging? In the absence of any reasoning, we are forced to assume that he had gone there under the pretext of creating some mischief. Or, is it that he had already created some mischief in Baghdad, and was thus forced to assume such attire to flee from the authorities? A few questions are in order. Are Bahais allowed to change their name and identity whenever they wish? Besides if the place where "Baha" was staying was actually as isolated and desolate, then why did "Baha" change his name at all?

### Point to be highlighted

**In Qazvin according to Nabil, the remnant of the community had split into 4 factions, bitterly opposed to one another and prey to the most absurd doctrines and fancies. Baha found in Baghdad no more than a single Babi while only a handful of Babis remained in Kazmain (page 72)**

The paragraph shows that the Babi-Bahai doctrines are very absurd in themselves.

### Point to be highlighted

**Baha advised his servant "Khadimullah" (servant of God) - 'Hear not the idle talk of the people of Bayan, they pervert the meaning of every word. (page 74)**

Here "Baha" condemns the Babis even though he was one himself. Further it establishes the root of Independent search of truth.

Actually some of them were themselves claiming to be the Promised One of the Bayan like Mirza Asadullah Dayan, who was killed by the order of "Baha". Others proved that Baha is not the Promised One of the Bayan. Hence Baha condemned them. Also read: [The Origin of Bahaism](#), [The Traveller's Narrative](#)

### Point to be highlighted

**Baha was represented as a usurper, a subverter of the laws initiated by Bab, and the wrecker of His Case. His (Baha's) epistles, interpretations, invocations and commentaries were being covertly and indirectly criticised, challenged and misrepresented. (page 75)**

How true! It was indeed so. "Baha" had usurped the successorship of Azal. He abolished The Babi Faith. His writings contain many errors. Hence all the above statements are true.

"Baha" says that from the beginning of the foundation of the world....until the present day, such malice, envy and hate have in no way appeared or will they ever be witnessed in the future.

This goes to show that "Bab" was not Mahdi as he had not brought peace and equality to this world. If "Bab" not Mahdi, then Islam is not over yet. Thus, no new prophet can come, thus Baha is false. (it is as per some Bahai think that Islam over with the advent of Mehdi (as).

### Point to be highlighted

**According to Abdul Baha, no less than 25 persons declared themselves to be the Promised One foretold by the Bab (page 80)**

If 25 people claimed to be the Promised One, why only "Baha" was considered to be true. Or did he elect and select himself? Will Shoghi Effendi or Abbas Effendi or any other Bahai give us the names of those who were turned down and only "Baha" survived. What did "Baha" possess that no other Bahai leader had, which made him the leader of the Bahais. We appeal for an independent appeal of the truth, a Bahai principle into the truth. If the Bahais fail to do so, then it is clear that "Baha" is a usurper and did not deserve to be the only leader of Bahais.

### Point to be highlighted

**The Revelation of Baha was not immediately succeeded by a declaration (page 81)**

Why? Is this a Bahai conspiracy to fit "Baha" into some of the prophesied dates?



### Point to be highlighted

It would be no exaggeration to say that the Bahai community under the name of the re-risen Babi community was born and was slowly taking shape, through its creator (Baha) still appeared in the guise of, and continued to labour as, one of the foremost disciples of the Bab (page 81)

This means that Baha in disguise (read deceit) wrested the Babis into control. He then abolished The Babi Faith and announced his own authority. Isn't this true?

### Point to be highlighted

The provisions of the Bayan were regarded as binding and inviolable (page 84)

Then dear Shoghi Effendi, why did "Baha" abrogate it and present his own set of laws?

### Point to be highlighted

The enormous expansion in the scope of Baha's writings after His return from Sulaymania is yet another distinguishing feature (page 87)

*This explains the mystery of "Baha"'s exile. Actually "Baha" was aware of the existence of Sufis in Sulaymania. Being an ignorant person, he knew that he would have to learn something from the Sufis. Hence he disguised himself as a Sufi dervish. There he learnt the Sufi ideology and returned back. No wonder, his writings bear a Sufi flavour. If this is not the case can Bahais explain the sudden improvement or "expansion" in "Baha"'s knowledge.*

### Point to be highlighted

Baha calls Shaykh Abdul Hasan, a priest as 'a scoundrel, the schemer, the wicked one, the depraved one from whom originated and will return all infidelity, cruelty, and crime' (page 90).

So much for the morality of "Baha"! And permission of the words like that in the faith.

### Point to be highlighted

Shaykh Abdul Hasan began through the circulation of dreams, which he first invented and then interpreted to excite the passions of a superstitious and highly inflammable population (page 90)

This is beating the Bahais at their own game, i.e., dreams because a scrutiny of their religion reveals that it is based on dreams only (refer Baha's first revelation)

### Point to be highlighted

Baha was accused of meditating in conjunction with various leaders in Persia, as insurrection against the sovereign (page 91)

### Point to be highlighted

The Eid-e-Rizwan is the holiest and most significant of all Bahai festivals, the festivals commemorating the declaration of his mission to his companions (page 96)

If it was only then that they came to know of his mission, then what was it that they believed him to be earlier?

There was a gap of 10 years between the birth of the Bahai's revelation at Siah Chal and the announcement to Babi disciples (page 66, 96)

Why this "adjustment" time? What was he doing during that period? What then did his followers think him to be?

### Point to be highlighted



Baha's revelation took place in the garden of Najibiyah, subsequently designated by his followers as Ridhwan, (page 96).... With this declaration, Bab's own prophecy regarding the Ridhwan had been literally fulfilled (page 96)

This is a classic example of Bahai deceit. The garden was originally called **Najibiyah**. Subsequently the Bahais named it **Ridhwan**, and claimed that it was the fulfilment of "Bab"'s prophecy.

## Blunder

Shoghi Effendi writes regarding the event of Ridvan:

"The exact circumstances attending that epoch-making Declaration we are scantily informed. The words that Baha actually used at that occasion, the manner of His declaration, the reaction produced, its impact on Mirza Yahya, the identity of those who were privileged to hear Him are shrouded in an obscurity which historians will find difficult to penetrate (page 97)

Did the event occur at all? When such minute details of "Baha"'s life are available then why did this event escape attention? Or is it that the actual events are too shameful for the Bahais to narrate?

Mirza Yahya says about the event of Ridvan:

**"Had I not chosen to hide myself, had I revealed my identity, the honour accorded to him (Baha) would have been mine too" (page 99)**

On page 97, Shoghi says that the effect of Ridvan on Azal is not known and on page 99 he quotes Azal's views on it!

Azal's views on the subject are interesting. Rather the honour could have gone to anybody, such was the condition of the Babis at that time.

## Point to be highlighted

According to Abdul Baha, people condemned and vilified the exile as a mischief to all the world, as destructive of treaties and covenants, as baleful to all lands and as deserving of every chastisement and punishment (page 101)

(Read: Al-Qur'an, Surah Al-Baqara [The Cow] : Ayah 11-12)

## Point to be highlighted

**Mirza Yaha was the half-brother of Baha, the nominee of the Bab and the recognised chief of the Babi community (page 103)**

**Baha wanted Azal to go back to Persia (page 104)**

so that he may have no problem in conveying the message of his leadership to the Bahais.

## Point to be highlighted

**Azal left the writings of the Bab in Baghdad and proceeded to Mosul in disguise (page 104)**

Where are the writings now?

## Point to be highlighted

**It was in this period, (Adrianopole), that Allaho Akbar was replaced by Allaho Abha.... and the title of 'People of Bayan' was replaced by 'People of Baha' denoted by followers of Baha (page 111/112)**

Who gave him this authority?

## Point to be highlighted

**The neighbours of Baha at his departure kissed his hands (page 114)**

**Baha prohibited kissing of hands (page 135)**

## Point to be highlighted

**The changes of impiety, atheism, terrorism and heresy were openly and without restraint flung at the face of the Bahais (page 120/121)**



Wherever the Bahais go, their mischief follows them only resulting in them being thrown out from that place.

### Point to be highlighted

**Baha says: "We verily have come to unite and weld together all that dwelt on the earth (page 137)**

But he failed, since he could himself not be united with his own brother, nor could he foster unity between his sons. Even his sister was distraught with him. (Refer to the reply of Lawh e Amma (letter written by Abbas Effendi to Mirza Hussein Sister known as Amma Khannam))

It reminds me an ayah of Allah Almighty

**When it is said to them: "Make not mischief on the earth," they say: "Why, we only Want to make peace!". Of a surety, they are the ones who make mischief, but they realise (it) not. (Al-Qur'an, Surah Al-Baqara [The Cow] : Ayah 11-12)**

### Point to be highlighted

**Mirza Mohammed Ali, the Prime Mover of Sedition, succeeded in bringing n his side almost the entire family of Baha as well as a considerable number of those who formed his immediate entourage...even Mirza Aqa Jan who served Baha for 40 years went over to the side of Mohammed Ali (page 155)**

This shows the truth of his claims, i.e., "Abdul Baha" was wrong. Thus Shoghi Effendi was wrong and currently all Bahais are in the wrong. Only the people of Mohammed Ali's side are the true Bahais.

### Point to be highlighted

**Sayyid Ismail Zabih used to sweep the approaches of the house where Baha was dwelling...unable to contain the ocean of love that surged within his soul, he one day, on the banks of the river, ;lay down with his face towards Baghdad, severed his throat with a razor, laid the razor on his breast and expired. Baha extolled Zabih as "King and beloved of Martyrs". No blood has till now been poured upon the earth as pure as the blood he shed (page 87)**

So we see that "Baha" actually praises suicide. He should have condemned it, but did not. Not only that he went to the extent of calling Zabih's blood as the purest to have ever spread on the ground. Surely then Zabih's blood is superior to "Bab" himself and to that of Mulla Husayn Bushrui, or Yahya Durabi or of Quddoos, or any another "martyr" in the cause of the Bahai faith.



## Why was the history of the "Bab" altered?

**Note:**

*The following is the result of research in history to establish that as time passed by, the books of history of the Babis and the Bahais were altered to suit Bahai propaganda, to reduce the importance of the Bab and his successor Mirza Yahya Noori and to raise the position of Bahaullah.*

The history of the Bab is outlined in the following books (in descending order of their being written):

- Nuqtatul Kaf by **Mirza Jani**
- Taarikhe' Jadid or the New History by **Haji Hussain of Hamadan**
- Traveller's Narrative by **Abdul Baha**, translated by E G Browne
- Dawn Breakers, Nabil's Narrative translated by **Shoghi Effendi**

E G Browne's fascination with the Babi Faith began with Count Gobineau's *Religions et Philosophies dans l'Asie Centrale* (first published in 1865 in Paris). Subsequently, he traveled to Persia (now Iran) in 1887 to find out more about the Babi Faith. After a year he returned to Cambridge University where he wrote and published in the *Journal of the Royal Asiatic Society* two lengthy articles on The Babis of Persia (*J.R.A.S.*, 1889, pp. 485-526 and 881-1009). He also wrote the book, *A Year Amongst the Persians* (published in 1893). Thus began Browne's deep interest in the Babi movement, which continued to the end of his life, and which made him the outstanding authority on the movement among English scholars, if not among all western orientalists. Much of the history of this movement would have been irretrievably lost except for the painstaking and scholarly researches of Edward G. Browne.

When the Cambridge scholar arrived in Iran in 1887 he soon discovered that the situation was quite different from what he had thought it to be. As he says, "My researches among the Babis....revealed to me the fact that since Count Gobineau composed his work great changes had taken place in their organization and attitude. I had expected to find Mirza Yahya Subhe' Azal ..... universally acknowledged by them as the Bab's successor and the sole head to whom they confessed allegiance. My surprise was great when I discovered that so far from

this being the case, the majority of the Babis spoke only of Bahaullah as their chief and prophet; asserted that the Bah was merely his herald and forerunner...; and either entirely ignored or strangely disparaged Mirza Yahya. It took me some time fully to grasp this new and unexpected position of affairs..." These followers of Baha called themselves not Babis but Bahais.

[\(A Traveller's Narrative, Introduction pages XV, XVI\)](#)

When Browne returned to England in 1888 he took with him a Babi book in manuscript entitled *Taarikhe' Jadid* (The New History). This book, as he later discovered, was written in 1880 by Mirza Husayn of Hamadan with the assistance of several other Bahai scholars. In the New History there were numerous references to an earlier work by Mirza Jani from which Mirza Husayn had derived much of his material. But when Browne made inquiries in Iran as to Mirza Jani's history he was unable to find a copy or to obtain any information whatever regarding this book. It seemed that it had entirely disappeared and been forgotten. So he set to work to translate the New History in preparation for publication. He was surprised and puzzled, however, by the failure of the book to give any account of Subh-i-Azal, who, according to Gobineau, was the universally recognized successor to the Bab, and on the other hand by the importance accorded to Baha, the half-brother of Subh-i-Azal. When he made inquiries of the Bahais they either professed total ignorance of Subh-i-Azal, or made derogatory remarks about him.

A fortunate discovery made by Professor Browne in 1892 threw light on the problem. In the *Bibliothèque Nationale* in Paris he found a copy of the lost history written by Mirza Jani, entitled the *Nuqtatul Kaf*! This manuscript was one of the Babi books brought back from Iran by the Comte de Gobineau and sold at auction after his death. Browne eagerly compared this book with the New History, and discovered that while the New History embodied a great deal of what Mirza Jani had written in his history, a considerable amount of the material in the older history had been either changed or omitted by the authors of the New History. For example, while Mirza Jani gave a full account of the appointment of Subh-i-Azal by the Bab as his successor, and a detailed explanation of the exalted position which he occupied, one of equality with the Bab, the author of the New History omitted all this, and portrayed Baha as the greater person. [\(The New History of the Bab, pages 374-382, Nuqtatul Kaf, Introduction in English, pages XXXVI, XXXVII\)](#)





Hence, when Browne published his translation of the New History in 1893, he included in it as an Appendix the most important passages of the Nuqat-ul-Kaf which had been omitted or altered in the New History. (*The New History of the Bab, translated by E. G. Browne, Cambridge, 1893*)

#### Why was this done?

"The earliest, fullest and most interesting history of the Bab and his immediate disciples....was almost completely suppressed," wrote Browne, "because it reflected the opinion which prevailed immediately after the Bab's martyrdom that his successor was Mirza Yahya Subh-i-Azal, and thus came into conflict with the Bahai contention which arose ten or fifteen years later, and a recension of it was prepared (known as 'the New History!') in which all references to Subh-i-Azal were eliminated or altered, and other features regarded as undesirable were suppressed or modified." (*The New History of the Bab, pages 327-396*)

Mirza Jani was uniquely fitted to be the historian of the Babi movement. He was a merchant in the town of Kashan, and once entertained the Bab for two days in his home. He traveled extensively with Mirza Yahya Subh-i-Azal and his brother Mirza Husayn Ali Bahaullah. He knew intimately all the early Babi leaders. He was respected as a man of integrity, and he proved his devotion to the Babi Cause by dying for his faith in Teheran in 1852. In 1910 Browne published in full the Persian text of Mirza Jani's history, with most valuable introductions in both Persian and English.

The New History which was translated and published by Browne was never published by the Bahais. It was soon suppressed, and very few Persian copies are now in existence. In its place yet another history was prepared in 1886 by the Bahai leaders, entitled A Traveller's Narrative. The name of the author was not attached to the book, but it was later established that he was no other than Abbas Effendi, the eldest son of Bahaullah. Hence this may be considered an official Bahai history of the movement. A copy was given to Browne by the author when he visited Baha in Acre (Akka) in 1890, after having visited Subh-i-Azal in Cyprus. Of this book Browne writes: "The Traveller's Narrative....represents a further development of the tendency, to which I have already alluded, to glorify Bahaullah and his Neo-Babi doctrine at the expense of the Bab and the primitive Babi theology. In the New History it is still the Bab and his apostles, and the early martyrs of the cause, whose words and deeds form

the subject matter of the work. In the Traveller's Narrative this is no longer the case; it is Bahaullah who is the hero....while the Bab has been reduced from his high station of 'Point'....to that of a mere precursor and harbinger of a more perfect dispensation." (*New History, Introduction. page XXXI*)

The Persian text of this book, as well as the English translation with some 320 pages of Introduction and Notes, was published by Browne in 1891, and these volumes are indeed a mine of information. In his Introduction Browne calls attention to the following peculiarities of the Traveller's Narrative:

1. The secondary importance accorded to the Bab and his early followers. The sufferings of the first disciples are passed over lightly, and the deaths of the Seven Martyrs and the massacre of 1852 are largely unnoticed.
2. The belittling of Subh-i-Azal, who is depicted as a person of no consequence. "No opportunity is lost of disparaging both his courage and his judgment."
3. Extraordinary temperateness toward the Shah of Iran, and deprecation of the opposition of the early Babis to the government of Iran. (*A Traveller's Narrative, Int. pp. XLV-XLVI*)

We must now consider in somewhat further detail how Mirza Jani's history was treated by the compiler of the New History.

1. First he entirely suppressed the original Introduction and substituted one of his own of a much less metaphysical and more rationalistic character (pp. 1-30 of my translation of the New History).
2. Secondly, he entirely suppressed the original conclusion, dealing with the history of Subh-i-Azal and the events immediately succeeding the Bab's death, and substituted a quite different conclusion on his own.
3. Thirdly he suppressed all mention of Subh-i-Azal, whose name only occurs once in a sentence clearly interpolated in the British Museum manuscript. of the New History.



4. Fourthly he toned down or suppressed incidents and expressions not in accordance with later Bahai sentiment or calculated to create an unfavorable impression on the general reader. Bahau'llah strove to make peace with the Persian Government by representing himself and his followers as loyal subjects of Nasiru'd-Din Shah, the arch persecutor of the Bab and his disciples; told his followers that they should prefer to be killed rather than to kill, that they should "consort with those of all creeds with spirituality and fragrance", and that all men "were fruits of one tree and leaves of one branch". The original Babis, on the other hand, were more like the old Covenanters: they might consider themselves as "meek", but they fully intended to inherit the earth; they held those who rejected the Bab as unclean and worthy of death; and they held the Qajar Shahs of Persia in detestation which they were at no pains to hide. Hence considerable modifications had to be made in Mirza Jani's phraseology in order to bring it into harmony with Bahai ideas as to what should have been the demeanor and phraseology of their predecessors.

(Ref: Nuqtatul Kaf, English Introduction)

Another example of how history is altered is when The New History omits certain passages of Nuqtatul Kaf, notably that in which the Bab asks his fellow-prisoners to kill him, and the account of the disposal of his remains by Subh-i-Azal.  
(Ref: Nuqtatul Kaf, English Introduction)

Unfortunately, it is the Traveller's Narrative, in which the history and doctrines as recorded by the Bab in his extant writings and also by Mirza Jani and Gobineau have been radically revised to conform to the later Bahai pronouncements, that has been followed as authentic history by the authors of many of the more recent books and articles which have professed to tell the true story of the rise of the Bahai Faith. Thus, by neglecting intentionally or through ignorance the primary sources, they have to a considerable extent misrepresented the true history of the movement. As Browne wrote in 1910, ".... the more the Bahai doctrine spreads, especially outside of Persia, and most of all in Europe and America, the more the true history of the original Babi Movement is obscured and distorted."

(Ref: Nuqtatul Kaf, English Introduction, page XXXV)

The Bahais must answer why this was done. For an objective student of history, the answer is obvious.

I cannot but help raise a point - within a period of 200 years, the history of the Bab was altered - by the Bahais. Yet they expect that each and every tradition and date in Islam be cent-per-cent accurate. They must first look within themselves first and solve the questions raised by E G Browne.



## An Examination of Suppression and Distortion in 20th-Century Baha'i Literature

*This article has been compiled by Vance Salisbury and reproduced here without any changes. The reason we have chosen to carry it here is because we find it well-written, well-researched and more importantly, very relevant in the context of our compilation and its objectives. Most of the references provided in this article have been verified.*

### Introduction

While searching for information about the Sufis during the latter part of the 19th century, British orientalist Edward Granville Browne came upon an account of **Sayyid Ali Muhammad Shirazi**, the Bab (Gate), an obscure Persian prophet who had been martyred in 1850. He was immediately captivated by the stories of dedication and heroism displayed by the Bab and his disciples. Browne had hoped to visit Persia (Iran) for years, but from that point, it was to become a pilgrimage for the young scholar as he began his quest for the Babis, the followers of the young prophet. (1)

During his visit to Persia in 1887, Browne discovered that a considerable amount of change had taken place within the sect and the vast majority of the Babis had become Baha'is, the disciples of Baha'u'llah, an early Babi leader who claimed to be the fulfillment of the Bab's prophecies of a future manifestation of God. A much smaller rival faction, the Azalis, followed the conservative leadership of Baha'u'llah's half-brother, Subh-i Azal.

Browne's intensive study of the Babi and Baha'i religions resulted in the production of a number of extremely important works, as well as a significant collection of manuscripts from early Babi, Baha'i, Azali, Islamic, and other contemporary sources. But, after more than two decades of research, Browne was to conclude that: "...the more the Baha'i doctrine spreads, especially outside of Persia, and most of all in Europe and America, the more the true history and nature of the original Babi movement is obscured and distorted" (2) at the hands of the historians of the movement. His scholarly interest in Babi and Baha'i history remained, nonetheless, very sympathetic. To Browne, it seemed that the

study of the movement was invaluable to students of new religions "because of the light it throws on the genesis and evolution of other religions." (3)

Following Browne's death in 1926, western scholars virtually ignored the Babi and Baha'i religions, so the question of suppression and manipulation of historical materials on the part of the Baha'is was not pursued. Browne's writings on the subject surfaced occasionally in the works of Christian polemicists, (4) but no fresh research in this vein has been carried on until recently. (5) During this period of silence, Baha'i apologists denied any sort of historical rewriting and sought to discredit Browne's work by questioning his objectivity and his motives. (6)

The controversy surrounding Professor Browne and early Baha'i historians has yet to be resolved and, in fact, can only be approached by those who are familiar with the history and literature of that period. (7) During the past fifteen years, a handful of young Baha'i scholars have examined some of the questions raised by Browne and other controversial aspects of Babi-Baha'i history, resulting in studies which are vital to a correct understanding of the subject and which will undoubtedly contribute a great deal to any future research. (8) However, at the close of the 20th century, a study of more recent histories and introductions to the faith by popular Baha'i writers demonstrates that there are still valid reasons for questioning Baha'i explanations of Babi doctrines and practices, as well as their portrayals of early historical events. These modern apologists, faced with the problem of reconciling the militant messianic nature of their Babi precursors and the pacifist ideals of modern Baha'ism, continue to distort the character of the Babi religion in order to make it more palatable to the modern truth-seeker. But, beyond this reconstruction of Babism to fit into a contemporary Baha'i historical framework, a survey of a number of books reveals that the Baha'i Administration has, during this century, pursued a course of revision, suppression, and censorship of writings which do not conform to current standards of orthodoxy. Therefore, an examination is in order to determine the nature and the scope of this tendency within the Baha'i Faith, which Browne brought to light nearly a century ago.

### The Redefinition of Babism

According to Baha'i authors, the Bab is considered to have been a prophet or major manifestation of God and the author of his own distinct religion. But, he is also portrayed as the one who was to prepare the way for the fuller and more



recent manifestation of God in Baha'u'llah, as John the Baptist heralded the revelation of Jesus Christ. (9) In his chronicle, *God Passes By*, Shoghi Effendi, the grandson of Baha'u'llah and first Guardian of the Faith, merged the religion of the Bab with that of Baha'u'llah in such a way that the Babis are no longer perceived as a distinct religious movement, but as participants in the "Heroic" stage of "the first century of the Baha'i era." (10) Because of this tendency to synthesize or conflate the two religions into one, (11) Baha'i authors often ignore or distort Babi concepts and conduct which are at odds with the teachings of Baha'u'llah or the practice of the modern Baha'i community. One example of this problem is the treatment of the Bab's doctrine of Holy War or jihad and the Babi involvement in armed conflicts with civilians and state troops in Persia (Iran) between the years 1848 and 1850.

### Holy War and the Babi Uprising at Shaykh Tabarsi

The Baha'i attitude towards Holy War, whether offensive or defensive, is best summed up by Baha'u'llah's son, Abdu'l-Baha, who attributed this declaration to his father: "...that the promulgation of the truth by such means [the sword] must on no account be allowed, even for the purposes of self-defense. He abrogated the rule of the sword and annulled the ordinance of 'Holy War.'" (12) This stands in contrast to the writings of the Bab which outline in some detail the waging of Holy War in order to promulgate the cause of his religion and which, toward the end of his life, took on a very hostile tone towards anyone who would not recognize his messianic claims. (13) This incongruity on the part of the "Co Founders" of the Baha'i religion (14) has caused apologists considerable difficulty in relating modern Baha'i beliefs to the writings of the Bab on the subject of Holy War, as well as providing their readers with objective accounts of the violent clashes involving the Babis and government soldiers.

In their book *The Baha'i Faith: The Emerging Global Religion*, Baha'i authors William Hatcher and J. Douglas Martin display this tendency to redefine the Bab's concept of Holy War and to minimize the role of armed conflict in advancing his religious claims. In spite of the fact that their book is promoted as "the most balanced and detailed examination of Baha'i belief to date" and as a textbook for undergraduate studies, (15) their treatment of Babism demonstrates that the authors have not supplied the reader with any original research on the subject, but are essentially paraphrasing traditional Baha'i histories. (16)

Concerning the Bab and Holy War, Hatcher and Martin write:

Raised in this Muslim value system, the Babis felt fully justified in defending themselves and their families against the attacks of the mullas. Some may have expected the Bab would reveal his own doctrine of jihad. If so, they were disappointed. In the *Qayyumu'l-Asma* the Bab reviewed in detail the basic principles of the Quranic concept of jihad and called upon his followers to observe this governing order of the society in which they lived. Attacks on Muslims, as one of the peoples of the book, were therefore prohibited to them. (17)

In this brief quotation Hatcher and Martin state that the Bab did not develop his own unique doctrine of jihad and infer that Babis only resorted to defending themselves in the context of unprovoked religious persecution. While it is true that the Bab's treatment of Holy War in the *Qayyumu'l-Asma* reflects an orthodox Islamic understanding of the doctrine, it should be noted that this was the Bab's first major work. (18) He did, in later works, abrogate Islamic law and expound his own doctrine of jihad, which allowed the waging of Holy War on any non-Babi. Denis MacEoin explains:

....the *Haykal al-din*, [is] an extremely late work which effectively represents the Bab's final thoughts on these matters... Jihad it would seem, could be waged against any group who did not believe in the Bayan [the Bab's crowning revelation]; the questions of unbelief, Islam, faith, dissidence, and so forth no longer apply here since the entire non-Babi world is now the "realm of unbelief." In the *Haykal al-din*, the Babi monarch of the future is exhorted "not to leave upon the earth, if possible, anyone save the Babis," while in the *Dala'il-i saba*, written in Maku, the Bab states with regard to the Jews and Christians that "unless a powerful king shall cause them to enter the faith of God, there shall be no way for their salvation." The Shi'i population of Iran was now regarded as subject to the decree of holy war... We see, then, that the Bab had, by the end of his short life, moved beyond even the harshest Islamic measures against unbelievers. (19)

Hatcher and Martin seek to minimize the presence of the jihad doctrine within the Bab's writings, concluding their discussion of the subject by stating that, "When the Bayan ... was subsequently revealed, no jihad doctrine was included." (20) While the Bayan does not treat the doctrine in detail, there are a number of passages which assume that Holy War will be fought. (21) In fact, Abdu'l-Baha recognized that "the decree of the Bayan was the striking of necks, the burning



of books and papers, the destruction of shrines, and the universal slaughter of all save those who believed and were faithful.'" (22) Baha'i sociologist Peter Smith affirms that, "...the Bab detailed [in the Bayan ] specific Babi forms of ritual prayer (salat ), pilgrimage (hajj ), and holy war (jihad )." (23) Hatcher and Martin's distorted picture of the Babi notion of jihad sets the stage for their account of the clash between an armed Babi force and government troops during 1848 and 1849, at the shrine of Shaykh Tabarsi.

By playing down Babi militancy on one hand and, on the other hand, describing a "period of political upheaval" in which members of the Muslim clergy were free to incite persecution against the Babis, they prepare the reader for their version of the siege at Shaykh Tabarsi. (24) But, before considering their account in detail, it would be helpful at this point to outline some basic, non-controversial facts.

On July 21, 1848, a group of about 300 Babis under the leadership of Mulla Husayn Bushrui left the Persian province of Khurasan and headed west into the province of Mazandaran. On the outskirts of the town of Barfurush, the Babis were attacked by a mob, with several Babis being killed or wounded. The Babis responded to the attack and killed over one hundred of the townspeople. The Babi force continued their march through the forests of Mazandaran until they reached the shrine of Shaykh Tabarsi, where they immediately built fortifications and prepared for a siege. Within months, state troops were sent to subdue the Babis and several battles were fought over a period of about seven months, with the Babis inflicting heavy losses. After suffering many casualties by constant bombardment and skirmishes with the government army, and with supplies of food and water cut off, the Babis were forced to accept a truce which was immediately broken, resulting in the massacre or enslavement of all the Babi participants.

This was one of the most critical events in the brief history of the Babi movement, but because of Baha'i emphasis on the unification of humankind and the promotion of world peace, (25) it is not surprising that introductions to the faith by such modern Baha'i writers as Esselmont, Faizi, and Gaver fail to even mention the incident at Shaykh Tabarsi. (26) Other writers briefly refer to the event as an example of unprovoked persecution. (27) Hatcher and Martin devote only two paragraphs to the event in their introduction, but their account is useful

because it reflects popular Baha'i notions concerning this and other instances of Babi militancy. Hatcher and Martin describe the incident in these words:

In the province of Mazindaran, a group of some three hundred Babis, under the leadership of Mulla Husayn and the Bab's leading disciple, a young man named Quddus ( who had accompanied the Bab on his pilgrimage to Mecca ), found themselves besieged in a small fortress which they had hastily erected at the isolated shrine dedicated to a Muslim saint, Shaykh Tabarsi. They had enthusiastically swept through the province proclaiming that the promised Qaim had appeared, and called upon all who heard them to arise and follow...The siege at the fort turned, however, into an occasion of humiliation for the opponents of the Babis. Over the following year, one army after another, numbering finally thousands of men, was sent to overcome the few hundred defenders of the fort, and all in turn suffered decisive defeat. Eventually, the small garrison...was enticed to surrender under a solemn promise...However, no sooner did they leave the protection of the fortress than they were set upon by their besiegers. (28)

To the uniformed reader, this account would appear to represent a case of religious persecution. The authors would have us believe that the Babis were merely an enthusiastic group of evangelists, travelling throughout the countryside proclaiming the advent of the Bab as the the Promised One (Qa'im). It is also inferred that the Babis had not considered the possibility of a violent altercation and were surprised when attacked by a hostile force and "found themselves besieged in a small fortress which they had hastily erected..." (29) This carefully worded recital paints a superficial and simplistic picture of an incident which can only be understood within the context of the messianic Shi'i Islam of 19th century Persia . A closer examination indicates that the Babi participants in the actions at Shaykh Tabarsi did not perceive themselves as peace-loving missionaries, being persecuted for their faith, but as actors in a grand eschatological drama, ushering in a new dispensation. Peter Smith explains:

At their [the Babis] centre was a large group of highly motivated clerics and theological students. For such men as these, schooled in the subtleties of Shaykhi esotericism and steeped in the Shi'i traditions of martyrdom and sacrifice, armed struggle appears to have assumed a complex symbolic role, beside the attainment of any more 'realistic' objectives. The ideal of the Imam Husayn's





struggle and martyrdom at Karbala provided a paradigm for their actions. Fighting a defensive jihad against the forces of unbelief, the defenders gave testimony to God's truth, both by the dispatch of their opponents 'to hell' and by their own martyrdoms. (30)

As pointed out earlier, the Bab did develop his own doctrine of jihad, but it was certainly not one of his most prominent teachings. At this time there is no conclusive evidence that he gave his followers an explicit command to wage Holy War in Mazandaran and it is unlikely that such was the case. Throughout the Bab's brief career, he had consistently taken a course of prudence and moderation, while some of his most influential disciples continued to move in a more radical and confrontational direction. However, by 1848 the Bab recognized the inevitability of the fitna or the final conflagration in which he and his followers would suffer martyrdom. His increasingly bitter attitude toward the State, his angry denunciations of the political and religious authorities, his explicit claims to Mahdihood, and his dire predictions of the events which would accompany the Day of Resurrection encouraged the mobilization of Babi forces in the province. (31) The moment the Bab instructed Mulla Husayn to unfurl the Black Standard and move westward out of Khurasan, he made a messianic claim which challenged the legitimacy of both the religious and secular rulers of Persia and he gave his followers an unmistakable call to arms. (32) In Shi'i tradition, the Black Standard is the symbol of the advent of the Imam Mahdi or the Guided One, who will lead his chosen ones in the final jihad before the Day of Judgement. At that time, the Imam Mahdi is to take control of all ecclesiastical authority and to call upon the secular rulers to assist him in ushering in a Golden Age which would witness the return of the Imam Husayn, Christ, and other Imams. (33) There was no doubt in the mind of Mulla Husayn that this action would provoke a violent response. As the Babi force travelled toward Mazandaran, he spoke of their destination as "Karbala," the site of the martyrdom of Imam Husayn, and proclaimed, "I, together with my seventy-two companions, shall suffer death for the sake of the Well Beloved [the Bab]. Whoso is unable to renounce the world, let him now, at this very moment, depart, for later on he will be unable to escape." (34) Beyond making provocative claims, the Babi force was also armed which, according to the Bayan, was only lawful during jihad and at the Bab's command. (35) Faced with the presence of a large group of armed men approaching under the Black Standard, it is not surprising that the people of Mazandaran would react in a violent fashion.

After the initial clash with the people of Barfurush, the Babis did not withdraw or disband to avoid further bloodshed, but continued to the shrine of Shaykh Tabarsi, calling on people to join them under the banner of the Imam Mahdi. (36) Months later, when hostilities with the Shah's troops commenced, the Babi defenders fought heroically, attacking and routing one army after another with the shout "O Master of the Age." But, contrary to the representations of Baha'i writers, the Babis went beyond a purely defensive action, often attacking the royalist troops, sacking neighboring villages and committing numerous atrocities against both soldiers and non-combatants. At one point, the Babis severed the heads of their enemies and mounted them on poles around the fort. (37) During the siege, Babi leaders continually cited Shi'i traditions concerning the coming of the Mahdi, infusing the fighters with the idea that they were participants in the final battle which would wipe unbelief off of the face of the earth and usher in the New Day. (38) The Babis, at least one third of whom were religious leaders or theological students, (39) certainly understood the significance of these eschatological references and they demonstrated by their actions during this episode that they were, in fact, engaged in Holy War.

In spite of the Bab's relatively moderate behavior, the political and religious climate in Persia; the nature of his claims; and the radical ideals of some of his leading disciples, set the Babis on an irreversible course to armed conflict and, as many of them surely understood, martyrdom for the Cause of God. Although the Bab did not call for a Holy War, the doctrinal confusion which permeated the Babi ranks coupled with the pervasive ideals of jihad and martyrdom were major factors in the events which culminated at Shaykh Tabarsi.

It seems clear that, in the case of jihad and Babi militancy, modern Baha'i writers have sought to suppress or distort historical facts in an attempt to portray the Babi religion in a way which is more acceptable to the Western mind. Although we may see the Babis as misguided and perhaps even fanatical in their zeal for martyrdom, the Bab and his followers, in their time and place, were in fact, men and women who were alarmed by the material and moral corruption which had come to characterize Persia in the mid-nineteenth century. Devotion to their God and their determination to overcome the evil which surrounded them is a story of courage and dedication which is seldom told. But, as long as Baha'i writers continue to view Babi history as the earliest stage of the Baha'i revelation, rather than as a distinct religious movement, they will be unable to present an accurate historical account to their readers.



### Revision, Censorship, and Suppression in Modern Baha'i Literature

While Babi-Baha'i history suffers a kind of distortion at the hands of Baha'i authors which is rather subtle, a more direct approach is taken by the Baha'i Administration and publishers, through revision of previously printed materials and by a review process of future publications. This ongoing policy of updating earlier writings and regulating works by Baha'is, whether for publication in Baha'i organs or otherwise, is intended to preserve doctrinal purity and to "present a true picture of the Faith to the general public..." (40) Justification for such practices have generally centered on the need to correct minor errors and update statistics. (41) Or, in the case of the review process, to ensure some standard of academic quality. (42) However, the evidence suggests that the the primary concerns are the promotion of a consistent picture of Baha'i history and dogma, the blotting out of references to failed predictions and promises, and the diversion of readers from differing or hostile points of view.

#### 1. Posthumous Additions, Deletions, and Suppression in Popular Baha'i Books

During the first half of this century, English speaking Baha'is who were interested in the history of the movement generally came to rely upon the works of E.G Browne because, not only were they scholarly, reasonably sympathetic, and the most accurate sources at that time, but because they were essentially the only English language sources available which treated the subject in any depth. Therefore, Browne's works were cited quite frequently in a number of books by popular Baha'i authors. But, as time passed, Browne's materials began to be replaced by the hagiographical works, *God Passes By* and *The Dawnbreakers*; the former being a survey of the first hundred years of the movement by Shoghi Effendi, while *The Dawnbreakers* is a translation of an early history by Nabil Zarandi, a partisan of Baha'u'llah. (43) Browne's comments which cast the Baha'i faith in a favorable light still appear in Baha'i books, but his opinions on the origins and evolution of the faith have become quite unwelcome in recent years. (44)

Evidence of attempts on the part of Baha'is to divert readers from Browne's contributions to Babi and Baha'i history can be seen by comparing original and later editions of *All Things Made New* by John Ferraby. Ferraby, who served as the National Secretary of the British Baha'i community and who was appointed a "Hand of the Cause" in 1957, penned an introduction to the faith which was published that same year. The original edition contains a list of references, as well as a list of abbreviations of "Baha'i Books Referred To." (45) Browne's

*Materials for the Study of the Babi Religion* and his translation of *A Traveller's Narrative*, with notes, both appear in these lists, but have been removed from the 1987 edition, which was revised posthumously. Further, Browne's writings are still included in the text of the book, but the references have been changed so that they no longer direct the reader to the primary source, but to Baha'i books which contain the same quotations, as well material which is critical of Browne. (46) Apparently, the editors wish to make use of the scholar's favorable comments, but refer their readers to books which question Browne's value as an authority on the subject and which may neutralize potential problems which could result from consultation of his more critical writings. (47)

Another case of suppression involves **John E. Esselmont's** use of materials by the former Baha'i historian Abdu'l-Husayn Ayati, named Avarih or Wanderer by Abdu'l-Baha. Avarih was also a "Hand of the Cause" who was commissioned by Abdu'l-Baha to write a history of the Baha'i Faith in Persian, which was published in 1923 and 1924. After completing a missionary journey to Europe, Avarih lost faith in the Cause and was subsequently declared a Covenant-breaker by Shoghi Effendi. (48) Covenant-breakers are those who have accepted Baha'u'llah as a Manifestation of God, but have later apostatized and opposed Baha'u'llah, his successors, or Baha'i institutions. Faithful members are instructed to shun entirely those who have rebelled against the Cause of God and, although not explicitly commanded, the reading of material written by Covenant-breakers is discouraged as well. (49) In the original edition of *Baha'u'llah and the New Era*, Esselmont expressed his gratitude to Avarih for his assistance in the preparation of the book and referred to him as "the learned Persian historian of the Baha'i movement." (50) In later editions, this acknowledgement has been removed from the preface without any notation. (51) Avarih was quoted five times in the original edition to shed additional light on certain events. Two of these quotations were dropped completely from the text of the 1980 edition, but the other three were retained entirely. However, in one note, Avarih's name has disappeared and there is no reference to any source. (52) In another he is quoted, but his name has been substituted by the words "On this point a historian remarks." (53) And finally, Esselmont included an account of the marriage of Abdu'l-Baha which was "kindly supplied to the writer by Janab-i-Avarih," but the 1980 edition refers only to "a Persian historian of the Baha'i Faith." (54)



Actually, these are but a few of the many changes which were originally made in the 1937 revision of the *Baha'u'llah and the New Era* by "the American National Spiritual Assembly, acting under the advice and approval of Shoghi Effendi." The preface to the 1937 edition states that the revision was necessary to correct "a few errors of fact," to update Esselmont's explanations of the stations of Abdu'l-Baha and the Bab, and to remove his treatments of issues which are no longer relevant to the Faith. It is further stated that "these revisions in no respect alter the original plan of Dr. Esselmont's book, nor effect the major portion of his text." (55) These assertions, however, are misleading. In fact, there have been over forty changes, some of which include entire sections or paragraphs totaling hundreds of words. And, some of the revisions do "alter the original plan of Dr. Esselmont's book." This is certainly the case in the removal of Esselmont's eyewitness accounts of discourses by Abdu'l-Baha.

Like many of the early Western believers, Esselmont was captivated by and completely devoted to his Master, Abdu'l-Baha. After corresponding with him, Esselmont received an invitation to come to Haifa in 1919, where he spent over two months as his guest. During this period, the two discussed the manuscript of *Baha'u'llah and the New Era* and "several valuable suggestions" were made. (56) In the 1923 edition, Esselmont included a number of statements by Abdu'l-Baha which he had personally heard and recorded. In spite of the value which these firsthand accounts contribute to our understanding of Abdu'l-Baha and the perceptions of early believers, some of them have been removed from later editions without any notation. (57) For example, on page 123, Abdu'l-Baha advocated, in detail, a constitutional form of monarchy over a republican form of government as practiced in the United States. This was included in Esselmont's chapter titled "True Civilization," to illustrate the type of government which Baha'u'llah counseled nations to adopt until the next Manifestation of God appears. In later editions Esselmont's words have been replaced with nearly three pages of new material speaking merely of the fact that there will be different types of governments during the "Lesser Peace" and the "Most Great Peace." Although Abdu'l-Baha was quite specific, these later accretions are vague and give no clear illustration of what type of rule Baha'u'llah would have nations adopt. (58)

Perhaps the most important change in *Baha'u'llah and the New Era* was made on page 212 of the 1923 edition. Recorded as a Baha'i prophecy (59) concerning the "Coming of the Kingdom of God," Esselmont cited Abdu'l-Baha's interpretation of

the last two verses of the Book of Daniel from the Bible. He stated that the 1335 days spoken of by Daniel represented 1335 solar years from Muhammad's flight to Medina in 622 A.D., which would equal 1957 A.D.. When asked "'What shall we see at the end of the 1335 days?'," Abdu'l-Baha's reply was: "'Universal Peace will be firmly established, a Universal language promoted. Misunderstandings will pass away. The Baha'i Cause will be promulgated in all parts and the oneness of mankind established. It will be most glorious!'" (60) In editions published after his death, Esselmont's words have been changed to say that Abdu'l-Baha "reckoned the fulfillment of Daniel's prophecy from the date of the beginning of the Muhammadan era " (61) and one of Abdu'l-Baha's Tablets is quoted on the same subject in which he writes, "'For according to this calculation a century will have elapsed from the dawn of the Sun of Truth....'" Esselmont appears to conclude that Abdu'l-Baha was referring to the year 1963 and the one hundredth anniversary of Baha'u'llah's public claim to be a Manifestation of God. (62) These words, however, were never written by the author, but were added posthumously. And, it should be noted that the phrase "'the dawn of the Sun of Truth'" is not a reference to a particular year, in this case 1863, but to a period of years when the Bab and his followers were preparing the way for the Manifestation of Baha'u'llah. Hence, they are commonly referred to as the "Dawn-Breakers." (63) Further, in another quotation which originally appeared on the same page, but was also removed from later editions, Abdu'l-Baha plainly stated, "' This is the Century of the Sun of Truth. This is the Century of the establishment of the Kingdom of God upon the earth.'" (64) Esselmont recorded Abdu'l-Baha as declaring explicitly that the prophecy was to be computed from the Hijra or 622 A.D. and that specific conditions would exist in the world upon its fulfillment in 1957. When it became apparent that this Baha'i prophecy would not be fulfilled, it was replaced with the ambiguous material which has remained in the text to the present. This is evident from the fact that, although Esselmont's other eyewitness accounts were removed in the 1937 revision, the record of Abdu'l-Baha's prophecy was left intact by the American National Spiritual Assembly and Shoghi Effendi. It was not changed until after 1957. (65) Also, Abdu'l-Baha's conviction that all of these events would take place in this century have been expressed in other writings and it is evident that Shoghi Effendi shared his optimism as well. (66)

Upon an examination of revisions in recent Baha'i literature, it seems that the institution of the Guardian of the Cause of God has been the subject of the most widespread bowdlerization of texts. The office of the Guardian was first



established by Abdu'l-Baha in his Will and Testament. Shoghi Effendi, his eldest grandson, was named as the first in a succession of hereditary Guardians. The Guardian is the authoritative interpreter of the holy writings and the permanent head of the Universal House of Justice, the supreme administrative body which was referred to by Baha'u'llah in his *Kitab-i-Aqdas*. Through the Guardianship, the Cause of God is believed to be safeguarded from schism, because he is to be under the protection and infallible guidance of Baha'u'llah and the Bab. (67) However, the Baha'i world was thrown into confusion when Shoghi Effendi died suddenly on November 4, 1957. He had left no Will or instructions, and he had named no successor. Since all of Baha'u'llah's living male descendents had been declared Covenant-breakers by Shoghi Effendi, the Hands of the Cause of God assumed authority over the entire Baha'i community. The Hands were a group of leading Baha'is who had been chosen in accordance with Abdu'l-Baha's Will and had been named "the Chief Stewards of Baha'u'llah's embryonic World Commonwealth" by Shoghi Effendi, shortly before his death. The Hands of the Cause moved the community in a direction which culminated in the election of the Universal House of Justice. This was accomplished with surprisingly little opposition or schism. (68)

Changes in books written prior to 1957 indicate that the failure of what was to be a perpetual, divinely ordained and protected institution became a delicate subject with the Baha'i Administration. But, it should be pointed out that, although there have been numerous revisions, there are still books which have not been changed at all. So, there does not appear to be a conspiracy or systematic program to eradicate the notion of a continuous Guardianship. However, the books which have been substantially reworked are popular introductions and histories, often used for propagating the Faith.

John Ferraby's *All Things Made New* is second only to *Baha'u'llah and the New Era* in the number of textual changes. The original edition, first published in 1957, was dedicated "To Shoghi Effendi: The First Guardian of the Baha'i Faith." (69) In the 1987 edition the dedication is "To Shoghi Effendi: The Guardian of the Baha'i Faith," implying that there was to be only one Guardian. (70) Ferraby originally stated that, "Abdu'l-Baha, in his turn, arranged that the Cause would still have a visible Centre after His passing, by providing for a succession of Guardians of the Cause of God to follow him." He then included over two hundred words from Abdu'l-Baha's Will to explain the importance of the perpetual Guardianship and how successors are to be chosen. (71) This entire

section has been rewritten in later editions, stating that Abdu'l-Baha's Will only provided for "the possibility of a succession of Guardians..." And, the portions of Abdu'l-Baha's Will have been replaced with the statement, "Although there could have been a series of Guardians, there is nowhere in the writings any promise or guarantee that the line of Guardians would not be broken but would endure forever." (72)

But, there were others who were also convinced that the institution of the Guardianship would continue. George Townshend, another Hand of the Cause, wrote that, "When it is written that 'the government shall be upon his shoulder' the reference can be to the Guardian only and the continuing 'forever' of his sovereignty can only be referred to the lineage of succeeding Guardians." (73) In later editions, Townshend's interpretation of this passage from the Biblical book of Isaiah which he said could only apply to the Guardian has been changed to refer to "the devolution by Baha'u'llah of supreme authority upon his divinely guided institutions..." (74) Shoghi Effendi's wife Ruhyyih Rabbani was convinced that her husband was the first in a line of Guardians. In a book which is no longer in print, she argued that: "The principle of successorship, endowed with the right of Divine interpretation, is the very hub of the Cause into which its Doctrines and Laws fit like the spokes of a wheel - tear out the hub and you have to throw the whole thing away." (75)

Finally, it is important to consider Shoghi Effendi's understanding of the nature of the Guardianship. He was probably more familiar with his grandfather's Will than anyone and he is believed to have been endowed with divine inspiration to make authoritative interpretations of the Writings. (76) The original edition of *The Selected Writings of Shoghi Effendi* included numerous references to the institution of the Guardianship and its inspired origin, its perpetual nature, and its absolute centrality to the Covenant. This collection of his writings opened with a large extract from the Will and Testament of Abdu'l-Baha which could best be summed up as an appeal to the believers to be "firm in the Covenant" and follow the divine guidance which can only be found in the Cause of God. In the 1975 edition most of the text of this appeal has been removed, except for two paragraphs which promised that the Twin Pillars of the Guardianship and the Universal House of Justice are under the guidance and protection of Baha'u'llah and the Bab. However, the phrase "...and after him will succeed the first-born of his lineal descendants" no longer appears at the end of the paragraph concerning



the Guardian. (77) Two complete pages have been removed from the original edition without notation, including this explicit statement:

Divorced from the institution of the Guardianship the World Order of Baha'u'llah would be mutilated and permanently deprived of that hereditary principle which, as Abdu'l-Baha has written, has been invariably upheld by the Law of God. 'In all Divine Dispensations,' He states, in a Tablet addressed to a follower of the Faith in Persia, 'the eldest son hath been given extraordinary distinctions. Even the station of prophet hood hath been his birthright.' Without such an institution the integrity of the Faith would be imperilled, and the stability of the entire fabric would be gravely endangered. (78)

### 2. Literature Review

"The purpose of review is to ensure that minimal standards of accuracy, conformity with the Teachings, and dignity of presentation of the Faith are maintained in works that present the Baha'i Faith to the public." This is, according to the Research Office at the Baha'i National Center in Wilmette, Illinois, the primary function of the review process. Review was established by Abdu'l-Baha early in this century, at a time when the Baha'i Faith was quite new and was spreading rapidly westward. It is considered to be necessary only until the time when the Faith is well known throughout the world and the danger of misrepresentation, whether innocently or intentionally, by individuals has past. (79) Every Baha'i must submit his or her work to a review committee if it is to be published and if the Baha'i Faith is to be treated to any degree within the work. (80)

The main task of the reviewers is to ensure that the author, in stating his or her views, has not contradicted or misrepresented the teachings of Baha'u'llah, Abdu'l-Baha, Shoghi Effendi or the Universal House of Justice. Another very important role which the review committee plays is to see that publications are "timely." This means that manuscripts must not be passed if they contain information which "could give rise to serious problems for the Cause" or which could endanger the lives of Baha'is in repressive nations. Such is the case in modern Iran, where specific information could result in persecution or even death for faithful Baha'is. (81)

Although review is considered a necessity within the community, reviewers are to be concerned with the rights of individuals to express themselves freely and to

engage in thoughtful dialogue and exchange of ideas. As manuscripts are reviewed, suggestions are made to the author to correct contradictions, misinterpretations, or speculations. After making the suggested changes, the work is passed for publication. In some cases, however, manuscripts may be completely rejected because they have major problems. Reviews may be appealed, but if a writer insists on publishing an article or book which has not been passed, he or she faces the possibility of excommunication or loss of administrative rights. (82)

Many of the concerns which have been addressed through the review process are very real indeed and it is based upon some practical and constructive principles. However, there is a danger that review can be used to stifle individuals or ideas which are perceived as threatening to traditional institutions. Or, it may be used to suppress works which challenge established assumptions concerning the Faith. It is precisely this negative potential inherent in the process which has been the focus of recent criticism, particularly from the academic community. Scholars within the Faith are faced with the momentous task of carrying on accurate and objective research, which may then be subjected to review by committee members who are not qualified to assess the true value and reliability of their work. And, any attempt to critique, reform, or discontinue literature review, may very well be suppressed through the very process which they seek to change. (83)

At least once in recent years, an historical manuscript has been subjected to censorship through review, lending credibility to the criticism of scholars in the field of Babi-Baha'i history. In 1982, Kalimat Press published *My Memories of Baha'u'llah*, (84) a translation of the memoirs of one of Baha'u'llah's personal servants. The manuscript was reviewed before publication and it was decided that some of "the most harmful" material should be removed from text. (85) When the book was finally published, a number of the required changes had not been made, so it was decided that future publications by Kalimat Press would be reviewed by Baha'i authorities at the World Center in Haifa, Israel. (86) This incident demonstrated that review not only has the potential, but has in at least one case, been used to paint a more favorable picture of Baha'i history by suppressing "harmful" portions of an historical document.

