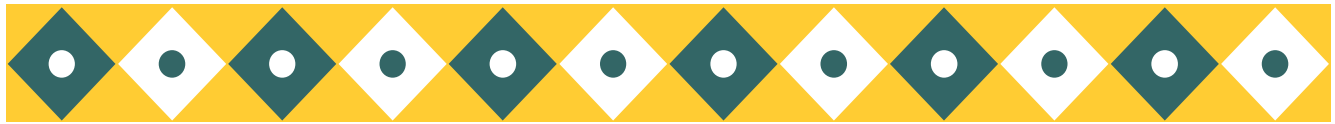




## The King and Badi', the bearer of the Tablet of Sultan

پادشاه و بدیع حامل لوح سلطان



## Message to all the believers in Baha'u'llah

Statement by E.S. Yazdani

After the first Guardian of the Baha'i Faith, Shoghi Effendi, left this world on Nov. 4, 1957, a group of people, then elevated to the rank of the Hands of the Cause of God, led by Ruhiyyah Khanum, openly opposed and challenged the authority of C. M. Remey, the head of the embryo of the Universal House of Justice, appointed by the first guardian of the Faith to that position on 9<sup>th</sup> of January, 1951. As the head of the Universal House of Justice and the office of the Guardianship is the same, C.M. Remey became the 2<sup>nd</sup> Guardian of the Baha'i faith on 4 Nov. 1951. C.M. Remey declared his position as the 2<sup>nd</sup> Guardian of the Baha'i Faith and the successor to the 1<sup>st</sup> Guardian, in his declaration of Ridvan, 117 of B.E.

The group of the ex-Hands of the Cause collectively claimed the successorship to the 1<sup>st</sup> Guardian of the Baha'i Faith, Shoghi Effendi, and after *"assuming the reins of authority with no documents"*\* to support them, formed an illegitimate Universal House of Justice in 1963 to mislead the believers.

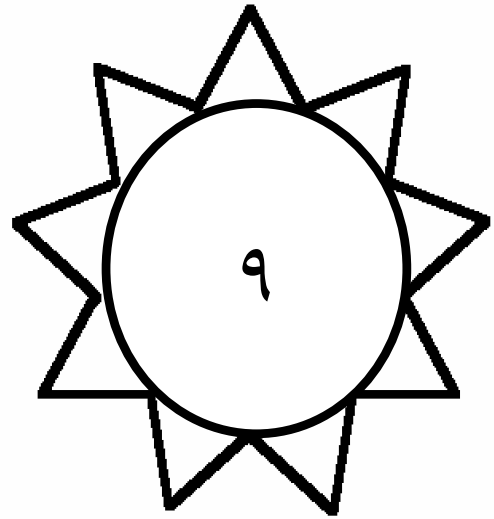
The so called Universal House of Justice does not have the Guardian, in person, as its president, a fundamental requirement under the provision of the Will and Testament of 'Abdu'l-Baha. It has not been formed in accordance with the Writings of the Baha'i Faith. It has not been the development of the embryo of Universal House of Justice, established by the first Guardian of the Faith in early 1951. Thus this body, the budded Universal House of Justice, is false Universal House of Justice and it is illegitimate.

The first Guardian, Shoghi Effendi, has rejected, in advance, validity of such an institution in his letter of summer of 1925 where he states:

*"Any institution that is not established in accordance with the Divine Order, not in conformity with the principles and the conditions recorded in the Holy Writings, as it is required for this august institution, consequently such an institution is void of credential deprived of spiritual station, and forbidden to have any right to legislate and enact laws and ordinances which are not explicitly recorded in the Holy Writings. It also lacks the essential qualities and the Divine confirmation."*

[Reference to the Universal House of Justice]

\*Ref. Introduction to "The Ministry of the Custodians 1957—1963" by Ruhiyyah Khanum, page 9



## RIDVAN

is the formal publication of the community of the believers in the continuation of Guardianship. It is published under the direction and guidance of his eminence **Jacques Soghomonian** the present 4<sup>th</sup> Guardian of the Baha'i Faith. Its aim is to teach and promote the teachings of the Baha'i Faith particularly the Principles of the World Order of Baha'u'llah, established by its Founder, Baha'u'llah defined and explained by 'Abdu'l-Baha, and promoted and applied by the 1<sup>st</sup> Guardian Shoghi Effendi Rabbani the 1<sup>st</sup> Guardian and guarded by the succeeding Guardians; C.M. Remey, and D.A. Harvey. The Baha'i Faith is currently protected by the present 4th Guardian, Jacques Soghomonian.

**RIDVAN** is published once every four months for distribution among the believers in Baha'u'llah and others.

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Glorified art Thou, O Lord my God! I give Thee thanks inasmuch as Thou hast called me into being in Thy days, and infused into me Thy love and Thy knowledge. I beseech Thee, by Thy name whereby the goodly pearls of Thy wisdom and Thine utterance were brought forth out of the treasures of the hearts of such of Thy servants as are nigh unto Thee, and through which the Day-Star of Thy name, the Compassionate, hath shed its radiance upon all that are in Thy heaven and on Thy earth, to supply me, by Thy grace and bounty, with Thy wondrous and hidden bounties.

These are the earliest days of my life, O my God, which Thou hast linked with Thine own days. Now that Thou hast conferred upon me so great an honour, withhold not from me the things Thou hast ordained for Thy chosen ones.

I am, O my God, but a tiny seed which Thou hast sown in the soil of Thy love, and caused to spring forth by the hands of Thy bounty. This seed craveth, therefore, in its inmost being, for the waters of Thy mercy and the living fountain of Thy grace. Send down upon it, from the heaven of Thy loving-kindness, that which will enable it to flourish beneath Thy shadow and within the borders of Thy court. Thou art He who watereth the hearts of all that have recognised Thee from Thy plenteous stream and the fountain of Thy living waters.

Praised be God, the Lord of the worlds.

Baha'u'llah



#### O SON OF JUSTICE!

In the night-season the beauty of the immortal Being hath repaired from the emerald height of fidelity unto the Sadratu'l-Muntaha, and wept with such a weeping that the concourse on high and the dwellers of the realms above wailed at His lamenting. Whereupon there was asked, Why the wailing and weeping? He made reply: As bidden I waited expectant upon the hill of faithfulness, yet inhaled not from them that dwell on earth the fragrance of fidelity. Then summoned to return I beheld, and lo! certain doves of holiness were sore tried within the claws of the dogs of earth. Thereupon the Maid of heaven hastened forth unveiled and resplendent from Her mystic mansion, and asked of their names, and all were told but one. And when urged, the first letter thereof was uttered, whereupon the dwellers of the celestial chambers rushed forth out of their habitation of glory. And whilst the second letter was pronounced they fell down, one and all, upon the dust. At that moment a voice was heard from the inmost shrine: "Thus far and no farther." Verily We bear witness to that which they have done and now are doing.



#### O SON OF MY HANDMAID!

Quaff from the tongue of the merciful the stream of divine mystery, and behold from the dayspring of divine utterance the unveiled splendor of the daystar of wisdom. Sow the seeds of My divine wisdom in the pure soil of the heart, and water them with the waters of certitude, that the hyacinths of knowledge and wisdom may spring up fresh and green from the holy city of the heart.



#### O SON OF DESIRE!

How long wilt thou soar in the realms of desire? Wings have I bestowed upon thee, that thou mayest fly to the realms of mystic holiness and not the regions of satanic fancy. The comb, too, have I given thee that thou mayest dress My raven locks, and not lacerate My throat.



#### O MY SERVANTS!

Ye are the trees of My garden; ye must give forth goodly and wondrous fruits, that ye yourselves and others may profit there from. Thus it is incumbent on every one to engage in crafts and professions, for therein lies the secret of wealth, O men of understanding! For results depend upon means, and the grace of God shall be all-sufficient unto you. Trees that yield no fruit have been and will ever be for the fire.



لوح مبارک

حضرت بهاء الله

خطاب به

ناصر الدين شاه

## هو الله تعالى شأنه العظمة والاقتدار

الأمر في كتاب مبين، والذين نبذوا أمر الله وراء ظهورهم وأتبعوا أهواءهم أولئك في خطاً عظيماً.

يا سلطان أفسمك ربك الرحمن بأن تنظر إلى العباد بلحظات أعين رافتك وتحكم بينهم بالعدل ليحكم الله لك بالفضل إن ربك لهو الحاكم على ما تريد، ستفنى الدنيا وما فيها من العزة والذلة ويبقى الملك لله الملك العلي العظيم، قل إنه أوقد سراج البيان ويمده بذهن المعاني والتبيان تعالى ربك الرحمن من أن يقوم مع أمره خلق الأكوان إنه يظهر ما يشاء بسلطانه ويحفظه بقبيل من الملائكة المقربين، هو القاهر فوق خلقه والغالب على بريته إنه لهو العظيم الحكيم.