### Conclusion

Professor Browne's observation that "the more the Baha'i doctrine spreads...the





more ...the original Babi movement is obscured and distorted," cannot be taken too literally, but it is quite certain from the foregoing examination that Baha'i institutions and Baha'i authors have continued to rewrite history up to the present time. Popular writers, such as Hatcher and Martin, have distorted the history of the movement by producing pious, inaccurate records which rely heavily upon orthodox works, while virtually ignoring important research by both Baha'i and non-Baha'i scholars. Through the questionable practice of revising previously published books, the views of deceased authors have been corrected and brought into conformity with modern perceptions and dogma. And, through the process of literature review, future publications will be regulated and kept within the boundaries of orthodoxy. There is not sufficient reason to conclude that there is a well orchestrated conspiracy on the part of the Baha'i Administration, in which these three practices are coordinated to completely overhaul the history of the movement. But, it is safe to conclude that, since the Baha'i Faith began spreading westward at the turn of the century, there has been a tendency on the part of Baha'i individuals and institutions to distort or suppress historical data. And, unless Baha'is are granted more freedom in expressing their views and more pressure is placed upon the Baha'i Administration through the research, concern and efforts of those outside the Faith, there is no reason to believe that this ongoing revision and rewriting will cease in the near future .

### Appendix

The tables below represent a survey of some of the major changes made in selected books, between their original publication and later editions, which were written by Baha'i authors during the 20th century. A major change is considered to be a revision which reflects a change in Western Baha'i doctrine, practice or attitude toward a particular subject since the early 1900's. It should be noted however, that there have been literally hundreds of changes made in the few books examined to date

### Baha'u'llah and the New Era by John E. Esselmont

Edition and Page Number	Synopsis
1923 / 1980	
8 / xiv	Esselmont expressed his gratitude to the Baha'i historian,

	Avarih, who later left the faith and was declared a Covenant-breaker. This reference was completely removed.
13 / 14	"Miracles" were discussed which were intended to show how civilization has advanced since the nineteenth century. Some of these "miracles" have reversed and worsened since 1923. They have been edited from the text.
22 / 13	The apostate Avarih was quoted, but his name has been replaced by "a historian."
28 / 20	In the original, Esselmont's remarks seem to indicate that the Bab was merely a forerunner to Baha'u'llah, a view which was quite common at the beginning of this century. Later editions reflect the current notion of the Bab and Baha'u'llah being the "Co-founders of their Faith."
34 / 26	Avarih's material was dropped completely.
39 / 33	A quote of Avarih is left in the text, but his name was removed.
55-6 / 53-4	Avarih provided a lengthy description of the marriage of Abdu'l-Baha, which remains in later editions with Avarih's name removed.
67-9 / 67-9	This is a very important change. Esselmont spoke of the unique station of Abdu'l-Baha and stated that "whatever Abdu'l-Baha says or does is to be accepted as of equal authority with the direct utterance of the Manifestation." Further, he quoted Abdu'l-Baha to the effect that the Bab was "the 'Promised Christ.'" Two pages have been completely reworked. The institution of the Guardianship was introduced and the views which Esselmont originally expressed are referred to as "naive enthusiasm."
118 / 130	Baha'u'llah provided that Abdu'l-Baha would be the sole interpreter of his writings and after him the International House of Justice, but this has been changed to "the authorized interpreter." The institution of the Guardianship was added in the 1937 edition (pg. 160) and it was clearly stated that there would be "successive Guardians." However, this section was changed again in the 1970 revision and refers only to Shoghi Effendi as the Guardian, with no mention of succession.



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123-4 / 135-7	Esselmont was present when Abdu'l-Baha specifically advocated a form of constitutional monarchy under the heading "True Civilization." This quotation has been dropped and replaced with two pages of general material which merely says that there will be different types of government under the Lesser Peace and the Most Great Peace.
146 / 165-6	Emphasis on the use of Esperanto as the universal language is played down in later editions.
157-8 / 179-9	A detailed two page account of Spiritual Assemblies in Persia by Jinab-i-Assad'llah Fadil Mazindarani has been replaced by an updated description of functions.
161 / 186	Nineteen Day Feast was added.
190 / 218	The establishment of the League of Nations and reduction in armaments were cited as "advances in fulfillment" of prophecies of world peace. This statement has been removed.
203-4 / 235-7	Esselmont claimed that Baha'u'llah's words have a "creative power" and he cited a number of specific advances as proof. He claimed that world temperance was advancing, military dictatorships had fallen and will not be revived, democracy was spreading, Esperanto was gaining worldwide acceptance as a universal language, and the "emancipation of the workers" was "steady and irresistible." This has been rewritten in a more general fashion.
209-10 / 244-7	Under the heading of "Social Troubles After the War," Esselmont gave an eyewitness account of some specific predictions by Abdu'l-Baha, which did not take place. This section has been replaced by nearly three pages of general information summing up Baha'u'llah's proclamation.
211-12 / 249-50	Abdu'l-Baha was quoted, asserting that the Kingdom of God would be established in this century along with world peace and a universal language, specifically by 1957. This section has been replaced with material by Abdu'l-Baha which speaks generally of the effect of the Baha'i Faith on the world. It has been made to appear as if Esselmont was referring to the progress of the movement at the one hundredth anniversary of

	Baha'u'llah's declaration, or 1963. It is important to note that this change was not made in the major revision in 1937, but in the 1970 revision, after the events predicted did not take place.
215-6 / 253-4	Avarih's estimates of the number of Baha'is worldwide have been replaced. It is interesting to note that it was the issue of dishonesty in the Baha'i administration over the numerical success of the movement, which Avarih cited as his reason for leaving the faith.
228-9 / 287	Esselmont supplied a bibliography for further study which included books from a variety of authors, including Edward G. Browne. In the 1937 edition it was removed completely, but a new list of references is included at the end of later editions. Although, Browne's material remains in the text, his work is missing from the latest bibliography.

### All Things Made New by John Ferraby

Edition and Page Number	Synopsis
<b>1957 / 1987</b>	
5 / 7	Ferraby dedicated his book to "The First Guardian of the Baha'i Faith." In the later edition, Ferraby's dedication is to "The Guardian." This is the first of many changes concerning the perpetuity and indispensable nature of the Guardianship.
27-8 / 27-8	Ferraby originally stated that the Guardianship was to be perpetual, but this section has been reworked, explaining that another Guardian could not be appointed since none were qualified. All references to the duties of the Guardian were in the present tense, but have been changed to the past tense, indicating that the Guardianship has ceased.
64 / 67	Islam was said to be declining in influence and power in the world and that this trend will continue. Because of events in the Middle East during the past two decades, this section has been rewritten, shifting the emphasis to a decline in Islam's



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	spirituality and reputation in the world.
246-7 / 252-3	In the original edition, Ferraby quoted the Will of Abdu'l-Baha and demonstrated that the Cause would continue to have a visible Centre through the institution of successive Guardians. He referred to this as "a Covenant so mighty that mankind has never seen its like." However, this section has been completely rewritten, stating that the Will only provided for the "possibility" for a succession of Guardians and that the writings nowhere "promise or guarantee" that the institution would continue. The Universal House of Justice is now presented as the "visible centre."
250-5 / 256-61	The Will of Abdu'l-Baha and the Covenant were discussed. References to the Guardian have been replaced or amended with "the Universal House of Justice."
256-62 / 262-72	This section has undergone major revision with the addition of hundreds of words. References to the Guardianship have been changed to the past tense or have been replaced with "the Universal House of Justice."
272-4 / 288-90	Ferraby extolled the virtues of the Baha'i Administrative Order and cited evidences of its superiority over concepts of authority in Christianity and Islam. Because of the unexpected death of Shoghi Effendi, this information was modified to a great extent, with the notion of the hereditary Guardianship being played down.
279 / 295	Baha'i burial customs were discussed and Ferraby's statement that "Cremation is forbidden, because the too sudden disintegration of the body may harm the departed soul" has been replaced with a statement by Abdu'l-Baha.
308-12 / 326-31	A number of books have been dropped from Ferraby's bibliography, including those written by Edward G. Browne. References to Browne's works still appear in the text of later editions, but the notes refer the reader to books by other Baha'i authors who also quote Browne. Two of the Baha'i books referred to also contain material which is critical of Browne, so these revisions were apparently made to divert the reader from

	the primary sources, which contain material that is at variance with orthodox versions of the history of the movement.
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### Christ and Baha'u'llah by George Townshend

Edition and Page Number	Synopsis
<b>1957 / 1985</b>	
79 / 79	Townshend originally referred to Shoghi Effendi as the "first and present Guardian," but this phrase has been dropped.
98-9 / 98-9	Townshend discussed the Will and Testament of Abdu'l-Baha and the provision for a succession of Guardians. The succession principle has been dropped and Shoghi Effendi is no longer spoken of as "the first Guardian."
100-1 / 100-1	This section dealt with "the lineage of succeeding Guardians," but it has been changed so it appears that Townshend is writing about "divinely guided institutions" in general.

### Selected Writings of Shoghi Effendi by Shoghi Effendi

Edition and Page Number	Synopsis
<b>1942 / 1975</b>	
3 - 5 / vii	The original edition began with nearly three pages of excerpts from Abdu'l-Baha's Will and Testament, in which he commanded his followers to "turn unto Shoghi Effendi...." This has been reduced in the 1975 edition to two paragraphs with statements concerning hereditary succession of the Guardianship and the role of the Guardian as the Head of the Universal House of Justice replaced with ellipses.
10 / 4	Two paragraphs have been removed, one of which deals mainly with outdated statistics concerning the growth of the Faith. The



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	other is an assertion by Shoghi Effendi that he was "appointed as First Guardian of the Baha'i Faith and Head of the Universal House of Justice...."
27-8 / 19	A paragraph has been removed which described the Administrative Order as "the framework of the Will [of Abdu'l-Baha] itself, the inviolable stronghold...."
43-5 / 32	Two full pages have been removed, which formed an apologetic for the functions, the centrality, and the absolutely essential position of the Guardianship in Baha'u'llah's World Order.

### Footnotes

**1** Edward G. Browne, trans., *A Traveller's Narrative Written to Illustrate the Episode of the Bab* (Cambridge: Cambridge University Press, 1891) x-xi.

**2** Edward G. Browne, ed., *Kitab-i Nuqtatu'l-Kaf being the Earliest History of the Babis compiled by Hajji Mirza Jani of Kashan between the years A.D. 1850 and 1852, edited from the unique Paris ms. suppl. Persan 1071* (London: Luzac and Co., 1910) xxxv.

**3** Edward G. Browne, *Materials for the Study of the Babi Religion*, 2nd ed. (Cambridge: Cambridge University Press, 1961) xxii-xxiv.

**4** William M. Miller, *The Baha'i Faith: Its History and Teachings*, 2nd ed. (Pasadena: William Carey Library, 1984); Samuel G. Wilson, *Bahai'sm and Its Claims: A Study of the Religion Promulgated by Baha'u'llah and Abdu'l-Baha* (New York: Fleming H. Revell Company, 1915).

**5** Denis MacEoin, "From Babism to Baha'ism: Problems of Militancy, Quietism, and Conflation in the Construction of a Religion," *Religion* 13 (1983). In response to MacEoin's views on this issue see, Muhammad Afnan and William S. Hatcher, "Note on MacEoin's 'Baha'i Fundamentalism,'" *Religion* 16 (1986) 187-92 and *The Baha'i Faith and Its Critics*, unpublished manuscript. Baha'i scholar Stephen Lambden has referred to Afnan and Hatcher's works as "interesting though academically inadequate responses" in his article "Some Thoughts on the

Establishment of a Permanent Baha'i Studies Center and Research Institute," *dialogue* vol. II, no. 2/3 (1988) 34.

**6** Hasan M. Balyuzi, *Edward Granville Browne and the Baha'i Faith* (Oxford: George Ronald, 1970); William S. Hatcher and J. Douglas Martin, *The Baha'i Faith: The Emerging Global Religion* (San Francisco: Harper and Row, 1985) 207-11; Douglas Martin, "The Missionary as Historian: William Miller and the Baha'i Faith," *World Order* Volume 10, Number 3 (1976) 46-8.

**7** For an appreciation of the issues, the obstacles and the scope of this problem see, Hasan M. Balyuzi, *Edward Granville Browne ; Abbas Amanat, Resurrection and Renewal: The Making of the Babi Movement in Iran, 1844-1850* (Ithaca: Cornell University Press, 1989) 422-40; Peter Smith, *The Babi and Baha'i Religions: From Messianic Shi'ism to a World Religion* (New York: Cambridge University Press, 1987) 225-9; Dennis MacEoin, "Baha'ism", *A Handbook of Living Religions* edited by John R. Hinnells, (New York: Viking, 1984) 476-8 & 483-5; Denis MacEoin, "Baha'i Fundamentalism and the Academic Study of the Babi Movement," *Religion* 16 (1986), 59, 60. William S. Hatcher and J. Douglas Martin, *The Baha'i Faith* 207-11; Muhammad Afnan and William S. Hatcher, "Western Islamic Scholarship and Baha'i Origins," *Religion* 15 (1985) 29 & 30; Muhammad Afnan and William S. Hatcher, "Note on MacEoin's 'Baha'i Fundamentalism'" *Religion* 16 (1986) 191; Denis MacEoin, "Afnan, Hatcher and an Old Bone," *Religion* 16 (1986) 195.

**8** Many of these books and articles have been cited throughout this paper. Mention should also be made of the commendable efforts of dialogue magazine and Kalimat Press of Los Angeles to encourage sound Baha'i scholarship.

**9** John E. Esselmont, *Baha'u'llah and the New Era*, 5th rev. ed. (Wilmette: Baha'i Publishing Trust, 1980) 20; Jessyca R. Gaver, *The Baha'i Faith* (New York: Award Books, 1967) 49-50; H.M. Balyuzi, *The Bab: The Herald of the Day of Days* (Oxford: George Ronald, 1973) 191; John Ferraby, *All Things Made New*, 2nd. rev. ed. (London: Baha'i Publishing Trust, 1987) 20; Phillip Smith, "What Was A Baha'i? Concerns of British Baha'is, 1900-1920," ed. Moojan Momen, *Studies In the Babi and Baha'i Religions: Studies in Honor of the Late Hasan M. Balyuzi* (Los Angeles: Kalimat Press, 1988) 224-5 & 228.



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**10** Shoghi Effendi, *God Passes By*, 5th ed. (Wilmette: Baha'i Publishing Trust, 1965) xiii-xiv; Abbas Amanat, *Resurrection and Renewal* 414-5; Peter Smith, *The Babi and Baha'i Religions* 115.

**11** Denis MacEoin, "Babism to Baha'ism".

**12** John E. Esselmont, *Baha'u'llah and the New Era*, 170.

**13** Denis MacEoin, "The Babi Concept of Holy War", *Religion* 12 (1982) 101-9; Mangol Bayat, *Mysticism and Dissent: Socioreligious Thought in Qajar Iran* (Syracuse: Syracuse University Press, 1982) 94-7; Abbas Amanat, *Resurrection and Renewal* 377-83.

**14** John E. Esselmont, *Baha'u'llah and the New Era* 20.

**15** William S. Hatcher and J. Douglas Martin, *The Baha'i Faith* dust jacket notes and Preface.

**16** William S. Hatcher and J. Douglas Martin, *The Baha'i Faith* 7 & 8.

**17** William S. Hatcher and J. Douglas Martin, *The Baha'i Faith* 13. See also, Muhammad Afnan and William S. Hatcher, "Western Islamic Scholarship" 40-1.

**18** Abbas Amanat, *Resurrection and Renewal* 172-3; John Ferraby, *All Things Made New* 202-3.

**19** Denis MacEoin, "Holy War" 107-9; See also Abbas Amanat, *Resurrection and Renewal* 377-83.

**20** William S. Hatcher and J. Douglas Martin, *The Baha'i Faith* 13, 14.

**21** Denis MacEoin, "Holy War" 107-8.

**22** Denis MacEoin, "Baha'i Fundamentalism" 72.

**23** Peter Smith, *The Babi and Baha'i Religions* 34.

**24** William S. Hatcher and J. Douglas Martin, *The Baha'i Faith* 15.

**25** Shoghi Effendi, *The Promised Day Is Come*, 3rd. rev. ed. (Wilmette: Baha'i Publishing Trust, 1980) v-vii.

**26** John E. Esselmont, *Baha'u'llah and the New Era*; Gloria Faizi, *The Baha'i Faith: An Introduction*, 4th ed. (Wilmette: Baha'i Publishing Trust, 1978); Jessyca R. Gaver, *The Baha'i Faith*.

**27** George Townshend, *Christ and Baha'u'llah*, 7th rev. ed. (Oxford: George Ronald, 1985) 66.

**28** William S. Hatcher and J. Douglas Martin, *The Baha'i Faith* 16.

**29** William S. Hatcher and J. Douglas Martin, *The Baha'i Faith* 16.

**30** Peter Smith, *The Babi and Baha'i Religions* 26-7. Although Smith maintains that jihad and martyrdom play a crucial role in the Babi actions at Shaykh Tabarsi, he is not convinced that the incident was part of a highly organized insurrection. Rather, "Babi radicalism and militancy" were "part of a developing and interactive process." See, Peter Smith and Moojan Momen, "The Babi Movement: A Resource Mobilization Perspective," *Studies in Babi and Baha'i History: In Iran* (Los Angeles: Kalimat Press, 1986) 43-7 & 79-82; Peter Smith, "Millennialism in the Babi and Baha'i Religions," ed. Roy Wallis, *Millennialism and Charisma* (Belfast: The Queen's University, 1982) 244 & 246.

**31** Abbas Amanat, *Resurrection and Renewal* 379; See also, Denis MacEoin, "Holy War" 114; Mangol Bayat, *Mysticism and Dissent* 96-98; Moojan Momen, "The Social Basis of the Babi Upheavals in Iran (1848-53): A Preliminary Analysis," *International Journal of Middle East Studies* 15 (1983) 160; Edward G. Browne, trans., *The Tarikh-i-Jadid or New History of Mirza Ali Muhammad The Bab by Mirza Huseyn of Hamadan* (Cambridge: Cambridge University Press, 1893) 43.

**32** Moojan Momen, "Babi Upheavals" 157, 160 & 161; Nabil, *The Dawn-Breakers*, trans. Shoghi Effendi, 2nd. British ed. (London: Baha'i Publishing Trust, 1975) 235-7; H.M. Balyuzi, *The Bab* 171, 172 & 176; Denis MacEoin, "Holy War" 114.





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**33** Moojan Momen, *An Introduction to Shi'i Islam* (New Haven: Yale University Press, 1985) 166-71; Peter Smith, "Millennialism" 242-43.

**34** Nabil, *The Dawn-Breakers* 237; See also, Edward G. Browne, *The Tarikh-i-Jadid* 44, 46-8, 55.

**35** Samuel G. Wilson, "The Bayan of the Bab," *Princeton Theological Revue*, vol. 13 (1915) 653; Edward G. Browne, *Selections From the Writings of E. G. Browne on the Babi and Baha'i Religions*, ed. Moojan Momen (Oxford: George Ronald, 1987) 388; Edward G. Browne, *Kitab-i Nuqtatu'l-Kaf* LVI; Denis MacEoin, "Baha'i Fundamentalism" 70.

**36** Denis MacEoin, "Holy War" 116.

**37** Denis MacEoin, "Baha'i Fundamentalism" 79; Mangol Bayat, *Mysticism and Dissent* 120; Edward G. Browne, *The Tarikh-i-Jadid* 66-74.

**38** Mangol Bayat, *Mysticism and Dissent* 119; Nabil, *The Dawn-Breakers* 255-57 & 273.

**39** Moojan Momen, "Babi Upheavals" 161-66; Abbas Amanat, *Resurrection and Renewal* 358-9.

**40** Denis MacEoin, "Baha'i Fundamentalism" 62.

**41** John E. Esselmont, *Baha'u'llah and the New Era* vii, xi.

**42** Muhammad Afnan and William S. Hatcher, "Note" 191.

**43** Shoghi Effendi, *God Passes By*; Nabil, *The Dawn-Breakers*.

**44** Hasan M. Balyuzi, Edward Granville Browne ; William S. Hatcher and J. Douglas Martin, *The Baha'i Faith* 207-11; Douglas Martin, "The Missionary as Historian" 46-8.

**45** John Ferraby, *All Things Made New* (London: George Allen & Unwin Ltd., 1957) 308-9, 312.

**46** John Ferraby, *All Things Made New* (1987) 326-8, 331.

**47** John Esselmont, who was also appointed a "Hand of the Cause" after his death in 1925, included a bibliography in the original edition of *Baha'u'llah and the New Era*, for "students who wish to make a further study." A Traveller's Narrative is included in this bibliography, which was removed completely in the 1937 edition. A list of "Basic References" appears in the 1980 edition, replacing the original bibliography, and Browne's work is no longer included, although his material still appears as part of the text. See, John E. Esselmont, *Baha'u'llah and the New Era*, 1st rev. ed., (London: George Allen & Unwin Ltd., 1937); John E. Esselmont, *Baha'u'llah and the New Era* (1980) 14, 39, 40, 117, 118 & 287.

**48** William M. Miller, *The Baha'i Faith* 218, 275, 289-90; Abbas Amanat, *Resurrection and Renewal* 438; Ruhyyih Rabbani, *Twenty-Five Years of the Guardianship* (Wilmette: Baha'i Publishing Committee, 1948) 21; As a possible reference see, Shoghi Effendi, *God Passes By* 327.

**49** National Teaching Committee of the National Spiritual Assembly of the Baha'is of the United States, *The Covenant: Its Meaning and Origin and Our Attitude Toward It* (Wilmette: The National Spiritual Assembly of the Baha'is of the United States, 1988) 71-73.

**50** John E. Esselmont, *Baha'u'llah and the New Era* (1923) 8.

**51** John E. Esselmont, *Baha'u'llah and the New Era* (1937) viii; John E. Esselmont, *Baha'u'llah and the New Era* (1980) xiv.

**52** John E. Esselmont, *Baha'u'llah and the New Era* (1980) 33.

**53** John E. Esselmont, *Baha'u'llah and the New Era* (1980) 13.

**54** John E. Esselmont, *Baha'u'llah and the New Era* (1980) 53.

**55** John E. Esselmont, *Baha'u'llah and the New Era* (1937) v-vi.

**56** John E. Esselmont, *Baha'u'llah and the New Era* (1923) 7, 8; Wendi Momen, ed., *A Basic Baha'i Dictionary* (Oxford: George Ronald, 1989) 81.



**57** The reason which is often given for the removal of these eyewitness accounts is that they are derived from "pilgrim's notes" or the personal journals of early converts and are not considered to be authoritative. However, Baha'u'llah and the New Era has never been considered to be an authoritative history, but only Esselmont's personal understanding of the Baha'i Faith. Therefore, his reminiscences are valuable for the light which they shed on the first Western believer's thoughts of their Master and his teachings. Although most of these references have been removed, there are still a number of excerpts from pilgrim's notes which remain in later editions.

**58** John E. Esselmont, *Baha'u'llah and the New Era* (1923) 123-4; John E. Esselmont, *Baha'u'llah and the New Era* (1937) 167-70; John E. Esselmont, *Baha'u'llah and the New Era* (1980) 135-7. In another section, Abdu'l-Baha discussed post-war social problems such as nationalism, labor troubles, and the probability of future wars. Again, his specific treatment of issues was replaced by pages of general material which add nothing to Esselmont's thesis. See, John E. Esselmont, *Baha'u'llah and the New Era* (1923) 209-11; John E. Esselmont, *Baha'u'llah and the New Era* (1937) 297-301; John E. Esselmont, *Baha'u'llah and the New Era* (1980) 244-8.

**59** The title of the chapter is "Prophecies of Baha'u'llah and Abdu'l-Baha." John E. Esselmont, *Baha'u'llah and the New Era* (1923) 202.

**60** John E. Esselmont, *Baha'u'llah and the New Era* (1923) 212; This revision was first brought to light by, Francis J. Beckwith, *Baha'i* (Minneapolis: Bethany House Publishers, 1985) 37-9.

**61** John E. Esselmont, *Baha'u'llah and the New Era* (1980) 249.

**62** John E. Esselmont, *Baha'u'llah and the New Era* (1980) 250.

**63** Wendi Momen, *A Basic Baha'i Dictionary* 64.

**64** John E. Esselmont, *Baha'u'llah and the New Era* (1923) 212.

**65** John E. Esselmont, *Baha'u'llah and the New Era* (1937) 301-3; John E. Esselmont, *Baha'u'llah and the New Era* (1980) xi.

**66** Shoghi Effendi, *The Promised Day Is Come* 121; Shoghi Effendi, rev. ed., *The World Order of Baha'u'llah* (Wilmette: Baha'i Publishing Trust, 1955) 39; Phillip Smith, "What Was A Baha'i?" 239.

**67** Shoghi Effendi, *The World Order of Baha'u'llah* 147-52; Peter Smith, *The Babi and Baha'i Religions* 115-6; Wendi Momen, *A Basic Baha'i Dictionary* 92-3.

**68** Peter Smith, *The Babi and Baha'i Religions* 128-32; Wendi Momen, *A Basic Baha'i Dictionary* 96; Dennis MacEoin, "Baha'ism" 483. The only real challenge to the actions by the Hands of the Cause came from Mason Remey, himself a Hand of the Cause. He claimed to be the second Guardian by virtue of his appointment as president of the International Baha'i Council by Shoghi Effendi. For further information on Remey and his claims see, William M. Miller, *The Baha'i Faith* 310-22; Joel Bjorling, *The Baha'i Faith: A Historical Bibliography* (New York: Garland Publishing, Inc., 1985) 134-39.

**69** John Ferraby, *All Things Made New* (1957) 5.

**70** John Ferraby, *All Things Made New* (1987) 7.

**71** John Ferraby, *All Things Made New* (1957) 246-7.

**72** John Ferraby, *All Things Made New* (1987) 252-3.

**73** George Townshend, *Christ and Baha'u'llah* (London: George Ronald, 1957) 100-1.

**74** John Ferraby, *All Things Made New* (1987) 100-1

**75** Ruhyyih Rabbani, *Guardianship* 23; For other remarks which reflect the perpetual nature of the Guardianship see, 4, 6, 24, 25 & 26. See also, Horace Holley, *Present-Day Administration of the Baha'i Faith* (Wilmette: Baha'i Publishing Committee, 1947) 2 & 3; H. M. Balyuzi, *A Guide to the Administrative Order of Baha'u'llah*, 2nd. ed. (London: Baha'i Publishing Trust, 1947) 5-7.

**76** Ruhyyih Rabbani, *Guardianship* 23; Wendi Momen, *A Basic Baha'i Dictionary* 92; Shoghi Effendi, *The World Order of Baha'u'llah* 149-50.



**77** Shoghi Effendi, Selected Writings of Shoghi Effendi: Guardian of the Baha'i Faith (Wilmette: Baha'i Publishing Committee, 1942) 3-5; Shoghi Effendi, Selected Writings of Shoghi Effendi, rev. ed. (Wilmette: Baha'i Publishing Trust, 1975) vii.

**78** Shoghi Effendi, Selected Writings (1942) 43-4; Shoghi Effendi, Selected Writings (1975) 32.

**79** Review Procedure, unpublished information dated April 24, 1990 from the Research Office at the Baha'i National Center Wilmette, IL: 2.

**80** Denis MacEoin, "Old Bone," 194.

**81** Review Procedure 2.

**82** Review Procedure 2; The Manuscript Ratings System, unpublished information dated April 24, 1990 from the Research Office at the Baha'i National Center, Wilmette, IL: 1; Denis MacEoin, "Old Bone," 195.

**83** Denis MacEoin, "Baha'i Fundamentalism" 61 & 62 and "Old Bone," 194-95.

**84** Ustad Muhammad Ali Salmani, My Memories of Baha'u'llah, trans. Marzieh Gail (Los Angeles: Kalimat Press, 1982).

**85** Letter of the Universal House of Justice to Mr. Juan Ricardo Cole, 2 December 1982, in Baha'i Studies Bulletin 1:4 ( March, 1983) 89, cited in Denis MacEoin, "Baha'i Fundamentalism" 62.

**86** Letter of the Universal House of Justice to Kalimat Press, 2 December 1982, in Baha'i Studies Bulletin 1:4 ( March, 1983) 89, cited in Denis MacEoin, "Baha'i Fundamentalism" 62.



## Recantation of Claims by Mirza Ali Muhammad Sharazi "Bab"

*A unique aspect of the Bab is that he recanted from his beliefs - not just once but at numerous occasions in his lifetime. At most places, it did not take too much suffering or pressure for the "Bab" to relent and wash his hands off any claims that he may have made.*

*This aspect must be put into perspective of the claims of the "Bab". There is no credibility for the one who enforces or claims to enforce a new law only to retract his claims and withdraws his words. What can one make of the personality of the "Bab" who not only disclaimed everything he said, but also invoked the curse of Allah upon his followers.*

*The Bahais may try and explain the actions of the "Bab" by saying that he recanted in the state of Taqaiyyah (concealing one's faith). They also try and read between the lines to justify the words of the "Bab". However my readers must understand that we are disputing the position of the "Bab" as a divinely sent or divinely inspired representative.*

*We do not have any instance when universally acknowledged prophets or messengers were under Taqaiyyah. Prophets and messengers chose to bear the difficulties and ill-treatments meted to them rather than recant from their faith. One needs to read the Islamic viewpoint on the history of the prophets to appreciate this point. Prophet Nuh (as) was oppressed by his people, yet there is no mention of him ever recanting or even altering his belief to suit his oppressors. Hazrat Ibrahim (as) chose to be thrown in the fire rather than withdrawing his claim to Prophethood. Hazrat Musa (as) boldly stood before the Pharaoh, but did not retract his claim as a divinely sent representative. Prophet Mohammed (saw) bore the ignominy of exile, but yet maintained at all times that he was the final prophet and messenger from Allah.*

*There is a rationale for this - a prophet is a representative of Allah. He is sent to guide people and not to misguide or confuse believers. He must conduct himself with dignity and remain steadfast on his claims to instill confidence in the adherents to his religion. Hence the divine representative will always put forth his*

*claim forthrightly and without any ambiguity. He will never recant. Taqaiyyah is not permitted to divine representatives.*

*However in the case of the "Bab", none of the above is true. He made multiple claims in his lifetime and threw his followers into confusion and disarray. He recanted several times from his beliefs as well.*

*In the book, Materials for the Study of the "Bab"i Religion, Professor E. G. Browne has brought 5 documents which clearly indicate that the "Bab" washed his hands off any claim - either made by him or attributed to him.*

**When the discussion was concluded, His Reverence the Shaykhu'l-Islám was summoned, who had the Bab beaten and inflicted on him an exemplary chastisement, so that he apologized, recanted, and repented of and asked pardon for his errors, giving a sealed undertaking that henceforth he would not commit such faults. (Ref: Materials for the Study of the Babi Religion, page 255)**

**The following letter from the "Bab" in his own writing is recorded as well in the same book. "May my life be thy sacrifice! Praise be to God such as He deserves and merits, in that He hath caused (those who are) the Manifestations of His Grace and Mercy under all circumstances to comprehend all of His servants. Praise be to God, and again praise, that He hath deigned to make one like your Excellency the source of His Clemency and Mercy, by the manifestation of whose kindness He hath pardoned His servants, cast a veil over (the faults of) sinners, and shown mercy to the transgressors.**

**I take God to witness on His part that this weak servant never intended aught contrary to the good pleasure of the Lord of the World and the Company of Saints. Although my very existence is in itself utterly faulty, yet since my heart firmly believes in the unity of God (glorious in His mention), and the Prophethood of His Apostle, and the Saintship of the Community of Saints, and since my tongue acknowledgeth all that hath been revealed on the part of God, I hope for His Mercy. Never have I desired aught contrary to the Will of God, and, if words contrary to His good pleasure have flowed from my pen, my object was not disobedience, and in any case I repent and ask forgiveness of Him. This servant has absolutely no knowledge connected with any (superhuman) claim.**



## Combat Kit

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## Recantation of Claims by Mirza Ali Muhammad Sharazi - "Bab"

I ask forgiveness of God my Lord and I repent unto Him of (the idea) that there should be ascribed to me any [Divine] Mission. As for certain prayers and words which have flowed from my tongue, these do not imply any such Mission (amr), and any (apparent) claim to any special vicegerency for His Holiness the Proof of God (on whom be Peace!) is a purely baseless claim, such as this servant has never put forward, nay, nor any claim like unto it.

Therefore it is thus hoped from the clemency of His Imperial Majesty and of Your Excellency, that they will exalt the head of him who continually prays for them by the favors and graces of their clement and compassionate court. Farewell." (Ref: *Materials for the Study of the Babi Religion*, page 256-8)

The same is also recorded by [Abul Fadl Golpaygani](#) in his book [Kashful Ghita](#). The "Bab" openly declared his station as the promised Qaem during the public trial in Tabriz. After the punishment handed to him following the trial, he wrote a letter to Prince Nasiru'l Din Mirzá:

"This weak soul has no desire contrary to the will of the Lord and the Guardians of his cause. Though my being is mere nothingness but since my heart is able to recognize the true meaning of the oneness of God, the manifestation of His prophet and the Guardianship of His Imams, and my tongue confesses to all that has been revealed by him. I hope for His mercy and have no desire save His contentment.

If certain words - contrary to His will - have been revealed from my pen, my purpose has not been that of rebellion. In any event I seek forgiveness of His Excellency. This servant has no knowledge to warrant any claims... Certain prayers and words that have been revealed from the tongue do not represent any concerns.

And the claim to the deputyship of His Excellency Hujjatullah - peace be up on Him - is void. This servant has not laid such a claim or any other one. Request is made for clemency from His Royal Excellency (king) and your Excellency to honor this servant with your mercy, kindness and forgiveness." (Ref: *Kashful Ghita*, [Mirza Abul Fadl and Mirza Mahdi Golpayegani](#), p. 204-205)

"Those who say that "Remember the name of Thy Lord" means that he himself (i.e. 'Ali Muhammad) has actually claimed to have received revelation and the Qur'an, have indeed become disbelievers. Moreover those who say that the verse means that he has claimed to be the Bab of the Remnant of God (the twelfth Imam), have also become disbelievers. O God, you are my witness that (I declare) any one who claims to be divine or to possess the wilayat or who has received the Qur'an and the revelation, or who has omitted or altered anything in Your religion, has become an unbeliever. I certainly seek to disassociate from such people. You are my witness that I have not claimed to be the Bab." (Ref: *Tafseere' Surah Kauthar, Bab*)

After his return from Mecca, the Bab was arrested in Bushihr and taken into custody in the residence of Husayn Khan Nazimu'l Dowla, the Governor of Fars. On the same Friday, the Bab was pressured by the Ulama, particularly the Imam Juma' of Shiraz, to publicly renounce his earlier claims in the grand Mosque of Vakil in front of a congregation of the faithful. The Bab attended the prayer session and publicly denied his claim to the position of 'Deputyship' of the Hidden Imam. This renunciation no doubt saved his life from the evil intentions of the Shirazi Ulama who had earlier encouraged Husayn Khan to execute him. (*Taarikhe Nabil Zarandi*, p. 156-158)

In the early phase of his revelation, the Bab revealed his position as that of 'Babiya' or the Gate leading to the presence of the Hidden Imam and clearly instructed his followers to conceal his name. (*Kashful Ghita*, [Mirza Abul Fadl and Mirza Mahdi Golpayegani](#), p. 242)

Mirza Ali Mohammed (The "Bab") mounted the pulpit and in a clear, loud voice renounced and repented of his views as demanded by the ulema. Then he came down and kissed their hands." (*Kashful Hiyal*, Vol 2, page 88,89)

Here is another reference for the same incident from [Shoghi Effendi](#)- the official interpreter of the Bahai scriptures"

The Bab, accompanied by Haji Mirza Siyyid Ali, arrived at the Masjid at a time when the Imam-Jum'ih had just ascended the pulpit and was preparing to deliver his sermon. As soon as his eyes fell upon the Bab, he publicly welcomed Him, requested Him to ascend the pulpit, and called upon Him to address the





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congregation. The Bab, responding to his invitation, advanced towards him and, standing on the first step of the staircase, prepared to address the people. "Come up higher," interjected the Imam-Jum'ih. Complying with his wish, the Bab ascended two more steps. As He was standing, His head hid the breast of Shaykh Abu-Turab, who was occupying the pulpit-top. He began by prefacing His public declaration with an introductory discourse. No sooner had He uttered the opening words of "Praise be to God, who hath in truth created the heavens and the earth," than a certain siyyid known as Siyyidi-Shish-Pari, whose function was to carry the mace before the Imam-Jum'ih, insolently shouted: "Enough of this idle chatter! Declare, now and immediately, the thing you intend to say." The Imam-Jum'ih greatly resented the rudeness of the siyyid's remark. "Hold your peace," he rebuked him, "and be ashamed of your impertinence." He then, turning to the Bab, asked Him to be brief, as this, he said, would allay the excitement of the people.

The Bab, as He faced the congregation, declared: "The condemnation of God be upon him who regards me either as a representative of the Imam or the gate thereof. The condemnation of God be also upon whosoever imputes to me the charge of having denied the unity of God, of having repudiated the prophethood of Muhammad, the Seal of the Prophets, of having rejected the truth of any of the messengers of old, or of having refused to recognise the guardianship of Ali, the Commander of the Faithful, or of any of the imams who have succeeded him." He then ascended to the top of the staircase, embraced the Imam-Jum'ih, and, descending to the floor of the Masjid, joined the congregation for the observance of the Friday prayer. The Imam-Jum'ih intervened and requested Him to retire. "Your family," he said, "is anxiously awaiting your return. All are apprehensive lest any harm befall you. Repair to your house and there offer your prayer; of greater merit shall this deed be in the sight of God." (*Dawn Breakers*, page 153, 154)

The above references should be sufficient to emphasize the steadfastness of the "Bab", or rather the lack of it. We are amazed that for the Bahais, while the religion of the Bayan lasted for 9 years - for the "Bab", it did not last even that long. At every stage of his life, as he faced any opposition, he recanted and retracted from his claims. Perhaps it is this aspect that actually saved his life on more than one occasion. This is proved by the letter brought by [E. G. Browne addressed to the "Bab" on page 259](#) of his book *Materials for the Study of The Babi Religion*. This letter was issued after the examination of the "Bab" at Tabriz:

"In the Imperial Banquet-hall and August Assembly of His Highness the Crown Prince of the undeclining Empire [of Persia], (may God aid, support and strengthen him!) and of a number of learned doctors, thou didst admit certain matters each one of which separately implied thy apostasy and justified thy death. The repentance of an incorrigible apostate is not accepted, and the only thing which has caused the postponement of thy execution is a doubt as to thy sanity of mind. Should this doubt be removed, the sentence of an incorrigible apostate would without hesitation be executed upon thee." Sealed by [Abul Qasim al-Hasani al- Husayni](#) and [Ali Asghar al-Hasani al-Husayni](#)



### Are Al-Quran and Writings of "Bahaullah" from same Author (Allah)

We have heard some bahai authors saying that that is because of some muslims says that writings of Mirza Hussein Ali is in the manner of Quran is due the the same source which i totally disagree

But first let me share one Ayah (sign) of almighty Allah

Who can be more wicked than one who inventeth a lie against Allah, or saith, "I have received inspiration," when he hath received none, or (again) who saith, "I can reveal the like of what Allah hath revealed"? If thou couldst but see how the wicked (do fare) in the flood of confusion at death! - the angels stretch forth their hands, (saying),"Yield up your souls: this day shall ye receive your reward,- a penalty of shame, for that ye used to tell lies against Allah, and scornfully to reject of His signs!" (Ref: Holy Quran, Surah (Chapter) Al – Annam (The Cattle) 6 , Ayah (verse) 93)

The author of Quran (Almighty Allah) says many places in the Quran, few references has been given below

**It is He Who hath produced you from a single person: here is a place of sojourn and a place of departure: We detail Our signs for people who understand.** (Ref: Holy Quran, Surah Al – Annam (The Cattle) 6 , Ayah 98)

**A Book, whereof the verses are explained in detail:-** a Qur'an in Arabic, for people who understand;- (Ref: Holy Quran, Surah Fussilat (Explained in Detail) 41 , Ayah 3)

**Allah disdains not to use the similitude of things, lowest as well as highest.** Those who believe know that it is truth from their Lord; but those who reject Faith say: "What means Allah by this similitude?" By it He causes many to stray, and many He leads into the right path; but He causes not to stray, except those who forsake (the path),- (Ref: Holy Quran, Surah Al-Baqara (The Cow) 2 , Ayah 26)

Foremost

Prohibited to you (For marriage) are:- Your mothers, daughters, sisters; father's sisters, Mother's sisters; brother's daughters, sister's daughters; foster-mothers (Who gave you suck), foster-sisters; your wives' mothers; your step-daughters under your guardianship, born of your wives to whom ye have gone in,- no prohibition if ye have not gone in;- (Those who have been) wives of your sons proceeding from your loins; and two sisters in wedlock at one and the same time, except for what is past; for Allah is Oft-forgiving, Most Merciful;- (Ref: Holy Quran, Surah An-Nisa (Women) 4 , Ayah 23)

Now let see what author of Iqdu has to say about..

**It is forbidden you to wed your fathers' wives. We shrink, for very shame, from treating of the subject of boys.** Fear ye the Merciful, O peoples of the world! Commit not that which is forbidden you in Our Holy Tablet, and be not of those who rove distractedly in the wilderness of their desires. (Ref: Kitab-i-Aqdas, Page 58 , Paragraph 107)

*Although it is another question that are Bahá'ís allowed to marry their sister or brother because Bahai's Author (Supposed to be Almighty God) feel SHAME to guide his people. And I believe that this matter would be untouched by the Bahá'ís because If their God did not treat the subject then Prophet (True prophet) cannot make decision of foribition or allowed by his own. And when God and Prophet did not what rights Master(S) guardian(S) and People Bodies has.. There also arises another question. Were these laws revealed by God to Baha or did Baha make them up all be himself? If Baha is the lawmaker then he definitely deserves to be condemned for just this law, forget about all the rest. If they are from God's side then why did shy away from it?*

Here we want to share another Ayah of the Quran

Then woe to those who write the Book with their own hands, and then say:"This is from Allah," to traffic with it for miserable price!- Woe to them for what their hands do write, and for the gain they make thereby. (Ref: Holy Quran, Surah Al Baqara (The Cow) 2 , Ayah 79)

Further if you read

**"If one wants to investigate the Bahai faith with eyes which are open and with knowledge and insight, then that one shall most certainly return empty. All**



## Combat Kit (Baha'i Faith)

Is Al-Quran and Writings of  
"Bahauallah" from same Author (Allah)

should leave their sense, insight, understanding and discernment and accept whatever I say." (Ref: Makatib Vol 2, p 247)

Why is it that Bahai principle of independent investigation of truth is not applied to Bahai teachings. If truth has to be investigated independently, why is one not allowed to investigate Bahaism? On the contrary, the founder of Bahaism declares if you will investigate the Faith, it will not be worth your while!

He is also quoted to have said:

"O son of the soil become sightless so that you can observe my beautiful face, become unable to hear anything else so that you can hear my harmonious voice, become uninformed so that you can take away a part of my wisdom... so that you may enter my holy kingdom with a clean eye, an innocent heart and a benevolent ear." (Ref: Bahauallah's Ad'leah Mahboub; Abdul Baha's Makatib page 247)

Imagine if you will, a single-minded devotee, blind, deaf and ignorant to all but the body and soul of "Bahauallah". Can such a person compare and investigate various truths and find **The Truth**?

Those who, when they are admonished with the Signs of their Lord, droop not down at them as if they were deaf or blind; (Ref: Holy Quran, Surah Al-Furqan [The Criterion, The Standard] 25 : Ayah 73)

The parable of those who reject Faith is as if one were to shout Like a goat-herd, to things that listen to nothing but calls and cries: Deaf, dumb, and blind, they are void of wisdom. (Ref : Al-Quran (The Quran) – Surah Al-Baqara (The Cow) 2 : Ayah 171)

Say: "I tell you not that with me are the treasures of Allah, nor do I know what is hidden, nor do I tell you I am an angel. I but follow what is revealed to me."

Say: "can the blind be held equal to the seeing?" Will ye then consider not? (Ref: Holy Quran, Surah Al-Anaam [Cattle, Livestock] 6 : Ayah 50)

These two kinds (of men) may be compared to the blind and deaf, and those who can see and hear well. Are they equal when compared? Will ye not then take heed? (Ref: Al-Qur'an [The Quran], Surah Hud 11 : Ayah 24)

(Here is) a Book which We have sent down unto thee, full of blessings, that they may meditate on its Signs, and that men of understanding may receive admonition. (Ref: Al-Qur'an, Surah Sad [The Letter Sad] 38 : Ayah 29)

Furthermore

This passage, now written by the Pen of Glory, is accounted as part of the Most Holy Book: The men of God's House of Justice have been charged with the affairs of the people. They, in truth, are the Trustees of God among His servants and the daysprings of authority in His countries.

..... Inasmuch as for each day there is a new problem and for every problem an expedient solution, such affairs should be referred to the House of Justice that the members thereof may act according to the needs and requirements of the time..... (Ref: Tablets of Bahá'u'lláh revealed after the Kitáb-i-Aqdas - ISHRÁQÁT (Splendours) (8) - The eighth Ishráq 67 – 68)

In a nutshell Bahai God knew that his Law will be incompatible with in passage of time within 1,000 years (because after which new prophet will come with the divine inspiration (Ref: Kitab-i-Aqdas, Paragraph 37)) and he (alleged God) can not make his law compitiable rather he gave the authority to men to override his principles accourding to their understandings and needs.

We have sent down to thee the Book in truth, that thou mightest judge between men, as guided by Allah: so be not (used) as an advocate by those who betray their trust; (Ref: Al-Qur'an, Surah An-Nisa [Women] 4 : Ayah 105)

But no, by the Lord, they can have no (real) Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against Thy decisions, but accept them with the fullest conviction. (Ref: Al-Qur'an, Surah An-Nisa [Women] 4 : Ayah 65)

And this is a Book which We have revealed as a blessing: so follow it and be righteous, that ye may receive mercy: (Ref: Al-Qur'an, Surah An-Nisa [Women] 4 : Ayah 155)

Follow (O men!) the revelation given unto you from your Lord, and follow not, as friends or protectors, other than Him. Little it is ye remember of admonition. (Ref: Al-Qur'an, Al-Araf [The Heights] : Ayah 3)



## Combat Kit (Baha'i Faith)

Is Al-Quran and Writings of  
"Bahauallah" from same Author (Allah)

....These are the limits ordained by Allah; so do not transgress them if any do transgress the limits ordained by Allah, such persons wrong (Themselves as well as others). (Ref : Al-Quran (The Quran) – Surah Al-Baqara (The Cow) 2 : Ayah 229)

Say: "Allah knows best how long they stayed: with Him is (the knowledge of) the secrets of the heavens and the earth: how clearly He sees, how finely He hears (everything)! They have no protector other than Him; nor does He share His Command with any person whatsoever. (Ref: Al-Qur'an, Al-Kahf [The Cave] 18 : Ayah 26)

It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger to have any option about their decision: if any one disobeys Allah and His Messenger, he is indeed on a clearly wrong Path. (Ref: Al-Qur'an, Al-Ahzab [The Clans, the Coalition, the Combined Forces] 33 : Ayah 36)

Therefore I want to say what Quran says

Say : O ye that reject Faith!  
I worship not that which ye worship,  
Nor will ye worship that which I worship.  
And I will not worship that which ye have been wont to worship,  
Nor will ye worship that which I worship.  
To you be your Way, and to me mine.  
(Ref: Holy Quran, Surah Al-Kafiroon (The Disbelievers) 109 , Ayah 1 – 6)

We must say what Quran Says

We have sent down to thee the Book in truth, that thou mightest judge between men, as guided by Allah: so be not (used) as an advocate by those who betray their trust; (Ref: Holy Quran, Surah An-Nisa (Women) 4 , Ayah 105)

### Further

Say: O leaders of religion! Weigh not the Book of God with such standards and sciences as are current amongst you, for the Book itself is the unerring Balance established amongst men. In this most perfect Balance whatsoever the peoples

and kindreds of the earth possess must be weighed, while the measure of its weight should be tested according to its own standard, did ye but know it. (Ref: Kitab-i-Aqdas, Page 56 , Paragraph 99)

May Allah Guides us All

In the name of Allah, Most Gracious, Most Merciful.  
Praise be to Allah, the Cherisher and Sustainer of the worlds;  
Most Gracious, Most Merciful; Master of the Day of Judgment.  
Thee do we worship, and Thine aid we seek.  
Show us the straight way,  
The way of those on whom Thou hast bestowed Thy Grace, those whose (portion) is not wrath, and who go not astray.  
(Ref:Al-Quran (The Quran) – Surah Al-Fatiha (The Opening) 1 : Ayah 1 - 7)



## Combat Kit

(Baha'i Faith)

Jesus Christ PBUH - was he crucified or killed?

### Jesus Christ PBUH; Was he crucified or killed?

Both Church and the baha'i faith claim that the Jews did in fact crucify Jesus peace be upon him and he died. The Christians however differ with the baha'i with respect to Jesus's supposed "Resurrection". The Christians claim that Jesus literally rose from the dead after 3 days while the baha'i faith interprets the resurrection of Jesus after 3 days to mean that the disciples of Christ regained their faith after 3 days and so metaphorically Christ was resurrected (Ref "Some Answered Questions Part 2 - The Resurrection Of Christ - by Abdul Baha)

God Almighty however informs us in the Holy Qur'an that they are indeed both wrong :

And because of their (the Jews) saying: We slew the Messiah Jesus son of Mary, Allah's messenger, and they slew him not nor crucified, but a similitude was shown unto them; and lo! those who disagree concerning it are in doubt thereof; they have no knowledge thereof save the pursuit of conjecture; for of a surety they slew him not. Nay God raised him up unto Himself, and God is exalted in Power, Wise. And there is none of the People of the Book but must believe in him before his death, and on the Day of Judgment , he will be a witness against them. (Ref: Holy Quran, Surah An-Nisa (Women) 4 , Ayah 157-159)

(And remember) when Allah said: O Jesus! Lo! I am gathering thee and causing thee to ascend unto Me, and am cleansing thee of those who disbelieve and am setting those who follow thee above those who disbelieve until the Day of Resurrection. Then unto Me ye will (all) return, and I shall judge between you as to that wherein ye used to differ. (Ref: Holy Quran, Surah Al-e-Imran (Family of Imran) 3 , Ayah 55)

"Ibn Mas'ood reported that the Prophet (S) said, "On the night of the Israa' (night journey), I met my father Abraham, Moses and Jesus, and they discussed the Hour. The matter was referred first to Abraham, then to Moses, and both said, 'I have no knowledge of it'. Then it was referred to Jesus, who said, 'No one knows about its timing except Allah; what my Lord told me was that the Dajjal (AntiChrist) will appear, and when he sees me he will begin to melt like lead. Allah will destroy him when he sees me. The Muslims will fight against

the Kaafirs (non-believers) , and even the trees and rocks will say, "O Muslim, there is a Kaafir (non-believer) hiding beneath me - come and kill him!" Allah will destroy the Kaafirs (non-believers) , and the people will return to their lands. Then Gog and Magog will appear from all directions, eating and drinking everything they found. The people will complain to me, so I will pray to Allah and He will destroy them, so that the earth will be filled with their stench. Allah will send rain which will wash their bodies into the sea. My Lord has told me that when that happens, the HOUR WILL BE VERY CLOSE, LIKE A PREGNANT WOMAN WHOSE TIME IS DUE, BUT HER FAMILY DO NOT KNOW EXACTLY WHEN SHE WILL DELIVER." [Musnad Ahmad 1/375. Similar Hadith in Ibn Maajah, Kitaab al-Fitan (hadith 4081), 2/1365, 1366]

Indeed the Holy Prophet PBUH went beyond that and also informed us that when the Jesus the son of Mary returns he will live for 40 years on earth, will get married for 19 years, have children and when he dies he will be buried in Medina (in Saudi Arabia today). Not only that but the blessed Prophet PBUH said that the muslims will perform his funeral prayers and he will be buried next to the Prophet PBUH. To this very day, there is an empty grave site dug out next to that of the Prophet's PBUH grave for Jesus!

In order to adequately demonstrate the Islamic truth that Jesus the son of Mary PBUH was NOT crucified nor killed but is still alive and well in heaven

What exactly happened is only known by God Almighty but the least we know is that Jesus was NOT crucified nor killed and it only looked to the unbelievers that they had been successful but God assures us in the Qur'an (4:157) : "For of a SURETY they slew him NOT!!"

Lest we forget, there were many sects in the first century of Christianity that believed that Jesus PBUH wasn't crucified and that he was a prophet only. This is historical fact.

Then again the Gospel account of the trials, crucifixion, resurrection and ascension of Jesus PBUH are not exactly without contradictions :

JESUS' TRIALS, DEATH AND RESURRECTION





## Combat Kit

(Baha'i Faith)

Jesus Christ PBUH - was he crucified or killed?

### A. THE TRIALS

#### 1. Where was Jesus taken immediately after his arrest?

a. Matthew, Mark and Luke say that Jesus was taken directly to the high priest (Matthew 26:57, Mark 14:53 and Luke 22:54).

b. John says that Jesus was taken first to Annas, the father-in-law of the high priest (John 18:13) who, after an indeterminate period of time, sent Jesus to the high priest (John 18:24).

#### 2. When did the priests and scribes gather together to question Jesus?

a. Matthew 26:57 says that on the night Jesus was arrested the priests and scribes were gathered together prior to Jesus being brought to the high priest.

b. Mark 14:53 says the priests and scribes gathered together on the night of Jesus' arrest after Jesus was brought to the high priest.

c. Luke 22:66 says the priests and scribes assembled the day after Jesus was arrested.

d. John mentions only the high priest - no other priests or scribes play a role in questioning Jesus.

#### 3. Was Jesus questioned by Herod?

a. Luke says that Pilate sent Jesus to Herod who questioned Jesus at length and then returned Jesus to Pilate (Luke 23:7-11).

b. Matthew, Mark and John make no mention of Herod. This, in itself, means nothing, but it brings about another contradiction later.

#### 4. Who was responsible for Jesus' death, Pilate or the Jews?

The gospel writers go to every conceivable length to absolve the Romans in general, and Pilate in particular, of Jesus' crucifixion and to blame it on the Jews. The reason, of course, was that Christianity was going to have to exist under Roman rule for many years, which is why the New Testament contains nothing critical of the Romans, even though they were hated for their heavy taxation, and Pilate was hated for his brutality.

For the church, the Jews made an appropriate scapegoat because the Jews were a thorn in side of the early church. The Jews, of course, had far greater knowledge of Jewish laws and traditions than the largely gentile church, and were able to call attention to some of the errors being taught by the church.

The Biblical account of Pilate's offer to release Jesus but the Jews demanding the release of Barabbas is pure fiction, containing both contradictions and historical inaccuracies.

#### a. What had Barabbas done?

1. Mark 15:7 and Luke 23:19 say that Barabbas was guilty of insurrection and murder.

2. John 18:40 says that Barabbas was a robber.

#### b. Pilate's "custom" of releasing a prisoner at Passover.

This is pure invention - the only authority given by Rome to a Roman governor in situations like this was postponement of execution until after the religious festival. Release was out of the question. It is included in the gospels for the sole purpose of further removing blame for Jesus' death from Pilate and placing it on the Jews.



## Combat Kit

(Baha'i Faith)

Jesus Christ PBUH - was he crucified or killed?

c. Pilate gives in to the mob.

The gospels have Pilate giving in to an unruly mob. This is ridiculous in light of Pilate's previous and subsequent history. Josephus tells us that Pilate's method of crowd control was to send his soldiers into the mob and beat them (often killing them) into submission. Pilate was eventually recalled to Rome because of his brutality.

5. Who put the robe on Jesus?

a. Matthew 27:28, Mark 15:17 and John 19:2 say that after Pilate had Jesus scourged and turned over to his soldiers to be crucified, the soldiers placed a scarlet or purple robe on Jesus as well as a crown of thorns.

b. Luke 23:11, in contradiction to Matthew, Mark and John, says that the robe was placed on Jesus much earlier by Herod and his soldiers. Luke mentions no crown of thorns.

### B. THE CRUCIFIXION

1. Crucified between two robbers

Matthew 27:38 and Mark 15:27 say that Jesus was crucified between two robbers (Luke just calls them criminals; John simply calls them men). It is a historical fact that the Romans did not crucify robbers. Crucifixion was reserved for insurrectionists and rebellious slaves.

2. Peter and Mary near the cross

When the gospel writers mention Jesus talking to his mother and to Peter from the cross, they run afoul of another historical fact - the Roman soldiers closely guarded the places of execution, and nobody was allowed near (least of all friends and family who might attempt to help the condemned person).

3. The opened tombs

According to Matthew 27:51-53, at the moment Jesus died there was an earthquake that opened tombs and many people were raised from the dead. For

some reason they stayed in their tombs until after Jesus was resurrected, at which time they went into Jerusalem and were seen by many people.

Here Matthew gets too dramatic for his own good. If many people came back to life and were seen by many people, it must have created quite a stir (even if the corpses were in pretty good shape!). Yet Matthew seems to be the only person aware of this happening - historians of that time certainly know nothing of it - neither do the other gospel writers.

### C. THE RESURRECTION

1. Who found the empty tomb?

a. According to Matthew 28:1, only "Mary Magdalene and the other Mary."

b. According to Mark 16:1, "Mary Magdalene, and Mary the mother of James, and Salome."

c. According to Luke 23:55, 24:1 and 24:10, "the women who had come with him out of Galilee." Among these women were "Mary Magdalene and Joanna and Mary the mother of James." Luke indicates in verse 24:10 that there were at least two others.

d. According to John 20:1-4, Mary Magdalene went to the tomb alone, saw the stone removed, ran to find Peter, and returned to the tomb with Peter and another disciple.

2. Who did they find at the tomb?

a. According to Matthew 28:2-4, an angel of the Lord with an appearance like lightning was sitting on the stone that had been rolled away. Also present were the guards that Pilate had contributed. On the way back from the tomb the women meet Jesus (Matthew 28:9).



b. According to Mark 16:5, a young man in a white robe was sitting inside the tomb.

c. According to Luke 24:4, two men in dazzling apparel. It is not clear if the men were inside the tomb or outside of it.

d. According to John 20:4-14, Mary and Peter and the other disciple initially find just an empty tomb. Peter and the other disciple enter the tomb and find only the wrappings. Then Peter and the other disciple leave and Mary looks in the tomb to find two angels in white. After a short conversation with the angels, Mary turns around to find Jesus.

3. Who did the women tell about the empty tomb?

a. According to Mark 16:8, "they said nothing to anyone."

b. According to Matthew 28:8, they "ran to report it to His disciples."

c. According to Luke 24:9, "they reported these things to the eleven and to all the rest."

d. According to John 20:18, Mary Magdalene announces to the disciples that she has seen the Lord.

#### V. THE ASCENSION

According to Luke 24:51, Jesus' ascension took place in Bethany, on the same day as his resurrection.

According to Acts 1:9-12, Jesus' ascension took place at Mount Olivet, forty days after his resurrection.

Kindly read "Bible changed or unchanged"



### Messenger of God OR Prophet

I find many bahai arguing that Mirza Hussine Ali - "Bahauallah" and Mirza Ali Muhammad - "Bab" are neither the Prophet nor the Messenger but "The Menisfistation of God".

real Bahá'í would be one who is convinced that Bahá'u'lláh was a world-teacher and a Messenger of God bearing to mankind a great Message, (Bahauallah - Kitab-i-Iqan 152 - 153)

No one hath been or will ever be invested with prophethood other than Thee (bab) , nor hath any sacred Book been or will be revealed unto any one except Thee (Selections from the Writings of the Báb, p. 159)

Therefore, the reality of prophethood , which is the Word of God and the perfect state of manifestation, did not have any beginning and will not have any end; its rising is different from all others and is like that of the sun (Some Answered Questions, by `Abdu'l-Bahá, p. 152)

The Manifestations of universal Prophethood Who appeared independently are, for example, Abraham, Moses, Christ, Muhammad, the Báb and Bahá'u'lláh. (Some Answered Questions, by `Abdu'l-Bahá, pp. 164-165)

Wherefore by their fruits ye shall know them. -- Matt. vii, 15-17, 20 In the chapters that follow, we shall endeavor to show whether Bahá'u'lláh's's claim to Prophethood stands or falls by application of these tests:... (Bahá'u'lláh and the New Era, by J. E. Esslemont, pp. 8-9)

O peoples of the earth! Verily His Remembrance is come to you from God after an interval during which there were no Messengers, that He may purge and purify you from uncleanness in anticipation of the Day of the One true God; (Selections from the Writings of the Báb, pp. 61-62)

And beware lest thou regard as an idle fancy the good-pleasure of God; it is the same as the good-pleasure of His Messenger (the Bab) . Consider the followers of Jesus. They were eagerly seeking the good-pleasure of God, yet none of

them attained the good-pleasure of His Apostle which is identical with God's good-pleasure, except such as embraced His Faith. (Selections from the Writings of the Báb, pp. 124-125)

They cannot answer us, but instead, they write all they can think of against the Divine Messenger , Bahá'u'lláh. Do not let your hearts be troubled by these defamatory writings! Obey the words of Bahá'u'lláh and answer them not. (Paris Talks, by `Abdu'l-Bahá, p. 103)

Therefore, the divine Prophets are one, inasmuch as They reveal the one reality, the Word of God. Abraham announced teachings founded upon reality, Moses proclaimed reality, Christ established reality and Bahá'u'lláh was the Messenger and Herald of reality. (The Promulgation of Universal Peace, by `Abdu'l-Bahá, pp. 313-314)

Efforts are moreover being strenuously exerted for the establishment of similar endowments in the twenty-one remaining countries. Following the completion and adoption of the design for the first Mashriqu'l-Adhkár in the cradle of the Faith, steps have been taken for the preparation of no less than three additional designs, one for the Temple scheduled to be erected in the heart of the European Continent, another for the one to be erected in the near future in the African Continent, and the third for the one contemplated for Australasia, paving the way thereby in each of the remaining continents of the globe for the erection of a House to be consecrated to the worship of the one true God, and to the glory and honor of His Messenger for this Day. (Messages to the Bahá'í World: 1950-1957, by Shoghi Effendi, p. 94)

the contamination of the atmosphere of the earth--these stand out as the signs and portents that must either herald or accompany the retributive calamity which, as decreed by Him Who is the Judge and Redeemer of mankind, must, sooner or later, afflict a society which, for the most part, and for over a century, has turned a deaf ear to the Voice of God's Messenger in this day--a calamity which must purge the human race of the dross of its age-long corruptions, (Messages to the Bahá'í World: 1950-1957, by Shoghi Effendi, pp. 103-104)



## Combat Kit

(Baha'i Faith)

### Messenger of God OR Prophet

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...foreshadowed as that of the "third" Messenger, sent down to "strengthen" the two who preceded Him. (Shoghi Effendi - God Passes By, SECOND PERIOD: THE MINISTRY OF BAHÁ'U'LLÁH (1853-1892) CHAPTER VI -- The Birth of The Baha'i Revelation)

"Baha claims that Bab's rank excels that of all Prophets." (Shoghi Effendi's God Passes by - page 40)

i.e. "Bab" was superior to "Baha" only if we assume that "Baha" was a Prophet.





### The Actual Bahai View on Finality

Even though Mirza Hussain Ali “Bahauallah” proclaimed himself as the promised ‘One Whom Allah will Manifest’, yet, by paying attention to various sources, it can be established that such a claim of “Bahauallah” was nothing short of a proclamation of his own Divinity.

Keeping this in mind, it is clear that Bahai thinkers have, by altering Quranic verses and traditions, and through scheming discussions and debates, sought to establish the position of Prophethood for Mirza Hussain Ali, “Bahauallah”. **Consequently, they have rejected the finality of Prophethood and Messengership of the Holy Prophet of Islam (peace be upon him).**

As per studies, the arguments of the Bahais to establish “Bahauallah” as a Prophet hold no water. In fact, **they are not even conforming to the guidelines of Mirza Husain Ali himself.** From this aspect, **let us analyse the concept of “Finality of Prophethood” from purely the viewpoint of the Bahais.** We will eliminate all traces of it being an Islamic belief in our discussions. This approach is taken so that the relationship between the claim of ‘One Whom Allah will Manifest’ and the ‘Finality of Prophethood’ becomes clear for the reader. Referring to such discussions, makes it very clear that, contrary to “Bahauallah”’s claim as such, the Bahais find themselves incapable of establishing “Bahauallah” as the promised ‘One Whom Allah will Manifest.’ They have therefore, attempted to tamper with Islamic sources – an approach which is obviously incorrect and not in the right spirit of arriving at a conclusion.

As mentioned earlier, we will use Bahai sources only to establish that even Mirza Hussain Ali, “Bahauallah” believed in the finality of Prophethood and Messengership of the Holy Prophet of Islam (peace be upon him). Pay attention to the following:

**Bahauallah writes,**

**“Just as you read in the Book that when Allah has completed Prophethood through His beloved (The Holy Prophet of Islam (peace be upon him)), He has given the glad tidings to the servants of His meeting and this is a certain thing.”** (Ref: *Maaedae’ Aasmani*, volume 4, page 260)

At another place, “Bahauallah” writes,

**“Blessings and salutations be on the Holy Prophet of Islam (pbuh) – the leader of the universe, the nourisher of the nations, the one by whom Messengership and Prophethood was terminated and upon his progeny and his companions; a perpetual and never ending blessing and salutation.”** (Ref: *Ishraqaat*, page 293)

At yet another place, Bahauallah writes,

**“Once I was walking on the land of ‘Ta’ in Iran when suddenly, from every direction, on paying attention, the wailings of the prophets of the cities and the towns of that region could be heard and they were saying – O Allah, the last Apostle (Muhammad peace be upon him), the leader of all Apostles of Allah, may our souls be sacrificed for him! We have been raised to remember You and extol You. But the ignorant sit upon us and are busy in swearing and cursing. O Allah! Deliver us from this.”** (Ref: *Ishraqaat*, page 246)

Mirza Hussain Ali “Bahauallah” writes,

**“This is because Allah after having terminated the position of Prophethood upon His beloved and His chosen one, and His choicest from His creatures just as He has revealed in the glorious Quran; but (Holy Prophet (pbuh) is the messenger of Allah and the last of the prophets, has promised the eyes of His servants of His meetings on the Day of Qiyamat.”** (Ref: *Asare Qalame’ Aala*, volume 3, page 49)

The Bahai scholar Abdul Hamid Ishraq Khavari writes,

**“In the Holy Quran, in the chapter of Ahzab, the Messenger of Allah has been termed as the Last of the Prophets. The Blessed Beauty (“Bahauallah”) says regarding the above mentioned concept that the position of the Great Manifestation (“Bahauallah”) is superior to the previous manifestations. This is because Prophethood has been terminated by the manifestation of Mohammed (peace be upon him), the Messenger of Allah and this is the proof that the manifestation of the Great Promised One (“Bahauallah”) is in fact the manifestation of Allah. The era of Prophethood was terminated because the Holy Prophet (peace be upon him) was the last of the Prophets.”** (Reheeqe Makhtoom, volume 1, page 78)

At another place, Abdul Hamid Ishraq Khavari writes,



“Surely Allah has, in the Holy Quran, named the Holy Prophet Mohammed (peace be upon him) as the last prophet and has terminated the series of Prophethood through his beloved existence (peace be upon him). In the chapter of Ahzab, it is revealed – Mohammed (peace be upon him) is not the father of any of your men, but his is the messenger of Allah and the last prophet.

From this can be explained the greatness of the position of this manifestation of Allah (“Bahauallah”), the Promised One to the nations and religions. This is because the position of Bahauallah is neither that Messengership nor of Prophethood, but is the manifestation of the Most Unseen, the glad tidings of whose advent has been mentioned in the Holy Quran – ‘are they given respite except that Allah should come to them in the shadow from the clouds?’” (Ref: Qamoose’ Tauqee Manee, volume 1, page 114)

Mirza Hussain Ali, Bahauallah, writes:

“Blessings and salutations be upon the Holy Prophet (peace be upon him), the leader of the universe, the nourisher of the nations, one by whom was terminated Messengership and Prophethood, and also upon his progeny and his companions.” (Ref: Badie, page 293)

Mirza Hussain Ali, Bahauallah, says:

“Since the previous last Prophet, which is from the clear verses of the book of the Lord of the Universe, if 1,270 years should pass from it, one who is aware of the meaning of this meaning can also find the meanings of the Bayan coming true (indicating another Manifestation)” (Ref: Badie, page 117)

Mirza Hussain Ali, Bahauallah, says:

“Know that the Nuqta of Furqaan and the light of the All-glorious when He brought the clear signs and decisive arguments, against whom all existence was helpless, he ordered all to be firm on the raised and extended path concerning all that has come from Allah. One who affirms to and attests to the signs of Unity in his heart, and beholds the Eternal Beauty in its lumination, then the rules of resurrection, gathering, life and paradise go against him. This is because after having believed in Allah and the Manifested Beauty, his neglectfulness will go away and his heart will gather in the land. Then know that his paradise in the greatest day of Allah is the best of all paradises and more subtle than the realities of Ridhwan. This is because Allah after having

terminated the position of Prophethood through His beloved (Holy Prophet (peace be upon him), His chosen and choicest creation as has been revealed in Quran by (referring to him as) Messenger of Allah and the last Prophet, has promised the servants of His meeting on the Day of Judgement.” (Ref: Jawaherul Aasaar (english: The Gems of Divine Mysteries), page 42)

By all these sayings and emphases, it is established that the position of “Baha” is neither that of a prophet nor of a messenger. However even Abbas Effendi has contradicted this established claim of “Bahauallah” when he compared “Bahauallah” to a divine manifestation just as Hazrat Ibrahim, Hazrat Musa, Hazrat Eesa and the Holy Prophet (peace be upon them all) (Ref: Mufawezat, (english: Some Answered Questions), page 75)



### A few un-answered questions

Bahá'ís the world over are very familiar with the book *Some Answered Questions*, which provides a series of questions that Mirza Abbas Effendi - "Abdu'l-Bahá" succinctly answers with an "unequivocal authority" and "rightness", and the volume is therefore one of the Bahá'í Faith's most cherished works. *Some Answered Questions* provides for inquirers Bahá'í responses to questions about God, His Manifestations, and the "origin, powers and conditions of man," as well as dealing with such topics as the nonexistence of evil, reincarnation, and the methods of acquiring knowledge. **Unfortunately**, the mass of Bahá'ís around the world do not have a similarly authoritative book for a series of other questions that most of them either refuse to face or are totally unaware that such questions have gone unanswered by those who call themselves Bahá'ís. And what is singularly disturbing is that who raise such questions are invariably labelled as "**covenant-breakers**" simply because they have the temerity to ask the questions.

Perhaps one of the most important of the questions that is being asked at this time is this: **Why are those who ask questions about the legitimacy of the present administration of the Bahá'í Faith which has its "Universal House of Justice" in Haifa, Israel, considered to be breaking the Covenant of "Bahá'u'lláh"?**

That question cannot be answered satisfactorily because of the way it leads to all the other un-answered questions that Bahá'ís the world over are not prepared to answer. It is one thing to smugly assert that your **religious organization** has all the answers to resolve the world's problems. It is quite another matter to face up to those questions that your administrative bodies and your religious leaders do not want you to consider. The questions that have never been satisfactorily answered by the current administration of the majority of Bahá'ís in the world are these:

1) If, as Shoghi Effendi states on page four of *The World Order of Bahá'u'lláh* the Most Holy Book of Bahá'u'lláh (The Kitáb-i-Aqdas) and the Will and Testament of 'Abdu'l-Bahá "are not only complementary, but that they mutually confirm one another, and are inseparable parts of one complete unit," how can the current

administration of the Faith for the majority of Bahá'ís in the world disavow some of the major provisions of 'Abdu'l-Bahá's Will?

2) Upon what basis in the writings of the Faith did the Hands of the Cause in 1957 assume the role of a collective Guardian of the Faith when the Will and Testament of 'Abdu'l-Bahá specifically states that the Hands of the Faith "must be under his [the Guardian's] shadow and obey his command," that they are to be "under the direction of the guardian of the Cause of God" and further that "He [the Guardian] must continually urge them to strive and endeavor to the utmost of their ability to diffuse the sweet savors of God..."?

3) Where in the writings of the Faith are the Hands of the Cause assured that they, minus a living Guardian to guide them, will make the right decisions for the guidance of the Faith?

4) Where in the writings of the Faith is the Universal House of Justice given the power to take over a function of the Guardian's which is expressly delineated in the Will and Testament of 'Abdu'l-Bahá--namely, that provision in the Will which states that the fixed money offering, the Huquq, "is to be offered through the guardian of the Cause of God"?

5) Where in the Will and Testament of 'Abdu'l-Bahá, a divinely conceived Testament that delineates the Bahá'í Administrative Order, is there a provision which authorizes the Universal House of Justice to be established or function without the Guardian serving as its sacred head? (The Will states: "By this body all the difficult problems are to be resolved and the guardian of the Cause of God is its sacred head and the distinguished member for life of that body.")

6) Where is the "sacred head" of the current UHJ?

7) If Shoghi Effendi translated 'Abdu'l-Bahá's Will and Testament into English, as he did, and if, as he said, future translations of the Will were to be made from the English version, then why must anyone believe that the provision in the Will and Testament related to the appointment of the Guardian's successor makes it mandatory for the appointed one to be of the "blood-line of Bahá'u'lláh" as interpreted by the Hands of the Cause and subsequently by the sans-Guardian UHJ?



The provision in the Will reads as follows:

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

8) Where in the aforementioned passage from the Will is there a clearly-established proviso that the successor of the Guardian of the Faith must be of the "blood-line of Bahá'u'lláh?"

9) How do the Bahá'ís who presently follow the sans-Guardian Universal House of Justice respond to the view that 'Abdu'l-Bahá and Shoghi Effendi both stated that the spiritual relationship is far more important than the physical one, thus making it clear that the Guardian's appointment of his successor would be based on spiritual qualities rather than on strictly family ties?

10) Upon what basis in the writings can anyone be called a "covenant-breaker" if that individual, in compliance with Shoghi Effendi's qualifications of a believer, maintains a "loyal and steadfast adherence to every clause of our Beloved's sacred Will" [See *Bahá'í Administration*, p. 90.]



## COVENANT: from Mirza Hussine Ali ("Bahauallah") to the Year 2000

Bahá'ís the world over take great satisfaction in the fact that "Bahá'u'lláh", the "Manifestation of God for this day", provided them with a Covenant that, according to Shoghi Effendi, the Guardian and "Center of the Cause" from 1921 to 1957, "can find no parallel in the Scriptures of any previous Dispensation."

Any number of Bahá'ís have attempted to explain the Covenant and have provided their respective views on this "most great characteristic of the revelation of "Bahá'u'lláh"," as identified by "Abdu'l-Bahá", Son of the Manifestation and the Center of His Covenant.

Prior to the disclosure of "Abdu'l-Bahá"'s Will and Testament, which perpetuated the Bahá'í Covenant, **Mírzá Ab'ul-Fadl** wrote:

"To the people of faith, the clear appointment of the Center of the Cause, after the Departure of the Manifestation is considered the most important point in religious matters, as it is the greatest channel which connects the servants of God with holy divine Truth."

**Mírzá Ali Kuli Khan** spoke of "Bahá'u'lláh"'s having written "His blessed book of His Covenant with His own hand and sealed it with his own seal, in which book He entered into a Covenant with all the people of the world, including His own household and 'branches,' that after His ascension they should unanimously bear allegiance to and obey His eldest son, the Greatest Branch, the Mystery of God, the Center of the Covenant, 'Abdu'l-Bahá.'"

**J.E. Esslemont** referred to the exemplification of the "spiritual or Providential character of the Faith" first in 'Abdu'l-Bahá and then "in the continuance, after 'Abdu'l-Bahá, of the office of interpreter of the Sacred Writings in the person of the successive Guardians provided in 'Abdu'l-Bahá's Testament. The Faith, therefore, throughout its era will never suffer the disintegrating influence of schisms resulting from differences of interpretation."

More recently, **John Ferraby** wrote: "this Covenant is about a Successor, the paramount obligation is to turn towards that Successor, an obligation Bahá'u'lláh refers to in...the Kitáb-i-Aqdas." Ferraby also stated that "'Abdu'l-Bahá, in His turn, arranged that the Cause would still have a visible Centre after His passing, by providing for a succession of Guardians of the Cause of God to follow Him. He Himself was and still is the spiritual Centre of Bahá'u'lláh's Covenant, but on earth 'all must seek guidance and turn unto the Centre of the Cause.'"

With regard to the Covenant, **Rúhiyyih Khánum**, wife of the first Guardian, wrote: "The principle of successorship, endowed with the right of Divine interpretation, is the very hub of the Cause into which its Doctrines and Laws fit like the spokes of a wheel - tear out the hub and you have to throw away the whole thing."

Thus, there is no question that over the years the Bahá'ís have looked upon the Covenant of Bahá'u'lláh as an integral aspect of their Faith. However, it has been observed since the passing of Shoghi Effendi that conflicting views have been expressed on the meaning and significance of the Covenant. Therefore a compilation that shows the relationship of the Bahá'í leadership to that Covenant has been deemed an important endeavor and, accordingly, it is provided here.

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### "Bahá'u'lláh" and His Covenant With the "Believers in His Cause"

*[Ed Note: At the end of page five and on page six of his commentary on the Will and Testament of 'Abdu'l-Bahá, Joel B. Marangella, the third Guardian, has provided a short selection of extracts gleaned from the Writings of "Bahá'u'lláh" that "disclose the unique and wondrous Station of 'Abdu'l-Bahá"--the Center of His Covenant. That section of his commentary would appear to be a most appropriate beginning for this compilation dealing with the Bahá'í Covenant, so it is given here.]*

In the Kitáb-i-Aqdas "Bahá'u'lláh" proclaims: "When the ocean of My presence hath ebbed and the Book of My Revelation is ended, turn your faces toward Him Whom God hath purposed, Who hath branched from this Ancient Root."





In the Súriy-i-Ghusn (Tablet of the Branch) the following verses are recorded: *"There hath branched from the Sadratu'l-Muntahá [a reference to the Manifestation of God] this sacred and glorious Being, this Branch of Holiness; well is it with him that hath sought His shelter and abideth beneath His shadow. Verily the Limb of the Law of God hath sprung forth from this Root which God hath firmly implanted in the Ground of His Will, and Whose Branch hath been so uplifted as to encompass the whole of creation."*

*"Render thanks unto God, O people, for His appearance; for verily He is the most great Favor unto you, the most perfect bounty upon you; and through Him every mouldering bone is quickened. Whoso turneth towards Him hath turned towards God, and whoso turneth away from Him hath turned away from My Beauty, hath repudiated My Proof and transgressed against Me."*

*"They who deprive themselves of the shadow of the Branch are lost in the wilderness of error, are consumed by the heat of worldly desires, and are of those who will assuredly perish."*

In another Tablet "Bahá'u'lláh" addresses 'Abdu'l-Bahá in the following Words: *"We have made Thee a shelter for all mankind;"* and in yet another Tablet: *"a shield unto all who are in heaven and on earth...."*

In a letter addressed to 'Abdu'l-Bahá by Bahá'u'lláh, when the former was visiting Beirut, He referred to Him as *"the Most Mighty Branch of God - His ancient and immutable Mystery."* (**"Commentary on the Will and Testament of 'Abdu'l-Bahá", Herald of the Covenant, published by the Orthodox Bahá'ís of Australia, January 1985**)

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### Statements of 'Abdu'l-Bahá on the Covenant and His Continuation Of "Bahá'u'lláh"'s Divine Purpose

"The first condition is firmness in the Covenant of God. For the power of the Covenant will protect the Cause of Bahá'u'lláh from the doubts of the people of error. It is the fortified fortress of the Cause of God and the firm pillar of the religion of God. Today no power can conserve the oneness of the Bahá'í world

save the Covenant of God; otherwise differences like unto a most great tempest will encompass the Bahá'í world." (**"Tablets of the Divine Plan", p. 51--Unveiled in April 1919**)

"In accordance with the explicit text of the Kitáb-i-Aqdas Bahá'u'lláh hath made the Center of the Covenant the Interpreter of His Word - a Covenant so firm and mighty that from the beginning of time until the present day no religious Dispensation hath produced its like." (**The World Order of Bahá'u'lláh, p. 136--First printing in 1938**)

"According to the clear text of the Kitáb-i-Aqdas and other tablets, the Center of the Covenant is the remover of all difficulties, for he is the interpreter of the Book. Not one soul has the right to say one word of his own account, or to explain anything or to elucidate the text of the Book, whether in public or private..." (**"Star of the West", Vol. VIII, p. 223; also: "The Covenant and Administration", printed 1951, p. 16**)

(Ed. Note: It should be apparent that the prevention of differences, according to 'Abdu'l-Bahá, will occur when everyone turns to the Center, the interpreter of the Writings.)

"Today, the most important affair is firmness in the Covenant, because firmness in the Covenant wards off differences." (**The Covenant, p. 116; See also: Star of the West, Vol. XII, p. 227 or Herald of the Covenant, Issue #4, p. 14**)

"...Bahá'u'lláh covenanted, not that I (Abdu'l-Bahá) am the Promised One, but that 'Abdu'l-Bahá is the Expounder of the Book and the Centre of His Covenant, and that the Promised One of Bahá'u'lláh will appear after one thousand or thousands of years. This is the Covenant which Bahá'u'lláh made." (**The Covenant, p. 116; See also: Star of the West, Vol. XII, p. 228 or Herald of the Covenant", Issue #3, p. 14**)

"No power can eliminate misunderstandings except that of the Covenant. The power of the Covenant is all-embracing, and resolveth all difficulties, for the Pen of Glory hath explicitly declared that whatever misunderstanding may arise should be referred to the Centre of the Covenant...." (**The Covenant, p. 128**)



"Misunderstanding cannot be eliminated by any power save that of the Covenant...All previous Books are subordinate to the Book of the Covenant...Consider...if the friends remain firm in the Covenant, will there be any misunderstanding among them? No, by God!" (*Star of the West*, Vol. X, pp. 235-6; Also: *Herald of the Covenant*, Issue #4, pp. 15-16)

"...we must all turn our faces to the appointed Center in order that Bahá'í unity might be preserved; otherwise in one year the Bahá'ís would be divided into a thousand sects." (*Star of the West*, Vol. V, p. 233; Also *Herald of the Covenant*, Issue #4, p. 14)

"Bahá'u'lláh desired that there should not be any ground or reason for disagreement among the Bahá'ís. Therefore, with His own pen He wrote the Book of His Covenant, addressing His relations and all people of the world.... "He [Bahá'u'lláh] has fully expounded the function and potency of that Personage [referred to in the Book of His Covenant], so that no one shall say, "I understand this from the writings of Bahá'u'lláh," for He has appointed the Center, or Expounder, of the Book.....It is as though a king should appoint a governor-general. Whosoever obeys him, obeys the king. Whosoever violates and disobeys him, violates the king. Therefore, whosoever obeys the Center of the Covenant appointed by Bahá'u'lláh has obeyed Bahá'u'lláh, and whosoever disobeys Him has disobeyed Bahá'u'lláh." (*Promulgation of Universal Peace*, p. 323) [Ed. Note: Your attention is directed to the word "Personage"--one individual vested with the power to prevent disagreement.]

"To ward off ...dissensions...and prevent any person from creating a division or sect the Blessed Perfection, Bahá'u'lláh, appointed a central authoritative Personage, declaring Him to be the expounder of the Book." (*Promulgation of Universal Peace*, p. 382)

"We are commanded to turn to one Center. We do not obey various centers." (*Promulgation of Universal Peace*, p. 385)

"Bahá'u'lláh has written a Covenant and Testament with His own pen, declaring that the One Whom He has appointed the Center of the Covenant shall be turned to and obeyed by all." (*Promulgation of Universal Peace*, p.386)

"As to the most great characteristic of the revelation of Bahá'u'lláh, a specific teaching not given by any of the Prophets of the past: It is the ordination and appointment of the Center of the Covenant. By this appointment and provision He has safeguarded and protected the religion of God against differences and schisms, making it impossible for anyone to create a new sect or faction of belief. To ensure unity and agreement He has entered into a Covenant with all the people of the world, including the interpreter and explainer of His teachings, so that no one may interpret or explain the religion of God according to his own view or opinion and thus create a sect founded upon his individual understanding of the divine Words. The Book of the Covenant or Testament of Bahá'u'lláh is the means of preventing such a possibility..." (*Promulgation of Universal Peace*, p. 455)

"...if on some point or other a difference ariseth among two conflicting groups, let them refer to the Centre of the Covenant for a solution to the problem." (*Selections from the Writings of 'Abdu'l-Bahá*, p. 204)

"The purpose of the Blessed Beauty in entering into this Covenant and Testament was to gather all existent beings around one point so that the thoughtless souls, who in every cycle and generation have been the cause of dissension, may not undermine the Cause." (*Selections ... 'Abdu'l-Bahá*, p. 219)

"Praise be to God, all such doors [of dissension] are closed in the Cause of Bahá'u'lláh for a special authoritative Centre hath been appointed - a Centre that solveth all difficulties and wardeth off all differences." (*Selections .. 'Abdu'l-Bahá*, p. 225)

"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." (*The Will and Testament of 'Abdu'l-Bahá*, p. 12 of 1944 edition)

"The Hands of the Cause of God must be nominated and appointed by the guardian of the Cause of God. All must be under his shadow and obey his command.... "This body of the Hands of the Cause of God is under the direction of the guardian of the Cause of God. He must continually urge them..." (*The Will and Testament of 'Abdu'l-Bahá*, pp. 12-13, 1944 edition)



"...the Hands of the Cause of God must be ever watchful and so soon as they find anyone beginning to oppose and protest against the guardian of the Cause of God, cast him out from the congregation of the people of Bahá." (*The Will and Testament of 'Abdu'l-Bahá*, p. 12, 1944 edition)

[Ed. Note: The only violation within the Faith that the Hands of the Cause are empowered by the Will to act upon has to do with those who oppose and protest against the Guardian.]

"It is incumbent upon the members of the House of Justice, upon all the Aghsan, the Afnan, the Hands of the Cause of God to show their obedience, submissiveness and subordination unto the guardian of the Cause of God, to turn unto him and be lowly before him." (*The Will and Testament of 'Abdu'l-Bahá*, p. 11, 1944 edition)

"He is the expounder of the words of God..." (*The Will and Testament of 'Abdu'l-Bahá*, p. 11, 1944 edition)

"By this body [the Universal House of Justice] all things must be referred. It enacted all ordinances and regulations that are not to be found in the explicit Holy Text. By this body all the difficult problems are to be resolved and the guardian of the Cause of God is its sacred head and the distinguished member for life of that body." (*The Will and Testament of 'Abdu'l-Bahá*, p. 14, 1944 edition)

"Should he [the guardian] not attend in person its [the Universal House of Justice's] deliberations, he must appoint one to represent him. Should any of the members commit a sin, injurious to the common weal, the guardian of the Cause of God hath at his own discretion the right to expel him, whereupon the people must elect another one in his stead. This House of Justice enacted the laws..." (*The Will and Testament of 'Abdu'l-Bahá*, p. 14, 1944 edition)

[Ed. Note: It should be clear from the two preceding quotations that it is essential for the Guardian of the Cause to be the head of the Universal House of Justice, that a body which calls itself the Universal House of Justice but which is minus the Guardian is not in compliance with the Will and Testament of 'Abdu'l-Bahá, the Document that the first Guardian called the "Charter of the New World Order".]

#### STATEMENTS MADE BY SHOGHI EFFENDI ON THE COVENANT AND 'ABDU'L-BAHÁ'S WILL AND THE RELATION OF THAT WILL TO THE FIRST GUARDIAN'S ACTIONS

"As regards the meaning of the Bahá'í Covenant: The Guardian considers the existence of two forms of Covenant both of which are explicitly mentioned in the literature of the Cause. First is the Covenant that every Prophet makes with humanity or, more definitely, with His people that they will accept and follow the coming Manifestation who will be the reappearance of His reality. The second form of Covenant is such as the one Bahá'u'lláh made with His people that they should accept the Master ['Abdu'l-Bahá]. This is merely to establish and strengthen the succession of the series of Lights that appear after every Manifestation. Under the same category falls the Covenant the Master made with the Bahá'ís that they should accept His administration after Him." (*Directives of the Guardian*, #43)

"To direct and canalize these forces let loose by this Heaven-sent process [initiated by the Báb and consummated by the laws and ordinances of Bahá'u'lláh], and to insure their harmonious and continuous operation after His ascension, an instrument divinely ordained, invested with indisputable authority, organically linked with the Author of the Revelation Himself, was clearly indispensable. That instrument Bahá'u'lláh had expressly provided through the institution of the Covenant..." (*God Passes By*, p. 238)

"...nowhere in the books pertaining to any of the world's religious systems...do we find any single document establishing a Covenant endowed with an authority comparable to the Covenant which Bahá'u'lláh had Himself instituted." (*God Passes By*, p. 238)

"...this Covenant has been bequeathed to posterity in a Will and Testament which, together with the Kitáb-i-Aqdas and several Tablets, in which the rank and station of 'Abdu'l-Bahá are unequivocally disclosed, constitute the chief buttresses designed by the Lord of the Covenant Himself to shield and support, after His ascension, the appointed Center of His Faith and the Delineator of its future institutions." (*God Passes By*, p. 239)



"He ['Abdu'l-Bahá] had been made the successor of the Manifestation of God Himself--a position that was to empower Him to impart an extraordinary impetus to the international expansion of His Father's Faith, to amplify its doctrine, to beat down every barrier that would obstruct its march, and to call into being, and delineate the features of, its Administrative Order, the Child of the Covenant, and the Harbinger of that World Order whose establishment must needs signalize the advent of the Golden Age of the Bahá'í Dispensation." (*God Passes By*, p. 243)

"...the Covenant that was to perpetuate the influence of that Faith [of Bahá'u'lláh], insure its integrity, safeguard it from schism, and stimulate its world-wide expansion, had been fixed on an inviolable basis [by Bahá'u'lláh]." (*God Passes By*, pp. 244-245)

"The continuity of that unerring guidance vouchsafed to it since its [the Cause of Bahá'u'lláh's] birth was now assured. The significance of the solemn affirmation that this is "the Day which shall not be followed by night" was now clearly apprehended [in the Covenant of Bahá'u'lláh]." (*God Passes By*, p. 245)

"The Charter which called into being, outlined the features and set in motion the processes of, this Administrative Order is none other than the Will and Testament of 'Abdu'l-Bahá, His greatest legacy to posterity, the brightest emanation of His mind and the mightiest instrument forged to insure the continuity of the three ages which constitute the component parts of His Father's Dispensation." (*God Passes By*, p. 325)

"The Covenant of Bahá'u'lláh had been instituted solely through the direct operation of His Will and purpose. The Will and Testament of 'Abdu'l-Bahá, on the other hand, may be regarded as the offspring resulting from that mystic intercourse between Him Who had generated the forces of a God-given Faith and the One Who had been made its sole Interpreter and was recognized as its perfect Exemplar." (*God Passes By*, p. 325)

"The hereditary authority which the Guardian of the Administrative Order is called upon to exercise, and the right of the interpretation of the Holy Writ solely conferred upon him...these are among the features which combine to set apart the Order identified with the Revelation of Bahá'u'lláh from any of the existing systems of human government." (*God Passes By*, pp. 326-327)

"The Document establishing that Order, the Charter of a future world civilization, which may be regarded in some of its features as supplementary to no less weighty a Book than the Kitáb-i-Aqdas; signed and sealed by 'Abdu'l-Bahá...establishes the institution of the Guardianship as a hereditary office and outlines its essential functions..." (*God Passes By*, p. 328)

"...of the utmost importance is for the believers, each and all, to cling firmly to the provisions of our beloved Master's Will and Testament, as by this means alone the unity of the Cause, and its safe and speedy growth can be maintained, safeguarded and insured. Such an absolute and unwavering fidelity to 'Abdu'l-Bahá's Will, and firm adherence to the principles of the Administrative Order is indeed incumbent upon every one of the friends, without any distinction whatever. Upon this basis alone the Faith can be safeguarded and flourish." (*Letter to NSA of U.S., July 18, 1938; #599 Lights of Guidance*, p. 182)

"According to the provisions of His ['Abdu'l-Bahá's] Will, I, as His eldest grandson, have been appointed as First Guardian of the Bahá'í Faith and Head of the Universal House of Justice which must, in conjunction with me coordinate and direct the affairs of the various Bahá'í communities in East and West in accordance with the principles enunciated by Bahá'u'lláh." ("*The Bahá'í Faith--Summary*" in *The World Order of Bahá'u'lláh*, p. xiii)

"The Guardians are the evidence of the maturity of mankind in the sense that at long last men have progressed to the point of having one world, and of needing one world management for human affairs. In the spiritual realm they have also reached the point where God could leave, in human hands (i.e. the Guardians'), guided directly by the Báb and Bahá'u'lláh, as the Master states in His Will, the affairs of His Faith for this Dispensation. This is what is meant by 'this is the day which will not be followed by the night'. In this Dispensation, divine guidance flows on to us in this world after the Prophet's ascension, through, first the Master, and then the Guardians." (*The Bahá'í News*, June, 1950, p. 8; #1047 of *Lights of Guidance*, p. 311)

"...guidance in this day, through the bounty of God, and because of the very nature of Bahá'u'lláh's Revelation, has been vouchsafed to man through institutions in this world; namely the Guardianship at present; and also in the future, the International House of Justice; individuals are not in a position to



interpret the Teachings." **(Letter to NSA of U.S., Dec. 24, 1955; #1053 Lights of Guidance, p. 313)**

"The Guardian's infallibility covers interpretation of the revealed word and its application. Likewise any instructions he may issue having to do with the protection of the Faith, or its well being must be closely obeyed, as he is infallible in the protection of the Faith. He is assured the guidance of both Bahá'u'lláh and the Báb, as the Will and Testament of 'Abdu'l-Bahá clearly reveals." **(Letter to believer, Aug. 20, 1956; #1055 Lights of Guidance, p. 314)**

"The Will and Testament of Bahá'u'lláh and The Will and Testament of the Master clearly and explicitly indicate that the Interpreter of The Word was the Center of the Covenant and now is the Guardian. There are no other Interpreters whatsoever and no individual may interpret. This is strictly forbidden." **(Letter to NSA of Canada, June 4, 1957; #1056 Lights of Guidance, p. 314)**

"...what the...Bahá'ís need--and must have--more than anything else in the world is a far deeper understanding of the Covenants of both Bahá'u'lláh and the Master. This is the rock-foundation without which no sound super-structure can be built. Neither the administration, nor the general teaching work of the Cause..., will progress, or be able to accomplish anything, unless the believers are truly firm, deep, spiritually convinced Bahá'ís.....Once a Bahá'í has the profound conviction of the authority from God, vested in the Prophet, passed on to the Master ['Abdu'l-Bahá], and by Him, to the Guardians, and which flows out through the assemblies and creates order based on obedience--once a Bahá'í has this, nothing can shake him. He [the Guardian], therefore, urges you, and the other members...to devote as much time as you possibly can, to educating the believers in the Covenant." **(Letter to believer, April 11, 1949; #620 Lights of Guidance, p. 189)**

"...epoch-making decision of formation of first International Bahá'í Council, forerunner of supreme administrative institutions...--most significant milestone in evolution of Administrative Order of the Faith of Bahá'u'lláh in course of last thirty years. "...the constitution of International Council...history will acclaim as the greatest event shedding luster upon second epoch of Formative Age of Bahá'í Dispensation potentially unsurpassed by any enterprise undertaken since inception of Administrative Order of Faith on morrow of 'Abdu'l-Bahá's

Ascension..." **(Proclamation, Jan. 9. 1951; Messages to the Bahá'í World 1950-1957, pp. 7-8)**

"Process of the unfoldment of the ever-advancing Administrative Order accelerated by the formation of the International Bahá'í Council designed to assist in the erection of the superstructure of the Báb's Sepulcher, cement ties uniting the budding World Administrative Center with the recently established state, and pave the way for the formation of the Bahá'í Court, essential prelude to the institution of the Universal House of Justice." **(Cablegram, April 25, 1951; Messages to the Bahá'í World, p. 13)**

"Opening years of the second epoch of the Formative Age now witnessing at long last commencement of ...vast majestic fate-laden process...destined through gradual emergence of the manifold institutions in World Center of the Faith as crown of the administrative structure of Bahá'u'lláh's embryonic World Order. Gigantic process now set in motion...greatly accelerated through series of swiftly succeeding events originated in World Center of Faith.

"First, inauguration most holy worldwide enterprise unprecedented in annals of the Faith, construction in heart of Mount Carmel superstructure of the Báb's Sepulcher. Second, creation of International Bahá'í Council in precincts Holy Shrine, forerunner of International House of Justice, supreme legislative organ of nascent, divinely-conceived, world-encircling Bahá'í Administrative Order..."