يا سلطان إنني كنت كأحد من العباد وراقداً على المهاد مرت علي نساء السبحان وعلمني علم ما كان ليس هذا من عندي بل من لدن عزيز عليم، وأمرني بالنداء بين الأرض والسماء وبذلك ورد علي ما تدرقت به عيون العارفين، ما قرأت ما عند الناس من العلوم وما دخلت المدارس فاسئل المدينة التي كنت فيها لتوقن بأنني لست من الكاذبين، هذا ورقة حركتها أرياح مشية ربك العزيز الحميد هل لها استقرار عند هبوب أرياح عاصفات؟ لا ومالك الأسماء والصفات بل تحركها كيف تريد، ليس للعدم وجود تلقاء القدم قد جاء أمره المبرم وأنطقني بذكره بين العالمين، إنني لم أكن إلا كالميت تلقاء أمره قلبتني يد إرادة ربك الرحمن الرحيم، هل يقدر أحد أن يتكلم من تلقاء

يا ملك الأرض اسمع نداء هذا المملوك إنني عبد أمنت بالله وآياته وقديت نفسي في سبيله ويشهد بذلك ما أنا فيه من البلاء التي ما حملها أحد من العباد وكان ربي العليم على ما أقول شهيداً، ما دعوت الناس إلا إلى الله ربك ورب العالمين وورد علي في حبه ما لا رأيت عين الإبداع شبهها، يصدقني في ذلك العباد الذين ما منعته سبحات البشر عن التوجه إلى المنظر الأكبر وعن ورائهم من عنده علم كل شيء في لوح حفيظ، كلما أمطرت سحب القضاء سهام البلاء في سبيل الله مالك الأسماء أقبلت إليها ويشهد بذلك كل منصف خبير، كم من ليال فيها استراحت الوحوش في كنائسها والطيور في أوكارها وكان الغلام في السلاسل والأغلال ولم يجد لنفسه ناصراً ولا معيناً، أن اذكر فضل الله عليك إذ كنت في السجن مع أنفس معذوبات وأخرجك منه ونصرك بجنود الغيب والشهادة إلى أن أرسلك السلطان إلى العراق بعد الذي كشفنا له بأنك ما كنت من المفسدين، إن الذين اتبعوا الهوى وأعرضوا عن التقوى أولئك في ضلال مبين، والذين يفسدون في الأرض ويسفكون الدماء ويأكلون أموال الناس بالباطل نحن براء منهم ونسأل الله بأن لا يجمع بيننا وبينهم لا في الدنيا ولا في الآخرة إلا بأن يتوبوا إليه إنه هو أرحم الراحمين، إن الذي توجه إلى الله ينبغي له بأن يكون ممتازاً في كل الأعمال عما سواه ويتبع ما أمر به في الكتاب كذلك قضي

نَفْسِهِ بِمَا يَعْتَرِضُ بِهِ عَلَيْهِ الْعِبَادُ مِنْ كُلِّ وَضِيعٍ  
وَشَرِيفٍ؟ لَا فَوَالَّذِي عَلَّمَ الْقَلَمَ أَسْرَارَ الْقِدَمِ إِلَّا مَنْ  
كَانَ مُؤَيِّدًا مِنْ لَدُنْ مُقْتَدِرٍ قَدِيرٍ، يُخَاطِبُنِي الْقَلَمُ  
الْأَعْلَى وَيَقُولُ لَا تَخَفْ أَنْ أَفْصُصَ لِحَضْرَةِ  
السُّلْطَانِ مَا وَرَدَ عَلَيْكَ إِنَّ قَلْبَهُ بَيْنَ اصْبَعِي رَبِّكَ  
الرَّحْمَنِ لَعَلَّ يَسْتَشْرِقُ مِنْ أَفُقِ قَلْبِهِ شَمْسُ الْعَدْلِ  
وَالْإِحْسَانِ كَذَلِكَ كَانَ الْحُكْمُ مِنْ لَدَى الْحَكِيمِ  
مَنْزُولًا.

قُلْ يَا سُلْطَانُ فَانْظُرْ بِطَرْفِ الْعَدْلِ إِلَى الْغُلَامِ ثُمَّ  
احْكُمْ بِالْحَقِّ فِيمَا وَرَدَ عَلَيْهِ إِنَّ اللَّهَ قَدْ جَعَلَ ظِلَّهُ  
بَيْنَ الْعِبَادِ وَآيَةً قُدْرَتِهِ لِمَنْ فِي الْبِلَادِ أَنْ احْكُمَ بَيْنَنَا  
وَبَيْنَ الَّذِينَ ظَلَمُونَا مِنْ دُونِ بَيِّنَةٍ وَلَا كِتَابٍ مُنِيرٍ،  
إِنَّ الَّذِينَ فِي حَوْلِكَ يُحِبُّونَكَ لَأَنْفُسِهِمْ وَالْغُلَامَ يُحِبُّكَ  
لِنَفْسِكَ وَمَا أَرَادَ إِلَّا أَنْ يُقَرِّبَكَ إِلَى مَقَرِّ الْفَضْلِ  
وَيُقَلِّبَكَ إِلَى يَمِينِ الْعَدْلِ وَكَانَ رَبُّكَ عَلَى مَا أَقُولُ  
شَهِيدًا.

أَنْ يَا سُلْطَانُ لَوْ تَسْمَعُ صَرِيرَ الْقَلَمِ الْأَعْلَى وَهَدِيرَ  
وَرَقَاءِ الْبَقَاءِ عَلَى أَفْنَانِ سِدْرَةِ الْمُنْتَهَى فِي ذِكْرِ اللَّهِ  
مُوجِدِ الْأَسْمَاءِ وَخَالِقِ الْأَرْضِ وَالسَّمَاءِ لَيُبَلِّغَكَ إِلَى  
مَقَامٍ لَا تَرَى فِي الْوُجُودِ إِلَّا تَجَلِّيَ حَضْرَةِ الْمَعْبُودِ  
وَتَرَى الْمَلِكَ أَحَقَرَ شَيْءٍ عِنْدَكَ تَضَعُهُ لِمَنْ أَرَادَ  
وَتَتَوَجَّهَ إِلَى أَفُقِ كَانَ بِأَنْوَارِ الْوَجْهِ مُضِيئًا، وَلَا  
تَحْمِلُ ثِقَلُ الْمُلْكِ أَبَدًا إِلَّا لِنَصْرَةِ رَبِّكَ الْعَلِيِّ الْأَعْلَى  
إِذَا يُصَلِّينَ عَلَيْكَ الْمَلَأُ الْأَعْلَى، حَبِّذَا لِهَذَا الْمَقَامِ  
الْأَسْنَى لَوْ تَرْتَقِي إِلَيْهِ بِسُلْطَانٍ كَانَ بِاسْمِ اللَّهِ  
مَعْرُوفًا، وَمِنْ النَّاسِ مَنْ قَالَ إِنَّ الْغُلَامَ مَا أَرَادَ إِلَّا  
إِيقَاءَ اسْمِهِ وَمِنْهُمْ مَنْ قَالَ إِنَّهُ أَرَادَ الدُّنْيَا لِنَفْسِهِ بَعْدَ  
الَّذِي مَا وَجَدَتْ فِي أَيَّامِي مَقَرَّ الْأَمْنِ عَلَى قَدَرٍ  
أَضَعُ رِجْلِي عَلَيْهِ، كُنْتُ فِي كُلِّ الْأَحْيَانِ فِي

غَمَرَاتِ الْبَلَايَا الَّتِي مَا أَطَّلَعَ بِهَا أَحَدٌ إِلَّا اللَّهُ إِنَّهُ قَدْ  
كَانَ عَلَى مَا أَقُولُ عَلِيمًا، كَمْ مِنْ أَيَّامٍ اضْطَرَبَتْ  
فِيهَا أَحَبَّتِي لِضُرِّي وَكَمْ مِنْ لَيَالٍ ارْتَفَعَ فِيهَا نَحِيبُ  
الْبُكَاءِ مِنْ أَهْلِي خَوْفًا لِنَفْسِي وَلَا يُنْكِرُ ذَلِكَ إِلَّا مَنْ  
كَانَ عَنِ الصَّدَقِ مَحْرُومًا، وَالَّذِي لَا يَرَى لِنَفْسِهِ  
الْحَيَاةَ فِي أَقْلٍ مِنْ أَنْ هَلْ يُرِيدُ الدُّنْيَا؟ فَيَا عَجَبًا  
مِنَ الَّذِينَ يَتَكَلَّمُونَ بِأَهْوَائِهِمْ وَهَامُوا فِي بَرِيَّةِ النَّفْسِ  
وَالْهَوَى سَوْفَ يُسْئَلُونَ عَمَّا قَالُوا يَوْمَئِذٍ لَا يَجِدُونَ  
لَأَنْفُسِهِمْ حَمِيمًا وَلَا نَصِيرًا، وَمِنْهُمْ مَنْ قَالَ إِنَّهُ كَفَرَ  
بِاللَّهِ بَعْدَ الَّذِي يَشْهَدُ كُلُّ جَوَارِحِي بِأَنَّهُ لَا إِلَهَ إِلَّا  
هُوَ وَالَّذِينَ بَعَثَهُم بِالْحَقِّ وَأَرْسَلَهُم بِالْهُدَى أُولَئِكَ  
مَظَاهِرُ أَسْمَائِهِ الْحُسْنَى وَمَطَالِعُ صِفَاتِهِ الْعُلْيَا  
وَمَهَابِطُ وَحْيِهِ فِي مَلَكُوتِ الْإِنْشَاءِ، وَبِهِمْ تَمَّتْ حُجَّةُ  
اللَّهِ عَلَى مَا سِوَاهُ وَتُصِيبَتْ رَايَةُ التَّوْحِيدِ وَظَهَرَتْ  
آيَةُ التَّجْرِيدِ وَبِهِمْ اتَّخَذَ كُلُّ نَفْسٍ إِلَى ذِي الْعَرْشِ  
سَبِيلًا، نَشْهَدُ أَنْ لَا إِلَهَ إِلَّا هُوَ لَمْ يَزَلْ كَانَ وَلَمْ يَكُنْ  
مَعَهُ مِنْ شَيْءٍ وَلَا يَزَالُ يَكُونُ بِمِثْلِ مَا قَدْ كَانَ،  
تَعَالَى الرَّحْمَنُ مِنْ أَنْ يَرْتَقِيَ إِلَى إِدْرَاكِ كُنْهِهِ أَفْنَدُهُ  
أَهْلُ الْعِرْقَانِ أَوْ يَصْعَدَ إِلَى مَعْرِفَةِ ذَاتِهِ إِدْرَاكِ مَنْ  
فِي الْأَكْوَانِ، هُوَ الْمُقَدَّسُ عَنْ عِرْقَانِ دُونِهِ وَالْمُنَزَّهُ  
عَنْ إِدْرَاكِ مَا سِوَاهُ إِنَّهُ كَانَ فِي أَزَلِ الْأَزَالِ عَنْ  
الْعَالَمِينَ غَنِيًّا، وَاذْكُرِ الْأَيَّامَ الَّتِي فِيهَا أَشْرَقَتْ  
شَمْسُ الْبَطْحَاءِ عَنْ أَفُقِ مَشِيَّةِ رَبِّكَ الْعَلِيِّ الْأَعْلَى  
أَعْرَضَ عَنْهُ الْعُلَمَاءُ وَاعْتَرَضَ عَلَيْهِ الْأَدْبَاءُ لِنَطْلَعِ  
بِمَا كَانَ الْيَوْمَ فِي حِجَابِ النُّورِ مَسْتُورًا، وَاشْتَدَّتْ  
عَلَيْهِ الْأُمُورُ مِنْ كُلِّ الْجِهَاتِ إِلَى أَنْ تَفَرَّقَ مَنْ فِي  
حَوْلِهِ بِأَمْرِهِ كَذَلِكَ كَانَ الْأَمْرُ مِنْ سَمَاءِ الْعِزِّ  
مَنْزُولًا، ثُمَّ اذْكُرْ إِذْ دَخَلَ أَحَدٌ مِنْهُمْ عَلَى النَّجَاشِيِّ  
وَتَلَا عَلَيْهِ سُورَةَ مِنَ الْقُرْآنِ قَالَ لِمَنْ حَوْلَهُ إِنَّهَا  
نَزَلَتْ مِنْ لَدُنْ عَلِيمٍ حَكِيمٍ، مَنْ صَدَّقَ بِالْحُسْنَى  
وَأَمَّنَ بِمَا أَتَى بِهِ عَيْسَى لَا يَسْعُهُ الْإِعْرَاضُ عَمَّا

قُرِئَ إِنَّا نَشْهَدُ لَهُ كَمَا نَشْهَدُ لِمَا عِنْدَنَا مِنْ كُتُبِ اللَّهِ الْمُهَيَّمِينَ الْقِيُومِ.

تَاللَّهِ يَا مَلِكُ لَوْ تَسْمَعُ نَغَمَاتِ الْوَرَقَاءِ الَّتِي تَغْنُّ عَلَى الْأَفْنَانِ بِفُنُونِ الْأَلْحَانِ بِأَمْرِ رَبِّكَ الرَّحْمَنِ لَتَدْعُ الْمَلِكُ عَنْ وَرَائِكَ وَتَتَوَجَّهَ إِلَى الْمَنْظَرِ الْأَكْبَرِ الْمَقَامِ الَّذِي كَانَ كِتَابُ الْفَجْرِ عَنْ أَفْقِهِ مَشْهُودًا، وَتَنْفُقُ مَا عِنْدَكَ ابْتِغَاءً لِمَا عِنْدَ اللَّهِ إِذَا تَجَدُّ نَفْسُكَ فِي عُلوِّ الْعِزَّةِ وَالْإِسْتِعْلَاءِ وَسُمُوِّ الْعِظَمَةِ وَالْإِسْتِغْنَاءِ كَذَلِكَ كَانَ الْأَمْرُ فِي أُمِّ الْبَيَانِ مِنْ قَلَمِ الرَّحْمَنِ مَسْطُورًا، لَا خَيْرَ فِيمَا مَلَكَتْهُ الْيَوْمَ فَسَوْفَ يَمْلِكُهُ عَدَا غَيْرُكَ أَنْ اخْتَرْتَ لِنَفْسِكَ مَا اخْتَارَهُ اللَّهُ لِأَصْفِيَائِهِ إِنَّهُ يُعْطِيكَ فِي مَلَكُوتِهِ مُلْكًا كَبِيرًا، نَسْأَلُ اللَّهَ بِأَنْ يُؤَيِّدَ حَضْرَتَكَ عَلَى إِصْغَاءِ الْكَلِمَةِ الَّتِي مِنْهَا اسْتِضَاءُ الْعَالَمِ وَيَحْفَظَكَ عَنِ الَّذِينَ كَانُوا عَنْ شَطْرِ الْقُرْبِ بَعِيدًا.

سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي كَمْ مِنْ رُؤُوسٍ نُصِيبَتْ عَلَى الْقَنَاءِ فِي سَبِيلِكَ وَكَمْ مِنْ صُدُورٍ اسْتَقْبَلَتْ السَّهَامَ فِي رِضَائِكَ وَكَمْ مِنْ قُلُوبٍ تَسَبَّكَ لَارْتِفَاعِ كَلِمَتِكَ وَأَنْتِشَارِ أَمْرِكَ وَكَمْ مِنْ عُيُونٍ تَذَرَّفَتْ فِي حُبِّكَ، أَسْأَلُكَ يَا مَالِكَ الْمُلُوكِ وَرَاحِمَ الْمَمْلُوكِ بِاسْمِكَ الْأَعْظَمِ الَّذِي جَعَلْتَهُ مَطْلِعَ أَسْمَائِكَ الْحُسْنَى وَمَظْهَرَ صِفَاتِكَ الْعُلْيَا بِأَنْ تَرْفَعَ السُّبُحَاتِ الَّتِي حَالَتْ بَيْنَكَ وَبَيْنَ خَلْقِكَ وَمَنْعَتْهُمْ عَنِ التَّوَجُّهِ إِلَيَّ أَفْقَ وَحَيْكَ، ثُمَّ اجْتَنِبْهُمْ يَا إِلَهِي بِكَلِمَتِكَ الْعُلْيَا عَنْ شِمَالِ الْوَهْمِ وَالنَّسْيَانِ إِلَى يَمِينِ الْيَقِينِ وَالْعِرْفَانِ لِيَعْرِفُوا مَا أَرَدْتُ لَهُمْ بِجُودِكَ وَفَضْلِكَ وَيَتَوَجَّهُوا إِلَى مَظْهَرِ أَمْرِكَ وَمَطْلِعِ آيَاتِكَ، يَا إِلَهِي أَنْتَ الْكَرِيمُ ذُو الْفَضْلِ الْعَظِيمِ لَا تَمْنَعُ عِبَادَكَ عَنِ الْبَحْرِ الْأَعْظَمِ الَّذِي جَعَلْتَهُ حَامِلًا لِلنَّالِيِّ عِلْمِكَ وَحِكْمَتِكَ وَلَا