"Hour now ripe to take long inevitably deferred step in conformity with provisions of 'Abdu'l-Bahá's Testament...through appointment of first contingent of Hands of Cause of God, .... Initial step now taken regard preparatory full development of institution provided in 'Abdu'l-Bahá's Will, paralleled preliminary measure formation International Council destined to culminate in emergence of Universal House of Justice. Nascent institution forging fresh links binding rising World Center of Faith to consolidating World Community of followers of Most Great Name, paving way to adoption supplementary measure calculated reinforce foundations structure of the Bahá'í Administrative Order." **(Cablegram, Dec. 24, 1951; Messages to the Bahá'í World, p. 20)**

[Ed. Note: The formation of the International Bahá'í Council is identified by Shoghi Effendi as a prior action which paved the way to the appointment of the first contingent of Hands; and the appointment of the Hands was calculated to reinforce the foundations of the structure of the Bahá'í Administrative Order. In





## Combat Kit (Baha'i Faith)

COVENANT - from Mirza Hussine Ali  
("Bahauallah") to the Year 2000

*the Bahá'í scheme according to Shoghi Effendi, the Council took precedence over the Hands.]*

"Announce...nominations raising the number of present Hands of the Cause of God to nineteen... Members august body invested in conformity with 'Abdu'l-Bahá's Testament, twofold sacred function, the propagation and preservation of the unity of the Faith of Bahá'u'lláh, and destined to assume individually in the course of time the direction of institutions paralleling those revolving around the Universal House of Justice, the supreme legislative body of the Bahá'í world..." **(Cablegram, Feb. 29, 1952; Messages to the Bahá'í World, p. 21)**

"...The International Bahá'í Council has been enlarged and officers designated..." **(Cablegram, April 23, 1952; Messages to the Bahá'í World, p. 26)**

"...at the World Center of the Faith, [members of the American Bahá'í Community have been involved in] the triple function of hastening the construction of the Báb's Sepulcher, of consolidating the ties binding the International Bahá'í Council to the civil authorities of Israel, and of completing the design of the projected Mashriqu'l-Adhkar on Mt. Carmel..." "At the World Center of the Faith...at long last the machinery of its highest institutions has been erected, and around whose most holy shrines the supreme organs of its unfolding Order, are, in their embryonic form, unfolding..." **(June 30, 1952; Messages to the Bahá'í World, pp. 31 & 33)**

*[Ed. Note: It should be realized that the ties to the civil authorities of Israel that were being consolidated were those to the International Bahá'í Council and not to the Hands of the Faith. Additionally, it should be recognized that the highest institutions of the Faith--the supreme organs of the Administrative Order--were, according to Shoghi Effendi, very much alive in their embryonic form.]*

"Call upon fifteen Hands from five continents, by virtue of their supreme function as chosen instruments for the propagation of the Faith, to inaugurate historic mission through the appointment, during Ridván 1954, of five auxiliary boards..." **(Cablegram of Oct. 8, 1952; Messages to the Bahá'í World, p. 44)**

*[Ed. Note: It would appear that Shoghi Effendi identified here the major or highest function of the Hands to be "the propagation of the Faith", in line with*

*what 'Abdu'l-Bahá wrote in His Will and Testament, when He said they are "to diffuse the Divine Fragrances, to edify the souls of men, to promote learning..."*

"Hail emergence of the unfoldment in the opening years of the second epoch of the formative age of the Bahá'í Dispensation of the august Institution [of the Hands] foreshadowed by the Founder of the Faith and formally established in the Testament of the Center of His Covenant, closely associated in provisions of the same Will with Institution of the Guardianship, destined to assume in the fullness of time, under the aegis of the Guardian, the dual sacred responsibility for protection and propagation of the Cause of Bahá'u'lláh." **(Cablegram of April 6, 1954; Messages to the Bahá'í World, p. 58)**

*[Ed Note: Shoghi Effendi makes it clear that the Hands operate "under the aegis of the Guardian", which is the pattern established in the Will of 'Abdu'l-Bahá.]*

"Measures have been undertaken...in anticipation of the forthcoming appointment by the fifteen Hands residing outside the Holy Land of five Auxiliary Boards...the members of which will act as deputies of the Hands...[they] will assist them, at a later period, in the discharge of their dual and sacred task of safe-guarding the Faith and of promoting its teaching activities." **(April, 1954, Messages to the Bahá'í World, 66)**

"The raising of this Edifice [of the International Bahá'í Archives] will in turn herald the construction in the course of successive epochs of the Formative Age of the Faith, of several other structures, which will serve as the administrative seats of such divinely appointed institutions as the Guardianship, the Hands of the Cause, and the Universal House of Justice." **(Nov. 27, 1954; Messages to the Bahá'í World, p. 74)**

*[Ed. Note: The words "administrative seats" imply living occupants going about their duties.]*

"...the very institutions [of the World Order]...in their embryonic state, are now stirring in the womb of the present Formative Age of the Faith." **(Nov. 27, 1954, Messages to the Bahá'í World, p. 75)**



"...evidences of the rise and establishment in all continents of the globe of the administrative order, child of the divinely-appointed Covenant and harbinger of the world-encircling order." (**Cablegram, June 3, 1955; Messages to the Bahá'í World, p. 88**)

"...the plan designed to insure the extension and completion of the arc serving as a base for the erection of future edifices constituting the World Bahá'í Administrative Center, has been successfully carried out." (**April 1957; Messages to the Bahá'í World, p. 108**)

"Divinely appointed Institution of the Hands of the Cause, invested by virtue of the authority conferred by the Testament of the Center of the Covenant with the twin functions of protecting and propagating the Faith of Bahá'u'lláh, now entering new phase in the process of the unfoldment of its sacred mission. To its newly assured responsibility to assist National Spiritual Assemblies of the Bahá'í world in the specific purpose of effectively prosecuting the World Spiritual Crusade, the primary obligation to watch over and insure protection to the Bahá'í world community, in close collaboration with these same National Assemblies, is now added.... "..."these two institutions, occupying, with the Universal House of Justice, next to the Institution of the Guardianship, foremost rank in the divinely-ordained administrative hierarchy of the World Order of Bahá'u'lláh." (**Cablegram, June 4, 1957; Messages to the Bahá'í World, p. 123**)

[Ed. Note: The National bodies are below the Universal House and the Hands are below the Guardian; neither the NSA's nor the Hands are on the same plane as the other two Institutions.]

"A Covenant-breaker, as you know, is one who disobeys and turns away from the Center of the Covenant. Until such time as they repent of this sincerely, and express their willingness to work under the Center of the Covenant, their status must be considered the same..." --19 April 1953 (**Light of Divine Guidance, Vol. 2, p. 109**)

[Ed. Note: Lest the words "Center of the Covenant" in the above statement be taken to mean 'Abdu'l-Bahá, it should be pointed out that the concept of willingly working under the Center of the Covenant relates to the one who was then the Center of the Cause--the Guardian of the Faith. Even the Hands of the Cause in the Holy Land in 1960, following the Proclamation of Mason Remey,

held that Shoghi Effendi became the Center of the Covenant subsequent to 'Abdu'l-Bahá. In a letter written on 15 October 1960 to all NSA's, those Hands wrote: "'Abdu'l-Bahá in His turn, in His Own handwriting created the beloved Guardian, Shoghi Effendi, as the Centre of His Covenant and specified the conditions of future Guardianship."]

"...expulsion or excommunication from the Faith, which can be effected by the Guardian alone in his capacity as the supreme spiritual head of the Community, has far-reaching spiritual implications affecting the very soul of that believer." (**In a letter to Harlan Ober, May 8, 1939--Bahá'í News, March 1940, p. 2**)

"The Guardian, like the Master before him, has not considered it advisable to as yet permit any person or Assembly to put another person out of the Cause of God. There is a sharp distinction between depriving a believer of his voting rights, which is a severe disciplinary measure and not a spiritual sanction, and pronouncing a former believer to be a truly spiritually diseased soul....No one but himself [the Guardian] can pronounce a person to be in that diseased condition we call 'Covenant-breaking', and no one but he can reinstate a Covenant-breaker." (**Bahá'í News, June 1949, p. 2**)

"As you know, up to the present time, no one has been permitted to pronounce anybody a Covenant-breaker but the Guardian himself." (**Letter to NSA of Canada, March 30, 1957; #601 Lights of Guidance p. 183**)

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#### Statements of the Hands of the Cause of God in Relation to Their Interpretation of the Covenant

(Ed. Note: The word "Covenant" is not entirely missing from The Ministry of the Custodians 1957-1963, the record compiled by Rúhiyyih Khánum of the messages of the Hands of the Cause from the passing of Shoghi Effendi to the formation of their sans-Guardian Universal House of Justice in 1963. However, the word "Covenant" appears so infrequently that one might question whether its near absence was intentional on the part of those who wrote the messages. We who believe that the Covenants of Bahá'u'lláh and 'Abdu'l-Bahá focused on the appointed Center of the Cause--first 'Abdu'l-Bahá and then the Guardians--are



## Combat Kit (Baha'i Faith)

COVENANT - from Mirza Hussine Ali  
("Bahau'llah") to the Year 2000

*convinced that when the Hands of the Cause took control of the Faith in late 1957, they changed the meaning of the Bahá'í Covenant and subsequently the meaning of Covenant-breaking.*

*(In their denial of Mason Remey's assertion that Shoghi Effendi identified him as the first Guardian's successor when Shoghi Effendi named him the President of the embryonic Universal House of Justice, the Hands do state that 'Abdu'l-Bahá, the Centre of Bahá'u'lláh's Covenant "created the beloved Guardian, Shoghi Effendi, as the Centre of His Covenant and specified the conditions of future Guardianship." (Letter of October 15, 1960 to all National Spiritual Assemblies.) However, in that letter's extended recital of reasons why Mason Remey could not be the second Guardian, they themselves either fail to realize or else they ignore the fact that there is no provision anywhere in the Writings to justify their assuming the role of a collective Guardianship.*

*(The following statements of the Hands should therefore be read in light of the above and of the statements on the Covenant that 'Abdu'l-Bahá and Shoghi Effendi made during their respective ministries.)*

"...in our capacity as Hands of the Cause of God...assembled this 25th of November, 1957, at the Bahá'í World Centre and constituting the supreme body of the Bahá'í World Community"

DO HEREBY UNANIMOUSLY RESOLVE AND PROCLAIM AS FOLLOWS:

"Whereas the Guardian of the Bahá'í Faith...passed away in London (England) on the 4th of November, 1957, without having appointed his successor; "And whereas it is now fallen upon us as Chief Stewards of the Bahá'í World Faith to preserve the unity, the security and the development of the Bahá'í World Community and all its institutions;

"And whereas in accordance with the Will and Testament of 'Abdu'l-Bahá 'the Hands of the Cause of God must elect from their own number nine persons that shall at all times be occupied in the important services in the work of the Guardian of the Cause of God';

"We nominate and appoint from our own number to act on our behalf as the Custodians of the Bahá'í World Faith (named here are nine Hands) to exercise--subject to such directions and decisions as may be given from time to time by us as the Chief Stewards of the Bahá'í World Faith--all such functions, rights and powers in succession to the Guardian of the Bahá'í Faith..." **(The Ministry of the Custodians, pp. 29-30)**

"We the undersigned Hands of the Cause hereby record the following action...That the authority to expel violators from the Faith shall be vested in the body of nine Hands, acting on reports and recommendations submitted by the Hands from their respective continents." **(Resolution of Hands, Nov. 25, 1957; Ministry, p. 34)**

*[Ed Note: A check of 'Abdu'l-Bahá's Will will indicate that only individuals opposing and protesting against the Guardian are subject to action by the Hands; and at the time of the Hands' Resolution, the Hands were aware of no living Guardian of the Faith. Thus the power that they ascribed to themselves was not in compliance with "Abdu'l-Bahá's Will. For that matter, it also did not comply with Shoghi Effendi's withholding the power of removal from everyone else except the Guardian of the Faith.]*

"Has not the Guardian...in his mysterious insight into the present and future needs of the Bahá'í community, called into being the International Bahá'í Council and the company of twenty-seven Hands with their Auxiliary Boards, whom, in his final communication to the Bahá'ís, he designated 'Chief Stewards of the embryonic World Commonwealth of Bahá'u'lláh'?"

"In our capacity of Chief Stewards of the embryonic World Commonwealth of Bahá'u'lláh, we Hands of the Cause have constituted a body of nine Hands to serve at the Bahá'í World Centre. This body of nine Hands will energetically deal with the protection of the Faith whenever attacks, whether from within or outside the Bahá'í community, are reported by Hands from their areas..."

"The hour has come, as it came with the passing of 'Abdu'l-Bahá, when true Bahá'ís will be distinguished by their firmness in the Covenant and their spiritual radiance while pressing forward the mighty work committed to every area of the world community--to every individual Bahá'í!"



Meanwhile the entire body of the Hands, assembled by the nine Hands of the World Centre, will decide when and how the International Bahá'í Council is to evolve through the successive stages outlined by the Guardian, culminating in the call to election of the Universal House of Justice by the membership of all National Spiritual Assemblies." **(Proclamation of the Hands from the first Conclave of Nov. 18-25, 1957; Ministry, pp. 36 , 37-38)**

"Our lawyer advises us that we should also obtain from each National Assembly a letter recognizing us as the supreme body in the Cause, and this letter should include the following sentence: "We pledge our full support, faith and allegiance to the body of the Custodians of the Bahá'í World Faith elected by the Hands of the Cause." **(Letter to all NSA's from Hands in the Holy Land, Dec. 2, 1957; Ministry, p. 40)**

"It was his [the Guardian's] hand at the helm that preserved uniformity in essentials whilst encouraging diversity in non-essentials. This is perhaps the greatest work that must now be carried on by us from this World Centre.... "You and we must always bear in mind that what inspires and unites the World Bahá'í Community is the pulsating stream to and from one universal point." **(Letter to NSA's from Hands in the Holy Land, Feb. 13, 1958; Ministry, p 63)**

*[Ed. Note: What the Hands did was to substitute their 'universal point'--the Hands in Haifa--for the Guardian, who was identified in 'Abdu'l-Bahá's Will as the "Center of the Cause."]*

"...the only possible way the work of this holy Faith, which our beloved Guardian inspired, organized and brought to such a high level, can be maintained and further consolidated, is by focusing both the consciousness of the believers and the work of the Cause of God upon its World Spiritual and Administrative Centre. The strength of a wheel and its power to roll forward are entirely dependent upon the hub, and the solidity of the spokes united in the hub. We have come to see that the supreme work of the Hands...is to maintain this focal Centre of Unity in the Holy Land at this dangerous time the Faith is passing through. There exists no other instrument for this purpose except ourselves." **(Letter to Hands throughout the world from Hands in the Holy Land, Mar. 21,1958; Ministry, p. 68)**

"...in his very last message, published on the occasion of the fifth anniversary of the opening of the Holy Year [1952], the Guardian had left an instrument and given instructions by which his work could be carried on... The instrument for carrying the Faith through this difficult period-- perhaps to be the darkest in its history--has been re-enforced and its functions amplified through the references made to the Hands of the Faith as the 'Chief Stewards of Bahá'u'lláh's embryonic World Commonwealth.'" **(Ridván Message 1958 of Hands in Holy Land; Ministry, p. 78)**

"The Master's Testament is the sole authority controlling the appointment of successive Guardians, and its specific provisions were scrupulously upheld by the Guardian in his non- appointment of a second Guardian. Since a successor could only be chosen and designated by Shoghi Effendi in his own lifetime, the friends must dismiss all hopeful expectation that a will appointing a second Guardian may later be found.'" **(Hands in the Holy Land citing "A New Bahá'í Era" in their own "Statement regarding the Guardianship" of June 12, 1958; Ministry, p. 101]**

"Chief Stewards of Bahá'u'lláh's embryonic World Commonwealth'. This designation, never before applied to them [the Hands] by him, appears to have been calculated to enable them with the loving support of the National Assemblies and the believers, to carry the Cause of God forward through this exceedingly difficult and stormy strait in the history of mankind to the calmer waters which lie ahead..." **(Hands in the Holy Land Message to Intercontinental Conference, Frankfurt, Germany, July 25-29, 1958; Ministry, p. 102)**

*[Ed. Note: The word appears in this quote shows that an interpretation was made regarding the "Chief Stewards" reference, an interpretation with no authority from the writings of the Faith.]*

"Our attorney advises us that we should have a similar letter [to those signed by previously- formed NSA's] from each new National Assembly after it is formed. We therefore request that your Assembly adopt such a resolution, which should include the following sentence:

"We pledge our full support, faith and allegiance to the body of the Custodians of the Bahá'í World Faith selected by the Hands of the Cause." **(Hands in the Holy Land to newly-formed NSA's, Sept. 2, 1959, Ministry, p. 162)**



"...we feel that it is necessary to recall the words in the Proclamation we sent out after the passing of the beloved Guardian: 'When that divinely-ordained Body comes into existence, all the conditions of the Faith can be examined anew and the measures necessary for its future operation determined in consultation with the Hands of the Cause.' This includes the subject of the Guardianship." **(Conclave message of Hands, Nov. 4, 1959, to Bahá'ís of East & West, Ministry, p. 169)**

"We should bear in mind that by naming the Hands of the Cause the 'Chief Stewards of Bahá'u'lláh's embryonic World Commonwealth', the beloved Guardian has conferred upon them, as the last act of his life, specific and particular responsibilities which they must discharge." **(Hands in the Holy Land to NSA's, Dec. 22, 1959, Ministry, 172)**

"The supreme importance and significance of the World Centre of the Faith, irrevocably fixed by Bahá'u'lláh Himself in the Holy Land, and constantly stressed by the Guardian in his writings, has emerged since his passing and looms before us in its stupendous outlines, as the Most Great Jubilee approaches and the institutions of the World Centre evolve. It is incumbent upon the Bahá'ís, particularly their elected National and Regional representatives, to realize that the unity of the Faith and the necessary uniform spread of its activities depend upon the proper co-ordination and protection which is given from the World Centre." **(Ridván Message of Hands--1960, Ministry, pp. 191-192)**

[Ed. Note: Ridván 1960 is the time when Mason Remey's Proclamation of his Guardianship was made.]

"DEEPLY REGRET NECESSITY INFORM BAHÁ'Í WORLD HAND CAUSE MASON REMEY NOW ASSERTING HE IS GUARDIAN FAITH STOP THIS PREPOSTEROUS CLAIM CLEARLY CONTRARY SACRED TEXTS..." **(Hands Holy Land, to Continental Hands & NSA's, Apr. 28, 1960; Ministry, p. 196)**

"For the protection of our beloved Faith we call upon the friends everywhere to have no association with Mr. Remey as long as he continues to press his false claim to the station of Guardianship.... "Such episodes as this can, through firmness, steadfastness and loyalty to the Covenant, prove of great benefit to the Cause of God, and through the consecrated efforts of the friends attract the

bounties of Bahá'u'lláh that alone can ensure its triumph." **(Hands in Holy Land to other Hands & NSA's; May 10, 1960; Ministry, p. 198)**

"...the French National Assembly has been dissolved [by one of the Hands of the Cause] and the five offending members declared ineligible for re-election." **(Hands in Holy Land to other Hands, May 14, 1960, "Ministry", p. 203)**  
[Ed. Note: The writings of 'Abdu'l-Bahá and Shoghi Effendi do not provide for such an exercise of power by one or more Hands.]

"Acting immediately to protect the Faith, the Hands in the Holy Land sent the Hand of the Cause Abu'l-Qasim Faizi to France as their representative, with specific instructions to dissolve the National Assembly and call for a new election..." **(Hands in Holy Land to other Hands & NSA's, May 28, 1960, Ministry, p. 204)**

"There is nothing in the Will and Testament of 'Abdu'l-Bahá, nor in the messages or instructions of our beloved Guardian, which gives Mr. Remey any basis whatsoever for claiming to be the infallible Guardian." **(Hands in Holy Land to Hands & NSA's, May 29, 1960, Ministry, p. 205)**

[Ed. Note: The reader might recall that there are no provisions in the writings for the Hands of the Cause to exercise the authority that they assumed.]

"The believers everywhere should immediately cease associating, either by direct contact or by correspondence, with anyone who supports Mason Remey's claim to be the Guardian of the Faith, because the actions of these misguided people, whatever their intent, can only lead to discord and division within the Cause of God." **(Hands in Holy Land to NSA's, July 5, 1960; Ministry, p. 209)**

[Ed Note: The true "Center of the Cause" according to 'Abdu'l-Bahá, would prevent discord and division.]

"It has been recommended that this year a special effort be made by all the Continental Hands to arrange for visits to as many Bahá'í centres as possible on their way to or from the Conclave. We feel that such visits at this time will have great influence in uniting the friends and deepening them in their understanding of the Covenant.....





"Our beloved [Shoghi Effendi] did not make such an appointment [of a second Guardian] because to do so in the circumstances with which he was faced would have been a violation of the Sacred Texts; thus his non-appointment of a successor upheld the Text of the written Covenant of God." **(Hands in Holy Land to other Hands, July 7, 1960; Ministry, pp. 2110 & 211)**

"...ANNOUNCE BAHÁ'Í WORLD MASON REMEY COVENANT BREAKER EXPELLED FAITH....CALL UPON FRIENDS EVERYWHERE SHUN REMEY AND ANYONE ASSOCIATING WITH HIM OR ACTIVELY SUPPORTING HIS CLAIMS." **(HANDSFAITH to NSA's, July 26, 1960; Ministry, p. 223)**

"...it is clear that no one but a blood descendant of Bahá'u'lláh could possibly have been appointed by Shoghi Effendi as Guardian of the Faith.

"Bahá'u'lláh, in writing, in unambiguous terms established the Master as the Centre of His Covenant. 'Abdu'l-Bahá in His turn, in His Own handwriting created the beloved Guardian, Shoghi Effendi, as the Centre of His Covenant and specified the conditions of future Guardianship....

"Without one written word from the Guardian, Mason Remey claims that because he was the President of the International Bahá'í Council, and because this body is the embryonic international institution, it automatically makes him the President of that future body, and hence, Guardian of the Faith..." **(Hands in Holy Land to NSA's, Oct. 15, 1960; Ministry, p. 234)**

[Ed. Note: It would appear that the Hands saw little or no significance in Shoghi Effendi's Proclamation of Jan. 9, 1951, establishing the International Bahá'í Council, the embryonic Universal House of Justice.]

"Our strength has always lain in obedience to the commands of the Centre of the Covenant; if the Hands and their Boards, the National Assemblies and their committees, each functioning in the field delineated for it by the Guardian, will cooperate to the full extent implied in his above words [final paragraph of Guardian's June 4, 1957 cablegram--but stopping before reference to "the Universal House of Justice, next to the Institution of the Guardianship..."] great spiritual powers will be released and a tremendous new impetus be given to the

work of the Crusade in all its aspects." **(Conclave Message of Hands, Nov. 2, 1960; Ministry, p. 240)**

"WE, THE UNDERSIGNED, DULY NOMINATED AND APPOINTED AS CUSTODIANS...to exercise--subject to such directions and decisions as may be given from time to time by us as the Chief Stewards of the Bahá'í world Faith--all such functions, rights and powers in succession to the Guardian of the Bahá'í Faith...as are necessary to serve the interests of the Bahá'í World Faith, and this until such time as the Universal House of Justice, upon being duly established and elected in conformity with the Sacred Writings of Bahá'u'lláh and the Will and Testament of 'Abdu'l-Bahá, may otherwise determine', do now declare that the Universal House of Justice was so established...and we hereby release all the said functions, rights and powers which were conferred upon us under the said Declaration of November 25th, 1957 as determined by the Universal House of Justice...and we declare that all the said functions, rights and powers now devolve rightfully and in full accordance with the Sacred Writings of the Bahá'í Faith upon the Universal House of Justice. We make this statement for the full body of the Hands of the Cause of God...and the office of Custodians of the Bahá'í World Faith has thus ceased to exist." **(Hands in the Holy Land, June 7, 1963; Ministry, p. 433)**

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#### The Covenant As Seen By and Acted Upon By Mason Remey

[Ed. Note: Mason Remey was one of the early believers in the United States, having accepted the Faith in Paris at the turn of the century. During the ministry of 'Abdu'l-Bahá a number of his writings were published in "Star of the West," providing his view of the Covenant, a view that was not to change during the ministry of Shoghi Effendi and the so-called ministry of the Custodians or during his own ministry as second Guardian.]

"When the members of an assembly are each and all firm in the Center of The Covenant, they are then organically united and the life of The Covenant is manifest in their midst--thus the will and the desire of God may be accomplished. In no other way can it be done. We all must be firm in The Center of The Covenant, in the love of 'Abdu'l-Bahá!....



## Combat Kit (Baha'i Faith)

COVENANT - from Mirza Hussine Ali  
("Bahau'llah") to the Year 2000

"For many years 'Abdu'l-Bahá has been imploring and calling the people to 'firmness and steadfastness in the Covenant and Testament,' which is firmness and steadfastness in The Center of The Covenant which is 'Abdu'l-Bahá himself. The reason for this repeated call is now becoming apparent to the Bahá'ís, for upon this connection, 'Abdu'l-Bahá, depends the well- being of the Cause...."

"...the true and firm Bahá'ís have turned with implicit faith towards 'Abdu'l-Bahá, The Branch, The Center of The Covenant, in whom they find their illumination, their guidance, their strength, their hope, their all.

"THEREFORE, RECOGNIZING IN 'ABDU'L-BAHÁ THE CENTER OF GOD'S COVENANT, IS, IN THIS DAY, THE ONE ALL-IMPORTANT MATTER BEFORE THE WORLD, FOR IN HIM IS THE POWER OF THE COVENANT OF GOD, WHICH ALONE IS TO REGENERATE MANKIND..." (Honolulu, Hawaii, July 19, 1913--*Star of the West*, Vol. IV, No. 10, Sept. 8, 1913)

"In contacting with the Bahá'ís in various parts of the country, one realizes that there is a point which the friends must understand thoroughly themselves before they can really teach the Cause, confirm others in the faith and bring them to the realization of the New Covenant, and its Center who is now upon earth in the person of 'Abdu'l-Bahá. This point is: that the Bahá'í Cause is The Covenant of God, not merely one of many phases of Universal Truth (as some say), but that The Covenant of Abhá is *The Truth--the only living Truth today...*

"...the one 'Word of God'...manifests successively and singly through the various chosen prophets or Divine Mouthpieces sent to the people of the world.

"Thus the 'Word of God' in its *Singleness* manifested through Abraham, Moses, Jesus, Muhammad, the Báb--the 'first point' of the new cycle--and Bahá'u'lláh.

"And now the fruit and the Power of the Spirit of the Word of God, as revealed in Bahá'u'lláh is manifest to all the world through the life of servitude to humanity of The Center of the Covenant --he who calls himself 'Abdu'l-Bahá. 'Abdu'l-Bahá is The Center from which the spiritual effulgence (which appeared in these 'latter days' in the blessed person of Bahá'u'lláh) is now being reflected to the world. 'Abdu'l-Bahá's word is 'The Truth'; his teaching differentiates between error and Truth. He is the Unique Center of guidance and illumination for all mankind."

"By virtue of *The Singleness of God*, 'the Word' is manifest through but one chosen individual at a time...."

"The Center of The Covenant is the Divine physician to the world besides whom there is none other. That which proceeds from him is the Word of God, and is to be obeyed. If it is not obeyed souls suffer; they deprive themselves of the bounty and blessings of God. "Every command of The Center of The Covenant is to be obeyed implicitly. If anyone fails to follow, he deprives himself and is in manifest spiritual loss..." (**"Let the New Follow the New," *Star of the West*, Vol. IV, No. 16 (Dec. 31, 1913), pp. 267-268 & p. 274 )**

"In 'Abdu'l-Bahá's teachings, including of course those divine teachings contained in his Last Will and Spiritual Testament to the Bahá'ís, He demonstrates to us that in this day and the time of this divine Bahá'í Dispensation upon earth that the unique source of the Holy Spirit is Bahá'u'lláh - that from Bahá'u'lláh...this spirit of divine life descends through the Center of his Covenant upon the Guardian of the Cause , [who] after 'Abdu'l-Bahá is the center of the divine confirmations of the kingdom. Therefore after 'Abdu'l-Bahá, the Guardian of the Faith is the only, and the unique source, of divine guidance for the believers - the Guardianship being this institution and not the personality of the human Guardian. The Will and Testament provides for a continued line of many succeeding Guardians on through the ages to come. This divine guidance coming through the Institution of the Guardianship and this is the only continued source of confirmation of the Holy Spirit to the world in this Dispensation of Bahá'u'lláh!" (1960--Vol. I, "**Daily Observations of the Bahá'í Faith Made to the Hands of the Faith in the Holy Land by Mason Remey**", pp. 5-6)

"The King of the Kingdom of God upon earth, the Guardian of the Bahá'í Faith, rules in his own right - the right that was established and bestowed upon him by the Center of the Covenant, whose rule of the Kingdom was bestowed upon Him by appointment of Bahá'u'lláh, the Manifestation of God to man whose coming in these days has been heralded by Christ and all of the Prophets. Now the Guardianship thus established in the Will and Testament of the Center of the Covenant is not to be peculiar to but one soul only, the Beloved Shoghi Effendi, but to a series of souls extending on for centuries ahead, the power vested in them being that of Guardianship by virtue of which impersonal power the Cause of God will be led on and on to spiritual victory over spiritual victory until this Kingdom will be triumphant upon earth, all in fulfillment of the provisions of



Christ and the Prophets as well as that of Bahá'u'lláh and 'Abdu'l-Bahá. All this is to be accomplished not by the personal powers or attainments of these Guardians as men, but by virtue of their Guardianship which office or function in itself, speaking through the person of the Guardian, is endowed with the power of the rulership of the Kingdom. Such (inadequate as is my wording) is the power of the Guardianship." (1960--Vol. I, "Daily Observations...", pp. 57-58)

"The Hands of the Faith are now in command of the Cause and their one thought uppermost is to keep the people from even thinking of and wishing for a Guardian. The every move and thought in the conferences of the Custodians is to eliminate and squelch any thought of Guardianship. It is tabu. So far as I can judge all stand with Rúhiyyih Khánúm squarely against another Guardianship." (15 April 1959; Vol. IV, "Daily Observations...", p. 23)

"This Guardianless Bahá'í message that at present is being foisted onto the people by the action of the Hands of the Faith is not the Bahá'í message at all. The Covenant alone was indeed the message to the world during the ministry of 'Abdu'l-Bahá, but when the Will and Testament was given us - this Will and Testament with the Guardianship as its very heart and soul, then [it] became, together with the Covenant, the teaching of our Faith and from then on it is the message of the Bahá'í Cause and the only message for us to give." (16 April 1959; Vol IV, "Daily Observations..." pp. 25- 26)

"In the days of Bahá'u'lláh some of those nearest to The Báb were breakers of His (The Báb's Covenant). In the days of 'Abdu'l-Bahá some of those that had been nearest to Bahá'u'lláh became Covenant breakers and the enemies of the Master 'Abdu'l-Bahá. In the days of the First Guardian of the Faith, among those who had been nearest to the Master 'Abdu'l-Bahá refused to obey Shoghi Effendi and thus became the Covenant breakers of the days of his ministry to the Faith. "Now in this day - today - what about us? Today should be the day of the Second Guardian of the Faith!" (19 April 1959; Vol. IV, "Daily Observations..." p. 27)

"Every living organism has a heart. Upon the healthy action of which these organisms are dependent for their proper functioning, so does the Bahá'í Faith have a heart upon which its life depends and this heart is the Guardianship of the Faith. But the Hands of the Faith in their dilemma at the death of our beloved Guardian were so confused and upset that they thought the Cause must get along without any more Guardianship -- thus setting up a substitute for this

Guardianship in their present intending leadership of the nine Hands of the Faith in the Holy Land, for which body there is no authority whatsoever in the administrative plan of Bahá'í government as given us in the Will and Testament of the Master, 'Abdu'l-Bahá." (1960--Vol. IV, "Daily Observations...", p. 56)

"Acceptance of the basic principles of the Bahá'í Faith--namely, the present-day fulfillment of the Covenant as taught by the Master 'Abdu'l-Bahá and the acceptance of His Will and Testament that gave the Administration of the Faith to the Bahá'í World--this forms the basis of the Bahá'í Faith and belief today and is the message that the Bahá'ís have in this day to give to the world. Such was the message given in the days of the First Guardian of the Faith, thus it still is and ever shall be under the Second Guardian of the Faith in this day, and thus will it be in the days of succeeding Guardians of the Faith in the future.

"The message that the violating Hands of the Faith have substituted in place of the message of the Beloved Guardian, the message of the Faith 'Sans Guardian', is similar to that of Ahmad Sohrab and his followers of the New History Society, who claim that they are Bahá'í followers of Bahá'u'lláh and 'Abdu'l-Bahá but that they do not accept the Guardian of the Faith. Thus, like Ahmad Sohrab and his followers are the present Hands of the Faith violating the Administrative Guardianship of the Faith." (June 1960--"Second Encyclical Letter")

"In a recent publication entitled 'Convincing Answers'... now in circulation by these misled believers in Haifa, their followers are being prepared for the election of their democratic House of Justice. This is to take place during the next Ridván, 120 to be held in the form of a Conference in London, England. In this booklet, the 12 principles of the Faith are enumerated and discussed at length; whereas, the name of 'Abdu'l-Bahá is mentioned only once and even then is referred to simply as the 'Son of Bahá'u'lláh' instead of honoring Him in His true Station as the Center of the Covenant as the True Believers know and continue to honor Him as being. No mention is made therein of the Master's Will and Testament nor of Shoghi Effendi (who dedicated his entire life towards the development of the Administration and from whom, it was formerly claimed by the erring and former Hands in Haifa, their inspiration and guidance would come from the Abhá Kingdom). Yet, they do not deem his name worthy of mention in a publication circulated to attract new believers to the Faith.

"Thus, these who claim to be Bahá'ís are presenting the Cause of God to be a mere human association of people; tearing out the very Heart of the



Administration of the Faith by eliminating the Guardianship and all it stands for." **(October 24, 1962; *The Glad Tidings*, Vol. II, No. 7, p. 2)**

"...If we keep in mind the fact that the Guardian 'offers' spiritual protection to those who seek it, then we will understand why it is not enough merely to accept the Guardianship of Faith in order to be 'protected' spiritually. One must submit oneself willingly to the spiritual protection offered him under the guidance of the Guardian if he desires spiritual security.

"Too often in the past, the friends miss-understood the station of Guardian and the institution of Guardianship. As a result, their submission to the Guardian and the Guardianship was made in the form of a 'compromise.' In other words, they served and paid allegiance to a system in which they had not complete faith and to which they gave service either under 'pressure' or in fear of reprimand and possible expulsion from offices held or loss of financial support received. Thus, we can readily appreciate the 'natural' reaction to such a regime upon the death of the First Guardian in 1957;--those most subjected to the 'pressures' and self-imposed hypocrisy in their services to the Guardianship were the most strongly opposed to the continuation of that institution..." **(13 April 1964 - Ridván Letter; *The Glad Tidings*, Vol. V, No. 2, May 1964)**

"The institution of Guardianship of the Bahá'í World Faith offers Unity and Spiritual Protection to the faithful believers who, by virtue of their spiritual maturity and understanding of the teachings, submit themselves wholeheartedly and unreservedly to its guidance. By so doing, the faithful believers contribute to the preservation and support of this Divinely Inspired Institution.

"The Guardian of the Faith represents the Hereditary Spiritual Head of the Faith. It is the Institution of "Guardianship" which he heads that is endowed with "infallibility." This infallibility reaches the Guardian through an unbroken line of successorship which began with the appointment of 'Abdu'l-Bahá as the Center of the Covenant by Bahá'u'lláh and then of Shoghi Effendi as first Guardian by 'Abdu'l-Bahá...

"The seat of infallibility can only be vested in one living person -- The Guardian -- in order that dissension, discord and differences of opinion may be avoided...." **( 9 August 1964--"Statement by the Guardian on the Infallibility of the Guardianship of the Bahá'í Faith")**

"The Guardian of the Faith announces to the Bahá'í World his decision to create the Second International Bahá'í Council. This Council will exist in name only until conditions in the Faith require it to function as a Body..." **(21 Sept. 1964; *The Glad Tidings*, Oct. 1964, p. 1)**

"...I am turning the affairs of the Faith over to you [Joel B. Marangella] as the President of the Second Bahá'í International Council to handle this for me--you having the other members of the International Council to assist you."

"You are conversant with the teachings of the Faith so from now on I will leave you free to conduct the affairs of the Faith, I making suggestions when necessary." **(18 February 1966; *The Glad Tidings*, May 1966, p. 1)**

*[Ed. Note: The activation of the Council is actually the beginning of the ministry of the Third Guardian. Several years later in his Proclamation letter of November 12, 1969, Joel B. Marangella included a copy of a letter addressed to him by the second Guardian, dated 5 December 1961, which told him to tell the Bahá'í World that he had been appointed to be the Third Guardian. Thus the line of appointed interpreters continued with Joel Marangella.]*

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### The Covenant as Seen and Changed by the Sans-Guardian UHJ Established in 1963

"The Universal House of Justice wishes to reaffirm at this time the tribute which it felt moved to pay to the Hands of the Cause of God at the World Congress, those precious souls who have brought the Cause safely to victory in the name of Shoghi Effendi.... "It [the UHJ] has no officers and henceforth its communications to the Bahá'í world will be signed Universal House of Justice over an embossed seal... "The Universal House of Justice, in close consultation with the Hands of the Cause, is examining the vast range of Bahá'í activity and growth... **(May 7, 1963; "Wellspring of Guidance", p. 5)**

*[Ed. Note: The reader might find it instructive to check the Will and Testament of 'Abdu'l-Bahá to see whether 'Abdu'l-Bahá provides for the Hands to consult with the Universal House of Justice.]*



"After prayerful and careful study of the Holy Texts bearing upon the question of the appointment of the successor to Shoghi Effendi as Guardian of the Cause of God, and after prolonged consultation which included consideration of the views of the Hands of the Cause of God residing in the Holy Land, the Universal House of Justice finds that there is no way to appoint or to legislate to make it possible to appoint a second Guardian to succeed Shoghi Effendi." (Oct. 6, 1963; "Wellspring of Guidance", p. 11)

"The Covenant of Bahá'u'lláh is unbroken, its all-encompassing power inviolate. The two unique features which distinguish it from all religious covenants of the past are unchanged and operative. The revealed Word, in its original purity, amplified by the divinely guided interpretations of 'Abdu'l-Bahá and Shoghi Effendi, remains immutable, unadulterated by any man-made creeds or dogmas, unwarrantable inferences, or unauthorized interpretations. The channel of Divine guidance, providing flexibility in all the affairs of mankind, remains open through that institution which was founded by Bahá'u'lláh and endowed by Him with supreme authority and unfailing guidance, and of which the Master wrote: 'Unto this body all things must be referred.'" "...In their capacity as protectors of the Faith, the Hands will continue to take action to expel Covenant-breakers and to reinstate those who sincerely repent, subject in each instance to the approval of the Universal House of Justice." (Oct. 1963; "Wellspring of Guidance", p.13 & p. 14)

[Ed Note: In the Will the Master did write "Unto this body all things must be referred," but He also stated in that same Document that the Guardian is that body's "sacred head".]

"Responsibility for decisions of matters of general policy affecting the institution of the Hands of the Cause, which was formerly exercised by the beloved Guardian, now devolves upon the Universal House of Justice as the supreme and central institution of the Faith to which all must turn." (Nov. 1964; "Wellspring of Guidance", p. 41)

[Ed Note: This decision of the sans-Guardian Universal House of Justice puts that body into the sphere of the Guardian.]

"At the time of our beloved Shoghi Effendi's death it was evident, from the circumstances and from the explicit requirements of the Holy Texts, that it had

been impossible for him to appoint a successor in accordance with the provisions of the Will and Testament of 'Abdu'l-Bahá. This situation, in which the Guardian died without being able to appoint a successor, presented an obscure question not covered by the explicit Holy Text, and had to be referred to the Universal House of Justice....

"Following the passing of Shoghi Effendi the international administration of the Faith was carried on by the Hands of the Cause of God with the complete agreement and loyalty of the national spiritual assemblies and the body of the believers. This was in accordance with the Guardian's designation of the Hands as the 'Chief Stewards of Bahá'u'lláh's embryonic World Commonwealth.'

"From the very outset of their custodianship of the Cause of God the Hands realized that since they had no certainty of Divine guidance such as is incontrovertibly assured to the Guardian and to the Universal House of Justice, their one safe course was to follow with undeviating firmness the instructions and policies of Shoghi Effendi." (March 9, 1965; "Wellspring of Guidance", p. 44 & p. 45)

[Ed Note: These passages provide an interpretation of the Will, an interpretation first expounded by the Hands. Both the Hands and the sans-Guardian Universal House of Justice ignore the fact that Shoghi Effendi called for the International Bahá'í Council to evolve into a Bahá'í Court, a stage that was by-passed by the Hands, even though Shoghi Effendi said it was an "essential prelude to the institution of the Universal House of Justice."]

"The Guardian had given the Bahá'í world explicit and detailed plans covering the period until Ridván 1963, the end of the Ten Year Crusade." (March 9, 1965; "Wellspring of Guidance", p. 46)

[Ed. Note: The goal of the 10-year Crusade was to have the Council evolve into a Court, not a headless Universal House of Justice.]

"Although not invested with the function of interpretation, the House of Justice is in a position to do everything necessary to establish the World Order of Bahá'u'lláh on this earth. Unity of doctrine is maintained by the existence of the authentic texts of Scripture and the voluminous interpretations of 'Abdu'l-Bahá and Shoghi Effendi, together with the absolute prohibition against anyone propounding 'authoritative' or 'inspired' interpretations or usurping the function





of Guardian. Unity of administration is assured by the authority of the Universal House of Justice." (March 9, 1965, "Wellspring of Guidance", pp 52-53)

*[Ed Note: The statement obviously ignores the fact that the Hands of the Faith came up with their own interpretation of the appellation Shoghi Effendi used in relationship to them and then considered themselves "in succession to the Guardian of the Faith."]*

"...the friends are informed that any member [of the Universal House of Justice] committing a 'sin injurious to the common weal' may be expelled from membership of the House of Justice by a majority vote of the House itself. Should any member, God forbid, be guilty of breaking the Covenant, the matter would be investigated by the Hands of the Cause of God, and the Covenant- breaker would be expelled by decision of the Hands of the Cause of God residing in the Holy Land, subject to the approval of the House of Justice..." (March 9, 1965, "Wellspring of Guidance", p. 55 )

*[Ed. Note: This statement of the sans-Guardian Universal House of Justice is clearly in contrast to what is written in The Will and Testament of 'Abdu'l-Bahá.]*

"There is no doubt at all that in the Will and Testament of 'Abdu'l-Bahá, Shoghi Effendi was the authority designated to appoint his successor; but he had no children and all the surviving Aghsan had broken the Covenant. Thus, as the Hands of the Cause stated in 1957, it is clear that there was no one he could have appointed in accordance with the provisions of the Will. ...Moreover, that same Will had provided a clear means for the confirmation of the Guardian's appointment of his successor, as you are aware. The nine Hands to be elected by the body of the Hands were to give their assent by secret ballot to the Guardian's choice. In 1957 the entire body of the Hands, after fully investigating the matter, announced that Shoghi Effendi had appointed no successor and left no will. (May 27, 1966; "Wellspring of Guidance", p. 82)

*[Ed. Note: It should be obvious that the sans-Guardian Universal House of Justice is upholding the position taken by the Hands that the successor to Shoghi Effendi had to be an Aghsan. In addition, it should also be noted that at the time when Shoghi Effendi named Mason Remey as the head of the embryonic Universal House of Justice, there were no Hands. Then, too, a will would not be used if the Guardian complied with the Will of 'Abdu'l-Bahá, which made it incumbent upon*

*him to appoint his successor "in his own life-time." After a Guardian's passing, the Hands have no authority provided to them by the Will of 'Abdu'l-Bahá to give their assent or dissent with respect to the Guardian's appointment of his successor.]*

"The infallibility of the Universal House of Justice, operating within its ordained sphere, has not been made dependent upon the presence in its membership of the Guardian of the Cause." (May 27, 1966; "Wellspring of Guidance", p. 82)

*[Ed Note: The Will of 'Abdu'l-Bahá states that the Guardian is the "sacred head" of the institution, and goes on to mandate the following: "Should he not attend in person its deliberations, he must appoint one to represent him."--The Will and Testament of 'Abdu'l-Bahá, p. 14]*

"...the Universal House of Justice, itself assured of Divine guidance, is well aware of the absence of the Guardian and will approach all matters of legislation only when certain of its sphere of jurisdiction, a sphere which the Guardian has confidently described as 'clearly defined.'" (May 27, 1966; "Wellspring of Guidance", p. 84)

*[Ed. Note: Among the areas that were clearly defined in the Master's Will was the disposition of the Huquq'u'lláh. The Will states: "It is to be offered through the guardian of the Cause of God." The sans-Guardian Universal House of Justice subsequently took over the Huquq, thus invading the sphere of the Guardian. Shoghi Effendi said in his "Dispensation" that the Guardian "is bound to insist upon a reconsideration by them [the fellow-members of the UHJ] of any enactment he conscientiously believes to conflict with the meaning and to depart from the spirit of Bahá'u'lláh's revealed utterances." Shoghi Effendi could not--and can not--call for a reconsideration of any of the acts of the heterodox UHJ from the next world. Once again, it should be noted that 'Abdu'l-Bahá's Will and the Aqdas were considered by Shoghi Effendi as "inseparable parts of one complete unit." (p. 4, WOB)]*

"Now the Universal House of Justice must function without the Guardian, but the principle of inseparability remains. The Guardianship does not lose its significance nor position in the Order of Bahá'u'lláh merely because there is no living Guardian." (May 27, 1966; "Wellspring of Guidance", p. 87)  
*[Ed. Note: Thus, 'Abdu'l-Bahá's enjoinder in the Will that it is "incumbent upon*



## Combat Kit (Baha'i Faith)

COVENANT - from Mirza Hussine Ali  
("Bahau'llah") to the Year 2000

*the guardian of the Cause of God to appoint in his own life-time his successor, that differences may not arise after his passing" is put to naught--indeed, must be considered by the heterodox organization as a fallacious or ill-advised position, for it does not square with the position of the sans-Guardian Universal House of Justice.]*

"No good but only evil can come from taking the responsibility for the future of God's Cause into our own hands and trying to force it into ways that we wish it to go regardless of the clear texts and our own limitations." (May 27, 1966; "Wellspring of Guidance", p. 87)

"However great may be our inability to understand the mystery and the implications of the passing of Shoghi Effendi, the strong cord to which all must cling with assurance is the Covenant. The emphatic and vigorous language of 'Abdu'l-Bahá's Will and Testament is at this time, as at the time of His own passing, the safeguard of the Cause"

"Unto the Most Holy Book every one must turn and all that is not expressly recorded therein must be referred to the Universal House of Justice...." (May 27, 1966; "Wellspring of Guidance", p. 89)

*[Ed Note: It should always be borne in mind that the passages in the Will and Testament that relate to the Universal House of Justice have embedded within them the requirement that the Guardian of the Faith is the "sacred head" of that institution.]*

"...it cannot legislate to make possible the appointment of a successor to Shoghi Effendi, nor can it legislate to make possible the appointment of any more Hands of the Cause, but it must do everything within its power to ensure the performance of all those functions which it shares with these two mighty institutions. It must make provision for the proper discharge in future of the functions of protection and propagation, which the administrative bodies share with the Guardianship and the Hands of the Cause; it must, in the absence of the Guardian, receive and disburse the Huquq'u'lláh....It must make provision in its constitution for the removal of any of its members who commits a sin 'injurious to the common weal.'" (May 27, 1966; "Wellspring of Guidance", p. 91)

*[Ed Note: Yet the Will provides for only the Guardian to remove members of the Universal House of Justice for sins "injurious to the common weal."]*

"Rejoice announce momentous decision establish eleven Continental Boards Counselors protection propagation Faith.... Adoption this significant step following consultation with Hands Cause God ensures extension future appointed functions their institution. Continental Boards entrusted in close collaboration Hands Cause with responsibility direction Auxiliary Boards and consultation national spiritual assemblies." (Cablegram, June 21, 1968; "Wellspring of Guidance", p. 139)

*[Ed Note: Here one sees that the sans-Guardian UHJ is simply appointing Hands by a different name and the heterodox UHJ is taking the place of the Guardian over them.]*

"The absence of the Guardian of the Faith brought about an entirely new relationship between the Universal House of Justice and the Hands of the Cause and called for the progressive unfoldment by the Universal House of Justice of the manner in which the Hands of the Cause would carry out their divinely conferred functions of protection and propagation.... the Universal House of Justice decided, as announced in its recent cable, to establish Continental Boards of Counselors for the protection and propagation of the Faith..." (June 24, 1968; "Wellspring of Guidance", p. 141)

"The Hands residing in the Holy Land will act as liaison between the Universal House of Justice and the Continental Boards of Counselors, and will also assist the Universal House of Justice in setting up, at a propitious time, an international teaching center in the Holy Land, as anticipated in the Guardian's writings." (24 June 1968; "Messages from the Universal House...1968-1973", p. 8)

"The acute distinction between this [system being developed by the sans-Guardian organization] and present day society will inevitably arouse the interest of the more enlightened, and as the world's gloom deepens the light of Bahá'í life will shine brighter and brighter until its brilliance must eventually attract the disillusioned masses and cause them to enter the haven of the Covenant of Bahá'u'lláh..." (August 1968. "Messages from the Universal House...", p. 12)



"Authority and direction flow from the Assemblies, whereas the power to accomplish the tasks resides primarily in the entire body of the believers. It is the principal task of the Auxiliary Boards to assist in arousing and releasing this power. This is a vital activity, and if they are to be able to perform it adequately they must avoid becoming involved in the work of administration...."