تَطْرُدُهُمْ عَنْ بَابِكَ الَّذِي فَتَحْتَهُ عَلَيَّ مَنْ فِي سَمَائِكَ وَأَرْضِكَ، أَيُّ رَبٍّ لَا تَدْعُهُمْ بِأَنْفُسِهِمْ لِأَنَّهُمْ لَا يَعْرِفُونَ وَيَهْرُبُونَ عَمَّا هُوَ خَيْرٌ لَهُمْ مِمَّا خُلِقَ فِي أَرْضِكَ، فَانْظُرْ إِلَيْهِمْ يَا إِلَهِي بِلِحَظَاتِ أَعْيُنِ الطَّافِكِ وَمَوَاهِبِكَ وَخَلَصْنَهُمْ عَنِ النَّفْسِ وَالْهَوَى لِيَتَقَرَّبُوا إِلَى أَفْقِكَ الْأَعْلَى وَيَجِدُوا حَلَاوَةَ ذِكْرِكَ وَلَذَّةَ الْمَائِدَةِ الَّتِي نَزَلَتْ مِنْ سَمَاءِ مَشِيَّتِكَ وَهَوَاءِ فَضْلِكَ، لَمْ يَزَلْ أَحَاطَ كَرَمُكَ الْمُمَكِّنَاتِ وَسَبَقَتْ رَحْمَتُكَ الْكَائِنَاتِ لَا إِلَهَ إِلَّا أَنْتَ الْغَفُورُ الرَّحِيمُ.

سُبْحَانَكَ يَا إِلَهِي أَنْتَ تَعْلَمُ بِأَنْ قَلْبِي ذَابَ فِي أَمْرِكَ وَيَغْلِي دَمِي فِي كُلِّ عِرْقِي مِنْ نَارِ حُبِّكَ وَكُلُّ قَطْرَةٍ مِنْهُ يُنَادِيكَ بِلِسَانِ الْحَالِ يَا رَبِّي الْمُتَعَالِ فَاسْتَفِئْنِي عَلَى الْأَرْضِ فِي سَبِيلِكَ لِنَيْبَتِ مِنْهَا مَا أَرَدْتَهُ فِي أَلْوَاكِ وَسَتَرْتَهُ عَنْ أَنْظَرِ عِبَادِكَ إِلَّا الَّذِينَ شَرِبُوا كَوْنَهُ الْعِلْمِ مِنْ أَيْدِي فَضْلِكَ وَسَلْسَبِيلِ الْعِرْفَانِ مِنْ كَأْسِ عَطَائِكَ، وَأَنْتَ تَعْلَمُ يَا إِلَهِي بِأَنْي مَا أَرَدْتُ فِي أَمْرٍ إِلَّا أَمْرَكَ وَمَا قَصَدْتُ فِي ذِكْرٍ إِلَّا ذِكْرَكَ وَمَا تَحَرَّكَ قَلَمِي إِلَّا وَقَدْ أَرَدْتُ بِهِ رِضَاءَكَ وَإِظْهَارَ مَا أَمَرْتَنِي بِهِ بِسُلْطَانِكَ، تَرَانِي يَا إِلَهِي مُتَحِيرًا فِي أَرْضِكَ إِنْ أَذْكَرُ مَا أَمَرْتَنِي بِهِ يَعْتَرِضُ عَلَيَّ خَلْقُكَ وَإِنْ أَتْرَكَ مَا أَمَرْتُ بِهِ مِنْ عِنْدِكَ أَكُونُ مُسْتَحَقًّا لِسَيَاطِ قَهْرِكَ وَبَعِيدًا عَنْ رِيَاضِ قُرْبِكَ، لَا فَوْعَزَتِكَ أَقْبَلْتُ إِلَى رِضَائِكَ وَأَعْرَضْتُ عَمَّا تَهْوَى بِهِ أَنْفُسُ عِبَادِكَ وَقَبِلْتُ مَا عِنْدَكَ وَتَرَكْتُ مَا يُبْعِدُنِي عَنْ مَكَامِنِ قُرْبِكَ وَمَعَارِجِ عَزِّكَ، فَوْعَزَتِكَ بِحُبِّكَ لَا أَجْزَعُ عَنْ شَيْءٍ وَفِي رِضَائِكَ لَا أَفْزَعُ مِنْ بَلَايَا الْأَرْضِ كُلِّهَا لَيْسَ هَذَا إِلَّا بِحَوْلِكَ وَقُوَّتِكَ وَفَضْلِكَ وَعِنَايَتِكَ مِنْ غَيْرِ اسْتِحْقَاقِي بِذَلِكَ، فَيَا إِلَهِي هَذَا كِتَابٌ أُرِيدُ أَنْ أَرْسِلَهُ إِلَى السُّلْطَانِ وَأَنْتَ تَعْلَمُ بِأَنْي مَا أَرَدْتُ مِنْهُ إِلَّا



ظُهُورَ عَدْلِهِ لَخَلْقِكَ وَبِرُّوَزَ أَلْفَافِهِ لِأَهْلِ مَمْلَكَتِكَ،  
وَأَنِّي لِنَفْسِي مَا أَرَدْتُ إِلَّا مَا أَرَدْتَهُ وَلَا أُرِيدُ بِحَوْلِكَ  
إِلَّا مَا تُرِيدُ، عَدِمْتُ كَيْنُونَةَ تُرِيدُ مِنْكَ دُونَكَ  
فَوَعَزْتُكَ رِضَاؤُكَ مُنْتَهَى أَمَلِي وَمَشِيئَتِكَ غَايَةَ  
رَجَائِي، فَارْحَمَ يَا إِلَهِي هَذَا الْفَقِيرَ الَّذِي تَشَبَّثَ بِذِيْلٍ  
غَنَائِكَ وَهَذَا الذَّلِيلَ الَّذِي يَدْعُوكَ بِأَنَّكَ أَنْتَ الْعَزِيزُ  
الْعَظِيمُ، أَيُّدِيَا إِلَهِي حَضْرَةَ السُّلْطَانِ عَلَى إِجْرَاءِ  
حُدُودِكَ بَيْنَ عِبَادِكَ وَإِظْهَارِ عَدْلِكَ بَيْنَ خَلْقِكَ لِيَحْكُمَ  
عَلَى هَذِهِ الْفِتْنَةِ كَمَا يَحْكُمُ عَلَى مَا دُونِهِمْ إِنَّكَ أَنْتَ  
الْمُقْتَدِرُ الْعَزِيزُ الْحَكِيمُ.

حسب الاذن واجازه سلطان زمان اين عبد از مقرّ  
سرير سلطانی بعراق عرب توجّه نمود ودوازده  
سنه در آن ارض ساکن ودر مدّت توقّف شرح  
احوال در پیشگاه سلطانی معروض نشد،  
وهمچنین بدول خارجه اظهارى نرفت متوکلاً  
على الله در آن ارض ساکن تا آنکه یکی از  
مأمورین وارد عراق شد وبعد از ورود در صدد  
اذیت جمعی فقراء افتاد، هر روز باغواى بعضی  
از علمای ظاهره و غیره متعرّض این عباد بوده  
مع آنکه ابدّاً خلاف دولت وملت و مغایر اصول  
وآداب اهل مملکت از این عباد ظاهر نشده، واین  
عبد بملاحظه آنکه مبدا از افعال معتدین امری  
منافی رأى جهان آرای سلطانی احداث شود لذا  
اجمالی بباب وزارت خارجه میرزا سعید خان  
اظهار رفت تا در پیشگاه حضور معروض دارد  
وبآنچه حکم سلطانی صدور یابد معمول گردد،  
مدّتها گذشت و حکمی صدور نیافت، تا آنکه امر  
بمقامی رسید که بیم آن بود بغتّه فسادى بر پا  
شود و خون جمعی ریخته گردد لا بدّاً حفظاً لعباد  
الله معدودی بوالی عراق توجّه نمودند، اگر بنظر

عدل در آنچه واقع شده ملاحظه فرمایند بر  
مرآت قلب منیر روشن خواهد شد که آنچه واقع  
شده نظر بمصلحت بوده و چاره جز آن بر حسب  
ظاهر نه، ذات شاهانه شاهد و گواهند که در هر  
بلد که معدودی از این طائفه بوده اند نظر بتعدی  
بعضی از حکام نار حرب وجدال مشتعل می شد،  
ولکن این فانی بعد از ورود عراق کلّ را از  
فساد و نزاع منع نموده و گواه این عبد عمل  
اوست، چه که کلّ مطلعند و شهادت میدهند که  
جمعیت این حزب در عراق اکثر از جمیع بلدان  
بوده مع ذلك احدی از حدّ خود تجاوز ننموده  
و بنفسی متعرّض نشده، قریب پانزده سنه میشود  
که کلّ ناظرّاً الى الله ومتوکلاً علیه ساکنند و آنچه  
بر ایشان وارد شد صبر نموده اند و بحق گذاشته  
اند.

وبعد از ورود این عبد باین بلد که موسوم بادرنه  
است بعضی از اهل عراق و غیره از معنی  
نصرت که در کتب الهی نازل شده سؤال نموده  
اند، اجوبه شتی در جواب ارسال، یکی از آن  
اجوبه در این ورقه عرض میشود تا در پیشگاه  
حضور واضح گردد که این عبد جز صلاح  
و اصلاح بامری ناظر نبوده، و اگر بعضی از  
الطاف الهیه که من غیر استحقاق عنایت فرموده  
واضح و مکشوف نباشد اینقدر معلوم میشود که  
بعنایت و اسعه و رحمت سابقه قلب را از طراز  
عقل محروم نفرموده، صورت کلماتی که در  
معنی نصرت عرض شد این است:

هُوَ اللهُ تَعَالَى

معلوم بوده که حق جلّ ذکره مقدّس است از دنیا و آنچه در او است، و مقصود از نصرت این نبوده که نفسی بنفسی محاربه و یا مجادله نماید، سلطان یَفْعَلُ مَا يَشَاءُ ملکوت انشاء را از برّ و بحر بید ملک گذاشته و ایشانند مظاهر قدرت الهیه علی قَدَرِ مَرَاتِبِهِمْ، اگر در ظلّ حقّ وارد شوند از حقّ محسوب و الاّ اِنَّ رَبَّكَ لَعَلِيمٌ وَخَبِيرٌ، و آنچه حقّ جلّ ذکره از برای خود خواسته قلوب عباد او است که کناز ذکر و محبّت ربّانیه و خزائن علم و حکمت الهیه اند، لم یزل اراده سلطان لا یزال این بوده که قلوب عباد را از اشارات دنیا و ما فیها طاهر نماید تا قابل انوار تجلیات ملک اسماء و صفات شوند، پس باید در مدینه قلب بیگانه راه نیابد تا دوست یگانه بمقرّ خود آید، یعنی تجلّی اسماء و صفاتش نه ذاته تعالی چه که آن سلطان بیمثال لازال مقدّس از صعود و نزول بوده و خواهد بود، پس نصرت الیوم اعتراض بر احدی و مجادله با نفسی نبوده و نخواهد بود، بلکه محبوب آنست که مدائن قلوب که در تصرف جنود نفس وهوی است بسیف بیان و حکمت و تبیان مفتوح شود، لذا هر نفسی که اراده نصرت نماید باید اوّل بسیف معانی و بیان مدینه قلب خود را تصرف نماید و از ذکر ماسوی الله محفوظ دارد، و بعد بمدائن قلوب توجّه کند، این است مقصود از نصرت ابداً فساد محبوب حقّ نبوده و نیست، و آنچه از قبل بعضی از جهال ارتکاب نموده اند ابداً مرضی نبوده، اِنْ تَقْتُلُوا فِي رِضَاهُ لَخَيْرٌ لَّكُمْ مِنْ اَنْ تَقْتُلُوا، الیوم باید احبّای الهی بشأنی در ما بین عباد ظاهر شوند که جمیع را بافعال خود برضوان ذی الجلال هدایت نمایند، قسم بآفتاب افق تقدیس که ابداً دوستان حقّ ناظر

بارض و اموال فانیه او نبوده و نخواهند بود، حقّ لا زال ناظر بقلوب عباد خود بوده و این هم نظر بعنایت کبری است که شاید نفوس فانیه از شئونات ترابیه طاهر و مقدّس شوند و بمقامات باقیه وارد گردند، و الاّ آن سلطان حقیقی بنفسه لنفسه مستغنی از کلّ بوده نه از حبّ ممکنات نفعی باو راجع و نه از بغضشان ضرری وارد، کلّ از امکنه ترابیه ظاهر و باو راجع خواهند شد و حقّ فرداً واحداً در مقرّ خود که مقدّس از مکان و زمان و ذکر و بیان و اشاره و وصف و تعریف و علوّ و دنوّ بوده مستقرّ، و لا یَعْلَمُ ذَلِكَ اِلَّا هُوَ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ لَا اِلهَ اِلَّا هُوَ الْعَزِيزُ الْوَهَّابُ انتهی.

ولكن حُسن اعمال منوط بآنکه ذات شاهانه بنفسه بنظر عدل و عنایت در آن نظر فرماید و بعراض بعضی من دون بیّنه و برهان کفایت نفرماید، نَسْأَلُ اللهَ بِاَنْ يُؤَيِّدَ السُّلْطَانَ عَلَى مَا ارَادَ وَمَا ارَادَ يَنْبَغِي اَنْ يَكُونَ مُرَادَ الْعَالَمِينَ.

و بعد این عبد را باستانبول احضار نمودند با جمعی از فقراء وارد آن مدینه شدیم، و بعد از ورود ابداً با احدی ملاقات نشد چه که مطلبی نداشتیم و مقصودی نبود جز آنکه ببرهان بر کلّ مبرهن گردد که این عبد خیال فساد نداشته و ابداً با اهل فساد معاشر نه، فَوَالَّذِي اَنْطَقَ لِسَانُ كُلِّ شَيْءٍ بِنِثَاءِ نَفْسِهِ نظر بمراعات بعضی مراتب توجّه بجهتی صعب بوده و لکن لحفظ نفوس این امور واقع شده اِنْ رَبِّي يَعْلَمُ مَا فِي نَفْسِي وَاِنَّهُ عَلَى مَا اَقُولُ شَهِيدٌ.

ملك عادل ظلّ الله است در ارض باید كلّ در سایه عدلش مأوی گیرند و در ظلّ فضلش بیاسایند، این مقام تخصیص و تحدید نیست که مخصوص ببعضی دون بعضی شود، چه که ظلّ از مظلّ حاکی است حقّ جلّ ذکره خود را ربّ العالمین فرموده زیرا که كلّ را تربیت فرموده و میفرماید، فَتَعَالَى فَضْلُهُ الَّذِي سَبَقَ الْمُمْكِنَاتِ وَرَحْمَتُهُ الَّتِي سَبَقَتْ الْعَالَمِينَ، این بسی واضح است که صواب یا خطا علی زعم القوم این طائفه امری که بآن معروفند آنرا حقّ دانسته و اخذ کرده اند، لذا از ما عِنْدَهُمْ ابْتِغَاءً لِمَا عِنْدَ اللَّهِ گذشته اند، و همین گذشتن از جان در سبیل محبت رحمن گواهیست صادق و شاهدیست ناطق علیّی ما هُمْ يَدْعُونَ، آیا مشاهده شده که عاقل من غیر دلیل و برهان از جان بگذرد؟ و اگر گفته شود این قوم مجنونند این بسی بعید است چه که منحصر بیک نفس و دو نفس نبوده بلکه جمعی کثیر از هر قبیل از کوثر معارف الهی سرمست شده بمشهد فدا در ره دوست بجان و دل شتافته اند، اگر این نفوس که لله از ما سوا گذشته اند و جان و مال در سیلش ایثار نموده اند تکذیب شوند بکدام حجت و برهان صدق قول دیگران علیّی ما هُمْ عَلَيْهِ در محضر سلطان ثابت میشود، مرحوم حاجی سید محمد اعلیّ الله مقامه و اُغْمَسَهُ فِي لُجَّةٍ بَحْرٍ رَحْمَتِهِ وَغُفْرَانِهِ با آنکه از اعلم علمای عصر بودند و اتقی و ازهد اهل زمان خود و جلالت قدرشان بمرتبه بوده که السن بریه كلّ بذکر و ثنائش ناطق و بزهد و ورعش موقن در غزای با روس با آنکه خود فتوای جهاد فرمودند و از وطن معروف بنصرت دین با علم مبین توجّه نمودند معذالك ببطش یسیر از خیر کثیر

گذشتند و مراجعت فرمودند، یا لَيْتَ كُشِفَ الْغِطَاءُ وَظَهَرَ مَا سُتِرَ عَنِ الْأَبْصَارِ، و این طایفه بیست سنه متجاوز است که در ایام ولیالی بسطوت غضب خاقانی معذب و از هبوب عواصف قهر سلطانی هر يك بدياری افتاده اند، چه مقدار از اطفال که بی پدر مانده اند و چه مقدار از آباء که بی پسر گشته اند و چه مقدار از امّهات که از بیم و خوف جرأت آنکه بر اطفال مقتول خود نوحه نمایند نداشته اند، و بسی از عباد که در عشیّ با کمال غنا و ثروت بوده اند و در اشراق در نهایت فقر و ذلت مشاهده شده اند، مَا مِنْ أَرْضٍ إِلَّا وَقَدْ صُبِغَتْ مِنْ دِمَائِهِمْ وَمَا مِنْ هَوَاءٍ إِلَّا وَقَدْ ارْتَفَعَتْ إِلَيْهِ زَفْرَاتُهُمْ، و در این سنین معدودات من غیر تعطیل از سحاب قضا سهام بلا باریده، و مع جمیع این قضایا و بلایا نار حبّ الهی در قلبشان بشأنی مشتعل که اگر كلّ را قطعه قطعه نمایند از حبّ محبوب عالیشان نگذرند بلکه بجان مشتاق و آملند آنچه در سبیل الهی وارد شود.