"Assemblies sometimes misunderstand what is meant by the statement that Counselors and Auxiliary Board members are concerned with the teaching work and not with administration. It is taken to mean that they may not give advice on administrative matters. This is quite wrong. One of the things that Counselors and Auxiliary Board members should watch and report on is the proper working of administrative institutions. The statement that they do not have anything to do with administration means, simply, that they do not administer. They do not direct or organize the teaching work nor do they adjudicate in matters of personal conflict or personal problems..." (Oct. 1, 1969; "Messages from the Universal House...", p. 30 & p. 32)

"Just as the Will and Testament of 'Abdu'l-Bahá does not in any way contradict the Kitáb-i-Aqdas but, in the Guardian's words, 'confirms, supplements, and correlates the provisions of the Aqdas,' so the writings of the Guardian contradict neither the revealed Word nor the interpretations of the Master. In attempting to understand the Writings, therefore, one must first realize that there is and can be no real contradiction in them, and in the light of this we can confidently seek the unity of meaning which they contain." (Dec. 7, 1969; "Messages from the Universal House...", p. 38)

*[Ed Note: With this line of reasoning it should be clear that those within the heterodox organization have no need for the Center of the Cause--the Interpreter--whom Bahá'u'lláh and 'Abdu'l-Bahá identified as crucial to the unity of the Cause.]*

"While the specific responsibility of the Guardian is the interpretation of the Word, he is also invested with all the powers and prerogatives necessary to discharge his function as Guardian of the Cause, its Head and supreme protector. He is, furthermore, made the irremovable head and member for life of the supreme legislative body of the Faith." (Dec. 7, 1969; "Messages from the Universal House...", p. 39)

*[Ed Note: The heterodox UHJ talks the talk, but it does not "walk the walk". How can Shoghi Effendi be considered the irremovable head of an institution when he is no longer present in the world to exercise the functions of that head?]*

"Future Guardians are clearly envisaged and referred to in the Writings, but there is nowhere any promise or guarantee that the line of Guardians would endure forever; on the contrary there are clear indications that the line could be broken. Yet, in spite of this, there is a repeated insistence in the Writings on the indestructibility of the Covenant and the immutability of God's Purpose for this Day." (Dec. 7, 1969, "Messages from the Universal House...", pp. 39-40)

*[Ed. Note: The heterodox UHJ refers to clear indications--in the plural--but in the following paragraph it provides only one passage from the Aqdas as its 'proof,' and that statement, which refers to the "endowments dedicated to charity," is interpreted by the heterodox UHJ to be a reference to the Huquq (it isn't). Furthermore, they interpret the reference to the Aghsan to be synonymous with the Guardianship (although the word "Guardian" or "Guardianship" does not appear in the quotation). The Universal House of Justice is not empowered by 'Abdu'l-Bahá's Will to make such an interpretation of the Holy Text.]*

"In the Bahá'í Faith there are two authoritative centers appointed to which the believers must turn, for in reality the Interpreter of the Word is an extension of that center which is the Word itself. The Book is the record of the utterance of Bahá'u'lláh, while the divinely inspired Interpreter is the living Mouth of that Book--it is he and he alone who can authoritatively state what the Book means. Thus one center is the Book with its Interpreter, and the other is the Universal House of Justice guided by God to decide on whatever is not explicitly revealed in the Book. This pattern of centers and their relationships is apparent at every stage in the unfoldment of the Cause." (Dec. 7, 1969, "Messages from the Universal House...", p. 42)

*[Ed. Note: On the basis of what 'Abdu'l-Bahá wrote, this concept of there being more than one center is an apparently original one with the heterodox Universal House of Justice.]*

"As the sphere of jurisdiction of the Universal House of Justice in matters of legislation extends to whatever is not explicitly revealed in the Sacred Text, it is clear that the Book itself is the highest authority and delimits the sphere of



action of the House of Justice. Likewise, the Interpreter of the Book must also have the authority to define the sphere of the legislative action of the elected representatives of the Cause. The writings of the Guardian and the advice given by him over the thirty-six years of his Guardianship show the way in which he exercised this function in relation to the Universal House of Justice as well as to National and Local Spiritual Assemblies.

"The fact that the Guardian has the authority to define the sphere of the legislative action of the Universal House of Justice does not carry with it the corollary that without such guidance the Universal House of Justice might stray beyond the limits of its proper authority; such a deduction would conflict with all the other texts referring to its infallibility, and specifically with the Guardian's own clear assertion that the Universal House of Justice never can or will infringe on the sacred and prescribed domain of the Guardianship." (Dec. 7, 1969; "Messages from the Universal House...", p. 43)

*[Ed. Note: The heterodox UHJ simply refuses to recognize that the Guardian is to be the 'sacred head and the distinguished member for life of that body,' that his living presence is essential for that body's very existence.]*

"... Shoghi Effendi's secretary wrote on his behalf to an individual believer on 25 March 1930, 'The contents of the Will of the Master are far too much for the present generation to comprehend. It needs at least a century of actual working before the treasures of wisdom hidden in it can be revealed...'" Dec 7, 1969 closing passage; "Messages from the Universal House...", p. 44)

*[Ed. Note: For the entire Will to be in operation, the institutions of the Guardianship and the Hands of the Cause would need to continue, and the Huquq'u'lláh would be under the direction of the Guardian, not the heterodox UHJ.]*

"The Institution of the Hands of the Cause of God was brought into existence in the time of Bahá'u'lláh and when the Administrative Order was proclaimed and formally established by 'Abdu'l-Bahá in His Will, it became an auxiliary institution of the Guardianship. The Auxiliary Boards, in their turn, were brought into being by Shoghi Effendi as an auxiliary institution of the Hands of the Cause..

"When, following the passing of Shoghi Effendi, the Universal House of Justice decided that it could not legislate to make possible the appointment of further

Hands of the Cause, it became necessary for it to create a new institution, appointed by itself, to extend into the future the functions of protection and propagation vested in the Hands of the Cause and, with that in view, so to develop the Institution of the Hands that it could nurture the new institution and function in close collaboration with it as long as possible." (April 24, 1972; "Messages from the Universal House...", p. 92)

"There being no successor to Shoghi Effendi as Guardian of the Cause of God, the Universal House of Justice is the Head of the Faith and its supreme institution, to which all must turn, and on it rests the ultimate responsibility for ensuring the unity and progress of the Cause of God. Further, there devolve upon it the duties of directing and coordinating the work of the Hands of the Cause, of ensuring the continuing discharge of the functions of protection and propagation vested in that institution, and of providing for the receipt and disbursement of the Huquq'u'lláh." (Declaration of Trust of the heterodox UHJ, 26 November 1972, included in the document "The Constitution of the Universal House of Justice.")

"The Universal House of Justice is the supreme institution of an Administrative Order whose salient features, whose authority and whose principles of operation are clearly enunciated in the Sacred Writings of the Bahá'í Faith and their authorized interpretations. This Administrative Order consists, on the one hand, of a series of elected councils, universal, secondary and local, in which are vested legislative, executive and judicial powers over the Bahá'í community and, on the other, of eminent and devoted believers appointed for the specific purposes of protecting and propagating the Faith of Bahá'u'lláh under the guidance of the Head of that Faith.

"This Administrative Order is the nucleus and pattern of the World Order adumbrated by Bahá'u'lláh..." (Preamble of By-Laws for The Constitution of the Universal House of Justice - 1972.)

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#### The Covenant as Seen By And Acted Upon by Joel B. Marangella

*[Ed. Note: Joel Marangella was the President of the French National Assembly which voted to accept the Guardianship of Mason Remey. He and the others who*



*refused to back down from their decision were subsequently identified by the Hands of the Faith as Covenant-breakers. Almost a month prior to the Hands' cablegram of 3 August 1960, to all NSA's, in which the "disloyal individuals" were identified as expelled, Joel Marangella wrote a letter of 9 July providing his explanation for the decision he had made, all of which was based upon his view of the Covenant--a view that has not changed. Over the years since that time, the third Guardian has written in numerous articles about the Covenant of the Faith and the Great Violation. The statements that follow are only a brief sampling.]*

"For those of us who have loved and served our first Guardian during his lifetime and have treasured and held dear his imperishable writings and instructions, our foremost desire since his passing has been...to remain faithful and obedient to the instructions he has given us during his lifetime and left with us as an eternal bequest from his infallible pen. The present crisis which faces our beloved Cause, it seems to me, revolves solely around this point coupled with the doubt which many have permitted to creep into their own minds stemming from a lack of faith in the inviolability of the Covenant of Bahá'u'lláh, 'the all-mighty Covenant, the like of which the sacred Dispensations of the past have never witnessed', 'one of the distinctive features of this most mighty cycle' and the 'Ark of Salvation'. (See pg. 239, "God Passes By".)

"Following the passing of Shoghi Effendi...we all heard the following speculations which are not acceptable in the light of the provisions of the Will and Testament of 'Abdu'l-Bahá and all that our beloved first Guardian has written: "a) That the plan of God had been changed and there would never be another Guardian. "b) That the Faith does not need a Guardian any longer. "As for myself....

"a) The Institution of the Guardianship was essential to the continued existence of our beloved Cause.

"b) The view that one heard from some sources that the Guardianship had ended with the passing of Shoghi Effendi was completely untenable and could never be accepted from whatever source.

"c) The Universal House of Justice could not come into existence and function as an infallible body without the Guardian sitting as its 'sacred head' in view of the following ESSENTIAL FUNCTIONS which Shoghi Effendi had so carefully pointed out in the "Dispensation" are performed by the Guardian as its President"

"1. PROVIDES THE INTERPRETIVE AUTHORITY OF THE SACRED WRITINGS.

"2. 'INSISTS UPON A RECONSIDERATION BY THEM OF ANY ENACTMENT HE CONSCIENTIOUSLY BELIEVES TO CONFLICT WITH THE MEANING AND TO DEPART FROM THE SPIRIT OF BAHÁ'U'LLÁH'S REVEALED UTTERANCES'

(This clearly indicates that without the guidance of the Guardian it is possible for this body to pass a law which runs counter to both the meaning and the spirit of Bahá'u'lláh's Writings and is therefore fallible without his guidance.)

"3. DEFINES THE SPHERE OF ITS LEGISLATIVE ACTION. "4. POSSESSES THE SOLE AUTHORITY TO EXPEL A MEMBER WHO COMMITS A SIN INJURIOUS TO THE COMMON WEAL.

"d) Mason Remey was the only one who could possibly sit as President of the Universal House of Justice when it came into existence...because of his appointment by Shoghi Effendi as President of the International Bahá'í Council (the Head of its embryo)... **(9 July 1960 letter, pages 1 and 2; Herald of the Covenant, Aug. 1985)**

"...if the Hands had realized the significance and intent of the aforementioned message [Shoghi Effendi's 9 January 1951 proclamation of the International Bahá'í Council] they would not have found it necessary to create a separate organization called 'Hands of the Cause in the Holy Land' (or 'Custodians of the Faith'...

"...the separate organization 'constituted' by the Hands in their Proclamation of 25 November 1957 (a body of 9 Hands) to reside in Haifa was not the 'NINE PERSONS' elected from their own number spoken of in the Will and Testament (as they were selected and not elected). Therefore this body presently in Haifa--this 'organization of the Hands of the Faith' has no authority to exist on the basis of the Will and Testament....

"...the Will and Testament makes very clear...the Guardianship is an 'hereditary office', the Guardian "'symbolizes the hereditary principle' in this Dispensation" and he exercises the 'hereditary authority'. Therefore, the Guardianship can only be handed down from one Guardian to another...





## Combat Kit (Baha'i Faith)

COVENANT - from Mirza Hussine Ali  
("Bahau'llah") to the Year 2000

"...the Covenant of Bahá'u'lláh had remained INVIOLEATE; the CONTINUITY of Guardianship had been preserved. Shoghi Effendi had not only appointed his successor 'during his lifetime' but had announced it to the entire Bahá'í world...

"...the Hands are not assigned authority in the Will and Testament but only spiritual 'obligations' and 'responsibilities', serving under the direction of the living Guardian of the Faith.

"the Hands have no authority according to the Will and Testament to consult with the Universal House of Justice...

"...the Hands had interpreted the last message of Shoghi Effendi to the Bahá'í world in October 1957, wherein he designated them as 'Chief Stewards', to confer upon them a role of collective Guardianship of the Faith and had fostered this unwarranted interpretation on the part of the mass of the believers throughout the world..." (9 July 1960 letter, p. 4 and p. 5; Herald of the Covenant, August 1985)

"...those who continue to accept the self-delegated authority and interpretation of the Hands of the Cause in the Holy Land instead of the explicit provisions of the Will and Testament of 'Abdu'l-Bahá and the instructions and appointment of our first beloved Guardian, have only the following to look forward to:

"The termination of the Guardianship. (The 'Center of the Cause', the 'Guardian of the Administrative Order', 'The Head Cornerstone of the Administrative Order').

"The election of a so-called Universal House of Justice which will not have its sacred appointed HEAD (the Guardian) and therefore, will not be the infallible institution prescribed in the Will and Testament.

"The complete absence of a source of divine infallibility.

"The annihilation of the Bahá'í Faith and the setting up in its place of a man-made religious organization with all the attendant evils found in the past religious organizations.

"Whereas, those who accept the second beloved Guardian of the Cause of God:

"Praise Bahá'u'lláh that His Covenant has remained inviolate and the continuity of the Guardianship of His Cause has been preserved as promised. "Have turned to the 'Center of the Cause' and sworn fealty to him.

"Have preserved the integrity of the Bahá'í Faith for the present and future generations." (9 July 1960 letter; Herald of the Covenant, August 1985)

"The distinguishing characteristic of the Revelation of Bahá'u'lláh is a Covenant which Bahá'u'lláh made with His followers to preserve and safe-guard the Faith, following His Ascension, from the divisive and baleful effect of varying interpretations which...have plagued the religions of the past and destroyed the unity of their followers. This Covenant embodied in a specific written Testament designed by Him as the Book of His Covenant (Kitáb-i-Ahd) has no parallel in the Scriptures of any previous Dispensation. In this unique Document, Bahá'u'lláh conferred the mantle of authority upon His Ascension on the shoulders of His son, 'Abdu'l-Bahá, Whom He designated as the Center of His Covenant and '*The Most Great Branch*'.... ("The Tree of the Covenant of Bahá'u'lláh"; Vol. I, No. 1, Herald of the Covenant, Winter, 1973/74)

"In analogical terms, the Cause of God brought by These Manifestations may be likened to a Tree. This Tree of the Cause of God has sprung from the Ancient Root in each Dispensation. This Tree has been the Tree of Life to those who have accepted the Manifestation in every age, and therefore these believers may be considered as the branches, leaves and fruits of this Tree from which they have derived their spiritual life and sustenance. In past Dispensations, with the passage of time, this Tree has invariably fallen into a state of decay due to the blight of man-made interpretations, accretions and institutions that have sapped its vitality and corrupted its essence. Thus the followers of the Manifestations of God in each of their successive Dispensations have found themselves deprived of the pure spiritual nourishment flowing from the Ancient Root [the Manifestation of God]. Unlike the Dispensations of the past, the Tree of Bahá'u'lláh's Cause has been forever protected from the spiritual diseases that have ultimately consumed the Tree of the Cause of God in those Dispensations. For Bahá'u'lláh made a specific, clear, and binding Covenant with His followers concerning the matter of Succession. Fidelity to this Covenant has been made identical with faithfulness to His Cause. Therefore, the analogy of the Tree of the Cause of God



may be applied to the Covenant and in this case the Tree of the Cause becomes synonymous with the Tree of the Covenant of Bahá'u'lláh..." (**"The Tree of the Covenant of Bahá'u'lláh"; Vol. I, No. 1, Herald of the Covenant, Winter, 1973/74**)

"From the above analogy it becomes clear that through the instrumentality first of the Most Great Branch [‘Abdu'l-Bahá], and then in the continuity of the Guardianship of the Faith throughout the duration of the Bahá'í Dispensation in which these lesser or subordinate branches carry on uninterruptedly, the interpretative authority of the word of God, the Tree of the Cause of Bahá'u'lláh is forever protected and shielded from man-made corruption. These Guardians of the Faith (each of whom is appointed by his predecessor in his lifetime in accordance with the explicit provisions of the Will and Testament of ‘Abdu'l-Bahá) -- these offshoots of the Primal Branch of the Tree of the Covenant, as faithful ministers to this Covenant, will assure that the spiritual nourishment and sustenance that flows from the Ancient Root [Bahá'u'lláh] is safeguarded throughout the Dispensation of Bahá'u'lláh from the introduction of man-made substances (interpretations, institutions, etc.) such as those which have caused the decay of the Tree of the Cause of God in past dispensations." (**"Tree of the Covenant of Bahá'u'lláh," Vol. I, No. 1, Herald of the Covenant, Winter, 1973/74**)

"...without the living Guardian of the Faith, the interpretive authority originally invested in ‘Abdu'l-Bahá, the Center of the Covenant, by Bahá'u'lláh and passed on to the successive Guardians of the Faith through the instrumentality of His Will and Testament would cease to exist, thus exposing the Faith to dissension and disputes over matters of interpretation of Bahá'í Holy Writ which have so plagued the religions of the past and given rise to so much schism and bloodshed." (**Herald of the Covenant, Winter 1974/75, p. 7**)

"...it should be clear to an enquirer endeavoring to determine the meaning of loyalty to the Covenant of Bahá'u'lláh that such loyalty requires the following from the faithful believer:

"--Acceptance of ‘Abdu'l-Bahá as the appointed Center of Bahá'u'lláh's Covenant, the Expounder of His Book, and the sole infallible Interpreter of Bahá'u'lláh's Holy Writ.

"--Acceptance of ‘Abdu'l-Bahá's Will and Testament as the sacred and immortal Heir of both the Originator and the Interpreter of the Law of God and, as such, the divinely-conceived and perfect 'Child of the Covenant' and nothing less than the Purpose of Bahá'u'lláh Himself.

"--Acceptance of the provisions of ‘Abdu'l-Bahá's Will and Testament as complementary to the Kitáb-i-Aqdas--the most Holy Book of Bahá'u'lláh--and, as such, a sacred part of the explicit Holy Text, every clause of which must remain inviolable, immutable, and incorruptible as long as the Dispensation of Bahá'u'lláh endures." (**Herald of the Covenant, Issue #5, Nov. 1977, p. 13--reprinted 1997**)

"...The faithful friends should realize that fidelity to the Covenant of Bahá'u'lláh and to the 'Child' of that Covenant requires more than the acceptance of the continuity of the Guardianship and loyalty to the incumbent Guardian of the Faith. It requires nothing less than an unswerving fidelity to all of the institutions delineated in ‘Abdu'l-Bahá's Divine Charter. This fidelity can only be expressed in one's cooperation with and obedience to these institutions. And to do this, in turn, requires a complete self-effacement on the part of each individual in the Bahá'í community... (**August 4, 1980 letter.**)

"It has been made crystal clear...that the Will and Testament of ‘Abdu'l-Bahá is a divinely conceived Document, that it is an expression of the Will of both Bahá'u'lláh and ‘Abdu'l-Bahá and that it is a part of the 'explicit Holy Text' being complementary to the Kitáb-i-Aqdas. Shoghi Effendi emphasizes this fact by stating that they 'are inseparable parts of one complete unit'. This sacred Document can, therefore, never be altered, amended, or nullified or any of its provisions declared 'BADA' [God changed His mind] by any person or persons or administrative institution, including the Universal House of Justice which can only enact laws that form no part of the explicit Holy Text under the terms of the Will and Testament of ‘Abdu'l-Bahá." (**Commentary on the Will and Testament of ‘Abdu'l-Bahá, Herald of the Covenant, January 1985, p. 14**)

"The steadfastness, devotion and courage which this blessed remnant of believers have displayed for well nigh a quarter of a century in the face of the greatest violation of the Covenant of Bahá'u'lláh in the history of the Faith is nothing short of miraculous and is unforgettable. The exemplary and unwavering faith of these intrepid believers in the indestructibility of the Covenant of



Bahá'u'lláh and in the immortality and inviolability of its sacred Offspring--the Will and Testament of 'Abdu'l-Bahá-- has saved the true Faith from destruction and has assured that the divinely-conceived System delineated in that Will will be preserved intact and undefiled by the hand of man for future Bahá'í generations." **(Ridván message, written April 2, 1985)**

"Certainly this massive violation that has afflicted our precious Faith since the passing of Shoghi Effendi would never have taken place if the believers had been well grounded in the teachings on the Covenant and had studied the writings of Shoghi Effendi on the Covenant, the Will and Testament of 'Abdu'l-Bahá and the Bahá'í Administrative Order. Had they been so well grounded they would not have been deluded by self-appointed leaders into thinking God had changed His plan concerning the World Order of Bahá'u'lláh; nor would they have permitted these same leaders to flagrantly repudiate the Will and Testament of 'Abdu'l-Bahá by destroying the major Institutions delineated by 'Abdu'l-Bahá in this 'Divine Charter.'" **(Ridván message, written April 9, 1986)**

"The Hands...[in 1957] relegated the International Bahá'í Council to an insignificant role subordinate to themselves but, curiously enough, in their announced plans for the future administration of the Faith they called for the election of a successor body to the Council to be held in 1963 which, although headless, as they would depose Mason Remey, Shoghi Effendi's appointed President, they had the audacity to label 'The Universal House of Justice.' They proposed that this headless body would then take over the administration of the affairs of the Faith, and yet they had not permitted the embryonic Universal House of Justice created by Shoghi Effendi to exercise any authority whatsoever, having usurped the powers and authority that belongs solely to this body and to the Guardianship (the Hands have no administrative authority according to the terms of the Will and Testament of 'Abdu'l-Bahá). To this dismemberment of the major institutions delineated in 'Abdu'l-Bahá's Will and Testament (even the Hands, as they died out would no longer exist as only a Guardian can appoint them) the Bahá'ís, with scarcely a murmur of dissent throughout the world, blindly acceded. In this way the greatest violation of the Covenant of Bahá'u'lláh that the Faith has ever experienced had its fateful inception." **(Herald of the Covenant, July 1986, p. 5)**

"There can be little doubt that future scholars of the Faith, who carefully study the provisions of the Will and Testament of 'Abdu'l-Bahá with a spiritual eye and

the writings of Shoghi Effendi in such works as "The Dispensation of Bahá'u'lláh", will readily perceive the falsity and deception that characterize their arguments [in the Canadian "The Power of the Covenant" compilation] attempting to justify a sans-Guardian Faith and come to realize that the God-given Institutions bequeathed to the world in 'Abdu'l-Bahá's divine Charter are inviolable, incorruptible and destined to endure in all of their perfection and glory as long as the Dispensation of Bahá'u'lláh endures." **(Ridván letter, written on 11 April 1987)**

"...new believers must be so well grounded in the Covenant and convinced of the absolute necessity of the Guardianship for the establishment of the World Order of Bahá'u'lláh that they will not be affected by the fact that the vast majority of those who previously professed loyalty to the Guardianship have now settled for a corrupted system supplanting the divinely-conceived System bequeathed to us by the Master. And yet, misguided and deluded as they are, they, strangely enough, still count themselves as defenders of the Covenant, even though they have repudiated the major provisions of 'Abdu'l-Bahá's immortal Masterpiece and divine Charter." **(Ridván message, 10 April 1989)**

"...as we draw near to the 40th year of our long endeavors in defense of the mighty Covenant of Bahá'u'lláh I am overwhelmed with feelings of gratitude and admiration for your unflagging perseverance, continued devotion and exemplary loyalty over these trying years in which you have had to face the overwhelming mass of violating Bahá'ís in a relentless titanic spiritual battle which, though marked of late with some remarkable successes, yet remains to be completely won. Assuredly, you the valiant champions of the Covenant will continue to wage this great spiritual battle in the years that lie ahead with the same fervent zeal, undiminished determination and unconquerable fortitude until final victory of the indestructible and resistless Covenant of Bahá'u'lláh is achieved, the survival of the sacred 'Child of the Covenant'--the Will and Testament of 'Abdu'l-Bahá--is assured and the present-day flagrant violators of that Covenant are forever put to flight." **(Ridván message, 21 April 1995)**

"It is...obvious that as the Guardianship of the Faith has come to an end for these sans-Guardian Bahá'ís, the 'Center of the Cause' identified by 'Abdu'l-Bahá as a term applying solely to the Guardian of the Cause of God is no longer applicable. They then have had to come up with a redefinition of the meaning of Covenant-breaking to accommodate this term to the man-made and disfigured



administrative system they have substituted for the divinely-conceived Administrative Order delineated in the Testament of 'Abdu'l-Bahá. Accordingly, they have perverted the meaning given to Covenant-breaking by applying this term to any believer who does not believe in the termination of the Guardianship and does not pledge loyalty to their so-called Universal House of Justice as a substitute Head of the Faith and Center of the Cause, a body which, although illicitly formed, headless and therefore incomplete, ...has also additionally arrogated unto itself the 'powers,' the 'authority,' the 'rights and prerogatives' vested by the Testament of 'Abdu'l-Bahá solely in the Guardian of the Faith." **(Herald of the Covenant, June 1998, p. 27)**

"...there was no mention of the Guardianship in the Aqdas as this Institution was first formally established by 'Abdu'l-Bahá in His Will and Testament...and was revealed only after His passing. Therefore, any quotation taken from the Aqdas to support the argument that it envisaged a break in the line of Guardians is clearly senseless and without any foundation whatsoever." **(Herald of the Covenant, June 1998, p. 44)**

"Let us...recapitulate the acts and decisions taken by the Hands of the Cause and the illicit body of 'Custodians of the Bahá'í World Faith'...

- "The Hands of the Cause, assembled at their first Conclave in 'Akká, after the passing of Shoghi Effendi, made their hasty, ill-considered and fateful decision that the Guardianship of the Faith had forever ended and then fallaciously interpreted Shoghi Effendi's reference to them in the last communication he had addressed to the Bahá'í world..."
- "The entire body of the Hands of the Cause decided at their first Conclave, without any authority whatsoever to do so under the provisions of the Will and Testament of 'Abdu'l-Bahá, to create a body identified as the *"Custodians of the Bahá'í World Faith"* completely outside the terms of that Will and invested this illicit body with the *"functions, rights and powers in succession to the Guardian of the Faith"* far in excess of the "dual functions" assigned to them... in Shoghi Effendi's last message to the Bahá'í world in October 1957..."
- "The Custodians reaffirmed the above statement of the Hands that *"The Custodians shall be deemed to succeed the Guardian of the Bahá'í Faith"* and thereby usurped the functions and role of the Guardian of the Faith which, in effect, placed this body of the Custodians, who later referred

to themselves as *"the supreme body in the Cause"* in a position superior to the Hands who had appointed them.

- "The Custodians, endeavoring to bestow authenticity upon their body, attempted to give the impression to the believers that this body of Custodians was the body of nine Hands described in the Will and Testament of 'Abdu'l-Bahá which has been elected from their own number to work under the direction of the living Guardian at the World Center whereas they were, in fact, an appointed body who they pretended was working *"In the service of the beloved Guardian"* although he was no longer in this world and no longer the Guardian of the Faith.
- "The Custodians requested all National Spiritual Assemblies to send a letter to them, *"recognizing us as the supreme body in the Cause"* and including a sentence containing the following untruthful statement that their body had been elected and not appointed: *"We pledge our full support, faith and allegiance to the body of the Custodians of the Bahá'í World Faith elected by the Hands of the Cause."*
- "The Hands of the Cause, including the Custodians, ignoring the significance of Shoghi Effendi's Proclamation of 9 January, 1951, and failing to realize that in this Proclamation he had actually established in the temporary name of the *International Bahá'í Council*, but had not established a temporary Institution...took it upon themselves on the basis of the authority they had usurped...to relegate this body to an insignificant role..."
- "The Custodians, understandably shocked that the National Spiritual Assembly of France had accepted Mason Remey as the second Guardian of the Faith and, although lacking any authority under the provisions of the Will and Testament of 'Abdu'l-Bahá to dissolve a National Spiritual Assembly, dispatched one of their Hands to France, *"as their representative with specific instructions to dissolve the National Assembly and call for a new election if the five (initially eight) members persisted in their dangerous and disloyal course of action."*...
- "The Hands found it necessary to give a new definition to Covenant-breaking so that they could declare a believer a Covenant-breaker who had not accepted their decision that the Guardianship had ended and had recognized Mason Remey as the second Guardian of the Faith. As the Will and Testament of 'Abdu'l-Bahá explicitly prescribes the sole basis for declaring a believer a Covenant-breaker to be opposition and



protestation *"against the guardian of the Cause of God,"* the Hands had to find a way to characterize acceptance of Mason Remey as opposition and protestation on the part of the believer against a decision made by Shoghi Effendi before his passing....

- "As the Hands of the Cause are nominated and appointed by the Guardian of the Faith according to the explicit terms of the Will and Testament of 'Abdu'l-Bahá, the Guardian is obviously the only one who can remove them from this station. The Hands of the Cause and specifically the so-called Custodians of the Faith, having usurped the functions of the Guardianship, now considered it within their power to expel a fellow-Hand from the Faith as well as the believers, whereas, authority to expel the believers had been solely reserved by Shoghi Effendi to himself during his ministry. As they now considered that they, and apparently the entire body of their fellow-Hands as well, were acting in the capacity of the Guardian of the Faith, they did not hesitate to announce to the Bahá'í world that the *"entire body of the Hands"* had now labeled Mason Remey a Covenant-breaker and had expelled him and all those who supported him from the Faith...
- "The Hands called for the premature election of their headless sans-Guardian Universal House of Justice by the National Assemblies of the Bahá'í World during Ridván 1963, referring to it in their cables in several terms such as that "EXALTED BODY," that "SUPREME EDIFICE" and that "SUPREME LEGISLATIVE BODY," this latter appellation being particularly inappropriate, in this case, as this disfigured body, minus the Guardian as its "sacred head," would be assuming, perforce, in addition to legislative functions, executive functions as well, rightfully exercised only by the living Guardian of the Faith as the Head of the Faith and the "Center of the Cause" under the terms of the Will and Testament of 'Abdu'l-Bahá.

"Coincident with the election of the so-called Universal House of Justice and their presumed assumption of the functions that had been performed by the Custodians since the passing of Shoghi Effendi, the termination of the ministry of the Custodians was announced—this body that had been hailed by one National Spiritual Assembly less than six years earlier, as "the Most Supreme Body in the Bahá'í World Faith" and by another Assembly as "the supreme body in the Cause of Bahá'u'lláh." However, unwilling to surrender completely their control and direction of the affairs of the Faith, these former Custodians were able to

convince the newly-formed illicit "Universal House of Justice" that there was still the necessity for five Hands to reside in the Holy Land who, acting as a quasi-Custodial body (my terminology) would continue to identify themselves under the slightly modified designation of "Hands of the Cause Residing in the Holy Land" and therefore, once again, establish another illegitimate body outside the provisions of the Will and Testament of 'Abdu'l-Bahá who would be "responsible for coordinating the international work of the institution of the Hands, [from their site in Haifa] in relation to the Continental Hands and to the Universal House of Justice," a function, as it pertains to the coordination of the international work of the Hands, properly devolving upon a living Guardian of the Faith."

**("The Illegitimate Reign of the 'Custodians' at the Bahá'í World Center That Was Never Meant to Be", July 2000, pp. 44-47 PNBC edition)**





## Covenant: Some Basics related to THE BAHÁ'Í COVENANT

### SOME BASICS RELATED TO THE BAHÁ'Í COVENANT

Those who come into contact with Bahá'ís will find that all of them, regardless of the name those believers go by (e.g., Orthodox Bahá'ís), will make reference to the Bahá'í Covenant, and if they are asked, all of them, without exception, will maintain that they are faithful to the Covenant.

**Actually, what has happened following the death of the first Guardian of the Faith, Shoghi Effendi, in 1957 is that the organization representing most of the believers changed the definition of the Covenant.**

A clear example of the way in which the changed definition was applied by the heterodox Bahá'í (i.e., sans-Guardian) organization can be seen in the following descriptions by **John Ferraby** in different editions of his book *All Things Made New*. The earlier edition was printed in 1957 prior to Shoghi Effendi's death; the later edition was printed in 1975.

The description BEFORE the passing of Shoghi Effendi read:

**"The Covenant of Bahá'u'lláh has already given to mankind 'Abdu'l-Bahá, the Centre of the Covenant, and [through Him] Shoghi Effendi, the first Guardian of the Cause of God, and has provided for other Guardians to follow" [for the duration of the Bahá'í Dispensation]. (Page 247 -- 1957 edition)**

The revised description AFTER the passing of Shoghi Effendi reads:

**"The power of the Covenant has already brought into being the Bahá'í Administrative Order whose yearly growth it sustains; it has enabled the Cause of God to overcome every obstacle..." (p. 148, 1975 edition)**

Although there could have been a series of Guardians, there is nowhere in the writings any promise or guarantee that the line of Guardians would not be broken but would endure forever. When Shoghi Effendi passed on, the

conditions laid down by "Abdu'l-Bahá" in His Will and Testament for further succession could not be fulfilled. (Page 246 of later edition.)

### CHANGES IN THE MANNER IN WHICH COVENANT-BREAKERS ARE IDENTIFIED:

With the change in description came a change in the perception of those who would be classified as Covenant-breakers. In Ferraby's earlier edition the perception is as follows:

#### BEFORE Shoghi Effendi's passing:

**"These Covenant-breakers profess to accept the teachings of Bahá'u'lláh but they turn away from the Centre of the Cause--in the day of the Centre of the Covenant, 'Abdu'l-Bahá, and in our day, the Guardian--and thereby they deny what they profess to accept." (Page 251 of 1957 edition -- Emphasis added.)**

#### AFTER Shoghi Effendi's passing:

**"These Covenant-breakers profess to accept the teachings of Bahá'u'lláh but they turn away from the central authority in the Cause [i.e., an authority outside the Guardianship] to which all must turn and thereby they deny what they profess to accept." (Page 252 of 1975 edition --Emphasis added.)**

These changes in perspective for the majority of the believers are now but a few of the basics related to the Bahá'í Covenant. To identify all the facts regarding the Covenant would require at least a book, and probably more. Thus, what we will present here will be only a few more of those facts that Orthodox Bahá'ís deem important and which highlight the reasons why they call themselves Orthodox Bahá'ís--believers who uphold the fundamental teachings of the Cause and the Bahá'í Administrative Order as delineated in the Will and Testament of "Abdu'l-Bahá".

**All Bahá'ís agree** that Shoghi Effendi characterized the Will and Testament of "Abdu'l-Bahá" as the **"Charter of the New World Order"** and **"the indissoluble link which the mind of Him Who is the Mystery of God ["Abdu'l-Bahá"] has conceived in order to insure the continuity of the three ages that constitute the**



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**component parts of the Bahá'í Dispensation." (The World Order of Bahá'u'lláh, pp. 143-144, Third Printing, 1955.)**

**All Bahá'ís acknowledge** that Shoghi Effendi said of "Abdu'l-Bahá"'s Will and "Bahá'u'lláh"'s Most Holy Book, the *Kitáb-i-Aqdas*, that **"they are not only complementary, but that they mutually confirm one another, and are inseparable parts of one complete unit. (The World Order of Bahá'u'lláh, p. 4. -- Emphasis added.)**

**All Bahá'ís affirm** that Shoghi Effendi, on **page 213** of his history of the Bahá'í Faith, *God Passes By*, (fourth printing, 1957), makes the following reference with regard to the *Kitáb-i-Aqdas*: **"this 'Most Holy Book,' whose provisions must remain inviolate for no less than a thousand years."**

**Bahá'ís will confirm** that as Shoghi Effendi had characterized the Will and Testament of "Abdu'l-Bahá" to be the **"Charter of the New World Order"** (see the earlier reference), he, likewise, on **page 214** of *God Passes By* characterizes the *Kitáb-i-Aqdas* as **"this Charter of the future world civilization..."**, showing that the two Documents are identified with one another and constitute the explicit Holy Text.

The qualifications for anyone who would identify himself or herself as a Bahá'í include **"loyal and steadfast adherence to every clause of 'Abdu'l-Bahá's sacred Will."**

The Will of "Abdu'l-Bahá" states of the Universal House of Justice, the supreme legislative body of the Faith: **"By this body all the difficult problems are to be resolved and the guardian of the Cause of God is its sacred head and the distinguished member for life of that body."**

In **1963** the majority body of the Bahá'ís of the world formed an institution they called a **Universal House of Justice** that was **then--and still is--without the Guardian as its head** and is, therefore, **an incomplete organism**.

The **sans-Guardian Universal House of Justice**, though denying that it would ever infringe upon the domain of the Guardian of the Cause, has taken control of the

Huquq, the fixed money offering, that "Abdu'l-Bahá"'s Will says is to be **"offered through the guardian."**

The Will states that the Guardian is to nominate and appoint Hands of the Cause who are to be **"under the direction of the guardian of the Cause of God."**

The sans-Guardian UHJ, through the device of creating a new institution in 1968 outside the provisions of the Will and Testament of "Abdu'l-Bahá" that it called the **Continental Boards of Counselors**, claimed thereby to develop **"the institution of the Hands of the Cause with a view to extension into the future of its appointed functions of protection and propagation"** but identified these Hands by another name and made them subservient to their sans-Guardian Universal House of Justice.

As noted in other articles that of the third Guardian, Orthodox Bahá'ís maintain that in 1951 Shoghi Effendi appointed Mason Remey to be the second Guardian when he made him the head of the embryonic Universal House of Justice.

Orthodox Bahá'ís believe Mason Remey duly appointed Joel B. Marangella as his successor, thus perpetuating the central institution of the Covenant, the continuing line of living Guardians of the Faith as required under the provisions of the Will and Testament of "Abdu'l-Bahá".

There are now at least two organizations of believers who call themselves Bahá'ís but who have differing views on the essentials of the Bahá'í Covenant -- the majority body that contends the Guardianship continues only in the written interpretations of Shoghi Effendi, and the Orthodox Bahá'ís who believe in the necessity of a continuing line of living Guardians.

These are but a few of the basic points that relate to the Bahá'í Covenant. For additional details inquirers are especially encouraged to read the entire **Will and Testament of "Abdu'l-Bahá"** and **Shoghi Effendi's "Dispensation of Bahá'u'lláh."** Furthermore, the articles on this web site and on that of the third Guardian will provide additional details concerning the facts that are given in this article. We welcome your investigation of all the facts that pertain to the Bahá'í Covenant.



## Justification of Universal House of Justice's existence without the Guardian

What follows are statements from three of the UHJ's letters (in the left-hand column) and reactive comments of an Orthodox Bahá'í (in the right-hand column)

### Universal House of Justice Letters

**March 9, 1965**

Why were steps taken to elect Universal House of Justice with the foreknowledge that there would be no Guardian? Was the time ripe for such an action? Could not the International Bahá'í Council have carried on the work?

#### Commentary

Perhaps the questions really should be "Hadn't the Hands already decided that the provisions of the Will were 'Bada'?" "Wasn't the election of a so-called UHJ without a Head actually a sham?"--and-- "Didn't you have any idea of the singular importance of the International Council inasmuch as Shoghi Effendi said it was 'the greatest event shedding lustre upon the second epoch of the Formative Age of the Bahá'í Dispensation'?"

At the time of our beloved Shoghi Effendi's death it was evident, from the circumstances and from the explicit requirements of the Holy Texts, that it had been impossible for him to appoint a successor in accordance with the provisions of the Will and Testament of 'Abdu'l-Bahá.

#### Commentary

The "explicit requirements of the Holy Texts" made it imperative that if the Guardian's "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." (W&T, para.#18)

This situation, in which the Guardian died without being able to appoint a successor, presented an obscure question not covered by the explicit Holy Text, and had to be referred to the Universal House of Justice.

#### Commentary by an Orthodox Bahá'í

"It is...preposterous that they should claim that the matter of succession was one that could be rightfully referred to the Universal House of Justice... [T]his body

'enacteth all ordinances and regulations that are not to be found in the explicit Holy Text' and 'hath power to enact laws that are not expressly recorded in the Book and bear upon daily transactions.'" --3rd Guardian, 4-11-87.

The friends should clearly understand that before the election of the Universal House of Justice there was no knowledge that there would be no Guardian.

#### Commentary

This is certainly so, although the "Chicago Manifesto" and other messages from the 'leaders of the Faith' made it clear that "The door to the appointment of a second Guardian, as far as can be determined by references to the Bahá'í writings, is closed."

Neither the Hands of the Cause of God, nor the International Bahá'í Council, nor any other existing body could make a decision upon this all- important matter. Only the House of Justice had authority to pronounce upon it. This was one urgent reason for calling the election of the Universal House of Justice as soon as possible.

#### Commentary

Let's face it. The Hands of the Cause had decided that they wanted to be in charge of the Faith and, according to Mason Remey's "Daily Observations" they didn't give a thought to investigating the possibility that Shoghi Effendi had appointed his successor in his lifetime, according to the provisions of the Will and Testament of 'Abdu'l-Bahá.

Following the passing of Shoghi Effendi the international administration of the Faith was carried on by the Hands of the Cause of God with the complete agreement and loyalty of the national spiritual assemblies and the body of the believers. This was in accordance with the Guardian's designation of the Hands as the "Chief Stewards of Bahá'u'lláh's embryonic World Commonwealth."

#### Commentary

Did the believers have any choice but to give their loyalty to the "Administration" until such time as the truth was made known to them--either through the Second Guardian's Proclamation or through their own independent recognition that Shoghi Effendi had indeed named his successor? The Hands seized upon the words "Chief Stewards" and interpreted them to mean that they were the leaders of the Faith.



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From the very outset of their custodianship of the Cause of God the Hands realized that since they had no certainty of Divine guidance such as is incontrovertibly assured to the Guardian and to the Universal House of Justice, their one safe course was to follow with undeviating firmness the instructions and policies of Shoghi Effendi.

### Commentary

There was no "safe course" for the Hands once they set upon the path they did. Certainly, they did **not** "follow with undeviating firmness the instructions and policies of Shoghi Effendi." The 10-year Crusade did **not**, for instance, call for the election of the Universal House of Justice in 1963. The first Guardian established specific stages through which the International Council was to evolve. The Hands did **not** fulfill each of those stages.

The Guardian had given the Bahá'í world explicit and detailed plans covering the period until Ridván 1963, the end of the Ten Year Crusade. From that point onward, unless the Faith were to be endangered, further Divine guidance was essential. This was the second pressing reason for the calling of the election of the Universal House of Justice.

### Commentary

One of those stages that the Hands by-passed was the one calling for the International Bahá'í Council to evolve into a Bahá'í Court, which Shoghi Effendi identified in a Cablegram of 25 April 1951 as an "essential prelude to the institution of the Universal House of Justice." The Hands decided that such a stage was not essential.

Having been in charge of the Cause of God for six years, the Hands, with absolute faith in the Holy Writings, called upon the believers to elect the Universal House of Justice...

### Commentary

The Hands had disavowed the sacred and immutable Will of 'Abdu'l-Bahá when they decided that the Guardianship had ended. They lost their faith in the Holy Writings.

The second series of problems vexing some of the friends centers on the question of the infallibility of the Universal House of Justice and its ability to function without the presence of the Guardian.

### Commentary

This should be a vexing series of problems for anyone following a headless Universal House of Justice! In the Maxwell Notes, Shoghi Effendi clearly states: "It is the Guardian's responsibility to prevent the International House of Justice from abrogating any of the laws of the Aqdas."

It should be understood by the friends that before legislating upon any matter the Universal House of Justice studies carefully and exhaustively both the Sacred Texts and the writings of Shoghi Effendi on the subject. The interpretations written by the beloved Guardian cover a vast range of subjects and are equally as binding as the Text itself.

### Commentary

The Maxwell Notes also cite Shoghi Effendi as saying: "The Guardian can over-rule a decision of the International House of Justice if he conscientiously feels it is not in accord with the teachings. This is the interpretive right." In addition, in his "Dispensation", Shoghi Effendi refers to "these two inseparable institutions" and says the Guardian "is bound to insist upon a reconsideration" of positions taken by the UHJ which may "conflict with the meaning and to depart from the spirit of Bahá'u'lláh's revealed utterances." What good is it, then, for the so-called UHJ to study the past writings of the first Guardian when there is now a **third** Guardian? A living Guardian is essential.

Although not invested with the function of interpretation, the House of Justice is in a position to do everything necessary to establish the World Order of Bahá'u'lláh on this earth.

### Commentary

Shoghi Effendi's Dispensation says: "Divorced from the institution of the Guardianship the World Order of Bahá'u'lláh would be mutilated..."

Unity of doctrine is maintained by the existence of the authentic texts of Scripture and the voluminous interpretations of 'Abdu'l-Bahá and Shoghi Effendi, together with the absolute prohibition against anyone propounding "authoritative" or "inspired" interpretations or usurping the function of Guardian.

### Commentary

To have "unity of doctrine" the friends should remember 'Abdu'l-Bahá's words: "As to the most great characteristic of the revelation of Bahá'u'lláh...: It is the ordination and appointment of the Center of the Covenant. By this appointment and provision He has safeguarded and protected the religion of God against



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differences and schisms, making it impossible for anyone to create a new sect or faction of belief. To ensure unity and agreement He has entered into a Covenant with all the people of the world, including the interpreter and explainer of His teachings, so that no one may interpret or explain the religion of God according to his own view or opinion and thus created a sect founded upon his individual understanding of the divine Words." (Promulgation of Universal Peace, Second Edition 1982, 455-456.)

The friends are called upon to trust to time and to await the guidance of the Universal House of Justice, which, as circumstances require, will make pronouncements that will resolve and clarify obscure matters.

### Commentary

Mason Remey said in his Third Encyclical: "[W]hile sincerity is a virtue when following in the true path, sincerity in following the wrong path can lead only to destruction." The friends need to read the writings and recognize that it is the Guardian who will insure that the Faith is on the proper path.

The third group of queries raised by the friends concerns details of functioning of the Universal House of Justice in the absence of the Guardian, particularly the matter of expulsion of members of the House of Justice. Such questions will be clarified in the constitution of the House of Justice...

### Commentary

The Will is clear: "Should any of the members commit a sin, injurious to the common weal, the guardian of the Cause of God hath at his own discretion the right to expel him..." The constitution of the legitimate UHJ will conform with such provisions as are enunciated in 'Abdu'l-Bahá's Will.

Meanwhile the friends are informed that any member committing a "sin injurious to the common weal" may be expelled from membership of the House of Justice by a majority vote of the House itself.

### Commentary

Obviously, the present body called the Universal House of Justice is no longer complying with "every clause of our Beloved's sacred Will" as called for by Shoghi Effendi. (See Bahá'í Administration, 90)

Should any member, God forbid, be guilty of breaking the Covenant, the matter would be investigated by the Hands of the Cause of God, and the Covenant-

breaker would be expelled by decision of the Hands of the Cause of God residing in the Holy Land, subject to the approval of the House of Justice...

### Commentary

When the Hands are gone, the heterodox organization will put the power of expulsion into someone else's hands. But Shoghi Effendi didn't: "The Guardian, like the Master before him, has not considered it advisable to as yet permit any person or Assembly to put another person out of the Cause of God....no one but himself can pronounce a person to be in that diseased condition we call 'Covenant-breaking.'" (See Bahá'í News, June 1949, p. 2)

### May 27, 1966

You suggest the possibility that, for the good of the Cause, certain information concerning the succession to Shoghi Effendi is being withheld from the believers. We assure you that nothing whatsoever is being withheld from the friends for whatever reason.

### Commentary

The so-called Universal House of Justice has apparently done everything in its power to prevent its followers from getting the information that the Orthodox Bahá'í Faith has attempted to give them. If their followers truly realized the importance of the continuing Guardianship and acted on that realization, the UHJ would face a very blank wall.

There is no doubt at all that in the Will and Testament of 'Abdu'l-Bahá, Shoghi Effendi was the authority designated to appoint his successor; but he had no children and all the surviving Aghsán had broken the Covenant. Thus...it is clear that there was no one he could have appointed in accordance with the provisions of the Will.

### Commentary

The first sentence is correct. The second one is not. In *God Passes By* (p.239) Shoghi Effendi uses the term "'Aghsán'" to apply to the sons of Bahá'u'lláh only and mentions the relatives of Bahá'u'lláh separately from them. As there were no remaining faithful sons (i.e., 'Aghsán') of Bahá'u'lláh at the time the third part of the Will and Testament was written, 'Abdu'l-Bahá.' makes no reference to them in this part of the Will, but only to the Afnan. It is obvious therefore that when the Will provides the Guardian with the option of choosing "another branch" to succeed him He is not referring to the 'Aghsán' at all. The term "branch" as used here has a spiritual connotation and refers to a male member of the Faith who





## Combat Kit (Baha'i Faith)

## Justification of Universal House of Justice's existence without the Guardian

fulfills the required qualifications enumerated by 'Abdu'l-Bahá" in His Will and who has demonstrated his outstanding fidelity to the Covenant.

...that same Will had provided a clear means for the confirmation of the Guardian's appointment of his successor, as you are aware. The nine Hands to be elected by the body of the Hands were to give their assent by secret ballot to the Guardian's choice.

### Commentary

The confirmation of the Guardian's appointment is to be done at the time of the appointment, which is, of course, while the Guardian making the appointment is alive. The body of nine Hands was not in existence at the time Shoghi Effendi appointed Mason Remey as President of the embryonic Universal House of Justice.

Do not forget that Shoghi Effendi said two things were necessary for a growing understanding of the World Order of Bahá'u'lláh: the passage of time and the guidance of the Universal House of Justice.

### Commentary

Yes, we will gain understanding with the passage of time, but to have the guidance of the **true** Universal House of Justice, that body must have a Guardian as its "sacred head."

The infallibility of the Universal House of Justice, operating within its ordained sphere, has not been made dependent upon the presence in its membership of the Guardian of the Cause.

### Commentary

The Dispensation says that the Guardianship provides "the necessary guidance to define the sphere of the legislative action of its elected representatives." Without the Guardianship that guidance "would be totally withdrawn." If the UHJ is infallible without the Guardian serving as its "sacred head," why would Shoghi Effendi have explained in the "Dispensation" that "he is bound to insist upon a reconsideration" of a position they may have taken, thereby indicating that without his guidance their proposed enactments are subject to error?

In the absence of the Guardian, is the Universal House of Justice in danger of straying outside its proper sphere and thus falling into error?

### Commentary

It is interesting to note that even if the Guardian should not attend the deliberations of the Universal House of Justice in person, the Will says: "Should he not attend in person its deliberations, he **must** appoint one to represent him." Now, why do you suppose **that** provision is in the Will?

Here we must remember three things: First, Shoghi Effendi...has already made innumerable such definitions, supplementing those made by 'Abdu'l-Bahá and by Bahá'u'lláh Himself.

### Commentary

Yes, and as you very much know, he did indeed say that the "salient features of this scheme...are already so clearly defined that we find it inexcusable to either misconceive or ignore." But that's what they've done.

Second, the Universal House of Justice, itself assured of Divine guidance, is well aware of the absence of the Guardian and will approach all matters of legislation only when certain of its sphere of jurisdiction, a sphere which the Guardian has confidently described as "clearly defined."