ای سلطان نسمات رحمت رحمن این عباد را تقلیب فرموده و بشطر احدیه کشیده، "گواه عاشق صادق در آستین باشد" و لکن بعضی از علمای ظاهره قلب انور ملّیک زمانرا نسبت بمُحَرِّمانِ حَرَمِ رحمن و قاصدان کعبه عرفان مکدر نموده اند، ای کاش رأی جهان آرای پادشاهی بر آن قرار میگرفت که این عبد با علمای عصر مجتمع میشد و در حضور حضرت سلطان اتیان حجت و برهان می نمود، این عبد حاضر و از حقّ آمل که چنین مجلسی فراهم آید تا حقیقت امر در ساحت حضرت سلطان واضح و لائح گردد، و بعد الْأَمْرُ بِيَدِكَ وَأَنَا حَاضِرٌ تَلْقَاءَ سَرِيرِ سُلْطَنَتِكَ فَاحْكُمْ

لِي أَوْ عَلَيَّ، خداوند رحمن در فرقان که حجت باقیه است ما بین ملاً اکوان میفرماید فَتَمَنُّواْ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ تمنای موت را برهان صدق فرموده، وبر مرآت ضمیر منیر معلوم است که الیوم کدام حزبند که از جان در سبیل معبود عالمیان گذشته اند، واگر کتب استدلالیه این قوم در اثبات ما هُمْ عَلَيْهِ بِدِماءِ مسفوکه فی سبيله تعالی مرقوم می شد هر آینه کتب لا یحصی ما بین بریه ظاهر و مشهود بود، حال چگونه این قوم را که قول و فعلشان مطابقست میتوان انکار نمود ونفوسی را که از يك ذره اعتبار در سبیل مختار نگذشته ونمیگذرند تصدیق نمود؟ بعضی از علماء که این بنده را تکفیر نموده اند ابداً ملاقات ننموده اند واین عبد را ندیده اند واز مقصود مطلع نشده اند، وَمَعَذْكَ قَالُواْ مَا أُرَادُواْ وَيَفْعَلُونَ مَا يُرِيدُونَ، هر دعوی را برهان باید محض قول واسباب زهد ظاهره نبوده، ترجمه چند فقره از فقرات صحیفه مکنونه فاطمیه صلوات الله علیها که مناسب این مقام است بلسان پارسی عرض میشود تا بعضی از امور مستوره در پیشگاه حضور مکشوف شود، ومخاطب این بیانات در صحیفه مذکوره که بکلمات مکنونه الیوم معروفست قومی هستند که در ظاهر بعلم وتقوی معروفند ودر باطن مطیع نفس وهوی.

میفرماید "ای بیوفایان چرا در ظاهر دعوی شبانی کنید ودر باطن ذنب اغنام من شده اید مثل شما مثل ستاره قبل از صبح است که در ظاهر درّی وروشن است ودر باطن سبب ضلال و هلاکت کاروانهای مدینه و دیار من است".

وهمچنین میفرماید "ای بظاهر آراسته و بیباطن کاسته مثل تو مثل آب تلخ صافی است که کمال لطافت و صفا از او در ظاهر مشاهده شود، و چون بدست صراف ذائقه احدیه افتد قطره ئی از آن را قبول نفرماید، تجلی آفتاب در تراب و مرآت هر دو موجود ولکن از فرقان تا ارض فرق دان بلکه فرق بی منتهی در میان".

وهمچنین میفرماید "ای پسر دنیا بسا سحرگهان تجلی عنایت من از مشرق لا مکان بمکان تو آمد و تو را در بستر راحت بغیر مشغول دید و چون برق روحانی بمقر عزّ نورانی رجوع نمود ودر مکان قرب نزد جنود قدس اظهار نداشتی و خجلت تو را نپسندیدم".

وهمچنین میفرماید "ای مدعی دوستی من در سحرگهان نسیم عنایت من بر تو مرور نمود و تو را بر فراش غفلت خفته یافت وبر حال تو گریست وباز گشت" انتهى .

لذا در پیشگاه عدل سلطانی نباید بقول مدعی اکتفا رود، ودر فرقان که فارق بین حق و باطل است میفرماید يَا أَيُّهَا الَّذِينَ آمَنُواْ إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُواْ أَنْ تُصِيبُواْ قَوْماً بِجَهَالَةٍ فَتُصْبِحُواْ عَلَى مَا فَعَلْتُمْ نَادِمِينَ، ودر حدیث شریف وارد لا تُصَدِّقُوا النَّمَامَ، بر بعضی از علماء امر مشتبه شده واین عبد را ندیده اند وآن نفوس که ملاقات نموده اند شهادت میدهند که این عبد بغیر ما حکم الله فی الکتاب تکلم ننموده وباین آیه مبارکه ذاکر قوله تعالی هَلْ تَتَّقُمُونَ مِنَّا إِلَّا أَنْ أَمَنَا بِاللهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ مِن قَبْلُ.

ای پادشاه زمان چشمهای این آوارگان بشطر  
رحمت رحمن متوجّه و ناظر والبته این بلایا را  
رحمت کبری از پی و این شداید عظمی را رخاء  
عظیم از عقب، ولكن امید چنانست که حضرت  
سلطان بنفسه در امور توجّه فرمایند که سبب  
رجای قلوب گردد و این خیر محض است که  
عرض شد و کفی بالله شهیداً. سُبْحَانَكَ اللَّهُمَّ يَا  
إِلَهِي أَشْهَدُ بِأَنَّ قَلْبَ السُّلْطَانِ قَدْ كَانَ بَيْنَ اصْبَعِي  
قُدْرَتِكَ لَوْ تَرِيدُ قَلْبَهُ يَا إِلَهِي إِلَى شَطْرِ الرَّحْمَةِ  
وَالْإِحْسَانِ وَإِنَّكَ أَنْتَ الْمُتَعَالِي الْمُقْتَدِرُ الْمَنَّانُ لَا إِلَهَ  
إِلَّا أَنْتَ الْعَزِيزُ الْمُسْتَعَانُ.

در شرایط علما میفرماید وَأَمَّا مَنْ كَانَ مِنَ الْفُقَهَاءِ  
صَائِنًا لِنَفْسِهِ حَافِظًا لِدِينِهِ مُخَالَفًا لِهَوَاهُ مُطِيعًا لِأَمْرِ  
مَوْلَاهُ فَلِلْعَوَامِّ أَنْ يُقْلَدُوهُ إِلَى آخِرٍ، و اگر پادشاه  
زمان باین بیان که از لسان مظهر وحی رحمن  
جاری شده ناظر شوند ملاحظه میفرمایند که  
متّصفین باین صفات وارده در حدیث شریف اقلّ  
از کبریت احمرند، لذا هر نفسی که مدّعی علم  
است قولش مسموع نبوده و نیست، و همچنین در  
ذکر فقهای آخر الزّمان میفرمایند فَقُهَاءُ ذَلِكَ  
الزَّمانِ أَشْرُ فَقُهَاءُ تَحْتَ ظِلِّ السَّمَاءِ مِنْهُمْ خَرَجَتْ  
الْفِتْنَةُ وَإِلَيْهِمْ تَعَوَّدُ، و همچنین میفرماید إِذَا ظَهَرَتْ  
رَايَةُ الْحَقِّ لَعْنَهَا أَهْلُ الشَّرْقِ وَالْغَرْبِ، و اگر این  
احادیث را نفسی تکذیب نماید ثبوت آن بر این  
عبد است، چون مقصود اختصار است لذا تفصیل  
روایه عرض نشد، علمائی که فی الحقیقه از کأس  
انقطاع آشامیده اند ابداً متعرّض این عبد نشده  
اند، چنانچه مرحوم شیخ مرتضیٰ اعلیٰ الله مقامه  
وَأَسْكَنَهُ فِي ظِلِّ قَبَابِ عَنَائِيهِ در ایام توقّف در  
عراق اظهار محبّت میفرمودند وَبَغَيْرِ مَا أَذِنَ اللَّهُ

در این امر تکلم ننمودند، نَسَأَلُ اللَّهَ بِأَنْ يُوقِّعَ الْكُلَّ  
عَلَى مَا يُحِبُّ وَيَرْضَى، حال جمیع نفوس از جمیع  
امور چشم پوشیده اند و باذیت این طائفه متوجّهند،  
چنانچه اگر از بعضی که بعد از فضل باری در  
ظلّ مرحمت سلطانی آرمیده اند و بنعمت غیر  
متناهیة مُتَنَعِّمِد سؤال شود که در جزای نعمت  
سلطانی چه خدمت اظهار نموده اید بحسن تدبیر  
مملکتی بر ممالك افزودید و یا بامری که سبب  
آسایش رعیت و آبادی مملکت و ابقای ذکر خیر  
دولت شود توجّه نموده اید جوابی ندارند جز آنکه  
جمعی را صدق و یا کذب باسم بابی در حضور  
سلطان معروض دارند و بعد بقتل و تاراج مشغول  
شوند، چنانچه در تبریز و منصوریه مصر  
بعضی را فروختند و زخارف کثیره اخذ نمودند  
و ابداً در پیشگاه حضور سلطان عرض نشده، کلّ  
این امور نظر بآن واقع شده که این فقرا را بی  
معین یافته اند، از امور خطیره گذشته اند و باین  
فقرای پرداخته اند طوائف متعدّده و ملل مختلفه در  
ظلّ سلطان مستریحند يك طائفه هم این قوم  
باشند، بلکه باید علوّ همت و سموّ فطرت ملازمان  
سلطانی بشأنی مشاهده شود که در تدبیر آن باشند  
که جمیع ادیان در سایه سلطان درآیند و ما بین  
کلّ بعدل حکم رانند، اجرای حدود الله محض  
عدلست و کلّ بآن راضی بلکه حدود الهیه سبب  
وعلّت حفظ بریّه بوده و خواهد بود بقوله تعالی  
وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ، از عدل  
حضرت سلطان بعید است که بخطای نفسی  
جمعی از نفوس مورد سیاط غضب شوند، حقّ  
جلّ ذکره میفرماید لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى،  
و این بسی معلوم که در هر طائفه عالم و جاهل  
عاقل و غافل فاسق و متقی بوده و خواهد بود،

وارتکاب امور شنیعه از عاقل بعید است چه که عاقل یا طالب دنیا است و یا تارک آن، اگر تارکست البته بغیر حق توجّه ننماید و از این گذشته خشیه الله او را از ارتکاب افعال منهیّه مذمومه منع نماید، و اگر طالب دنیا است اموری که سبب وعلّت اعراض عباد ووحشت من فی البلاد شود البته ارتکاب ننماید بلکه باعملی که سبب اقبال ناس است عامل شود، پس مبرهن شد که اعمال مردوده از انفس جاهله بوده وخواهد بود، نَسْأَلُ اللهَ بِأَنْ يَحْفَظَ عِبَادَهُ عَنِ التَّوَجُّهِ إِلَيْهِ غَيْرِهِ وَيُقَرِّبَهُمْ إِلَيْهِ إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي تَسْمَعُ حَيْنِي وَتَرَى حَالِي وَضُرِّي وَابْتِلَائِي وَتَعْلَمُ مَا فِي نَفْسِي، إِنْ كَانَ نِدَائِي خَالِصاً لِرُوحِكَ فَاجْذِبْ بِهِ قُلُوبَ بَرِيَّتِكَ إِلَى أَفْقِ سَمَاءِ عَرْفَانِكَ وَقَلْبِ السُّلْطَانِ إِلَى يَمِينِ عَرْشِ اسْمِكَ الرَّحْمَنِ، ثُمَّ ارْزُقْهُ يَا إِلَهِي النُّعْمَةَ الَّتِي نَزَلَتْ مِنْ سَمَاءِ كَرَمِكَ وَسَحَابِ رَحْمَتِكَ لِيَنْقُطَعَ عَمَّا عِنْدَهُ وَيَتَوَجَّهَ إِلَى شَطْرِ الطَّافِكِ، أَيُّ رَبِّ أَيْدُهُ عَلَى نُصْرَةِ أَمْرِكَ وَإِعْلَاءِ كَلِمَتِكَ بَيْنَ خَلْقِكَ، ثُمَّ أَنْصُرْهُ بِجُنُودِ الْغَيْبِ وَالشَّهَادَةِ لِيُسَخَّرَ الْمَدَائِنَ بِاسْمِكَ وَيَحْكَمْ عَلَى مَنْ عَلَى الْأَرْضِ كُلِّهَا بِقُدْرَتِكَ وَسُلْطَانِكَ، يَا مَنْ بِيَدِكَ مَلَكُوتُ الْإِبْجَادِ وَإِنَّكَ أَنْتَ الْحَاكِمُ فِي الْمَبْدَءِ وَالْمَعَادِ لَا إِلَهَ إِلَّا أَنْتَ الْمُقْتَدِرُ الْعَزِيزُ الْحَكِيمُ.

بشأنی امر را در پیشگاه حضور سلطانی مشتبّه نموده اند که اگر از نفسی از این طایفه عمل قبیحی صادر شود آن را از مذهب این عباد میشمزند، فَوَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ این عبد ارتکاب مکاره را جایز ندانسته تا چه رسد بآنچه

صریحاً در کتب الهی نهی آن نازل شده، حقّ ناس را از شرب خمر نهی فرموده وحرمت آن در کتاب الهی نازل وثبت شده وعلمای عصر کَثُرَ اللهُ أَمْثَالُهُمْ طُرّاً ناس را از این عمل شنیع نهی نموده اند، معذک بعضی مرتکبند حال جزای این عمل بنفوس غافله راجع وآن مظاهر عزّ تقدیس مقدّس ومبرّا، يَشْهَدُ بِتَقْدِيسِهِمْ كُلُّ الْوُجُودِ مِنَ الْغَيْبِ وَالشُّهُودِ، بلی این عباد حق را یفعل ما یشاء ویحکم ما یرید میداند وظهورات مظاهر احدیه را در عالم ملکیه محال ندانسته اند، و اگر نفسی محال داند چه فرق است ما بین او و قومی که ید الله را مغلول دانسته اند، و اگر حقّ جلّ ذکره را مختار دانند باید هر امری که از مصدر حکم آن سلطان قدم ظاهر شود کلّ قبول نمایند، لا مَفْرَءَ وَلَا مَهْرَبَ لِأَحَدٍ إِلَّا إِلَى اللَّهِ لَا عَاصِمَ وَلَا مَلْجَأَ إِلَّا إِلَيْهِ، وامری که لازم است اتیان دلیل وبرهان مدعی علی ما یقول ویدعی، دیگر اعراض ناس از عالم وجاهل منوط نبوده ونخواهد بود، انبیاء که لئالی بحر احدیه ومهابط وحی الهیه اند محلّ اعراض واعتراض ناس واقع شده اند چنانچه میفرماید وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ وَجَادَلُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ، وهمچنین میفرماید مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ، در ظهور خاتم انبیاء وسالطان اصفیاء روح العالمین فداه ملاحظه فرمائید که بعد از اشراق شمس حقیقت از افق حجاز چه مقدار ظلم از اهل ضلال بر آن مظهر عزّ ذی الجلال وارد شده، بشأنی عباد غافل بودند که اذیت آن حضرت را از اعظم اعمال وسبب وصول بحقّ متعال میدانسته اند چه که علمای آن عصر در سنین اولیه از یهود ونصاری از آن شمس افق