### Commentary

The Universal House of Justice is **not** the Universal House of Justice unless it contains the institution with which it is "inseparable," namely, the Guardianship. Obviously, the current sans-Guardian body is unaware of the sphere of jurisdiction of a **true** Universal House of Justice.

Third, we must not forget the Guardian's written statement about these two institutions: "Neither can, nor will ever, infringe upon the sacred and prescribed domain of the other."

### Commentary

There is something ludicrous about this statement. The sans-Guardian UHJ has no Guardian. So it's clear their Guardian-in-absentia will not be able to infringe upon the domain that they establish for themselves. Or does this statement by the UHJ attempt to imply that the UHJ does not require the Guardian as its "sacred head" and thereby justify its headless and illegitimate status?

Whereas the Universal House of Justice cannot undertake any function which exclusively appertained to the Guardian, it must continue to pursue the object which it shares in common with the Guardianship.

### Commentary



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One of the things which gives the lie to this statement is that later on in this same letter the sans-Guardian UHJ states "it must, in the absence of the Guardian, receive and disburse the Huqúqu'lláh, a function which "exclusively appertained to the Guardian" and **not** an "object which it shares in common with the Guardianship."

Now the Universal House of Justice must function without the Guardian, but the principle of inseparability remains. The Guardianship does not lose its significance nor position in the Order of Bahá'u'lláh merely because there is no living Guardian.

### Commentary

This is ridiculous. The Guardianship is one of "the twin pillars that support this mighty Administrative Structure." It is "divine in origin," "essential" in its function, and the two institutions are "complementary in their aim and purpose." (Dispensation, pp. 4 & 5)

No good but only evil can come from taking the responsibility for the future of God's Cause into our own hands and trying to force it into ways that we wish it to go regardless of the clear texts and our own limitations.

### Commentary

This is a statement of tremendous irony. The Hands of the Cause took the future of God's Cause into their own hands and tried to force it into ways that are not called for in the **clear texts**.

If some of the statements of the Universal House of Justice are not detailed the friends should realize that the cause of this is not secretiveness, but rather the determination of this body to refrain from interpreting the teachings...

### Commentary

The pronouncements of the sans-Guardian Universal House of Justice **are** their own interpretations of the teachings. And if one is a follower of that body and goes against that body's interpretations, he or she is called a "Covenant-breaker."

However great may be our inability to understand the mystery and the implications of the passing of Shoghi Effendi, the strong cord to which all must cling with assurance is the Covenant.

### Commentary

It's clear that the meaning of the Covenant to the so-called Universal House of Justice is different from the meaning that Orthodox Bahá'ís ascribe to the Covenant. The Covenant has to do with the succession of divine interpreters. As Shoghi Effendi says in the Maxwell Notes: "The Bahá'í Revelation has administrative institutions established by Bahá'u'lláh and made clear in the Master's Will and Testament. The Master's Will appointed both the successor and interpreter. No other Revelation has this."

The Universal House of Justice, which the Guardian said would be regarded by posterity as "the last refuge of a tottering civilization," is now, in the absence of the Guardian, the sole infallibly guided institution in the world...

### Commentary

Shoghi Effendi says that the Fathers of the Christian Church "wholly inferred and indirectly derived" the "authority and features of their administration." Likewise, the heterodox UHJ must infer and indirectly derive that Shoghi Effendi had in mind a headless UHJ when he made the statement he did about the UHJ being ""the last refuge of a tottering civilization." On the contrary, all of the writings, messages and pronouncements of Shoghi Effendi until the very last days of his ministry have referred to the Guardianship as an essential, living and continuing institution throughout the entire duration of the Dispensation of Bahá'u'lláh.

As the Universal House of Justice has already announced, it cannot legislate to make possible the appointment of a successor to Shoghi Effendi, nor can it legislate to make possible the appointment of any more Hands of the Cause, but it must do everything within its power to ensure the performance of all those functions which it shares with these two mighty institutions.

### Commentary

The Will states: "This body of the Hands of the Cause of God is under the direction of the guardian of the Cause of God. He must continually urge them..." The Guardian, like the UHJ, "is equipped with its own attendant institutions--instruments designed for the effective discharge of its particular responsibilities and duties." The UHJ does not share in the direction of the Hands. (See W&T, para 22 & Dispensation, p. 5)

...it must, in the absence of the Guardian, receive and disburse the Huqúqu'lláh.

### Commentary



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This is a particular responsibility/duty of the Guardian. The heterodox UHJ has infringed "upon the sacred and prescribed domain of the other [institution]." (See [Dispensation](#), p. 7)

It must make provision in its constitution for the removal of any of its members who commits a sin "injurious to the common weal."

#### **Commentary**

Again, this is the prescribed domain of the Guardian.

**7 December 1969**

In attempting to understand the Writings, therefore, one must first realize that there is and can be no real contradiction in them, and in the light of this we can confidently seek the unity of meaning which they contain.

#### **Commentary**

This statement is an attempt on the part of the heterodox UHJ to justify their sans-Guardian existence. In effect, they are denying the need for "The interpretation of the Guardian, functioning within his own sphere, [which] is as authoritative and binding as the enactments of the International House of Justice." ([Dispensation](#) p. 6)

It is impossible to conceive that two centers of authority, which the Master has stated "are both under the care and protection of the Abha Beauty, under the shelter and unerring guidance of His Holiness the Exalted One," could conflict with one another, because both are vehicles of the same Divine Guidance.

#### **Commentary**

This is just so much smoke. As long as the heterodox UHJ has no Guardian at its head, the talk of conflict is sense-less. There will be no outward conflict because the heterodox UHJ will not have a Guardian who could "insist upon a reconsideration by them of any enactment he conscientiously believes to conflict with the meaning and to depart from the spirit of Bahá'u'lláh's revealed utterances." ([Dispensation](#), p. 7)

Nowhere is it stated that the infallibility of the Universal House of Justice is by virtue of the Guardian's membership or presence on that body.

#### **Commentary**

Nowhere in the Master's writings or in Shoghi Effendi's writings will there be found any statement that the UHJ will be formed without a Guardian as its head.

As Shoghi Effendi points out in the Maxwell Notes: "In the Will and Testament of 'Abdu'l-Bahá the words 'irremovable' and 'expounder' are found..." And Shoghi Effendi says the Guardian is the "permanent head" of the UHJ. ([Dispensation](#), p. 7)

He [the Guardian] is...made the irremovable head and member for life of the supreme legislative body of the Faith. It is as the head of the Universal House of Justice, and as a member of that body, that the Guardian takes part in the process of legislation.

#### **Commentary**

True. So where is the head of the heterodox UHJ? Where is the heterodox UHJ's "distinguished member for life of that body"?

....One can understand how great would be the attention paid to the views of the Guardian during the above process were he alive.

#### **Commentary**

How much dedicated attention has been given by those in the heterodox organization to the views of the second and third Guardians?

Future Guardians are clearly envisaged and referred to in the Writings, but there is nowhere any promise or guarantee that the line of Guardians would endure forever; on the contrary there are clear indications that the line could be broken.

#### **Commentary**

In [Bahá'í News](#), June 1950, p. 8 the Guardian is quoted: "In the spiritual realm they [men] have...reached the point where God could leave, in human hands (i.e. the Guardians'), guided directly by the Bab and Bahá'u'lláh, as the Master states in His Will, the affairs of His Faith for this Dispensation. This is what is meant by 'this is the day which will not be followed by night'. In this Dispensation, divine guidance flows on to us in this world after the Prophet's ascension, through, first the Master, and then the Guardians."

In the Bahá'í Faith there are two authoritative centers appointed to which the believers must turn....one center is the Book with its Interpreter, and the other is the Universal House of Justice guided by God to decide on whatever is not explicitly revealed in the Book.

#### **Commentary**

Nowhere in the Will or in the writings of Shoghi Effendi is there a reference to two centers but only "the twin pillars that support this mighty Administrative



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Structure." The last page of 'Abdu'l-Bahá's Will identifies the Guardian of the Faith as the "Center of the Cause."

...the Interpreter of the Book must also have the authority to define the sphere of the legislative action of the elected representatives of the Cause. The writings of the Guardian and the advice given by him over the thirty-six years of this Guardianship show the way in which he exercised this function in relation to the Universal House of Justice...

#### Commentary

Shoghi Effendi writes that "he who symbolizes the hereditary principle in this Dispensation has been made the interpreter of the words of its Author, and ceases consequently, by virtue of the actual authority vested in him, to be the figurehead invariably associated with the prevailing systems of constitutional monarchies." The heterodox organization doesn't even have a figurehead! (Dispensation, p. 9)

The fact that the Guardian has the authority to define the sphere of the legislative action of the Universal House of Justice does not carry with it the corollary that without such guidance the Universal House of Justice might stray beyond the limits of its proper authority; such a deduction would conflict with all the other texts referring to its infallibility, and specifically with the Guardian's own clear assertion that the Universal House of Justice never can or will infringe on the sacred and prescribed domain of the Guardianship.

#### Commentary

Let's reiterate what Shoghi Effendi wrote: The Guardian "is bound to insist upon a reconsideration by them of any enactment he conscientiously believes to conflict with the meaning and to depart from the spirit of Bahá'u'lláh's revealed utterances." (Dispensation, p. 7)

As Shoghi Effendi's secretary wrote on his behalf to an individual believer on 25 March 1930, "The contents of the Will of the Master are far too much for the present generation to comprehend. It needs at least a century of actual working before the treasures of its wisdom hidden in it can be revealed..."

#### Commentary

"...at least a century of actual working..." Shoghi Effendi wrote: " ...Bahá'u'lláh and 'Abdu'l-Bahá have both revealed and even insisted upon certain details in connection with the Divine Economy which they have bequeathed to us, their followers. This is why such an emphasis has been placed in their Will and

Testament upon the powers and prerogatives of the ministers of their Faith." (WOB, p. 22) Shoghi Effendi also said: "...Bahá'u'lláh in His Book of Aqdas, and later 'Abdu'l-Bahá in His Will--a document which confirms, supplements, and correlates the provisions of the Aqdas--have set forth in their entirety those essential elements for the constitution of the world Bahá'í Commonwealth..." (WOB, p. 19.) For the contents of the Will of the Master to actually work, all the essential elements of the "Charter" of the World Order of Bahá'u'lláh must be in place. Such circumstances do not exist in the man-made organization of the heterodox Universal House of Justice with its subsidiary institutions and believers. Nor will such circumstances ever exist until such time as the duly-appointed Guardian of the Faith is indeed the "Center of the Cause" from whom, with the properly- constituted Universal House of Justice, all must seek guidance. Otherwise, as 'Abdu'l-Bahá states at the end of His Will and Testament, "he that turneth unto whatsoever else is indeed in grievous error."



### Right to Expel Believers

In the view of Orthodox Bahá'í Faith  
Shoghi Effendi Never Gave Anyone Else the Right to Expel Believers

#### Let us analyse

Anyone who has paid attention to the statements that the Wilmette/Haifa Bahá'ís have made in opposition to those whom their leaders have labelled as "Covenant-breakers" will find that the Wilmette/Haifa Bahá'ís say that the so-called "Covenant-breakers" are guilty of distorting the sacred texts or of fabricating materials, or of falsely identifying certain statements as coming from the Bahá'í writings. It is for this reason, therefore, that those who have been the target of such accusations presented facsimile copies of certain pages from issues of the American *Bahá'í News* which conclusively shows that they are not inventing statements that are matters of historical record.

Along with other documents on this website the inquirer can see the following facsimile pages:

- 1) The first page of the *Bahá'í News of February 1951* in which Shoghi Effendi proclaims the formation of the embryonic Universal House of Justice.
- 2) Page eight from the *Bahá'í News of June 1950* which carries Shoghi Effendi's interpretation related to "the day which will not be followed by night." (See the statement under the heading "Divine Guidance.")
- 3) Page one of the *Bahá'í News of 1955* which shows the Hands cannot overrule the Guardian. (See our article "Neither the Hands Nor the UHJ have the Authority to Overrule the Guardian")

Within this brief article the inquirer is encouraged to view page two from the American *Bahá'í News of June 1949* whereon is found the Guardian's position "On Expulsion and Reinstatement of Covenant-Breakers." It is a position that prior to his death in 1957 he did not change, a position that, as can be seen,

withholds from everyone else the power to expel persons from the Faith for Covenant-breaking.

Now question arise how could the Hands in 1960 expel Mason Remey and his followers from the Faith? Where were the Hands given the right by Shoghi Effendi to excommunicate his successor and those who accepted him? Indeed, upon what basis could the Hands level Covenant-breaking charges against those who continued to abide by every clause of "Abdu'l-Bahá"'s sacred Will?

Do the writings of the Faith state that disagreement with the Hands of the Cause constitutes Covenant-breaking?

Of fundamental importance: where in the writings of Shoghi Effendi between 1949 and November of 1957 is there any evidence that the Hands were entrusted by him with the power to become a collective Guardian and to have the power to determine when certain persons displayed "that diseased condition we call 'Covenant- breaking'?"

The point is that Shoghi Effendi never changed the position which is shown on the facsimile page of the *Bahá'í News of June 1949* and which is provided here for ease of reading:

#### On Expulsion and Reinstatement of Covenant-breakers

The Guardian, like the Master before him, has not considered it advisable to as yet permit any person or Assembly to put another person out of the Cause of God. There is a sharp distinction between depriving a believer of his voting rights, which is a severe disciplinary measure and not a spiritual sanction, and pronouncing a former believer to be a truly spiritually diseased soul, a soul in the condition the Master referred to when, in His last cable to America before His ascension, He said: 'he who sitteth with a leper catcheth leprosy'. The Guardian has, within the last few years, considered the National Assemblies strong enough to wield the instrument of sanction in the sense of depriving a Bahá'í of his voting rights. But no one but himself can pronounce a person to be in that diseased condition we call "Covenant-breaking", and no one but he can reinstate a Covenant-breaker. No National Assembly has been given this right and cannot, therefore, review the question or reinstate any one. All any National Assembly





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can do is to report to the Guardian if they are approached by a Covenant-breaker, and then the Guardian will take action. It is a pity that some of the Western friends, with remarkable naivete, do not grasp the fact that there is absolutely nothing keeping those who have broken the Covenant, whether Bahá'u'lláh's or the Master's, out of the Cause of God except their *own inner spiritually sick condition*. If they were sound, instead of diseased, and wanted to enter the service of the Faith, they would apply direct to the Guardian and he would be able to adjudge of their sincerity and, if sincere, would welcome them into the ranks of the faithful as he did with Sydney Sprague. Unfortunately, a man who is ill is not made well just by asserting there is nothing wrong with him! Facts, actual states, are what count. Probably no group of people in the world have softer tongues, or proclaim more loudly their innocence than those who in their heart of hearts, and by their every act, are enemies of the Center of the Covenant. The Master well knew this and that is why He said we must shun their company, but pray for them. If you put a leper in a room with healthy people, he cannot catch their health; on the contrary they are very likely to catch his horrible ailment.

# BAHÁ'Í

NO. 240

FEBRUARY, 1951



# NEWS

YEAR 107

BAHA'Í NEWS

## "Epoch Making Decision Formation First International Bahá'í Council"

(Cablegram from the Guardian)  
Proclaim National Assemblies  
(of) East (and) West weighty epoch-  
making decision (of) formation (of)  
first International Bahá'í Council,  
forerunner (of) supreme administra-  
tive institution destined (to)  
emerge (in) fullness (of) time with-  
in precincts beneath shadow (of)  
World Spiritual Center (of) Faith  
already established (in) twin cities  
(of) Akká (and) Haifa. Fulfillment  
(of) prophecies uttered (by) Foun-  
der (of) Faith (and) Center (of) His  
Covenant culminating (in) establish-  
ment (of) Jewish State, signaling  
birth after lapse (of) two thousand  
years (of an) independent nation (in)  
the Holy Land, (the) swift unfold-  
ment (of) historic undertaking as-  
sociated (with) construction (of) su-  
perstructure (of) the Báb's Sepul-  
chre (on) Mount Carmel, (the) pres-  
ent adequate maturity (of) nine vig-  
orously functioning national ad-  
ministrative institutions throughout  
Bahá'í World, combine (to) induce  
me (to) arrive (at) this historic de-  
cision marking most significant  
milestone (in) evolution (of) Admin-  
istrative Order (of) the Faith (of)  
Bahá'u'lláh (in) course (of) last  
thirty years. Nascent Institution  
now created (is) invested (with)  
threefold function: first, (to) forge  
link (with) authorities (of) newly  
emerged State; second, (to) assist  
me (to) discharge responsibilities  
involved (in) erection (of) mighty  
superstructure (of) the Báb's Holy  
Shrine; third, (to) conduct negotia-  
tions related (to) matters (of) per-  
sonal status (with) civil authorities.  
To these will be added further func-  
tions (in) course (of) evolution (of)  
this first embryonic International

Institution, marking its development  
into officially recognized Bahá'í  
Court, its transformation into duly  
elected body, its efflorescence into  
Universal House (of) Justice, (and)  
its final fruition through erection  
(of) manifold auxiliary institutions  
constituting (the) World Administra-  
tive Center destined (to) arise (and)  
function (and) remain permanently  
established (in) close neighborhood  
(of) Twin Holy Shrines. Hail (with)  
thankful, joyous heart (at) long last  
(the) constitution (of) International  
Council which history will acclaim  
(as) the greatest event shedding lustre  
(upon) second epoch (of) Forma-  
tive Age (of) Bahá'í Dispensation  
potentially unsurpassed (by) any en-  
terprise undertaken since inception  
(of) Administrative Order (of) Faith  
(on) morrow (of) 'Abdu'l-Bahá's As-  
cension, ranking second only (to)  
glorious immortal events associated  
(with) Ministries (of) the Three  
Central Figures (of) Faith (in)  
course (of) First Age (of) most glori-  
ous Dispensation (of) the five thou-  
sand century Bahá'í Cycle. Advise  
publicize announcement through  
Public Relations Committee.

Haifa, Israel  
January 9, 1951

### A New Step in Building the Báb's Shrine

(Cablegram from the Guardian)  
Announce (to) National Assem-  
blies (of) America, Europe (and)  
Australia (the) initiation (of) pre-  
liminary measures (for) erection  
(of) steel framework designed (to)  
support (the) contemplated dome  
(of) the Báb's Sepulchre. Holy Edi-

fice whose site (the) Founder (of)  
the Faith designated while Himself  
(an) exile (in) Most Great Prison,  
whose central structure (the) Center  
(of) His Covenant erected (in) the  
course (of) the turbulent years (of)  
His Ministry, whose enveloping ar-  
cade was constructed despite inter-  
nal disturbance rocking (the) Holy  
Land, (is) now carried forward de-  
spite (the) mounting international  
tension through signing sixty-three  
thousand dollar contract for stone-  
work (of) octagon. Request beloved  
friends, collaborators (in) historic  
undertaking, (to) join me (in) pray-  
ers (for) uninterrupted prosecution  
(of) work simultaneously initiated  
(in) Italy (and) Holy Land designed  
(to) attain final consummation  
(in) rearing lofty dome, crowning  
unit (of) enterprise so intimately as-  
sociated (with) the Three Central  
Figures (of) Faith linking (the) He-  
roic (and) Formative Ages (of)  
Bahá'í Dispensation.

(signed) SNOOD

Haifa, Israel  
January 4, 1951  
Received at National Bahá'í Office,  
Wilmette, Illinois, January 4, 1951

### "Opening Door"

(Cablegram from the Guardian)  
Announce (to) friends (the) deliv-  
ery after more than fifty years (of)  
key (to) Qasr Mazra'ih by Israel au-  
thorities. Historic dwelling place (of)  
Bahá'u'lláh after leaving Prison City  
(of) Akká now being furnished (in)  
anticipation opening door (to) pil-  
grimage.

Haifa, Israel  
December 16, 1950



# Combat Kit

(Baha'i Faith)

Right to Expel Believers



8

JUNE, 1950

## Divine Guidance

The following words were written by the Guardian through his secretary to Miss Helen Campbell on November 25, 1948:

"He feels that if . . . ponders more deeply about the fundamentals of Divine Revelation, she will also come to understand the Guardianship. Once the mind and heart have grasped the fact that God guides men through a Mouthpiece, a human being, a Prophet, infallible and unerring, it is only a logical progression of this acceptance to also accept the station of 'Abdu'l-Bahá and the Guardians. The Guardians are the evidence of the maturity of mankind in the sense that at long last men have progressed to the point of having one world, and of needing one world management for human affairs. In the spiritual realm they have also reached the point where God could leave, in human hands (i.e. the Guardians), guided directly by the Báb and Bahá'u'lláh, as the Master states in His Will, the affairs of His Faith for this Dispensation. This is what is meant by 'this is the day which will not be followed by night.' In this Dispensation, divine guidance flows on to us in this world after the Prophet's ascension, through, first the Master, and then the Guardians. If a person can accept Bahá'u'lláh's function, it should not present any difficulty to them to also accept what He has ordained in a divinely guided individual in matters pertaining to the Faith."

## Bahá'í Addresses

National Office:  
880 Sheridan Road, Wilmette,  
Illinois.

Secretary's Office:  
112 Linden Avenue, Wilmette,  
Illinois.

Make Checks Payable to:  
National Bahá'í Fund

Bahá'í Publishing Committee:  
116 Linden Avenue, Wilmette,  
Illinois.

Make checks for books and pamphlets payable to:  
Bahá'í Publishing Committee

Bahá'í News Editorial Office:  
1603 W. Genesee St.  
Lansing, Mich.



## Teaching Suggestions of Delegates at 42nd Annual Convention

Lift ourselves above personal plans, and function on basis Collective action, so spirit may flow.

Raise our sights;—stop all criticism;—stop all negation;—accentuate the constructive services of everyone.

Everyone find the niche into which he fits—then get active.

Find our own faults, and eliminate them. Do not look for or find the fault of others.

Examine ourselves and our deeds—but do it according to the standards of the Faith.

Everyone today is seeking spiritual security. There is great spiritual hunger, as the hearts are empty.

Teach the spiritual life of the Faith; that it is the gift of the Kingdom of God. Bahá'u'lláh gave the Divine Plan. His spirit is sweeping the world. We are the channels through which His divine spirit may be disseminated.

The spirit can function only through the Bahá'is, and the Administrative Order. Let us perfect ourselves, and the Administrative Order of the Faith. The Bahá'is are the ransom of God on earth.

Let us teach that Bahá'u'lláh has come to save the world, and His teachings are the Ark of Salvation.

Teach that Bahá'u'lláh is the source of Salvation.

Be more audacious. Audacity calls for knowledge of the Faith, wisdom, tact, and fearless presentation of the Teachings.

Unity is the source of spiritual consolidation.

We must be unified in service to the Guardian.

Unity is seeking association with the Guardian's instructions.

Bahá'is must stress the basic difference between the old, and the new (Bahá'í) way of life. We must slough off the old-world customs.

We must minimize discussions on the personal plane. There is a whole world of things to be thought out and acted upon other than personal differences.

The material presented by the NSA at the Conference Institute held for members of the Area National Teaching Committee in February, should be the bedrock of the teaching plan for the coming year.

Lack of knowledge and understanding of the Covenant is the root of most of our difficulties, and the Institute material will fill this gap. The soul can truly be revitalized without a thorough knowledge of the Covenant.

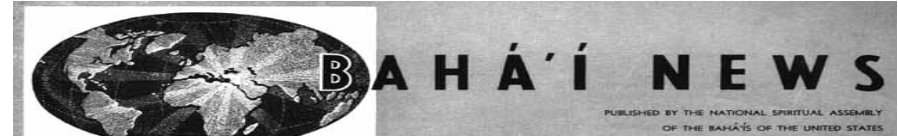
The "spirit of teaching" was released by the coming of the Manifestations of the Bahá'í Dispensation. Our problem is how to absorb this spirit—to inspire ourselves and others to live by the Teachings.

After we are Bahá'is we must become adjusted to functioning on the basis of applying the principles of group action, as contrasted with the traditional American rugged individualism.

One smaller community has made great progress in achieving unity within the group by holding monthly meetings for Bahá'is only. The community carries on a study period of two hours, during which every member of the group prepares and gives a five minute talk on some phase of an assigned subject. Following this study period there is a community supper, and after this an evening devoted to relaxation and fun. The results have been most encouraging, both from the standpoint of the consolidation and unity of the community, and also in preparing the individual members to do more effective teaching.

In the recent past there has perhaps been too much emphasis in Bahá'í teaching efforts on the collaterals of the Faith, such as world government, international language, etc. In these critical times we should stress the coming of the Manifestation as the greatest event of our time, and a return to God as offering the greatest hope for solution of the problems of all mankind. We will find many more receptive souls throughout this approach.

The spiritual needs of the world today can be met only by an approach to the heart rather than to the intellect, and the time has come for audacious, and even perhaps evangelistic, teaching efforts.



NO. 240

BAHÁ'Í YEAR 107

FEBRUARY, 1955

## THE GUARDIAN

### "PRAYING PROGRESS HER SOUL"

The following message was cabled to the National Spiritual Assembly on December 23, 1954, by the Guardian, concerning the passing of Mrs. Gertrude Struven: "Grieve news, praying progress her soul (in) Kingdom."  
—SKOON

## NATIONAL SPIRITUAL ASSEMBLY

### TWO LETTERS FROM HAIFA

The National Spiritual Assembly has chosen excerpts from two letters for publication in Bahá'í News on account of their general interest and importance. The letters were written on behalf of the Guardian by his Secretary and addressed on July 17, 1951, and June 6, 1954, to Mr. Rex King.

#### Love and Unity

"The most important thing for the believers is, of course, to be united and to really love each other for the sake of God. (Otherwise it is not possible to love every one). However, if communities wait until love and complete harmony are established before teaching, the teaching work will come to a standstill. Both sides must be cultivated; whilst actively teaching the friends must themselves be taught and deepened in the spirit of the Faith, which brings love and unity."

#### Bahá'í Greeting

"The Bahá'is are free to greet each other with Alláh-u-Abhá when they meet, if they want to, but they

should avoid anything which to outsiders, in a western country, might seem like some strange Oriental password. We must be very firm on principles and laws, but very normal and natural in our ways, so as to attract strangers."

#### Passage on Will and Testament

"The statement in the Will of 'Abdu'l-Bahá does not imply that the Hands of the Cause of God have been given the authority to overrule the Guardian. 'Abdu'l-Bahá could not have provided for a conflict of authority in the Faith. This is obvious, in view of His own words, which

you will find on page 13 [p. 11 of 1944 U.S. edition] of the Will and Testament of 'Abdu'l-Bahá. 'The mighty stronghold shall remain impregnable and safe through obedience to him who is the guardian of the Cause of God. It is incumbent upon . . . the Hands of the Cause of God to show their obedience, submissiveness and subordination unto the guardian of the Cause of God, to turn unto him, and be lowly before him. He that opposeth him hath opposed the True One.' etc."

"The passage in the Master's Will which provides for the successors to the Guardian, in which reference is made to the Hands of the Cause,

## THE CHALLENGE — SEVERE, INSISTENT, GLORIOUS

A message from the National Spiritual Assembly to the 1954 State Conventions (published in response to requests from a number of state conventions)

Beloved Friends:

We are now in the second stage of the unfoldment of the World Crusade. Last year we were concentrating upon the filling of virgin goals—a call to the sense of heroism and sacrifice which has always distinguished the followers of Bahá'u'lláh; and that call has been gloriously answered by Bahá'is of East and West.

Now the call is for massive achievements requiring the energy of the entire Bahá'í Community; the purchase or construction of the first Temple dependency, a home for the aged; for the acquisition of Temple lands and for Hagfiras in many parts of the world. In addition we have the challenge of the home front, and large scale consolidation settlement in Latin America, European lands, Alaska and Hawaii, South and West Africa, and Japan, and the Philippine Islands, in addition to reinforcing the original pioneers in their virgin goals.

There is nothing which the National Spiritual Assembly can add to the Guardian's insistent and glorious words concerning the achievements marking this second stage of the World Crusade. The focus has shifted from effort to understand what is to be done to effort to accomplish it. This movement from reason to will distinguishes a spiritual Crusade, in that only the Call of God can summon the necessary response consisting of complete sacrifice of fortune and of life.

The present challenge is also severe in that we are now living in the world of peril which the Guardian disclosed to us in his recent incomparable message to America. Indeed, as our hearts are yielded up in obedience to the Guardian's will, we recall a passage in the Writings of Bahá'u'lláh which hitherto has seemed not to be directed to Bahá'is and others in our own time.



## Words of the Guardian

### The Temple Dome

The following statement is an excerpt from the Guardian's letter to the NSA, written through his secretary, dated April 11, 1949.

"...in connection with the dome of the Temple, he would like to point out that a metal dome, constituting a partition between the inside and outside light of the Temple, would have entirely done away with the original concept of the light of heaven coming into, and the interior illumination, at night, going out of, the Temple. The transparency, the 'openness' would have been done away with, no matter how much perforation remained, and thus the original idea have been lost."

### "No Turning Back, No Escape From Duty"

The following passage is taken from the Guardian's letter to the NSA, written through his secretary, dated April 11, 1949:

"He also wishes that it could be brought home to the believers that not only they, with the exigencies of their Temple and their foreign teaching work, are really being hard put to it to stand up to the time of test which is at hand, but all their brothers the world over! In fact in most other countries the difficulties to be overcome, though not spread over such a wide range, are more stubborn. In the East, for example, the friends have to surmount violent religious prejudices, prejudices which debar them from so much as obtaining visas for the countries their Plans embrace, and which, when they do get there, sometimes endanger their lives. The British Bahá'ís, a mere handful, extremely limited financially, find themselves called upon to carry out their courageous Plan and forced to find ways and means of making one pound do the work of ten and one pioneer the work of at least three! And yet they are wholly absorbed in winning their goals, and are bringing all the traditional British grit into play!

"The Guardian himself, already tied out with the work of the last twenty-seven years—which has been steadily growing with the growth of the Cause the world over—now finds himself simply engulfed in a sea of new problems, responsibilities and worries in connection with the

work on the Báb's Shrine. Much as this glorious enterprise is dear to his heart, much as he sees the necessity for carrying it on, and foresees the tremendous advantages to the Faith which will accrue from its fulfillment, he cannot be blind to the fact that it has doubled his load and will be, for some years to come, a back-breaking task for him and all concerned here with it.

"So, as the American believers survey with some trepidation and dismay the gigantic work before them, and the tremendous sums that must be raised, let them remember that for them, even as for their Guardian and their spiritual brothers and sisters all over the globe, there can be no turning back, no escape from duty, no easy way out! Indeed, seeing the plight of all the peoples of the world, they should realize that this whole Planet is in the throes of an unmistakable ordeal, a time of bitter transition and profound testing. If the spiritually dead are in this condition, how can the spiritually alive not be expected to be summoned to active duty, to be called upon to bear heavy burdens and to sacrifice deeply for the future."

### On Expulsion and Reinstatement of Covenant-Breakers

The believers are requested to study the following statement by the Guardian, and grasp its meaning. By our understanding of it we can avoid confusion and division of opinion in any future cases that may arise. The passage is taken from the Guardian's letter of April 11, written through his secretary to the NSA.

"The Guardian, like the Master before him, has not considered it advisable to as yet permit any person or Assembly to put another person out of the Cause of God. There is a sharp distinction between depriving a believer of his voting rights, which is a severe disciplinary measure and not a spiritual sanction, and pronouncing a former believer to be a truly spiritually diseased soul; a soul in the condition the Master referred to when, in His last cable to America before His ascension, He said: 'he who sitteth with a leper catcheth leprosy'. The Guardian has, within the last few years, considered the National Assemblies

strong enough to wield the instrument of sanction in the sense of depriving a Bahá'í of his voting rights. But no one but himself can pronounce a person to be in that diseased condition we call 'Covenant-breaking', and no one but he can reinstate a Covenant-breaker. No National Assembly has been given this right and cannot, therefore, review the question or reinstate any one. All any National Assembly can do is to report to the Guardian if they are approached by a Covenant-breaker, and then the Guardian will take action. It is a pity that some of the Western friends, with remarkable naivete, do not grasp the fact that there is absolutely nothing keeping those who have broken the Covenant, whether Bahá'u'lláh's or the Master's, out of the Cause of God except their own inner spiritually sick condition. If they were sound, instead of diseased, and wanted to enter the service of the Faith, they would apply direct to the Guardian and he would be able to adjudge of their sincerity and, if sincere, would welcome them into the ranks of the faithful as he did with Sydney Sprague. Unfortunately, a man who is ill is not made well just by asserting there is nothing wrong with him! Facts, actual states, are what count. Probably no group of people in the world have softer tongues, or proclaim more loudly their innocence, than those who in their heart of hearts, and by their every act, are enemies of the Center of the Covenant. The Master well knew this and that is why He said we must shun their company, but pray for them. If you put a leper in a room with healthy people, he cannot catch their health; on the contrary they are very likely to catch his horrible ailment."

### The Daily Prayers

"The daily prayers are to be said each one for himself, aloud or silent makes no difference. There is no congregational prayer except that for the dead. We read healing and other prayers in our meetings, but the daily prayer is a personal obligation, so some one else reading it is not quite the same thing as saying it for yourself.

"If you find you need to visualize some one when you pray, think of the Master. Through Him you can address Bahá'u'lláh. Gradually try to think of the qualities of the Mani-

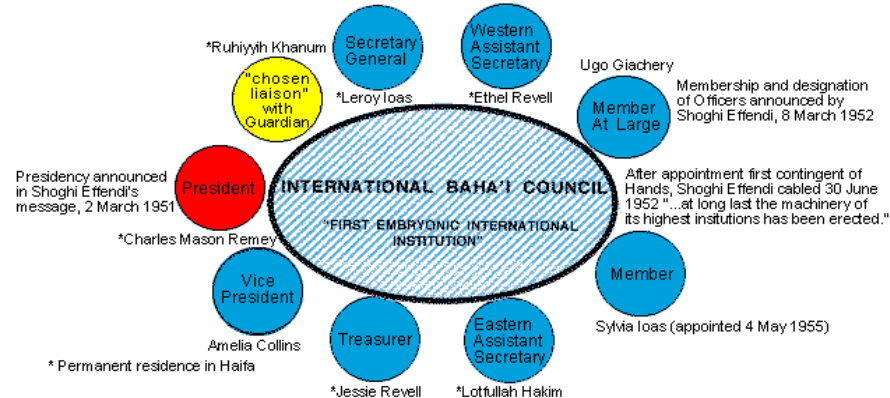


## Combat Kit (Baha'i Faith)

Embryonic Universal House of Justice  
(The International Bahá'í Council)

### Embryonic Universal House of Justice (The International Bahá'í Council)

Established by Proclamation of Shoghi Effendi - 9 January 1951







## **'Some Answered Questions'; by Mirza Abbas Effendi**

**Some Answered Questions authored by Abdul Baha is one of the sacred books of the Bahais and has a special significance among other works due to its being authenticated by Abdul Baha himself (foreword, page XIII).**

### **Note:**

***For the present analysis, we have used the English version, collected and translated from Persian by Laura Clifford Barney, published by US Bahá'í Publishing Trust, 1990.***

An intelligent reading of this book will open a person's eyes to the reality of the Bahai Faith, being falsehood and deceit.

Let us begin by asking, 'Who is "Bahauallah"?' There are four answers.

1. Divine Manifestation like Moses and Christ
2. Supreme Manifestation of the Adamic cycle (page 58)
3. Proclaimer of the word of Bab (page 14)
4. God (in "Bahauallah"'s own words) (page 15)

Such fallacies, which betray the baselessness of this man made religion, are abundant throughout this book.

## **Blunder**

"Abdul Baha" on pages 34 acknowledges and praises the 12 Imams of the progeny of Mohammed (peace be upon him) as promoters of the Law of God (Islam).

The "Bab" in his 'Qayyumul Asma' as well as 'Sahife Adaliyya' claims to be in the humble service of the 12th Imam. (For more details refer : God Passes By).

But Abdul Baha calls Bab an independent prophet with his own law (page 74).

Now if we believe Bab, then there is no new prophet and Bahaullah gets thrown out as a fraud. And if we believe Abdul Baha, then Bab is a liar and therefore the claim of Bahaullah as the promised one of Bab falls apart.

## **Blunder No 2**

Another example of Abdul Baha's blunders is regarding the crucifixion of Jesus (peace be upon him).

On page 49, he acknowledges the martyrdom of Christ and goes on to explain his resurrection after death metaphorically, denying physical ascension altogether. If he had gone through Iqan (by Bahaullah), he would have known that Christ ascended to the fourth heaven (Iqan, page 83). And if he had taken the trouble of browsing through the Quran, he would have certainly read Allah's clear cut assertion,

**That they said (in boast), "We killed Christ Jesus the son of Mary, the Messenger of Allah";- but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not:- (Al-Qur'an, Surah 4 - An-Nisa [Women] : Ayah 157)**

## **Blunder No 3**

*The 'divinely guided' leaders of the Bahais keep falling over their words, and the current generation of Bahai preachers are busy in keeping this truth as far away as possible from the general masses.*

*Let us see how this 'sacred literature' and 'priceless resource' twists facts and presents biased views to mislead the people.*

On page 7 Abdul Baha says,

**"He (the universal educator' i.e., prophet of God) must possess a supernatural power so that he may hold the position of a divine teacher. If he does not show forth such a holy power, he will not be able to educate".**





But on [page 47](#), he says

**"for the manifestations (prophets), these miracles and wonderful signs are of no importance".**

And on [page 48](#), he further justifies himself,

**"the outward miracles have no importance for the people of reality. If a blind man receives sight for example, he will finally become sightless, for he will die and be deprived of all his senses and powers".**

*Why do the Bahais shy away from narrating and acknowledging miracles, despite assertion of the divine position of their prophet, Bahauallah?*

[Abdul Baha says on page 19](#),

**I do not wish to mention the miracles of Bahauallah, for it may perhaps be said that these traditions, liable both to truth and error, like the accounts of the miracles of Christ in the Gospel which come to us from the apostles and not from anyone else are denied by the Jews.**

**Meaning that Mirza Abbas Eddindi "Abdul Baha" did not have any witness of any miracle of Bahauallah.**

Further on the same page, he says,

**"Extra ordinary feats have also been narrated of some conjurors".**

*Abdul Baha is trying to play down the importance of miracles, simply because this 'Supreme Manifestation' unlike other prophets did not have any miracles of quality to his name. If there was, then rest assured, the Bahais would have shouted themselves hoarse about it.*

The best Abdul Baha can manage is,

1. **"It is this that this illustrious being uplifted his cause in the greatest prison (Acca)". [\(page 18\)](#)**

*This statement even at factual value is ordinary. As a matter of fact, the government prevailing at the time did not allow him to be placed anywhere else, due to the distress he had caused.*

2. **"The eloquence and elegance of his blessed expositions in Arabic, as well as**

**his Arabic writings caused astonishment and stupefaction of the ost accomplished Arabic scholars" [\(page 34\)](#).**

Finally Abdul Baha says on [page 17](#),

**"Even now in the East there are some people who though do not believe, in his (Bahauallah) manifestation, nevertheless believe him to be a saint and relate miracles attributed to him"**

Note the absence of details of any miracles from Bahauallah. Also, Abdul Baha has already undermined the significance of miracles and does not feel they are important, then why is he making such an assertion.

To retain some respect, Abdul Baha tried to do away with the miracles of the Last Prophet Mohammed Mustafa (peace be upon him).

He writes,

**"Also the traditions which the clergy quote and the incidents with which they find faults are all exaggerated, if not entirely without foundation" [\(page 12\)](#).**

**But Allah, glorified be He, has guarded the divine religion of this prophet Mohammed (peace be upon him). [\(page 22\)](#)**

The very same page, Abdul Baha is forced to accept the miracles of the Holy Quran.

**"Amid such barbarous tribes, an illiterate (ummi) man, i.e., Mohammed (peace be upon him) produced a book in which, in a perfect and eloquent style, he explained the divine attributes and perfection, the prophethood of the Messengers of God, the divine laws and some scientific facts". [\(page 22\)](#)**

Further on [page 12](#),

Abdul Baha himself witnesses to the miracle of the Quran,

**"Nearly 900 years after Mohammed (peace be upon him), that famous astronomer made new observations and important discoveries by the aid of the telescope, which he had invented. The rotation of the earth, the fixity of the sun and also its movement were discovered. It became evident that the verses of the Quran, agreed with the existing facts".**



*Such acknowledgements by a person who believes in the abrogation of Islam only go to show the power of this divine religion over man-made beliefs. Though Bahais go to great heights to equate themselves with Islam – why else would they try to project Bab as an illiterate prophet, when actually he took lessons in his childhood like other children, and attended lectures of Sayyed Kazim as a young man? Refer - **Unlettered Mirza Ali Muhammad Shirazi???***

Also they try to make Bab a very eloquent and knowledgeable personality (as what is expected from a prophet).

On **page 13** Abdul Baha says,  
**“Although he (Bab) was but a merchant, he confounded all the ulema (scholars) of Persia”.**

**Professor E. G. Browne**, a research scholar, has brought a debate in the foot notes to the book **‘A Traveller’s Narrative’**, where some ulema in front of the Prince has a debate with “Bab” and **humiliated him without much difficulty**.

Further Abdul Baha says that Bab instituted new rules and a new religion and, **“His moon arose, His star shone forth, His foundation became firmly established”**. Actually Bab never completed his important literary work (which is claimed to be revelation by the Bahais) – The Bayan and it is supposed to have been completed by his successor (Mirza Yahyah Nuri **“Subh e Azal”**). After his (Mirza Ali Muhammad) death, his followers split into several groups, the largest of which was taken over by Bahaullah soon after, who abrogated the Bayan even before its completion, but only after competing with 25 other claimants.

### Blunder No 4

To proceed further, once the Bahais have Bab as a prophet, Bab heralds the coming of **‘He whom God shall manifest’**.

**And with no further use for Bab, Bahaullah promptly abrogated his religion and established himself as “He who God shall manifest”.** It is to prove these successive claims at one go that perhaps Abdul Baha has taken great pains to establish his faith as the natural successor of Islam using Biblical prophecies (though logically, he should be using Islamic proofs to establish this claims).

On **page 21**, Abdul Baha quotes the Bible. **“The day of the Lord is 1 year”**.

Abdul Baha quotes a prophecy to prove the manifestation of Bahaullah, **“....sware by Him, who liveth forever that it shall be for a time, times and a half”**. (**page 22**)

Then Abdul Baha says,

**“Thus 32½ years make 42 months and 42 months are 1,260 days. The Bab, the precursor of Bahaullah appeared in the year 1260, from the Hijra of Mohammed (peace be upon him), by the reckoning of Islam.**

Then he quotes another prophecy from the Bible, **“And (after) the abomination that maketh desolation be set upon, there shall be a thousand two hundred and ninety days** (**page 43**).

Using this he concludes,

**“Bahaullah in the year 1290 from the proclamation of the mission of Mohammed (peace be upon him) caused his (Bahaullah’s) manifestation to be known.**

**We would like to bring to your notice a few points;**

**Firstly**, the prophecies do not relate to Islam in any context, more so because they are **made before Christ to Prophet Daniel**.

**Secondly**, **“the abomination that maketh desolation”** can never refer to Islam.

**Thirdly**, these are Biblical prophecies, but the explanation of Abdul Baha is by using the Islamic lunar calendar and not the Christian calendar, as logic should suggest.

**Fourthly**, the calculation of the 1st prophecy goes like this;

**3 ½ days = 3 ½ years**

**3 ½ years = 42 months**

**42 months = 1260 days (every month is assumed to be of 30 days, of course!)**

**1260 days = 1260 years (referring to 1260 AH)**

In the second prophecy, the calculation goes thus;

**1290 days = 1290 years (referring to 1290 years after proclamation of Mohammed (peace be upon him))**



**Now which is the correct method. ?????**

If we take the first method as trues, then for the 2nd prophecy the calculation goes like this;

**1290 days = 1290 years**  
**1290 years = 15480 months**  
**15840 months = 464400 days**  
**46440 days = 464400 years**

Therefore to say the least, Islam will still last many centuries and the second prophecy refers entirely to something else.

If we take the 2nd method for the 1st prophecy, then the calculation will move thus;

**3 ½ days = 3 ½ years (i.e., 3 ½ AH)**

Prophet Mohammed (peace be upon him) was alive in 3 ½ AH. Therefore there is no question of abrogating Islam. The second prophecy may therefore be for some actual abomination made by man.

The 1260 years referred to in the first prophecy are called '**the cycle of Quran**' (page 23).

***But Quran started being enforced 13 years before Hijrat. Moreover what the Bab proclaimed in the year 1260 was the service of the 12th Imam of Islam, i.e., in the year 1260, he was still a Muslim himself.***

***As for the second prophecy, 1290 years are counted from the proclamation of Islam which is actually 13 years before Hijrat as Abdul Baha himself admits (page 22). But says that the first 3 years should not be counted as only Janabe Khadija – the wife of the Holy Prophet (peace be upon him) and Ibne Naufal knew of the mission of Mohammed (peace be upon him) (page 22).***

*Its sounds very childish that the first three years should be discounted to fit the prophecy to Bahaullah. Also it is a deliberate lie to say that only 2 persons knew of the mission of Mohammed (peace be upon him). Even an orthodox Christian*

*scholar like Sir William Muir in his book 'The Coran' written in 1878 says that after the revelation of the second sunnah itself, the Holy Prophet (peace be upon him) started the propagation of Islam.*

*The concoction of such false prophecies by Abdul Baha goes to prove that he was certain of the divine nature of Islam and hence by linking the Bahai Faith some how with Islam was trying to 'extend' the divinity to this new faith..*

*Eloquent speech is valuable only if it makes sense. Use of sweet language, charishma etc arte only as valuable as the matter of the speech. The divine leader of Babis and the successor of Bahaullah (i.e., Abdul Baha) is a perfect example of this 'Only noise no matter approach'.*

## **Blunder No 5**

- On pages 51, 52, 53 and various other places, Abdul Baha says that Divine Manifestations are like mirrors which reflect the perfect image of the sun.

Here **Sun = God** and **Mirrors = Prophets**. This is nonsense. Prophets were humans and not '**clones**' of God. Moreover this example has logical flaws;

2. What is the need for the mirror when the sun is always shining. God is, was and always will be, so what is the point in sending mirrors.
  3. Mirror images lack many attributes of the original. A mirror will show the moon to be cheese and the sun to be a bulb.
- Since Bab and Bahaullah and all prophets for that matter are like mirrors, then what supremacy does one hold over the other? None. So then why is Bahaullah called as the '**Supreme Manifestation**'?
  - Also, if all the prophets are mirrors to the same source, why is there no unity in their discourses? The sun has remained constant over the years, why has the reflection from the mirrors changed?
  - When the divine heir of Bahaullah cannot explain Bahaullah's prophethood properly, how can the Bahai Faith claim to be a divine religion?



## Blunder No 6

Pages 108 to 109 are devoted to explaining the influence of stars without coming to any coherent conclusion.

## Blunder No 7

On page 106 explaining eternal life Abdul Baha says that heaven actually does not exist.

**“(it is) not a reality or fact, for the kingdom is not a material place. It is sanctified from time and place. And he adds, “This is because the spirit has no place, it is placeless, and for the spirit the earth and the heaven are one, since it makes discoveries in both”.**

Again he explains that the **spiritual life is real life.**

**“Although material life exists, its is pure non-existence and absolute death for the Holy saints”**

Finally on page 107, he concludes,

**“The souls who are veiled from God, although they exist in this world and the world after death, are in comparison with the Holy existence of the children of the Kingdom of God, non-existent and separated”.**

***This is incomprehensible talk, far away from the concepts of reward and punishment, heaven and hell, death and after life. Also for the human spirit, heaven and earth is all the same, so why bother?***

## Blunder No 8

Describing the effect of the promised Mahdi foretold by world religions (as per Bahai theory), Abdul Baha says

**“War will give place to peace, enmity will be conquered by love, the causes of dispute and wrangling will be completely removed and true felicity will be attained. The world will become the mirror of the Heavenly Kingdom, humanity**

**will be the throne of divinity, all nations will become one, all religions will be united” (page 20).**

*Since the above conditions have not appeared in the world, the **promised Mahdi** is yet to come. Though many claimants of Mahdi, including Mirza Gulam Ahmed Quadian, Mirza Ali Muhammad and Mirza Hussein Ali came and went, the world is yet to see a glimpse of the ‘utopian’ time which **Abdul Baha promises will dawn by the advent of Mahdi.** This goes a long way in proving the falsity of the claims of all the previous claimants of Mahdi.*

## Blunder No 8

The Bahai Faith, like all **false religions** refuses to be examined on the basis of reason. In fact Abdul Baha says that man cannot gain knowledge or differentiate on the basis of reason.

Enumerating the four methods of comprehension,

He (Mirza Abbas) writes on **pages 129-130** that the

**first method** is of the senses, which is imperfect and commits errors, **the second** is the reason which is imperfect, **the third way** of understanding is by way of traditions, i.e., Holy Scriptures. This method is also liable to error, hence he says that there is no standard in the hands of the people by which we can rely. And **the only true method** of comprehension is the fourth one – comprehension through the Holy Spirit. Moreover the descent of the Holy Spirit is **“an expression and a simile rather than an exact or literal image” (page 50).**

***Hence we can safely conclude that if any Bahai says anything, however foolish and unscientific it may sound, and attributes it to the Holy Spirit, we must accept it. Even even the Bahais cannot deny it on any ground.***

***Abdul Baha in this book, has unwittingly shown that the Bahai Faith is concocted by like-minded people to further their interests. Whatever his intention, there is one question answered by finality – Is the Bahai Faith a divine one? The answer is a resounding ‘NO’.***



## The Writings of "Bab", "Baha" and "The Companions"; according to Shoghi Effendi's 'God Passes By'

*All the prophets of Allah received revelation from Him. Allah is the source of all revelations. Thus it is said that the Divine books were revealed by Allah on the Prophets. For example the Torah was revealed on Moses, the Bible on Jesus Christ and the Quran on Prophet Mohammed (Peace be upon them all). In all the above cases we saw that books were revealed on the prophet, and not by the prophet. But the Bahais do so. According to the Bahais the book Bayan was revealed by "Bab", Iqan by "Baha" and so on....*

But first a fairy tale...if you want to know the source of Bahai revelations, then read on...

The so called revelations came to Baha when he was imprisoned in the dungeons of Tehran, an abominable pit.....His feet in stocks, his neck weighed down by the mighty chain, surrounded by miscreants and criminals of the first order.....at so great an Hour and under such appalling conditions, the "Most Great Spirit", as designated by Himself, and symbolized in the Zoroastrian, Mosaic, the Christian and Mohammedan Faiths as the sacred Fire, the Burning Bush, the Dove and the angel Gabriel respectively, descended upon and revealed itself, personated by a 'Maiden' to the agonised soul of Baha. (SECOND PERIOD: THE MINISTRY OF BAHU'U'LLAH (1853-1892) CHAPTER VI -- The Birth of The Baha'i Revelation, Para 26)

In his Suratul Haykal he thus describes those breathless moments when the maiden symbolizing the "Most Great Spirit" proclaimed the mission to the entire creation. While engulfed in tribulations, I heard a most wondrous, a most sweet voice calling above my head. Turning my face I beheld a maiden, the embodiment of the remembrance of the name of my Lord suspended in the air above me. So rejoiced was she in her soul that her countenance shone with the ornament of the good pleasure of God, and her cheeks glowed with the brightness of the All-Merciful. Between heaven and earth she was raising a call which captivated the hearts and the minds of men. She was imparting to both My soul and outer being tidings which rejoiced my soul and the soul of God's

honoured servants. Pointing with her finger unto My head, she addressed all those in Heaven and all those on Earth saying, 'By God! this is the beauty of God amongst you and the power of his sovereignty within you, could you but understand (page 65)

Baha says "whenever I chose to hold my peace and be still to the voice of the Holy Spirit, standing in My right hand aroused me, and the Most Great Spirit appeared before My face and Gabriel overshadowed me and the Spirit of Glory stirred within My bosom, bidding me arise and break My silence. (page 65)

(Baha) sang the praises of that Maiden who personified the Spirit of God within him. (page 77)

*These were the state of the "Maiden" who was the source of "Baha"'s revelation.*

### The tall claims of Baha's revelation

During the first 2 years after His (Baha's) return from Sulaymania, the unrecorded message that streamed from His lips averaged in a single day and night, the equivalent of the Quran (page 88).

*Guess the Sufis must have really taught Him something!!*

On the express orders of Baha, hundreds of thousands of verses, mostly written by His own hand were obliterated and cast into the river. Mirza Aqa Jaan says that "not once or twice but innumerable times I was commanded to repeat this act (page 88)

*These writings must have been really absurd or heretic in nature, hence "Baha" thought it better to dispose them off lest they become the cause of revealing his ignorance or the falsity of his claims!!*

The Iqan was revealed in the space of 2 days and 2 nights (page 88).





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*Going by the speed of "Baha"'s revelations, the Iqan should have been twice the size of the volume of Quran. But it found to be of hardly 100 pages in its Persian text. Why so less? Why did his speed decline? Or is it that he ran out of ideas?*

Mirza Baqir Shirazi transcribed no less than 2000 verses every day. He laboured during six to seven months. Every month the equivalent of several volumes would be penned by him and sent to Persia. About 20 volumes in his fine penmanship he left behind for Mirza Aqa Jan. (page 108)

Baha says, "Such are the outpourings ..... from the clouds of Divine Bounty that within a pace of an hour, the equivalent of a 1000 verses have been revealed. So great is the grace vouchsafed in this day that in a single day and night, were an amanuensis capable of accomplishing it to be found, the equivalent of the Persian Bayan would be sent down from the heaven of Divine Holiness" (page 108)

Baha says "I swear by God! In those days the equivalent of all that has been sent down aforetime unto the Prophets has been revealed. That which has already been revealed in this land (Adrianopole), secretaries are incapable of transcribing. It has therefore remained for the most part untraced (page 108)

### Note:

*These were some of the happenings of "Baha" about the Revelation.*

### The writings of "Bab"

*"Baha" has safely mentioned that the source of his writings was the Holy Spirit in the form of the Maiden. He has also mentioned the various forms in which the Holy Spirit was appearing in front of the previous prophets. But he has not mentioned how the Holy Spirit appeared in front of "Bab". Does "Baha" by this omission want to say that there was no divine revelation for "Bab"? Or did Allah reveal the verses to "Bab" directly without any channel or medium? Strangely even "Bab" did not mention as to how he received the Revelation. Or is it that he revealed his own verses upon himself??*

In any case....,

Mulla Ali Bastami says that from the pen of his master (Bab) within the space of 48 hours, verses had streamed that equaled in number to those of the Quran. (page 11)

The revelation of Bab's commentary on Surah Kausar was no less than 2000 verses (page 12)

Bab wrote a commentary on the first letter of Surah Asr in verses that equaled in number a third of the Quran (page 14)

Bab claimed (in the court of Tabriz) to be able to reveal within the space of 2 days and 2 nights, verses equal to the whole of the Quran (page 18)

In the magnitude of the writings emanating from His (Bab's) pen and the diversity of the subjects treated in those writings, the revelation stands totally unparalleled in the annals of any previous religion (page 19)

Baha says "The verses that have rained from this cloud of Divine mercy have been so abundant that as yet none has been able to estimate their number. Scores of volumes are now available. How many still remain beyond our reach. How many have been plundered and have fallen into the hands of the enemies, the fate of which is still not known (page 19)

*Not even by "Baha"?? How strange for a "God"/"Prophet" to be ignorant!!*

The Kitabur Ruh written by Bab comprised of 700 surahs (page 20)

In the fortress of Mah-ku, Bab wrote 9 commentaries of the Quran.(page 20)

*Yet despite his prodigious speed "Bab" could not complete the Bayan which was to be just one book with 19 chapters!*

### Qayyamul Asma

Now let us talk about the most famous book penned by "Bab", and that is Qayamul Asma. On the night of 5th Jamadiul Awwal (22nd May 1844) Mirza Ali Mohammed "Bab" met Mulla Husayn Bushrui. To him he presented the claim of



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being the special deputy or "Bab" (Gate) of the awaited Imam Mahdi (as). When Mulla Husayn asked for a proof in support of this claim, "Bab" wrote a commentary on Surah Yusuf which forms the opening of the book. This commentary as found in **Raheeq-e-Makhtoom** was supposedly revealed by Imam Mahdi (as) to "Bab". This convinced Mulla Husayn that Mirza Ali Mohammed was indeed the "Bab" of Imam Mahdi (as).

Thus Qayyamul Asma is very important regarding the claims of "Bab" because in it we find the first claim of Mirza Ali Mohammed and that is being the "Bab" of Imam Mahdi (as). This book is very important in the annals of Bahai history and it can be gauged by the following passages of God Passes By:

**The declaration of the mission of the Bab was marked by the "first, greatest and the mightiest of all books in the Babi dispensation (Qayyamul Asma), the celebrated commentary on the Surah of Yusuf, the first chapter of which, we are assured, preceded in its entirety in the course of that night of nights from the pen of its divine revealer. The description of this episode by Mulla Husayn as well as the opening pages of that book attest the magnitude and force of the mighty revelation. He claimed to be the Herald (Bab - Gate) of One immeasurably greater than himself (Imam Mahdi as) (page 9)**

**Mulla Husayn says that on the night of 22nd May 1844, Mirza Ali Mohammed revealed the verses of Qayyamul Asma. (page 8)**

**Bab has revealed what Baha characterised as the "first, greatest, and the mightiest of all books in the Babi dispensation", the celebrated commentary of Surah Joseph, entitled Qayyamul Asma (page 9)**

**It was this book Qayyamul Asma which the Babis universally regarded during almost the entire ministry of the Bab as the Quran of the people of Bayan, whose first and most challenging chapter was revealed in the presence of Mulla Husayn on the night of its Author's declaration.....a single passage of which had captured the imagination and entranced the soul of Hujjat and whose contents had set afire the intrepid defenders of the Fort of Shaykh Tabarsi and the hereos of Nayriz and Zanzan (page 20)**

*Thus we see that **Qayyamul Asma** is responsible for the conversion of Hujjat and three Babi uprisings. Thus all those who were on Bab's side were supporting the*

*claim of Babiyat (special deputyship) of Imam Mahdi (as) and not one believed him to be Imam Mahdi himself.*

**But did "Bab" himself call himself as the Gate of Imam Mahdi (as) ??**

Yes, and even Shoghi Effendi says so.

It is amazing but atleast the truth has come out from the same people.

Shoghi Effendi says about Babism on [page 11](#) of God Passes By; **A Faith whose founder (Bab) did not content Himself with the claim of being the gate of the Hidden Imam....**

**In Qayyamul Asma, Bab extolls the virtues and anticipates the coming of the "Remnant of God", "Most Great Master" (page 19)**

Actually, the "Remnant of God" in Arabic is termed as "Baqiyatullah". This word is used for Imam Mahdi and is among his famous titles. This fact can also be found in the introduction to the book **Dawn Breakers translated by Shoghi Effendi** and is considered an important book by the Bahais.. Thus even the Bahais accept that Baqiyatullah is a title of Imam Mahdi (as).

But here Shoghi Effendi has a completely different story to tell. He says that by Baqiyatullah, is meant "Baha". Now what makes Shoghi Effendi make such a preposterous claim?

Shoghi Effendi on [page 45](#) says that, **"Baha alone was the object of the cryptic allusions, the glowing eulogies, the fervent prayers, the joyful announcements and the dire warnings recorded in Qayyamul Asma.**

*Here again he has substituted "Baha" for Imam Mahdi (as). Another blunder committed by Shoghi Effendi.*

On [page 11](#), Shoghi says that **Mirza Ali Mohammed claimed to be the Gate (Bab) to the Hidden Imam.**

On [page 8](#), Shoghi says that **in his first meeting with Mulla Husayn, Bab claimed to be the Promised Qaem.**



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***Now, if "Bab" claimed to be the Promised Qaem which is not true, in the very first meeting with Mulla Husayn, which was the beginning of his declaration, when did he claim to be the Gate of the Hidden Imam??***

*The Bahais cannot answer these questions, but we can!! "Bab" only claimed to be the Gate of the Hidden Imam initially, it was only after the event of Badasht, that he declared himself to the Promised Qaem. For more read Recantation of Claims by Mirza Ali Muhammad Sharazi - "Bab"*

**Thus the book Qayyumul Asma is a death trap for the Bahais and they have since discontinued its publication.**

### **The capabilities of Quddus in interpreting Quran**

Quddus wrote a commentary of the Surah of Samad, thrice as voluminous as the Quran itself

**We are amazed at the serenity and sagacity of that same Quddus, the confidence he instilled on his arrival, the resourcefulness he displayed, the fervor and gladness with which the besieged listened, at morn and at eventide, to the voice intoning the verses of his celebrated commentary on the Sad of Samad, to which he had already, while in Sari, devoted a treatise thrice as voluminous as the Qur'an itself (page 30)**

Quddus wrote a commentary of the Surah of Samad, 6 times as voluminous as the Quran itself

**He alone was the One alluded to by Quddus who, upon his arrival at the Fort of Shaykh Tabarsi, uttered, as soon as he had dismounted and leaned against the shrine, the prophetic verse "The Baqiyyatu'llah (the Remnant of God) will be best for you if ye are of those who believe." He alone was the Object of that prodigious eulogy, that masterly interpretation of the Sad of Samad, penned in part, in that same Fort by that same youthful hero, under the most distressing circumstances, and equivalent in dimensions to six times the volume of the Qur'an. (page 46)**

What a great screw-up and that too in the same book with a few pages separating the two references!

**He ("Baha") alone was the one alluded to by Quddus, who upon his arrival at the Fort of Shaykh Tabrasi, uttered as he had dismounted and leaned against the shrine, the prophetic verse "The Baqiyyatu'llah (the Remnant of God) will be best for you if ye are of those who believe." (page 46)**

Again the Bahais want to say that Baqiyatullah means "Baha". But we have discussed before that it means only Imam Mahdi (as). Quddus was calling people towards the deputyship of Mirza Ali Mohammed so that through "Bab" they could reach the holy presence of Imam Mahdi (as). In no utterances of Quddus can it be proved that Quddus was referring "Baha" as Baqiyatullah.

**A point to ponder: Bahais say that "Bab" brought a new religion to abrogate the religion of Islam and the book Quran. Now, if "Bab" annulled the Quran and Islam, then why did "Bab", "Baha" and Quddus and others of their ilk write commentaries on the Quran. Surely no wise man would write a commentary of an annulled book, leave alone a prophet. Secondly there is no instance of a prophet having written a commentary on the divine book of his predecessor. Did Jesus Christ peace be upon him write a commentary of the Torah, and did Holy Prophet peace be upon him write a commentary on the Bible?? No!**

Then why did "Bab" and the others do so? Simply because they were claiming to be Muslims. "Bab" had never claimed to be the Promised Qaem initially. The claim came only at the end of his mission. In fact he only claimed to be the Bab of the Promised Qaem, and thus he and his followers wrote extensive commentaries to justify their claims of being learned Muslims and receiving help of Imam Mahdi (as).



### What 'A Traveller's Narrative has to say...!

This work is based on the Bahai historical work '[A Traveller's Narrative](#)' written to illustrate the episode of the Bab **by Professor E. G. Browne** (published in [New York, 1930 by the Bahai Publishing Committee](#)). The Bahais consider this book as reliable and hold it in high esteem. This becomes clear when one reads the publishers preface:

**"Members of the Bahai Cause are greatly indebted to Prof. E. G. Browne for his scholarly researches into the history and literature of the movement, and most particularly for his dignified and powerful translation of the 'Travellers Narrative'. As recounted by Prof. Browne in his own introduction to the edition published under the auspices of the Cambridge University, the manuscript of this work was given to him by Abdul Baha at the time he visited Bahaullah and the Bahai community in Acca during the year 1891". (Page V, Preface)**

#### History of the Babi Faith

The author traces the roots of The Bahai Faith to a heretical Islamic sect - **Shaykhism**, which according to the author mixed Greek mythology with Islam.

Some beliefs of this sect are as follows:

**"He (Shaykh Ahmed, founder of Shaykhism) believed that the body of man was compounded of parts derived from each of the nine heavens and the four elements, that the grosser elemental part perished irrevocably at death; and that the more subtle celestial portion would appear at resurrection. This subtle body, he named as 'Jism-e-Huwerkiliya - the word Huwerkiliya being supposed to be of Greek origin (Herculean). He regarded Imams as creative forces, quoting in support of this view, the expression "God, The Best of Creators" occurring in Quran Sura 23, verse 14; 'for said he 'if God be the best of creators.' He cannot be the sole creator (page 236-7)**

The predecessor of Bahaullah - Mirza Ali Mohammed "Bab" studied under Sayyed Kazim - then leader of the Shaikhism sect. The author states **"He (Bab) proceeded at some time antecedent to the year 1259 to Kerbala where he resided for some time occasionally attending the lectures of Haji Sayyed Kazim of Rasht" (page 250).**

We have seen in the **article 'Origin of the Bahai Faith'** that Abdul Baha claimed Bab and Baha did not study under any mortal. The above statement proves otherwise. A Prophet of Allah studying under the guidance of a tutor is unacceptable according to the Abrahamic faiths. Despite their sharp differences on several issues, if there is one issue on which there is complete unanimity between the Jews, Christians and Muslims is that Moses (as), Jesus (as) and Mohammad (saw) were never trained by a mortal in any science. For this makes the tutor superior to the Prophet in the knowledge that he imparts to the latter and discredits the claim of the Prophet he is the best and most knowledgeable in the nation.

The following Quranic verse substantiates the above claim:

**'And you did not recite before it any book, nor did you transcribe one with your right hand, for then could those who say untrue things have doubted.'** (Al Quran : Surah Al Ankaboot 29, Ayah 48)

After the death of Sayyed Kazim, Bab claimed to be his successor in front of Mulla Husayn saying "whether he saw in him the signs which must characterise Sayyed Kazim's successor" (page 251).

*This very sentence shows that Syed Kazim Rashti had not explicitly appointed him as his successor, but that Bab had claimed it on his own accord.*

This is also contrary to how Moses (as), Jesus (as) and Mohammad (saw) were appointed. Another point that is never debated by the Abrahamic faiths is that the appointment of the Prophets is a divine matter, conveyed by a divine revelation. It is certainly not for a mortal to appoint a Prophet. The Quran states very clearly how Jesus (as) was declared a prophet in Sura Maryam, verse 30, Moses (as) in Sura Taha, verse 13 and Mohammad (saw) in Sura Alaq, verse 1. All three were selected for this position by divine revelation, not by a mortal's endorsement. The reason I keep revisiting the Abrahamic faiths to validate the veracity of Bab's claims is because the Bahai Faith claims Bab and Baha were prophets just like Moses (as), Jesus (as) and Mohammad (saw) before, so it is only natural that Bab and Baha should meet the same prerequisites, to affirm their Prophethood.



Therefore not surprisingly, Baba did not receive full support as the author states, "of the doctors (religious leaders) who heaped insults at Bab during his first examination at Tabriz and those who two years later ratified his death warrant in the name of religion, several were Shaikhis. Hence it is necessary to recognise clearly the difference between the relations of the Babi Faith to the old and the new Shaikhi School. From the bosom of the former it arose, and in equal measure derived its strength, with the latter it was ever in fiercest conflict" (page 241)

It seems that the support of the Shaikhis was garnered more by Mulla Husayn than by Bab himself. "No sooner was he (Mulla Husayn) convinced, than,.....he hastened to apprise his friends and comrades of his discovery. Thus did he become the 'Gate of the Gate' \*Bab-ul-Bab)" (page 241). The Shaykhis who "were in general, anxiously expecting the appearance of someone who should assume the leadership of their party" (page 240), were turning to Haji Mohammed Karim Khan. "A considerable number headed by Haji Mohammed Karim Khan of Kirman utterly declined to accept Bab's pretensions" (page 241). Those Shaykhis who were not impressed by Haji Mohammed Karim Khan accepted the Bab on the behest of Mulla Husayn.

As for the title 'Bab', i.e., Gate, this author quotes Van Viremer in the account of Bab which he gives in his 'Herrschenen Ideen des Islam's,.....further points out that he was not the first to adopt it. One Abu Jafar Mohammed ibn Ali ash-Shalmaghani, generally known as Ibn Abi Azakir having suffered death under the Caliph Ar-Radhi assumed the same title of 'Bab'and taught new and heretical doctrines which included the tenet of Metem psychosis" (page 229).

At first, Mirza Ali Mohammed announced himself to be the Gate to the Lord of the Age (Sahib-uz-Zaman). And in the first book he wrote an explanation to the Surah of Joseph (Yusuf), he addressed himself in all passages to that person unseen from whom he received help and grace, sought for aid in arrangement of his preliminaries and craved the sacrifice of his life in the way of his love". Amongst others is this sentence, "O Remnant of God (Baqiatullah), I am wholly sacrificed to thee; I am content with the curses in thy way" (page 3) Later he claimed to be the Promised Mahdi. "When Bab reached Tabriz, they brought him after some days to the government tribunal of the learned doctors, the Nizamul Ulama, Mulla Mohammed Mamakani, Mirza Ahmed - the Imam-e-Juma, Mirza Ali Asghar - the Shaykhul Islam and several other divines were

present. They asked concerning the claims of Bab. He advanced the claim of Mahdihood" (page 19-20).

The Bahais were not satisfied with the above positions claimed by The Bab. They raised to another position - that of a Prophet. "Those (Bahais) who had read the gospels, and they were many, likened the Bab to John the Baptist, and Baha to Christ" (page xvi of Introduction)

I have already outlined above that Bab's primary endorsement by a mortal does not ring true compared to how prophets have been appointed. Apart from the fact that Bab's multiple claims of Bab, Mahdi and Prophet queer the pitch even further. Even an elementary student of Islamic history will tell us that these are three different positions and have three different individuals assuming these responsibilities. We have not even started discussing the 40th verse of Sura Ahzaab wherein the Quran has declared Mohammad (saw) as the last prophet and closed the door on 'new' prophets and revelation.

One thing I can say with a fair degree of certainty is that Bahais have very poor knowledge of Jewish, Christian and Islamic scriptures. The Bahais who on reading the gospels likened Bab to John, the Baptist (as) and Baha to Jesus (as) should have taken the trouble to recite the Quran, especially the verses of Sura Maryam wherein the prophethood of these two prophets has been discussed. There is not even a vague similarity between John (as) and Jesus (as) on the one hand, and Bab and Baha on the other.

#### The Examination of The Bab

This article is based on the Bahai historical work 'A Traveller's Narrative' written to illustrate the episode of the Bab by Professor E. G. Browne (published in New York, 1930 by the Bahai Publishing Committee). The Bahais consider this book as reliable and hold it in high esteem.

Ironically, Bab's exact position is a matter of great debate even among the Bahais. Mirza Yayha, leader of the Azalis and Mirza Husayn Ali, leader of the Bahais, both have conflicting views on Bab and his doctrines. They both consider themselves as his successors and both have Babi followers.

Yet again, if Bab's examination by the Ulama of Iran in Tabriz is studied one will have doubts about Bab having any position at all. **This debate is reproduced in full below from pages 278-290)**





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### What 'A Traveller's Narrative has to say...!

"The chief persons who took part in this examination of the Bab were: Nasiruddin Mirza, now King, then Crown Prince of Persia who was at that time 16 years old, and on whom the government of Azarbaijaan had just been bestowed; Haji Mulla Mahmud entitled Nizam-ul-Ulama, the young Prince's tutor; Mirza Mohammed Mamakani entitled Hujjatul Islam, an eminent Shaykhi divine; Haji Mirza Murtaza Kuli Marandi entitled Ilmul Huda; Haji Mirza Ali Asghar, the Shaykhul Islam and (according to the present work) Mirza Ahmed and Imam-Juma. Shortly after these had assembled the Bab was brought in, and (according to the Musalman, and not the Babi accounts) was motioned a seat of honour. The following dialogue then ensued:

Haji Mulla Mahmud (H. M. M): 'The command of His Imperial Majesty, the King is that you should set forth your claims in the presence of the doctors of Islam, so that the truth or falsehood thereof may be established. Although I myself am not amongst the learned and only occupy the position of an attendant, I am free from prejudice and my conversation will not be without importance. Now I have three questions to be asked of you. Firstly are these books in the fashion and style of the Quran, of Epistles and of Prayers, and disseminated through all parts and regions of Persia yours, and did you compose them or do men (wrongly) attribute them to you'.

Bab: 'They are from God'

H. M. M: 'I am no great scholar: if they are yours, say so and if not, don't'

Bab: 'They are mine'

*Two things can be inferred from this sentence.*

*1. The steadfastness of Bab: We have seen that the true prophets of God are always steadfast in their claims. Even the Bahais believe so. In fact, steadfastness is such a virtue that according to the famous Daleel-e-Taqdeer of the Bahais, it is a necessary condition for a person claiming to be a prophet. But Bab within a matter of a few seconds, changed his stand. Initially he claimed his words to be from God, but when he was asked sternly, he admitted that he himself had composed them. Either that, or he meant that he himself was God and had written it himself to establish his Godhood!*

H. M. M: 'The meaning of your saying they are from God is that your tongue is like the Tree on Sinai (The Burning Bush. Refer Quran Surah Naml, verses 7-9 and Sura Qasas, verses 29-30)

"If to say 'I am the Truth (i.e., God) be right in a tree, Why should it be not right in some favoured man"

Bab: 'Mercy be upon you'

H. M. M: 'They call you the Bab. Who gave you this name and where did they give it? What is the meaning of Bab? And are you content with this name or not?'

Bab: 'God gave me this name'

H. M. M: 'Where? In the House of the Kaaba, or in the Holy House (Jerusalem) or in the Frequented House?'

Bab: 'Wherever it was, it is a divine name'

H. M. M: 'In that case of course you are content with a divine name. What is the meaning of Bab?'

Bab: 'The same as the word Bab in the tradition "I an the city of knowledge and Ali is the Bab (Gate)"

*Here Mirza Ali Mohammad claims that Allah gave him the title of Bab. Shoghi Affandi in 'God Passes By' (page 11 of [God Passes By](#)) says that Bab himself claimed the title of Bab. In fact in no Bahai book will one find any reference that states that Allah gave the title of Bab to Mirza Ali Mohammed.*

H. M. M: 'Then you are the Gate of the City of Knowledge?'

Bab: 'Yes'

H. M. M: 'Praise be to God! For forty years have I journeyed seeking to meet with one of the Gates and it was not granted to me. Now praise be to God you have come to me in my own country, even to my very pillow! If it be so, and I can but assure myself that you are the Gate, give me, I pray, the office of shoe-keeper'

Bab: 'Surely you are Haji Mulla Mahmud?'

H. M. M: 'Yes'

Bab: 'Your dignity is great; surely great offices should be bestowed upon you'

H. M. M: 'I only want that office and it is sufficient for me'

The Prince: 'We too shall leave and deliver over this throne to you who are the Gate'

*Here the Bab is made an object of ridicule with H. M. M asking him to appoint him as Bab's shoe-keeper and the Prince offering Bab his throne.*

H. M. M: 'As the Prophet or some other wise man hath said, "Knowledge is two-fold - knowledge of bodies and knowledge of religions"

I ask then in medicine, what occurs in the stomach when a person suffers from indigestion? Why are some cases amenable to treatment? And why do some go on to permanent dyspepsia or syncope (swooning), or terminate in hypochondriasis?'

Bab: 'I have not studied medicine'

*Here Bab displays one of the many signs that he is not armed with the proofs that are a prerequisite for prophethood. Indigestion, etc are very basic problems of the body that even an elementary student of medicine is supposed to comprehend.*



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### What 'A Traveller's Narrative has to say...!

*Prophets of Allah have been known to understand and treat more serious ailments and maladies and even raise the dead. Sample this verse about Jesus (as) from Sura Ale Imran, verse 49: "And (make him) an apostle to the children of Israel: That I have come to you with a sign from your Lord, that I determine for you out of dust like the form of a bird, then I breathe into it and it becomes a bird with Allah's permission and I heal the blind and the leprous, and bring the dead to life with Allah's permission and I inform you of what you should eat and what you should store in your houses; most surely there is a sign in this for you, if you are believers." It is apparent over here and in other parts of the debate that Mirza Ali Mohammad did not possess divine knowledge and whatever he knew was limited to what he had learnt at school.*

The Prince: 'If so be that you are the Gate of Knowledge, yet say I have not studied medicine, this is quite incompatible with your claim!'

H. M. M: (To the Prince) 'It is of no consequence, for this is but the art of the veterinarian and is not included among sciences; so that herein is no incompatibility with Bab-hood'

*Another attempt to mock Bab's claim so as to continue the debate and highlight his ignorance in other, more important matters. This is evident as the debate unfolds.*

H. M. M: (To the Bab) 'Theology consists of the sciences of Principles (Usool) and Applications (Furu'). The science of Principles has a beginning and a conclusion. Say then: are (the divine attributes of) Knowledge, Hearing, Seeing and Power identical with the (Divine) Essence, or otherwise?'

Bab: 'Identical with the essence'

H. M. M: 'The God is multiple and composite; the (Divine) Essence and (Divine) Knowledge are two things (like vinegar and syrup which have yet become identical; (God is) compounded of (the Divine) Essence plus Knowledge, of (the Divine) Essence plus Power and so on. Besides this, the (Divine) Essence is without 'Opposite, without Antithesis', But Knowledge which is identical with the (Divine) Essence has an opposite which is ignorance. Besides these two objections, God knows, the Prophet knows, and I know; we (therefore) partake in knowledge. We also have a ground of distinction; for the knowledge of God is from Himself, while our knowledge is from Him. Therefore God is compounded of a 'ground of distinction' and a 'ground of identity'. But God is not composite'

Bab: 'I have not studied Philosophy'. (At this the Prince smiles but preserves silence)

*It is significant over here that Haji Mirza Mahmud (H.M.M.), a non-Prophet, knows Philosophy, but Bab professes ignorance of it. So in the subject of*

*Philosophy (as also other subjects that will come later in the debate) H.M.M. was worthier of being a Prophet than Bab.*

H. M. M: 'The science of Applications is elucidated from the Book and the Code (traditions), and the understanding of the Book and the Code depends on many sciences such as, Grammar, Rhetoric and Logic. Do you who are the Bab conjugate Kala?'

Bab: 'What Kaala?'

*Kaala in Arabic means 'He said'. It is an oft-used word in the Arabic language. That Bab seems to be unaware of the word is nothing short of amazing. This is a word that appears in several shapes and forms in Sura Yusuf, a chapter of the Quran that Bab has 'interpreted' as a proof of his claims!*

H. M. M: 'Kala, yakulu, kawlan' (begins to say the past tense after the fashion of a school boy - kala, kaala, kalu, kaalat, kalata, kulna....) then addressing the Bab says, 'Can you say the rest?'

Bab: 'I learnt it in childhood but I have forgotten it'

H. M. M: 'Give the derivatives of Kaala'

Bab: 'What derivatives?'

H. M. M: (after giving some of the derivatives) - 'Now you say the rest'

Bab: 'I told you, I have forgotten'

H. M. M: 'Explain this verse of the Holy Quran: "it is He who maketh you to behold the lightening, a fear and a hope" (Sura Raad, verse 13 from Quran), And also tell me what is the construction of 'Khaufan' wa 'Ta aman' (words used in the verses literally translated as Fear and Hope)

Bab: 'I don't remember.'

*Bab cannot explain even one verse of the Holy Quran, yet Shoghi Affandi expects claims in 'God Passes By' that Bab wrote commentaries on the verses of the Quran!*

H. M. M.: 'What is the meaning of this tradition "Laanallahul uyuna fainna zalomatil ainal waahidatan" (May God curse the eye for verily they have acted unjustly towards the one eye)

Bab: 'I don't know?'

H. M. M: 'Explain the meaning of this tradition of what passed between Mamun, the Caliph and Imam Reza, His Highness, the Eighth Imam: "Mamun Said: 'What is the proof of the right to the caliphate of thine ancestor Ali ibn abi Talib'? He (Imam Reza) replied, 'The sign of ourselves'. Mamun said, 'If it were not for our wives!'. Imam Reza said, 'If it were not for our sons!' Then Mamun was silent."



'What was the nature of the argument employed by Imam Reza, and what is the point of Mamun's objection, and the reply of Imam Reza thereto'?

Bab: 'Is this a tradition'?

H. M. M: 'Yes' (cites authorities) 'The circumstances under which the Surah-tul-Kawthar was revealed, as is well known, the following; "His Highness, the Holy Prophet was passing by Aas said, 'This person is a childless man!'. Shortly afterwards he died leaving no children. His Highness, the Prophet was grieved, and so this Surah was revealed for his consolation. Tell me now what was the nature of the consolation which it contained"?

Bab: 'Were these indeed the circumstances under which it was revealed'?

H. M. M: 'Yes' (cites authorities)

(The Bab asks for time to think)

H. M. M: 'In the days of our youth, we used, according to the dictates of our age, jestingly to repeat this sentence of Allamah (title used by Shiah for one of their theologians Hasan ibn Yusuf ibn Ali of Hilli), whereof I desire you now to explain me the meaning;

"Eza dazal ur rajolo alal khunsa wal khunsa alal unsa wajabal ghuslo alal khunsa doonar rajolo wal unsa"

'Why should this be so?'

Bab: (after reflecting for a while) 'Is this sentence from Allamah?'

The audience: (unanimously) 'Yes'

H. M. M: 'Suppose this is not Allamah's, but mine, do you nevertheless explain its meaning. After all you are the "Gate of Knowledge!"

Bab: 'I cannot think of anything'

H. M. M: 'One of the miracles of the Arabian Prophet is the Quran and the miraculous character thereof is derived from its 'fasahat' and 'balaghat'. What is the definition of 'fasahat' and 'balaghat'? *(fasahat and balaghat both signify in general eloquence, but the former especially denotes correctness of diction and chasteness of style, the latter moving and affecting language which reaches the hearts of the hearers or causes the speaker to reach his object (See Lane's Arabic-English Lexicon)*

Bab: 'I don't know' (the audience displays signs of anger and impatience)

H. M. M: 'If you were in doubt between two and three (inclinations or rakahs in prayer), what would you do?'

Bab: 'I would assume two'

Mulla Mohammed Mamakani (M. M. M.): 'O impious one! You do not even know what to do in cases of doubt in prayer and yet you claim to be the Bab!'

Bab: 'I would assume three'

M. M. M: 'Evidently if it is not two, you must say three'

H. M. M: 'Three is also wrong. Why did you not ask whether it was in the morning or evening prayer that I was in doubt, or whether it was after the inclination or before inclination, or after the completion of the two prostrations?'

M. M. M: 'You ought to give thanks, for had he said, "I would assume two", (in as much as engaging in an indubitable duty demands fulfilment of that indubitable duty) what would you have done then?' (To the Bab), 'Did you write 'The first to believe in me was the light of Mohammad and (the light of) Ali' 'Is this expression yours or not?'

Bab: 'Yes, it is mine'

*Here Bab implies superiority for himself over Mohammed (saw) and Ali (as). The underlying meaning of this statement is also one of divinity of Bab which he claims for himself.*

M. M. M: 'Then in that case, you were the leader and they were the followers, and you must be superior to them?'

Haji Murtaza Kuli Marandi (H. M. K. M): ': 'The Lord of the Universe has said, "And know that whenever you seize anything as a spoil, to God belongs a fifth thereof, and to His Apostle..." (Quran 8:42), while you in your Quran (referring to the Bayan) say "a third thereof". On what authority and why?'

Bab: 'A third is a half of a fifth. What difference does it make?' (the audience laughs)

H. M. K. M: 'In how many ways is nine divisible?' (the Bab gives no reply)

H. M. M: 'I am not tied down to words; show me a miracle suitable to your claims, so that I may become your follower, and on my submission, many will set their footsteps with the circle of devotion to you, for I am well known as learned, and the learned man will never follow the ignorant'

Bab: 'What miracle do you desire?'

H. M. M: 'His Majesty, the King Mohammed Shah is sick. Restore him to health'

The Prince: 'Why go so far? Are you not present? Let him exert an influence over your being and restore you to youthfulness, so that you may ever continue in attendance on our stirrup. We too, on witnessing the accomplishment of this miracle will resign this throne to him'

Bab: 'It is not in my power'

*A miracle is the final proof that a true prophet displays to prove his prophethood. Rather it is Allah's final proof upon the people to establish His Prophet's truthfulness. So a miracle is imperative in the absence of which the people have an excuse to reject the Prophet. In fact, the Prophet not only performs miracles,*



## Combat Kit

(Baha'i Faith)

### What 'A Traveller's Narrative has to say...!

*his miracles are according to the exigencies of the time and often the inordinate demands of the people of his era. This is what the Quran claims, 'Say: Indeed, there came to you apostles before me with clear arguments and with that which you demand; why then did you kill them if you are truthful? But if they reject you, so indeed were rejected before you apostles who came with clear arguments and scriptures and the illuminating book.'* (Sura Ale Imran, verses 183-184)

Some very important points are established by these Quranic verses:  
A) Prophets before the Prophet Mohammad (saw) were armed with miracles according to what the people demanded.  
B) The people rejected them despite these miracles and after Allah had established His Proof upon the people.

Mirza Ali Mohammad as is evident from this debate failed on both the above parameters, viz. he did not have a miracle to establish his prophethood and his death was the result of this inability to produce miracle unlike previous prophets who were killed despite producing miracles.

H. M. M: 'Then honour is not rendered without reason. O dumb in the realms of words and dumb in the realms of ideas, what virtue do you then possess?'

Bab: 'I can recite eloquent words' (recites)

"Praise be to God who created the heavens" (pronouncing the last word with final fat-ha)

*This is word that often appears in Quran and Sunnah of the Prophet (saw) but Bab makes a mistake even in reciting this oft-repeated word.*

The Prince: (smiling) 'That which forms its plural in Alif and Taa is pointed with kesra alike in the objective and dependant cases' (this sentence is from the well-known versified Arabic Grammar called the Alfiyya, and will be found on page 19 of Dieterici's edition of that work (Leipsic, 1851).

Bab: 'My name Ali Mohammed corresponds with "Rabb" (Lord)' (The sum of the letters in Ali Mohammed is 202 which is also the numerical equivalent of Rabb)

H. M. M: 'Every Ali Mohammed and Mohammed Ali corresponds to Rabb. Besides then in that case you should claim to be the Lord, rather than the Bab'

Bab: 'I am that person for whose appearance you have waited a 1,000 years'

H. M. M: 'That is to say, you are Mahdi, the Lord of the Religion?'

Bab: 'Yes'

*Here Bab claims to be the promised Mahdi. Earlier in this debate itself he claimed to be the prophet and even God.*

H. M. M: 'The same in person, or generically?'

Bab: 'In person'

H. M. M: 'What is your name and what is the names of your father and mother? Where is your birthplace and how old are you?'

Bab: 'My name is Ali Mohammed; my mother was named Khadija, and my father Mirza Reza the cloth seller; my birth-place is Shiraz; and of my life behold, 35 years have passed'.

*Bab explicitly states that his father was a Mirza. But Shoghi in his book '[God Passes By](#)', states that Bab father was a Sayyid.*

H. M. M: 'The name of the Lord of the Religion is Mohammed; his father was named Hasan and his mother Narjis; his birthplace was Samarra; and his age is more than 1,000 years. There is the most complete variance. And besides I did not send you'

Bab has claimed to be the Promised Mahdi, whose advent is long-awaited by the Muslims to establish justice and equity in the world and purge it of injustice and tyranny.

Bab: 'Do you claim to be God?'

H. M. M: 'Such an Imam is worthy of such a God'

Bab: 'I can in one day write 2,000 verses. Who else can do this?'

H. M. M: 'When I resided at the Supreme Shrines, I had a secretary who used to write 2,000 verses a day. Eventually he became blind. You must certainly give up this occupation, or else you too will go blind'.

The conference then broke up, and the Bab was taken back to the house of Mohammed Kazim Khan, the Farrashabashi. The Bab again recanted and revoked all his claims under the chastisement inflicted upon him, whereupon he was released and sent back to Chirik.

*The recantations of Bab is not asserted by Muslim historians alone. In fact it is mentioned by reliable Bahai sources.*

*We also find that on an earlier occasion when Bab had introduced a change in Azaan and had created a turmoil, on that occasion too, on being questioned, he recanted his claims.*

*This is the steadfastness of Bab! He recanted his claims and his faith with only a few slaps! Let alone prophets, the Quran cites instances of mere individuals who have shown a lot more steadfastness when faced with imminent death. Sample this Quranic verse about the incident of Pharoah and his magicians:*

*"...certainly I (Pharoah) will cut off your (magicians) hands and your feet on opposite sides, and certainly I will crucify you all. They said: No harm; surely to our Lord we go back. Surely we hope that our Lord will forgive us our wrongs because we are the first of the believers.' Sura Shoara, verses 49-51)*



Any fair-minded person after studying the above debate will come to the same conclusion as me, i.e. Mirza Ali Mohammad lacked the qualities to be a spiritual leader of any kind. At least no prophet in the Quran has shown the same qualities as Mirza Ali Mohammad and has yet successfully established his prophethood. Rather, the prophets mentioned in the Quran are the exact opposite of Mirza Ali Mohammad.

This article, especially the debate enumerated, puts to rest doubts about the authenticity of Bab. I have also supported my contention with Quranic verses to put the issue beyond doubt. I leave it to my readers to make an objective assessment of Bab's claims and by logical extension, the Bahai's. If any of my readers has reached a conclusion different from mine, I am most keen to hear about it.

#### Part II: Early Bahai History

A remarkable thing about the early Bahai history is that wherever Bahais or Babis went, they caused civil disturbances. In fact Lady Shiel who was in Persia herself at the time of the Babi movement likened the Babis to assassins ([page 201 - European Accounts](#)).

Also Robert B. M. Birming in 'Journal of Two Years travel in Persia, Ceylon etc.' has commented on the Babi movement. The author Prof. E. G. Browne states thus, "the writer not content with likening the Babis with Mormons and Sadducees and describing their founder as a kind of Oriental Joe Smith, casts aspersions on the Bab's honesty, and almost accuses him of theft in so many words". ([page 201 - European Accounts](#)).

Another reliable author, Dr. Jacob Edward Polak, about whose work Prof. Browne says, "whose position gave him rare opportunities to observe facts which his scientific training enabled him to describe with precision and accuracy, is also of the highest value", alleges use of narcotics such as 'hashish' by the Babis ([page 203](#)).

These observations by different authors and historians are eye openers for those misled by false propaganda. I take this opportunity to narrate some examples from Bahai history which though of a vile nature have been accepted without any remorse.

1. The murder of Haji Mulla Taqi: "This (public denunciation of the Bab) cost him his life, for at length certain Babis, stung by his words into uncontrollable anger fell upon him early one morning as he was praying in the mosque and with knives

and daggers inflicted upon him eight wounds from the effects of which he expired two days later" ([page 198](#))

2. Attacking a town and killing its governor: They (Babis) attacked the town and even killed the governor Zainul Abedin Khan - the chief author of their sufferings - while he was at the bath. Finally troops were sent from Shiraz by the governor Tahmasp Mirza, and these aided by the tribesmen of Darab and Sabumat, succeeded at length in stamping out the insurrection" ([page 258](#))

3. Disturbances in Baghdad: "This ignorance of proper conduct was the reason that in some parts disturbances occurred" ([page 65](#)). An example of 'ignorance of proper conduct' is this; 'Haji Mirza Ahmed was killed in Baghdad by certain Bahais, he being one of those who refused to transfer their allegiance from Subh-e-Azal to Baha" ([page 332](#)).

4. Disturbances in Adrianopole: "The detection of some attempts at propagandism on the part of the Bahais impelled the Turkish government to change their place of exile once more" ([page 100, note 1](#)). It is sufficient here to point out that the propagandism was such as to greatly incense the Turkish government who then chose to split the Bahais into two groups and exiled each to a remote place far away from each other.

Looking at the above example of Bahai conduct, it is not surprising to view the comments of historians as seen before. Another incident that deserves mention is the attempted assassination of the Shah of Persia by the Babi leaders.

Prof. Browne has summarised the conspiracy from 'Rauzat-us Safa' thus: "The Babi conspiracy - the assassination is planned by 12 Babis who arrange that the attempt shall take place on the morning of Sunday 28th Shawwal 1268 AH (August 15th, 1852) as the Shah is riding out on a hunting expedition from his summer residence" ([page 191](#)).

This incident earned the Babis disrepute all over Persia and they were eventually exiled to Baghdad.

*This is the darker side of the Bahai history. The Bahais who claim to be a peace loving people and advocate the cause of world peace should read this book. They will then realise that the 'persecution' which they were subjected to then was a result of their own excesses.*

Even before reaching Baghdad, immediately after Mirza Ali Mohammed's death, there started a feud for successorship. Given below is the list of Babis who put forward the claim of successorship of the Bab.





1. "For the claim advanced by Mirza Asadullah 'Dayyan' of Tabriz... from Gobineaus account we are led to infer that this episode took place very soon after the death of the Bab and the election of Mirza Yayha Subn-e-Azal, that is to say some time before the Baghdad period." (page 365).
2. "For the claim advanced by Husayn of Milan, we have Subh-e-Azal's evidence, but as has already been pointed out, this Husayn was amongst the Babis killed in Tehran in 1852" (page 365)
3. "That Nabil advanced a similar claim which he subsequently withdrew is a statement which I have heard made once if not oftener by Babis (of the Bahai sect) in Persia" (page 365).
4. According to Rauzatus Safa, Babis chose Janabe Azim as their leader after the death of the Bab (page 191)
5. Syed Husayn of Hindiyan near Muhammara who gathered round him about 40 disciples and who, though not recognised or accredited by the Babi chiefs continued to send greetings to them while they were exiled in Baghdad (page 331)
6. "Shaykh Ismail believed to be still alive (when the author visited Bahauallah) who subsequently withdrew the claim, which he has advanced" (page 331)
7. "Mirza Yahya Subh-e-Azal held the fourth place in this heirarchy (Hurufat-e-Hayy) and on the death of the 'point' and first 2 letters rose by natural process of promotion to the position of chief of the sect" (page xvi, Introduction)
8. Mirza Hussain Ali Bahauallah: Prof. Browne writes, "My surprise was great when I discovered that, so far from being the case, the majority of the Babis spoke only of Baha as their chief and prophet; asserted that Bab was merely his herald and forerunner (page xv, Introduction)

Of the above, Mirza Hussayn Ali was apparently the most successful candidate though in the beginning Mirza Yahya was unanimously considered chief as the author states, "In my opinion, it is proved beyond all doubt that Bab on his death chose him (Mirza Yahya) as his successor duly appointing as such by the form of words which I (have already) published....., and that during the period which elapsed from the Bab's death till the advancement of Bahauallah's claim to be "He who God shall manifest" (i.e., from 1850 to 1864 at any rate), he (Mirza Yahya) was recognised by all Babis (including Bahauallah) as their spiritual chief. Even now the number of his followers, though small in comparison to that of the Bahais is considerable, and since in addition to all this, the old Babi doctrines and traditions which have undergone considerable modifications at the hands of Bahauallah, are preserved intact by Subh-e-Azal" (page 350)

We present below an account of how Mirza Yahya's leadership was usurped by Mirza Hussayn Ali.

**"Subh-e-Azal having retired into a seclusion inviolable to a chosen few, his elder brother Mirza Husayn Ali Bahauallah found the practical direction of affairs in his own hands. Now he was a man who from his youth upwards had associated and mixed with men of every class whereby he had acquired a certain 'breadth of disposition' and 'religious pliability' which attracted towards him man of like mind to whom slackening of the severer code of the Bayan was not unwelcome. Certain of the old school of Babis such as Mulla Mohammed Jafar,....., and others, perceiving this tendency towards innovation and relaxation, remonstrated so rigorously with Mirza Hussayn Ali that he left Baghdad in wrath and went towards Sulaymania" (page 356)**

"After this Subh-e-Azal called him back to Baghdad by writing him a letter" (page 357)

"Taking advantage of Subh-e-Azal's seclusion, many people claimed to be the "One who God will manifest". For example, Mirza Abdullah called "Ghaugha", Sayed Hussayn of Isfahan, Mirza Mohammed Nabil" (page 357)

Mirza Hussayn Ali saw this confusion among the Babis caused by several claimants as an opportunity. "Now when Mirza Hussayn Ali beheld matters in this disordered state, he bethought himself of advancing the same claim (considering that from the prominent position which he had long held as practical director of affairs, he stood a better chance of success than any other claimant) and in this idea, he was greatly encouraged by Aqa Mirza Aqa Jaan of Kashan" (page 358)

It is interesting to note that various people started making claims to be "One who God shall manifest" only during the period when Mirza Hussayn Ali was the practical director of affairs.

Prof. Browne asserts that Subh-e-Azal was the rightful leader of the Babi movement saying that 'when and how he was brought to embrace the Babi doctrines I have not been able to ascertain, but he was appointed by Bab as his successor after the death of Mulla Husayn of Bushraweh and Mullah Mohammed Ali of Barfarosh, the appointment being written from Chirik' (page 374)

Also in an effort to be fair, the Professor has brought an abstract from a Babi work - 'Hasht-e-Bahisht'(The Eight Garden of Paradise) of which we present below some parts which reveal how Mirza Husayn Ali - Bahauallah came to be the leader of the Babi Movement.



1. "On their arrival in that city (Adrianopole), still instigated by Aqa Mirza Jan gradually made public his claim to be not only 'He who God shall Manifest', but an incarnation of the deity himself". [\(page 358\)](#)
2. 'All prominent supporters of Subh-e-Azal who withstood Mirza Husayn Ali's claim were marked out for death and at Baghdad, Mulla Raja Ali 'Khahir', and his brother Haji Mirza Ahmed, Haji Mirza Mohammed Reza and several others fell by the knife or bullet of the assassin' [\(page 359\)](#)
3. 'He (Mirza Husayn Ali) caused poison to be placed on one side of a dish of food which was to be set before himself and his brother Subh-e-Azal, giving instructions that the poisoned side be turned towards his brother'. [\(page 359\)](#)
4. 'Another plot was laid against Subh-e-Azal's life and it was arranged that Mohammed Ali, the barber should cut his throat while shaving him in the bath'. [\(page 359\)](#)
5. Mirza Husayn Ali started giving his followers high sounding titles by the dozen, some of which were, "Gabriel - the trustworthy", "The Baker of Divine Unity", "The Barber of the Truth". [\(page 362\)](#)
6. 'Certain persons, he (the author) says, who had been first inclined to follow Mirza Husayn Ali. subsequently withdrew and separated themselves from him. Some of them were murdered and buried under quick lime. [\(page 362\)](#). Further on the author has brought 15 such examples of similar assassinations [\(page 362, 363\)](#).

This article, especially the debate enumerated, puts to rest doubts about the authenticity of Bab. I have also supported my contention with Quranic verses to put the issue beyond doubt. I leave it to my readers to make an objective assessment of Bab's claims and by logical extension, the Bahai's. If any of my readers has reached a conclusion different from mine, I am most keen to hear about it.



## The Dictionary Meaning of Khatam

In Arabic literature, 'Khatama' is used to indicate 'completion', 'conclusion', 'finality' or to put it simply - termination of an affair/event/object/verb. This is the meaning in which renowned Arabic scholars/litterateurs have used this word.

The views of famous Arabic litterateurs on this word are quoted below:

A. In his famous work '**Qamoos-e-Arabi**', among the best and reliable lexicons of the Arabic language, Adrodalin says:

1. **Khatama** - 'He sealed, sign or stamp, to design, to make a sign. For example Khatama Shahadatan - He sealed the witness.

Or as the Quran says –

**'Allah has set a seal upon their hearts...'** (Al Quran - Surah Al-Baqarah 2, verse 7)

2. **Khaatama**. For instance, 'Khaatama Shai'in' means 'the end of thing' or Khaatama Quran - 'He completed the Quran'
3. **Khataama** - A seal made up of sticky mud which is impressed upon a writing or a thing.
4. **Khaatim - Khaatam** - The last one in a gathering/assembly of people E.g. Khaatimun Nabi'een - Last one of the Prophets or Khateemul Anbiya - Last one of the Prophets i.e. Prophet Muhammad (s.a.w.).

(Please not that the above examples have been advanced by the author of Qamoos and not by me.)

5. **Khatam** also refers to the ring which is employed for sealing and for signing.
6. **Makhtum** - Sealed one or signed one

(Qamoos-e-Arabi - English, page 702 - 703)

B. Likewise, another leading authority in Arabic literature - Allamah Ibne Manzur in his magnum opus - Lisanul Arab unravels the meaning of Khatama.

1. **Khatama** - Seal
2. **Makhtum** - Sealed or locked

From the viewpoint of Arabic literature - Khatama and Tab'a share the same meaning i.e. sealed and there is no room for anything new to enter it.

For e.g.

**'Muhammad is not the father of any of your men, but he is the Apostle of Allah and the Last of the prophets.'** (Surah Al-Ahzab 33, verse 40)

Allamah Ibne Manzur sheds light on the evolution of the word Khaatam into 'ring', a meaning that finds greater acceptance among the Bahais and Qadianis. In the past, the seal (khaatam) was employed to emboss an authority's acknowledgement of official documents. Since this 'embossing' was done through an imprint of the ring, which was often found on the finger of the official/authority, the embossing came to mean 'a ring' or 'an adornment'.

C. Raghib Isfahani, another noted litterateur, in his celebrated work - 'Al-Mufradaat' outlines the meaning of this word.

1. **Khaatam** - For e.g. Khaatamal Quran intehaayatan ilaa akherehi. 'Completing a reading of the Quran till its end.'
2. **Khaatamun Nabiyyin** - Last of the Prophets.

D. Leading Arabic litterateur, Fakhruddin Turaihi in 'Majmaul Bahrain' explains the meaning of Khaatamun Nabiyyin in Surah Ahzab, verse 40:

**'Muhammad (s.a.w.) is the last prophet and there is no prophet after him.'**



For e.g. - *Man khaatamun lahu beqiyaamil lail summa maata falahul jannat* 'One who stands in worship till the end of the night and then passes away, then Paradise is for him.'

The references I have cited above have been compiled by litterateurs across different centuries. So the meaning of 'Khatama' hasn't really evolved to come to mean 'an adornment'. These references have been drawn from a mix of Ahle Sunnah and Shia sources, so there is unanimity across the primary Islamic sects about the meaning of 'Khatme Nabuwwat', which is that Muhammad (s.a.w.) is the last Prophet to be raised by Allah.

To adopt an interpretation of a word different from its oft-used meaning begs a deep insight in the language, an intelligent rationale and an endorsement from the Sunnah. Lets take the first premise - when Bahais talk of a different interpretation for 'Khatama' from the literal one, are they saying it is based on a study or research into Arabic literature that suggests that adopting the metaphorical meaning of Khatama (i.e. adornment) is a preferable option to taking the more common and obvious literal interpretation of seal, final, last? If they are, then I eagerly await to see a piece of research that rivals the works of Ibne Manzur and Raghīb.

As a matter of fact 'Khatam' means final in Persian, Urdu and even Hindi. These languages have undoubtedly borrowed the word from Arabic, but chose the more popular and widely prevalent literal meaning over its vague and uncommon metaphorical counterpart. This is expected, because when words transcend across languages, then it is the most commonly employed meaning that gains currency and not its metaphorical implication. From the perspective of our discussion, it only serves to reinforce that Khatama's most popular interpretations are seal, final, last and not adornment.

In terms of a rationale, there is no reason to suggest that Allah meant it in a meaning different than seal, final, last. Even if for argument's sake one adopts the metaphorical meaning of adornment, it does not close the door on adopting the literal meaning of seal, final, last.

In terms of an endorsement from the Sunnah, this metaphorical interpretation is conspicuous by its absence, unless one goes about interpreting the scores of traditions that assert Khatamiyyat in a manner to support one's conclusion, in

this case, adornment. If anything, the Quran and Sunnah have eulogised Prophet Muhammad (s.a.w.) as the best of Prophets, Islam as the best of nations and Muslims as the best of people. And if Allah has saved the best for the last, then you do have the last Prophet and the 'adornment' of Prophets in the persona of Prophet Muhammad (pbuh). In my view, the Muslims have reason to thank the Bahais and Qadianis for giving 'Khatamun Nabiyyin' a totally new dimension!



### Virgin Birth of Jesus (Peace Be Upon Him)

Response from the Universal House of Justice

**16 February 1996**

#### **The Virgin Birth of Jesus:**

As you realize, the Bahá'í teaching on this matter is quite clear. In letters written on behalf of the Guardian to individual believers, we find the following:

...regarding the birth of Jesus-Christ. In the light of what Bahá'u'lláh and `Abdu'l-Bahá have stated concerning this subject it is evident that Jesus came into this world through the direct intervention of the Holy Spirit, and that consequently His birth was quite miraculous. This is an established fact, and the friends need not feel at all surprised, as the belief in the possibility of miracles has never been rejected in the Teachings. Their importance, however, has been minimized. (31 December 1937)

The Master clearly writes in a Tablet that Christ was not begotten in the ordinary way, but by the Holy Spirit. So we must accept this. Every Faith has some miracles, and this is the great miracle of the Christian Faith. But we must not let it be a test to us. Our human minds are so small, and as yet so immature compared to the men of the future, that we should have no difficulty in acknowledging the Power of God when He chooses to show it in some manner "illogical" to us! (23 December 1948)

...God Who is the Author of the universe, can, in His Wisdom and Omnipotence, bring any change, no matter how temporary, in the operation of the laws which He Himself has created. (27 February 1938)

To any of your friends who are confused on this issue, you can explain that the principle of harmony between religion and science, while it enables us, with the help of reason, to see through the falsity of superstitions, does not imply that truth is limited to what can be explained by current scientific concepts. Not only do all religions have their miracles and mysteries, but religion itself, and certain

fundamental religious concepts, such as the nature of the Manifestations of God, are far from being explicable by present-day scientific theories.

---

**Abdul Baha joined her name to those of Sarah, Asiyah, Virgin Mary, and Fatimah (God passes by - page 216)**





## The violent way of the "Bab" and the Babis

The following article outlines some of the atrocities committed by the followers of the Babi Faith. While a few of the incidents of carnage and violence are committed by the Babis (including some of the Letters of the Living), it is interesting to note that The Bab in Bayan actually encouraged violence to establish his doctrine on the earth. Unfortunately, a few of his followers, as the incidents below will show were only too happy to comply with his order.

### The murder of Haji Mulla Taqi

Haji Mulla Taqi was a leading cleric in Iran who denounced the Bab and his doctrine. Interestingly, Tahera Qurratul Ayn was his daughter-in-law. E G Browne writes, "This (public denunciation of the Bab) cost him his life, for at length certain Babis, stung by his words into uncontrollable anger fell upon him early one morning as he was praying in the mosque and with knives and daggers inflicted upon him eight wounds from the effects of which he expired two days later." (*Ref: Traveller's Narrative, page 198. Also Nuqtatul Kaf, pages 142-143*)

### Attacking a town and killing its governor

They (Babis) attacked the town and even killed the governor Zainul Abedin Khan - the chief author of their sufferings - while he was at the bath. Finally troops were sent from Shiraz by the governor Tahmas Mirza, and these aided by the tribesmen of Darab and Sabumat, succeeded at length in stamping out the insurrection" (*Ref: Traveller's Narrative, page 258*)

### The burning of villages

The Babis started looting and plundering the adjoining villages and whatever they could lay their hands on. If they met with any resistance, then they would burn the entire village. (*Ref: Materials For The Study Of The Babi Religion, Prof. E. G. Browne, Page 241*)

In one such village the Babis saw that some non-Babis had sought protection. Mulla Hussain and some other Babis arrived at the village and killed 130 people in one night.

Mulla Husayn, the first to believe on the Bab, "notwithstanding his slender and fragile frame and trembling hand," attacked the man who had killed the first Babi

and "sliced him in two like a fresh cucumber." Then six other Muslims were killed. "One child was killed accidentally with its father, a dervish, whom they [the Babis] slew because he purposely gave them a misleading answer to a question which they had put to him as to their road." (*Ref: Taarikhe' Jadid, page 50, 361*)

Wherever the Muslims existed, the rampaging Babis set out to plunder and annihilate them. None was spared. Children were killed, elders were massacred, the pregnant women had their wombs ripped open, and several females were defiled. Mere killing did not satiate the devilish desires of the Babis, they would loot their belongings and set their houses afire. (*Ref: Nuqtatul Kaf, Page 161, Kashfuz Zulumah, Page 125*).

There are historical narrations about the 'mistakes' committed by villages. "Initially these villages believed in Bab, but later they denied him, and so they had endure the punishment" (*Ref: Nuqtatul Kaf, Page 163*)

### The violent doctrines of the Bab

- The Babi Shariah directs that all who did not accept this Shariah should be put to death, (*Ref: Makatib, Volume 2, page 266*)
- The Bab has directed that all books other than those written by him should be destroyed. (*Ref: Al-Munazirat, page 167, Bayan, Arabic Chapter 1*)
- O my followers! Surely Allah has made fighting obligatory for you. You must conquer the cities and the people for Babism and don't be at peace with those who reject Babism". (*Ref: Bayan, Arabic Chapter 1*)
- It is the duty of every Babi king that he should not allow any non-Babi to live in his realm. This is also binding upon the other Babis as well. The only non-Babi who could be allowed to live in the country was one who carried on some trade of benefit for other people. (*Ref: Bayan, Bab 4, Wahid 8*)
- The Bab began the fifth Wahid of the fifth Bab Al-Bayan as follows: "Those who do not accept the Bab and his religion, all their belongings



## Combat Kit

(Baha'i Faith)

### The violent way of the "Bab" and the Babis

should be snatched away from them, if that is possible: but if they accept him their property can be returned to them."

- The Babi Sharia ordains that where a man was in possession of a hundred misqals of gold, he should hand over 19 misqals to the Bab and 18 disciples called the Haruful Hayi. In case these had died, the gold was to be given to their heirs. It has also been ordained that of everything the best portion was for the Bab; the middle one for disciples specially near and dear to him; and only the lowest quality was for the use of the common people.  
(Ref: Bayan, Bab 16, Wahid 8)
- The principle has been laid down that all Babis were pure people, while all those who failed to accept the Bab were impure and dirty, and the same principle applied to all their belongings and things connected with them. The Bab has further explained this point by saying that even if the non-Babis bathed in the sea a thousand times every day, they could not become clean and pure in body. (Ref: Bayan, Bab 2, Wahid 6)
- The Bab has directed that no follower should read any book other than Al-Bayan. (Ref: Bayan, Wahid 4, Bab 10)
- "If a Babi acquires a thing from a non-Babi, then by the transfer of the thing, it becomes lawful for him". (Ref: Bayan, Arabic Chapter 4)
- It is ordained in the Babi Shariah that any one who hurts the feelings of the Bab, or his successors after him, was to be killed; and for bringing about his death every possible means could be adopted. (Ref: Al-Bayan, Bab 15, Wahid 6)

The above words of the Bab are not open to any kind of explanation. The Bab expressly prohibited the interpretation of his words. He wrote, **"It is not permissible to interpret the Bayan other than in accordance with the interpretation given by its Tree (the Bab)."** (Ref: Bayan Persian, Unity Two).

So if the Bab encouraged Babis to kill, loot and plunder, no explanation is required except to say that the Bahai Faith is nothing but a child of the Babi Faith. Readers must also note that the Bahais take the name of the Bab with

great reverence - as pointed out in the introduction to this series on the Bab, "Bahais believe that the Bab (1819-1850) was an independent Messenger of God, whose mission was to inaugurate a new cycle in humanity's spiritual development. His writings prepared the way for the mission of Bahau'llah." Having said that, the Bahais should acknowledge the violent character of the Babi Faith.

Readers should also appreciate the subtle differences between law and practice. When the law is corrupt, the practices will be too. When the law is not corrupt, it does not automatically guarantee that the practices will not be corrupted. However if they are, then the practice is to be blamed and not the law. In the case of the Babi Faith, the former is true. Violence against non-Babis was a law which was willingly practised by the Babis..

Needless to say that these beliefs of the Bab are in stark contrast with the beliefs of the Holy Prophet of Islam (pbuh) who propagated peace in the true sense, who bade us to do good to our parents even if they be non-Muslims, to live peacefully with our neighbors and to maintain their rights. My readers may not take these views on the Holy Prophet (pbuh) kindly given that in present days Islam is much maligned. The media has made terrorism synonymous with Islam. However I can assure you that an objective study of Islam and the life of the Holy Prophet (pbuh) and his successors - the Imams (as) will reveal otherwise.



## BLUNDERS: Few more

### Copper, in a span of 70 years would be converted to gold!

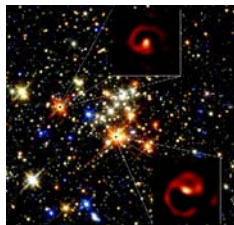


For instance, consider the substance of copper. Were it to be protected in its own mine from becoming solidified, it would, within the space of seventy years, attain to the state of gold. There are some, however, who maintain that copper itself is gold, which by becoming solidified is in a diseased condition, and hath not therefore reached its own state. (Kitab Al Iqan – 64)

Be that as it may, the real elixir will, in one instant, cause the substance of copper to attain the state of gold, and will traverse the seventy-year stages in a single moment. Could this gold be called copper? Could it be claimed that it hath not attained the state of gold, whilst the touch-stone is at hand to assay it and distinguish it from copper? (Kitab Al Iqan – 65)

### Astronomy

"Thou hast, moreover, asked Me concerning the nature of the celestial spheres...Know thou that every fixed star hath its own planets, and every planet its own creatures, whose number no man can compute." (Gleanings from the Writings of Baha'u'llah, fifth printing 1971)

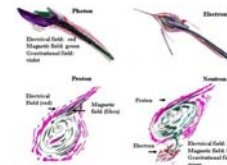


#### Note:

According to modern astronomical data, there are many stars which do not have planets revolving around them. But "Baha'u'llah" seems to be emphatic in stating that every star has several planets, which is not true. Also here he uses the phrase '**fixed star**'. But today science tells us that all stars are rotating as well as revolving around some point in their respective galaxies. As you can see not even a single statement in this verse is compatible with modern science. And this verse is supposed to have come from God.!

### Elements are indestructible

Scientific philosophy has demonstrated that a simple element is indestructible, eternal. The soul, not being a composition of elements, is, in character, as a simple element, and therefore cannot cease to exist. (Paris talks)



#### Note:

Here the simple means 'not composed'. Here Abbas Effendi - "Abdul Baha" says that a simple element or atom is indestructible. But in nuclear reactors, atom bombs, etc atoms are continually broken down. Infact, Einstein showed that matter can even be converted to energy.

Physics may yet discover a truly fundamental particle, but the atoms (element) that 'Abdu'l-Bahá refers to are continually destroyed, not only in Nuclear bombs and power plants, but in natural radioactive decay. Not long after the discovery of radiation, Einstein described that any matter can be transformed into energy.

It followed from the special theory of relativity that mass and energy are both but different manifestations of the same thing -- a somewhat unfamiliar conception for the average mind. Furthermore, the equation  $E = mc^2$ , in which energy is put equal to mass, multiplied by the square of the velocity of light, showed that very small amounts of mass may be converted into a very large amount of energy and vice versa. The mass and energy were in fact equivalent, according to the formula mentioned before. This was demonstrated by Cockcroft and Walton in 1932, experimentally. - Albert Einstein

After several Nobel Prizes had been awarded for these breakthroughs, 'Abdu'l-Bahá was still thinking in terms of the science of the previous century. For more refer **The Ether - Another Blunder**



## Combat Kit

(Baha'i Faith)

BLUNDERS - Few more

### Eating of meat

Mirza Hussein Ali has written in 'Kitab-e-Mubeen'

"Don't abstain from the eating of meat".



Mirza Abbas Effendi says in 'Badaaiul Aasaar', volume 1, page 273 thus, "Meat is not the food of man because he has not been provided the means of eating and digesting meat."



Further he (Abbas Effendi) predict (Abbas Effendi not Allah Almighty).

"What will be the food of the future?" "Fruit and grains. The time will come when meat will no longer be eaten. Medical science is only in its infancy, yet it has shown that our natural diet is that which will grow out of the ground. The people will gradually develop up to the condition of this natural food." ('Abdu'l-Bahá, in Julia M. Grundy, Ten Days in the Light of Akka, Bahá'í Publishing Trust, Wilmette, 1979, pp. 8-9)



Same 'Abdu'l-Baha said,

"Fruits and grains (will be the foods of the future). The time will come when meat will no longer be eaten. Medical science is only in its infancy, yet it has shown that our natural diet is that which grows out of the ground." (Quoted from Baha'u'llah and the New Era by J.E. Esslemon)

As humanity progresses, meat will be used less and less, for the teeth of man are not carnivorous ... The human teeth, the molars, are formed to grind grain. The front teeth, the incisors, are for fruits, etc. It is therefore quite apparent, according to the implements for eating, man's food is intended to be grain and not meat. When mankind is more fully developed the eating of meat will gradually cease. ('Abdu'l-Bahá, from "Star of the West", Vol.III, No.10, p29)

Regarding the eating of animal flesh and abstinence therefrom, know thou of a certainty that, in the beginning of creation, God determined the food of every living being, and to eat contrary to that determination is not approved. For

instance, beasts of prey, such as the wolf, lion and leopard, are endowed with ferocious, tearing instruments, such as hooked talons and claws. From this it is evidence that the food of such beasts is meat ... But now coming to man, we see he hath neither hooked teeth nor sharp nails or claws, nor teeth like iron sickles. From this it becometh evident and manifest that the food of man is cereal and fruit. Some of the teeth of man are like millstones to grind the grain, and some are sharp to cut the fruit. Therefore he is not in need of meat, nor is he obliged to eat it. Even without eating meat he would live with the utmost vigour and energy ... Truly, the killing of animals and the eating of their meat is somewhat contrary to pity and compassion, and of one can content oneself with cereals, fruit, oil and nuts, such as pistachios, almonds and so on, it would undoubtedly be better and more pleasing. (From a Tablet of 'Abdu'l-Bahá to an individual believer, Selections from the Bahá'í Writings on Some Aspects of Health and Healing, a compilation of the Universal House of Justice, Bahá'í Publishing Trust, New Delhi, 1974, pp. 7-8)

'Abdu'l-Baha wrote: "Truly, the killing of animals and the eating of their meat is somewhat contrary to pity and compassion. (Quoted in Lights of Guidance: A Baha'i Reference file)

Thou hast written regarding the four canine teeth in man, saying that these teeth, two in the upper jaw and two in the lower jaw, are for the purpose of eating meat. Know though that these four teeth are not created for meat-eating, although one can eat meat with them. All the teeth of man are made for eating fruit, cereals and vegetables. These four teeth, however, are designed for breaking hard shells, such as those of almonds. (From a Tablet of 'Abdu'l-Bahá to an individual believer, Selections from the Bahá'í Writings on Some Aspects of Health and Healing, a compilation of the Universal House of Justice, Bahá'í Publishing Trust, New Delhi, 1974)



It is certain, however, that if a man can live on a purely vegetarian diet and thus avoid killing animals, it would be much preferable. (Shoghi Effendi, quoted in Lights of Guidance: A Baha'i Reference file)

'Abdu'l-Bah said that treatment of disease and ailments will in the future be through foods and waters and that eventually mankind will become





## Combat Kit

(Baha'i Faith)

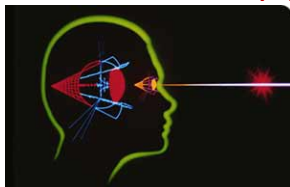
BLUNDERS - Few more

vegetarian: Bah'u'llih advocated a simple diet and not to mix many foods at one meal I remember a Jain sadhu in India This Jain had just become a Bah' and looking at me with tears in his eyes, he said he really could not eat meat. I said whoever told him he should? It had nothing to do with being a Bah'; he could live and die a vegetarian. (Rhyiyh Rabbani, "A Manual for Pioneers", pp. 170-171)

The "intellectuals" elected in San guardian Bahais' Universal House of Justice interpretate with their spiritually open eyes `Abdu'l-Bah has indicated that in the future human beings will be vegetarians, but abstention from eating meat is not a law of this Dispensation. (The Universal House of Justice, December 16, 1998, "Traditional practices in Africa.")

## Eyesight is due to the blackness of the pupil, which is supposed to attract sunlight!.- Another Blunder

"...it is known that the pupil of the eye is black so as to attract the rays of the sun, for if it were another color - that is uniformly white - it would not attract the rays of the sun" (Some answered questions- 49. THE GROWTH AND DEVELOPMENT OF THE HUMAN RACE – Third paragraph)



### Note:

Here he also states that if it were of any other colour, it would not have attracted sunlight & hence we wouldn't be able to see. This is clearly untrue. Light is generally reflected by white objects and absorbed by black objects. But it is totally untrue to claim that eyesight is due to our black pupils & it wouldn't be possible if it were any other colour. Some animals like flies have red pupils and they aren't blind.

## History – Mirza Abbas Effendi “Abdul-Baha”

"Fifteen centuries after Christ, Luther, who was originally one of the twelve members of a Catholic religious body at the center of the Papal government and later on initiated the Protestant religious belief, opposed the Pope on certain points of doctrine ..." (Secret of Divine Civilization, 41-42)



### Note:

Now as anyone who knows a little about European history can tell, these remarks are simply incorrect. Luther was a monk and professor of religious studies in Wittenberg, Germany, and was never part of any 12-man body at the Vatican. In fact, such a body didn't even exist. Luther, as it turns out, only visited Rome once in his life (his travel are well documented). What “Abdu'l-Baha” goes on to say about the doctrine Luther disagreed with is also not exactly historically sound.

## The Ether - Another Blunder

The concept of the existence of the "ether" (which all existence was believed to be embedded in..a subtle fluidy substance) was popular in the nineteenth century among scientists but has been firmly rejected by science since the early part of this century through much experimentation. Needless to say, the "ether" would have made space travel a tad bit more difficult [ :)] Albert Einstein would have smiled at the following "scientific" gems of Abbas Effendi :)

`Abdu'l-Bahá must have kept in touch with the popular accounts of science in his time, at least occasionally. For instance, he was aware of Maxwell's aether hypothesis:

... the nature of ether is unknown, but that it existeth is certain by the effects it produceth, heat, light and electricity being the waves thereof. By these waves the existence of ether is thus proven. – (Bahá'í World Faith; Tablet to August Forel)





## Combat Kit

(Baha'i Faith)

BLUNDERS - Few more

Concerning this "ethereal matter" Abbas Effendi states in the [Tablets of the Universe - Makitib-i-'Abdu'l-Baha, Vol. I, pp.13 - 32 \(Lawh-i-aflak\)](#) :

"Know then that, as hath been clearly handed down in the accounts of old, these great orbits and circuits fall within subtle, fluid, clear, liquid, undulating and vibrating bodies, and that the heavens are a restrained wave because a void is impossible and inconceivable. All that may be said is that the celestial bodies and the ethereal bodies differ in respect of some of the substances and elements from which they are constituted, the quantities and proportions of these that go into their composition, the peculiar characteristics that give rise to the difference in the outward effects of these bodies, and the properties that emanate from them in rich abundance. The celestial bodies that surround the material bodies also differ one from another in respect of subtlety, fluidity and weight. It cannot be otherwise for a void is impossible."



Abbas Effendi again in [page 307 of Bahai World Faith](#) states:

"If we wish to deny everything that is not sensible, then we must deny the realities which unquestionably exist. For example, ethereal matter is not sensible, THOUGH IT HAS AN UNDOUBTED EXISTENCE . The power of attraction is not sensible, though it certainly exists. From what do we affirm these existences? From their signs. THUS THIS LIGHT IS THE VIBRATION OF THAT ETHEREAL MATTER, AND FROM THIS VIBRATION WE INFER THE EXISTENCE OF ETHER. (Ref: [Some Answered Questions Part four – 48. THE DIFFERENCE EXISTING BETWEEN MAN AND ANIMAL](#))

Of course this logic had been already rejected by Albert Einstein, who pointed out that Maxwell's equations were the only explanation necessary for electromagnetism (including light). The aether was an unnecessary concept. The only reason that Maxwell ever invoked the concept was so that electromagnetic radiation would not propagate in a void. Why did he need an aether? Because he needed a mechanistic medium for electromagnetic radiation to propagate through. Einstein rejected this mechanistic thinking because (1) it was superfluous and scientifically useless, and (2) it contradicted the principle of relativity and the experimental evidence thereof.

`Abdu'l-Bahá was limited by classical mechanistic thinking, even though he lived in Einstein's time. Of course `Abdu'l-Bahá wasn't really "thinking" in a creative sense; he was simply mimicking a defunct scientific argument that had been made a half century before, as a means to his metaphysical end.

Bahá'ís respond in different ways to this problem. Some say that `Abdu'l-Bahá was not infallible regarding matters of science, and claim that he never claimed to be. These Bahá'ís fail to recognize the obvious. `Abdu'l-Bahá almost always spoke as an absolute authority on matters of science; he spoke with absolute conviction that he was correct with respect to the facts. Shoghi Effendi reaffirms his grandfather's confidence, while addressing some controversial claims to historical knowledge made by `Abdu'l-Bahá:

**Historians cannot be sure Socrates did not visit the Holy Land. But believing as we do that `Abdu'l-Bahá had an intuitive knowledge quite different from our own, we accept His authority on this matter....** (Ref: [Shoghi Effendi, Arohanui \(1946\)](#))

I can't quite see what a special "intuitive knowledge" would have to do with knowing whether Socrates visited Israel and learned about God from rabbis. That's not intuition, but something nearer to omniscience. Notwithstanding this "official" account, there is an unofficial account of [`Abdu'l-Bahá denying such infallibility](#).

Some hope that Einstein and modern physics are somehow mistaken, and hence follow every pseudoscientist that claims to have evidence thereof. Some Bahá'ís claim that `Abdu'l-Bahá was speaking metaphorically, but fail to present a metaphor.

***Despite of all facts, "Abdul-Baha" is considered infallible by bahais borthers and sisters.***

Some may disagree with the statement I stated above for its further support I am sharing further statements beneath.

`Abdu'l-Bahá is known by Bahá'ís to have been infallible, but Bahá'ís don't all agree on the extent of that infallibility.



## Combat Kit

(Baha'i Faith)

BLUNDERS - Few more

This issue has arisen in the wake of growing awareness that some things `Abdu'l-Bahá said about science, history, and the future may have been incorrect. Some Bahá'ís, tending to be more scholarly, attempt to alleviate this problem by explaining that `Abdu'l-Bahá was infallible with regard to doctrine, but not with regard to the world. Other Bahá'ís find this to be a dangerous compromise that makes `Abdu'l-Bahá's writings as a whole more difficult to interpret.

To address this issue from a Bahá'í perspective, let us consult the Bahá'í writings. First, let's look at what Baha'u'llah said.

In the [Surah of the Branch, Baha'u'llah](#), speaking with the voice of God, makes `Abdu'l-Bahá's greatness unquestionable to Baha'is:

**... for verily He is the most great Favor unto you, the most perfect bounty upon you; and through Him every mouldering bone is quickened. Whoso turneth towards Him hath turned towards God, and whoso turneth away from Him hath turned away from My beauty, hath repudiated My Proof, and transgressed against Me.**

Lofty praise indeed. The infallibility seems to be implicit in Bahá'u'lláh's directive to Baha'is that they accept `Abdu'l-Bahá unhesitatingly as their leader and the authorized interpreter of Bahá'u'lláh's writings. Clearly, Bahá'u'lláh does not declare that `Abdu'l-Bahá is infallible in matters of science, only that Bahá'ís should follow him and his interpretation of scripture. This doesn't mean for certain that Bahá'u'lláh didn't grant unrestricted infallibility to `Abdu'l-Bahá, but he sure wasn't very clear about it.

As to what `Abdu'l-Bahá said that Bahá'u'lláh said about him (as he roughly paraphrases the [Kitab-i-i-ahdi](#)):

**All must turn to Him. Whatsoever He says is correct, for, verily, He knoweth the texts of My Book. Other than He, no one doth know My Book. (The Promulgation of Universal Peace, pp. 322-323)**

Although this passage says that **"Whatsoever He says is correct,"** he is obviously speaking in terms of scriptural interpretation, though some may interpret the term **My Book** as meaning the book of general revelation, that is, of nature.

As we look through the further passages in Promulgation of Universal Peace, we see that `Abdu'l-Bahá continually refers to his station as an interpreter, not necessarily as an unrestricted source of perfect knowledge.

**"I am,"** He, in this same connection, affirms, **"according to the explicit texts of the Kitab-i-Aqdas and the Kitab-i-Ahd the manifest Interpreter of the Word of God . . . Whoso deviates from my interpretation is a victim of his own fancy."** ([`Abdu'l-Baha, quoted in The World Order of Baha'u'llah, p. 138](#))

But we do have this from Baha'i World Faith:

**... the Blessed Beauty (may my soul be a sacrifice unto Him), has through the Supreme Pen written the Covenant and the Testament; He appointed a Center, the Exponent of the Book and the annuler of disputes. Whatever is written or said by Him is conformable to the truth and under the protection of the Blessed Beauty. He is infallible. (Baha'i World Faith, p. 358)**

This passage appears to close the case. It's much more explicit and unequivocal than anything else I'm aware of. Of course, it's not an authoritative translation, but then neither is **"Promulgation of Universal Peace"**. Still, this passage may exist with a similar meaning in a later publication. [Anyone have any idea?](#) I'm willing to accept that it is authoritative Baha'i doctrine that `Abdu'l-Bahá is infallible in all matters (notwithstanding any conflicts with current science), but I am not yet convinced by these references to scripture.

What is compelling to me is that `Abdu'l-Bahá was perfectly confident about everything he said, as though he believed that he was infallible. Since his infallibility with respect to guidance cannot be questioned by Bahá'ís, it seems clear that he was implying that he was infallible in all respects.

Now, as for what Shoghi Effendi said on the matter, no discussion is necessary, as Shoghi Effendi appeared to be a true believer in `Abdu'l-Bahá's unrestricted infallibility. Shoghi Effendi defended `Abdu'l-Bahá's every word, even `Abdu'l-Bahá's statements about science, history, and the future. The Guardian had no doubt that `Abdu'l-Bahá was infallible regarding worldly matters. For example as already been quoted:

**Historians cannot be sure Socrates did not visit the Holy Land. But believing as we do that `Abdu'l-Bahá had an intuitive knowledge quite different from our**



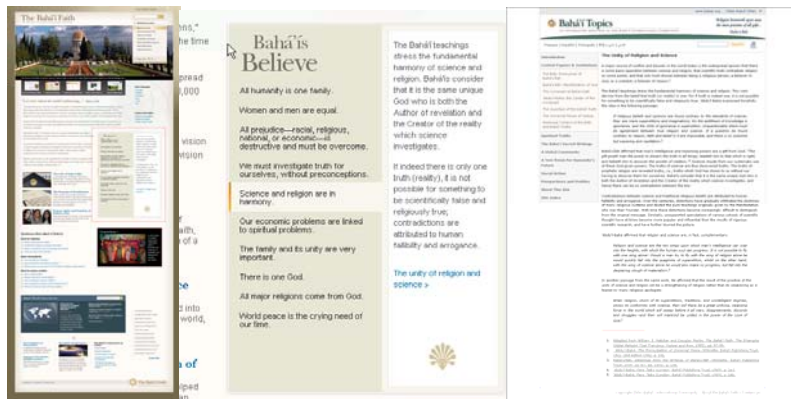
## Combat Kit (Baha'i Faith)

BLUNDERS - Few more

own, we accept His authority on this matter.... (Shoghi Effendi, Arohanui (1946))

Therefore, Bahá'ís must regard 'Abdu'l-Bahá's statements about science, history, and the future as fact.

Furthermore under the topic of "The Unity of Religion and Science" <http://www.bahai.org/> wrote



Retrieved on Tuesday, August 19, 2008 (9:16 pm)

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A major source of conflict and disunity in the world today is the widespread opinion that there is some basic opposition between science and religion, that scientific truth contradicts religion on some points, and that one must choose between being a religious person, a believer in God, or a scientist, a follower of reason. (Adapted from William S. Hatcher and Douglas Martin, The Bahá'í Faith: The Emerging Global Religion (San Francisco: Harper and Row, 1985), pp. 87-89))

The Bahá'í teachings stress the fundamental harmony of science and religion. This view derives from the belief that truth (or reality) is one. For if truth is indeed one, it is not possible for something to be scientifically false and

religiously true. 'Abdu'l-Bahá expressed forcefully this idea in the following passage:

If religious beliefs and opinions are found contrary to the standards of science, they are mere superstitions and imaginations; for the antithesis of knowledge is ignorance, and the child of ignorance is superstition. Unquestionably there must be agreement between true religion and science. If a question be found contrary to reason, faith and belief in it are impossible, and there is no outcome but wavering and vacillation. ('Abdu'l-Bahá, The Promulgation of Universal Peace (Wilmette: Bahá'í Publishing Trust, 1922. 2nd edition 1982, p. 181)

Bahá'u'lláh affirmed that man's intelligence and reasoning powers are a gift from God: "This gift giveth man the power to discern the truth in all things, leadeth him to that which is right, and helpeth him to discover the secrets of creation." (Bahá'u'lláh, Gleanings from the Writings of Bahá'u'lláh (Wilmette: Bahá'í Publishing Trust, 1939. 2d rev. ed. 1976), p. 194)

Science results from our systematic use of these God-given powers. The truths of science are thus discovered truths. The truths of prophetic religion are revealed truths, i.e., truths which God has shown to us without our having to discover them for ourselves. Bahá'ís consider that it is the same unique God who is both the Author of revelation and the Creator of the reality which science investigates, and hence there can be no contradiction between the two.

Contradictions between science and traditional religious beliefs are attributed to human fallibility and arrogance. Over the centuries, distortions have gradually infiltrated the doctrines of many religious systems and diluted the pure teachings originally given by the Manifestation who was their Founder. With time these distortions become increasingly difficult to distinguish from the original message. Similarly, unsupported speculations of various schools of scientific thought have at times become more popular and influential than the results of rigorous scientific research, and have further blurred the picture.

'Abdu'l-Bahá affirmed that religion and science are, in fact, complementary:



## Combat Kit

(Baha'i Faith)

BLUNDERS - Few more

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Religion and science are the two wings upon which man's intelligence can soar into the heights, with which the human soul can progress. It is not possible to fly with one wing alone! Should a man try to fly with the wing of religion alone he would quickly fall into the quagmire of superstition, whilst on the other hand, with the wing of science alone he would also make no progress, but fall into the despairing slough of materialism. ('Abdu'l-Bahá, *Paris Talks* (London: Bahá'í Publishing Trust, 1969), p. 143)

In another passage from the same work, He affirmed that the result of the practice of the unity of science and religion will be a strengthening of religion rather than its weakening as is feared by many religious apologists:

When religion, shorn of its superstitions, traditions, and unintelligent dogmas, shows its conformity with science, then will there be a great unifying, cleansing force in the world which will sweep before it all wars, disagreements, discords and struggles--and then will mankind be united in the power of the Love of God. ('Abdu'l-Bahá, *Paris Talks* (London: Bahá'í Publishing Trust, 1969), p. 146)



### Why?

The relation of the Muhammad Ali to Hussyine Ali, when judged critically, seems to be nothing more than a farce. Muhammad Ali was himself younger than "Bahauallah", yet when he advanced his claim, "Bahauallah" was one of his followers and had no other pretensions. He was not even one of the men whom Muhammad Ali loved and revered as supporters of his cause. Notwithstanding this, the Muhammad Ali's writings are believed to be full of prophecies for Bahauallah, and of yearning and expressions of love for him. Why was he required to prophesy for a man who at the time of the prophecy was older than himself, and was one of his followers?

Was not Bahauallah, who is believed to be God incarnate, fit at that time to do a work which an alleged messenger of his was doing?

What was the need of a volume of meaningless prophecies and unexplained riddles when the object of the prophecy and explainer of the riddles could himself come out and declare his mission?

The theory of the Manifestation was formulated and advanced by the "Bab" and upheld by "Bahauallah". According to this theory, Manifestations of the divine being will continue to appear in the world one after another, each succeeding manifestation being more complete than the earlier one and being necessitated by the fresh needs of humanity. Jesus (pbuh) appeared after Moses (pbuh), and Mohammed (pbuh) after Jesus, and "Bab" after Hazrat Mohammed (pbuh), and each time the divine will returned "with increased strength and fuller utterance".

Thus Adam (pbuh) is compared to an embryo and "Bab" to a boy of 12 years, there being more than a thousand years between Adam (pbuh) and "Bab" according to the latter. Now six hundred years elapsed between Jesus (pbuh) and the Hazrat Mohammed (pbuh) and over 1,200 years between the latter and the "Bab".

The question therefore arises that why was a new Manifestation ("Bahauallah") needed just 15 years after "Bab"? "Bab", according to the Babis had come with a more complete message than even Prophet Muhammad (pbuh). Over twelve hundred years lapsed before a new 'Manifestation' emerged after the Quran.

Over these centuries, people witnessed numerous revolutions, significant changes in the world order and rise and fall of several dynasties among other changes. The emergence of a new 'Manifestation' was in order, rather it was the need of the hour. But during the fifteen years that elapsed between the death of "Bab" and "Bahauallah"'s claim, there was not the least perceptible change in the world. Human civilisation had hardly progressed and the world was yet to witness a major revolution.

So the question is not only whether there was a need for a new Manifestation but also why "Bab"'s message was abrogated so soon. Why, a message that "Bab" claimed was more perfect than the Quran lasted only fifteen years (actually less than fifteen years)? Islam, on the other hand, lasted more than a thousand years. How this makes the Babi Faith superior to Islam is beyond us. And even in this short period the "Bab"'s message remained unknown to most people, none knowing of it except a fraction of the Persian Muslims. Certainly God in His wisdom could not send a message to the people which was to be abrogated even before it became known to the world.





## Verdict on Photographs of "Baha'u'llah" and Writings of "Covenant-breakers" and other "Enemies of the Faith"

(Emphases added)

### To the Universal House of Justice

May 1  
2 Azamat, 137 CE  
The Universal House of Justice

Research Department

Dear friends:

I have a few questions I wonder if you can answer from your files. If it is not possible to answer them without referring to the House of Justice, I would prefer not having them answered, as I do not wish to trouble the House of Justice.

1. I have heard many reasons why the friends do not have copies of the photograph of Baha'u'llah, such as the friends should avoid praying to it, etc., but I have never heard an official reason. Have the Guardian or the House of Justice pronounced on this?

2. I have heard that Baha'is are forbidden from reading Covenant-breaker materials, whether old Covenant-breakers or current ones. I assume that this is the case, and do not read them when I come across them. However, I have not read an express directive on this subject. I have, of course, read the materials on the subject of avoidance of the Covenant-breakers themselves.

One final thing I have heard we should not have: 3. The book attacking the Faith, by William Miller.

I assure you that it is not that I feel deprived; I merely want to separate rumor from actual Baha'i teachings. These questions come up with some regularity. I am very grateful for your assistance.

With warmest Baha'i love, xxxx

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### Response from the Universal House of Justice

THE UNIVERSAL HOUSE OF JUSTICE  
BAHA'I WORLD CENTRE  
Department of the Secretariat

June 26, 1980

Mr. xxxx,

Dear Baha'i Friend,

[Personal greetings deleted...] The House of Justice requests us to reply to your questions as follows.

It is apparent in letters written on behalf of the Guardian that he did not approve the publication of any photograph of Baha'u'llah, and regarded such publication to be offensive to religious feeling. Nor did he approve that the photograph be exposed openly to the public, even in Baha'i homes. Only on special occasions did he permit the photograph to be displayed, and then he urged that it be done with the utmost reverence. The House of Justice, basing its comments on these instructions, has written a few letters to friends who have inquired about this subject and related matters, and for your guidance a compilation of extracts of these letters is enclosed.

In reply to your inquiry about the writings of Covenant-breakers and your reference to the book on the Faith by William Miller, a selection of instructions and guidelines on these subjects is also attached. The House of Justice hopes you will find the material useful.



We have been requested to assure you that prayers will be offered at the Holy Shrines as you request.

With loving Baha'i greetings,

For Department the Secretariat

Encs.

### **Photographs of Baha'u'llah**

"Concerning the question of display of the photograph of Baha'u'llah, the Guardian's instructions were that this should be done only with the utmost reverence, and then only on special occasions. While the Guardian did not require believers to send such photographs to the Holy Land, he said that it was better to do so. However, if you have made any photographic copies or negatives of the photograph or the portrait, these should be forwarded to the Holy Land in a safe way."

(From a letter dated 1 August 17 written by the Universal House of Justice to an individual believer)

"It would be good to advise the young Persian believer who has this picture that, while we do not wish to suggest that he should remove the photograph from his book, it would be inappropriate for him to show it to others in a casual manner. As you know, the photograph of Baha'u'llah is very precious and it should be handled with due reverence and respect." (From a letter dated 7 February 1972 written by the Universal House of Justice to an individual believer)

"The portraits of the Bab and Baha'u'llah should be shown infrequently and on very special occasions, such as a special observance connected with an event intimately associated with the Forerunner or Founder of our Faith.

"We do not think that the regular National Convention is such a special occasion, and we feel that the privilege of displaying these very precious portraits should not be abused." (From a letter dated 12 July 1973 written by the Universal House of Justice to the National Spiritual Assembly of Panama)

### **Writings of Covenant-breakers and other Enemies of the Faith**

#### I. From 'Abdu'l-Baha

"As to Khayru'llah's book: **The blessing of God will be cut off from the house in which a copy of it is found, inasmuch as it is sheer slander.** Should one compare his first book with his second, one would readily discover to what extent their texts are contradictory and how much he has lied. In fact the motive behind his second book was but to deceive and mislead the people. Hence God uprooted him, humbled him to dust and reduced him to utter perdition. (From a letter dated 2 October 1906 to an individual believer)

#### II. From Shoghi Effendi

**"It is better not to read books by Covenant Breakers** because they are haters of the Light, sufferers from a spiritual leprosy, so to speak. But books by well meaning yet unenlightened enemies of the Cause can be read so as to refute their charges." (From a letter dated 19 March 1945 written on behalf of the Guardian to an individual believer)

"Regarding the pamphlets of the Covenant-breakers received in Tihiran the Guardian stated that these papers which are not worthy of any attention whatsoever were received in the Holy Land. Any further material sent in the future should be ignored, and no refutation or reply be given, because the material is regarded as baseless distortion of truth." (From a letter dated 16 November 1947 written on behalf of the Guardian to the National Spiritual Assembly of Persia - translated from the Persian)

#### III. From the Universal House of Justice

**"To read the writings of Covenant-breakers is not forbidden** to the believers and does not constitute in itself an act of Covenant-breaking. Indeed, some of the Baha'is have the unpleasant duty to read such literature as part of their responsibilities for protecting the Cause of Baha'u'llah. However, the friends are warned in the strongest terms against reading such literature because Covenant-breaking is a spiritual poison and the calumnies and distortions of the truth which the Covenant-breakers give out are such that they can undermine the faith



of the believer and plant the seeds of doubt unless he is forearmed with an unshakable belief in Baha'u'llah and His Covenant and a knowledge of the true facts." (From a letter dated 29 October 1974 to the National Spiritual Assembly of Switzerland)

"In reply to your letter of 16 March 1976 (regarding books by William Miller) the Universal House of Justice instructs us to say that it is to be expected that books will be written against the Faith attempting to distort its teachings, to denigrate its accomplishments, to vilify its Founders and leaders and to destroy its very foundations. The friends should not be unduly exercised when these books appear and certainly no issue should be made of them. There should be no attempt made to destroy or remove such books from libraries. On the other hand there is no need at all for the friends to acquire them, and indeed, the best plan is to ignore them entirely." (From a letter dated 30 March 1976 to the National Spiritual Assembly of Hong Kong)

"It is true that should a believer read the writings of Covenant-breakers or enemies of the Cause and permit these words to instill doubts about the truth of Baha'u'llah's Cause such a believer would then be considered as having been infected by the poison of Covenant-breaking. However, since you returned the book to your local library upon being informed of the true nature of its contents and told your District Teaching Committee and your National Spiritual Assembly about the matter, it is clear that you took the correct steps and should therefore, with complete confidence, turn to Baha'u'llah for protection and guidance, fully assured that His promise to assist those who turn to Him will be fulfilled." (From a letter dated 29 March 1977 to an individual believer)

"The House of Justice has instructed us to say that, as you are no doubt aware, it is not prohibited for Baha'is to read the writings of Covenant-breakers, but they are warned strongly of the dangers of doing so, as the misrepresentations and calumnies in such writings can erode one's faith." (From a letter dated 12 October 1978 to an individual believer)

**Letter One:**

"The picture on page 83 of William Miller's book is a portrait of Baha'u'llah, but different from the one displayed in the International Archives." Universal House of Justice to an individual 30 March 1980

**Letter Two:**

"We would like to point out to you that the National Spiritual Assembly has no documentation verifying the authenticity of the illustrations in Mr. William McElwee Miller's book, and as such they cannot be regarded as being of Baha'u'llah and the Bab." Letter from the National Spiritual Assembly of the Baha'is of the United States to an individual 6 February 1981



### Few more out of Many



**Elijah Mohammed** (1897-1972) claimed that Allah (God) appeared in the Person of Master W. Fard Muhammad, July 1930; Fard, was according to Elijah, the long awaited 'Messiah' of the Christians and the 'Mahdi' of the Muslims". He also claimed, that he himself, was the Messenger of Fard (Allah), and the spiritual incarnation of Prophet Mohammed. He is also the founder of the 'Nation of Islam'.



**Maitreya**, see [maitreya.org](http://maitreya.org), claims that he is God incarnate, the second coming of Jesus Christ, and the awaited Messiah and Christ for the world. Maitreya is still alive today.



**Rashad Khalifa** (1935-1990), founder of the International Submitters, a rejecter of Ahadith and Sunnah, and the self-proclaimed Messenger of the Covenant. Rashad also made the following statement: "That I represent the Messiah the Jews have been waiting for, the Christ Christians have been expecting, the Mehdi the Muslims have been praying for ♦"



**Mirza Ghulam Ahmad Qadiani** (1835-1908), founder of the Ahmadiyya Movement, claimed to be the second coming of Jesus, the awaited Mahdi, and spiritual manifestation (burooz) of Prophet Mohammed, Krishna, Buddha, and all else who are awaited.

Something else you might find interesting is that nearly all of these claimants had something to do with the second coming of Jesus. David Koresh, Mirza Ghulam Ahmad, Mirza Huseyn Ali Nuri, Rashad Khalifa, Alexander Dowie, and Maiteya had all claimed to literally be the awaited Christ, Jesus. Elijah Mohammed, claimed W.D. Fard, was the Christ. Ellen. G. White's entire doctrine and denomination is based on the second advent of Jesus Christ, and Joseph Smith claimed Jesus came to North America and lived for several years. Matthew 24:24

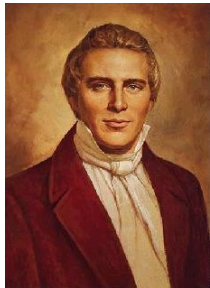


## Combat Kit

(Baha'i Faith)

Few more out of Many

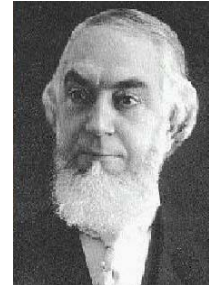
says that they will say, 'Lo, here is the Christ!' or 'There he is!' BUT "do not believe it".



**Joseph Smith** (1805-1844), claimed to be God's Prophet, and recieved revelation called the Book of Mormons. Smith also claimed the Isot tribes traveled to the west, and were darkened by the curse of God - ie. the Native Americans. Smith them proclaims that Jesus came to America and lived several years among the Natives. Smith believed God and Jesus are both seperate, yet divine - God.



**Ellen G. White** (1827-1915). Professed Prophetess, and founder of the very large community known as Seventh Day Adventists. White's teachings are based around the Advent of Jesus Christ. She claimed to be a Prophetess soon after the 1844 Great Disappointment. William Miller had told the world that Jesus would descend from the skies in 1844. When he didn't, this became known as the Great Disappointment. Ellen G. White continued the Adventist denomination.



**Charles Taze Russell** (1852-1916), the founder of the infamous Jehovah's Witness cult. Russell had made several prophetic claims, including one of several failed prophecies, such as the physical descention and return of Abraham, Isaac, and Israel (Jacob). Despite the false prophecies, his cult continues to exist in the world. Unlike Most Christians, Russell claimed Jesus was not God, rather the Angel Michael incarnated. Russell believed that Jesus was the half-brother of Lucifer (satan).



**David Koresh** (1959-1993), claimed to be the second coming of Jesus Christ. He became very popular, and so did his Davidian cult, until they were burned to death in Waco.

What is AMAZING about several of these claims, is that nearly ALL of them lived during the SAME time period. Charles Taze Russell, Ellen G. White, Joseph Smith, Mirza Ghulam Ahmad, Mirza Huseyn Ali Nuri, and even Elijah Mohammed were all living at the same time. Kind of creepy when you think about. Pictures above is yet another false-Christ who lived during the SAME time period,





**Dr. John Alexander Dowie** (1848-1907). He is yet another false-Christ who lived during the SAME time period.

The Indian Messiah, Mirza Ghulam Ahmad, who died a year later apparently offered him a death duel, after which Dowie died (allegedly due to the challenge), but what about all of the other self-proclaimed Prophets who lived in Mirza's lifetime? Nearly a dozen.

Something else you might find interesting is that nearly all of these claimants had something to do with the second coming of Jesus. David Koresh, Mirza Ghulam Ahmad, Mirza Huseyn Ali Nuri, Rashad Khalifa, Alexander Dowie, and Maiteya had all claimed to literally be the awaited Christ, Jesus. Elijah Mohammed, claimed W.D. Fard, was the Christ. Ellen. G. White's entire doctrine and denomination is based on the second advent of Jesus Christ, and Joseph Smith claimed Jesus came to North America and lived for several years.

**Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. (Gospel according to St. Matthew 24 : 23 – 27)**