اعلیٰ اعراض نمودند و باعراض آن نفوس جمیع ناس از وضع و شریف بر اطفای نور آن نیّر افق معانی کمر بستند، اسامی کلّ در کتب مذکور است، از جمله وهب بن راهب و کعب بن اشرف و عبد الله ابی و امثال آن نفوس، تا آنکه امر بمقامی رسید که در سفک دم اطهر آن حضرت مجلس شوری ترتیب دادند، چنانچه حقّ جلّ ذکره خبر فرموده "وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ"، و همچنین میفرماید "وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بِآيَةٍ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ"، تالله از مضمون این دو آیه مبارکه قلوب مقربین در احتراق است، و امثال این امور وارده محققه از نظر محو شده و ابدًا تفکر ننموده و نمینمایند که سبب اعراض عباد در احیان ظهور مطالع انوار الهیه چه بوده، و همچنین قبل از خاتم انبیاء در عیسی ابن مریم ملاحظه فرمایند بعد از ظهور آن مظهر رحمن جمیع علماء آن سازج ایمان را بکفر و طغیان نسبت داده اند تا بالاخره باجازه حناس که اعظم علمای آن عصر بود و همچنین قیافا که اقضی القضاة بود بر آن حضرت وارد آوردند آنچه را که قلم از ذکرش خجل و عاجز است ضاقت علیه الأرض بوسعتها إلى أن عرجه الله إلى السماء، و اگر تفصیل جمیع انبیاء عرض شود بیم آنست که کسالت عارض گردد، و مخصوص علمای تورا بر آنند که بعد از موسی نبی مستقلّ صاحب شریعت نخواهد آمد، نفسی از اولاد داود ظاهر خواهد شد و او مروج شریعت تورا خواهد شد تا باعانت او حکم تورا

ما بین اهل شرق و غرب جاری و نافذ گردد، و همچنین اهل انجیل محال دانسته اند که بعد از عیسی ابن مریم صاحب امر جدید از مشرق مشیت الهی اشراق نماید و مستدلّ باین آیه شده اند که در انجیل است إِنَّ السَّمَاءَ وَالْأَرْضَ تَزُولَانِ وَلَكِنَّ كَلَامَ ابْنِ الْإِنْسَانِ لَنْ يَرُودَ أَبَدًا، و بر آنند که آنچه عیسی ابن مریم فرموده و امر نموده تغییر نیابد، در يك مقام از انجیل میفرماید إِنِّي ذَاهِبٌ وَآتِ، و در انجیل یوحنا هم بشارت داده بروح تسلی دهنده که بعد از من میآید، و در انجیل لوقا هم بعضی علامات مذکور است، و لکن چون بعضی از علمای آن ملت هر بیانی را تفسیری بهوای خود نمودند لذا از مقصود محتجب ماندند، فَيَا لَيْتَ أَذْنَتَ لِي يَا سُلْطَانُ لِئَرْسِلَ إِلَى حَضْرَتِكَ مَا تَقْرَأُ بِهِ الْعُيُونُ وَتَطْمَئِنُّ بِهِ النَّفُوسُ وَيُوقِنُ كُلُّ مُنْصِفٍ بِأَنَّ عِنْدَهُ عِلْمَ الْكِتَابِ، و بعضی از ناس چون از جواب خصم عاجزند بحیل تحریف کتب متمسکند، و حال آنکه ذکر تحریف در مواضع مخصوصه بوده، لَوْلَا إِعْرَاضُ الْجُهْلَاءِ وَاعْغَاضُ الْعُلَمَاءِ لَقُلْتُ مَقَالًا تَفْرَحُ بِهِ الْقُلُوبُ وَتَطْيِرُ إِلَى الْهَوَاءِ الَّذِي يُسْمَعُ مِنْ هَرِيرِ أَرْيَاحِهِ إِنَّهُ لَا إِلَهَ إِلَّا هُوَ وَلَكِنْ الْآنَ لَعَدَمَ اقْتِضَاءِ الزَّمَانِ مَنَعْتُ اللِّسَانَ عَنِ الْبَيَانِ وَخَتِمَ إِنَاءُ التَّيْيَانِ إِلَى أَنْ يَفْتَحَ اللَّهُ بِقُدْرَتِهِ إِنَّهُ لَهُوَ الْمُقْتَدِرُ الْقَدِيرُ. سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي أَسْأَلُكَ بِاسْمِكَ الَّذِي بِهِ سَخَرْتَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ بِأَنْ تَحْفَظَ سِرَاجَ أَمْرِكَ بِزُجَاجَةِ قُدْرَتِكَ وَالطَّافِكِ لَنَلَّا تَمُرَّ عَلَيْهِ أَرْيَاحُ الْإِنْكَارِ مِنْ شَطْرِ الَّذِينَ غَفَلُوا مِنْ أَسْرَارِ اسْمِكَ الْمُخْتَارِ، ثُمَّ زِدْ نُورَهُ بِذُهْنِ حِكْمَتِكَ إِنَّكَ أَنْتَ الْمُقْتَدِرُ عَلَى مَنْ فِي أَرْضِكَ وَسَمَائِكَ، أَيُّ رَبِّ أَسْأَلُكَ بِالْكَلِمَةِ الْعُلْيَا الَّتِي بِهَا فَرَعَ مَنْ فِي الْأَرْضِ

وَالسَّمَاءِ إِلَّا مَنْ تَمَسَّكَ بِالْعُرْوَةِ الْوُثْقَىٰ بِأَنْ لَا تَدْعَنِي بَيْنَ خَلْقِكَ فَارْفَعْنِي إِلَيْكَ وَأَدْخِلْنِي فِي ظِلَالِ رَحْمَتِكَ وَأَشْرِبْنِي زُلَالِ خَمْرِ عَنَانِكَ لِأَسْكُنَ فِي خِباءِ مَجْدِكَ وَقِيَابِ الطُّفَافِ، إِنَّكَ أَنْتَ الْمُقْتَدِرُ عَلَىٰ مَا تَشَاءُ وَإِنَّكَ أَنْتَ الْمُهَيِّمُ الْقَيُّومُ

يا سُلْطَانُ قَدْ خَبَتْ مَصَابِيحُ الْإِنْصَافِ وَاشْتَعَلَتْ نَارُ الْاِعْتِسَافِ فِي كُلِّ الْأَطْرَافِ إِلَىٰ أَنْ جَعَلُوا أَهْلِي أُسَارَىٰ مِنَ الزُّورَاءِ إِلَىٰ الْمَوْصِلِ الْحَدْبَاءِ، لَيْسَ هَذَا أَوَّلَ حُرْمَةٍ هُتِكَتْ فِي سَبِيلِ اللَّهِ يَنْبَغِي لِكُلِّ نَفْسٍ أَنْ يَنْظُرَ وَيَذْكُرَ فِيمَا وَرَدَ عَلَىٰ آلِ الرَّسُولِ إِذْ جَعَلَهُمُ الْقَوْمُ أُسَارَىٰ وَأَدْخَلُوهُمْ فِي دِمَشْقَ الْفَيْحَاءِ، وَكَانَ بَيْنَهُمْ سَيِّدُ السَّاجِدِينَ وَسَنَدُ الْمُقَرَّبِينَ وَكَعْبَةُ الْمُشْتَقِينَ رُوحُ مَا سِوَاهُ فِدَاءٍ، قِيلَ لَهُمْ أَنْتُمْ الْخَوَارِجُ؟ قَالَ لَا وَاللَّهِ نَحْنُ عِبَادُ أَمْنًا بِاللَّهِ وَآيَاتِهِ وَبِنَا افْتَرَّ ثَغْرُ الْإِيمَانِ وَلاَحَتْ آيَةُ الرَّحْمَنِ وَبَذَكْرُنَا سَالَتْ الْبَطْحَاءُ وَمَاطَتِ الظُّلُمَةُ الَّتِي حَالَتْ بَيْنَ الْأَرْضِ وَالسَّمَاءِ، قِيلَ أَحَرَمْتُمْ مَا أَحَلَّهُ اللَّهُ أَوْ حَلَلْتُمْ مَا حَرَّمَهُ اللَّهُ؟ قَالَ نَحْنُ مِنَ اتَّبَعَ أَوْامِرَ اللَّهِ وَنَحْنُ أَصْلُ الْأَمْرِ وَمَبْدُؤُهُ وَأَوَّلُ كُلِّ خَيْرٍ وَمُنْتَهَاهُ نَحْنُ آيَةُ الْقَدَمِ وَذِكْرُهُ بَيْنَ الْأُمَمِ، قِيلَ أَتَرَكْتُمُ الْقُرْآنَ؟ قَالَ فِينَا أَنْزَلَهُ الرَّحْمَنُ وَنَحْنُ نَسَائِمُ السُّبْحَانَ بَيْنَ الْأَكْوَانِ وَنَحْنُ الشَّوَارِعُ الَّتِي انْشَعَبَتْ مِنَ الْبَحْرِ الْأَعْظَمِ الَّذِي أَحْيَى اللَّهُ بِهِ الْأَرْضَ وَيُحْيِيهَا بِهِ بَعْدَ مَوْتِهَا، وَمِمَّا انْتَشَرَتْ آيَاتُهُ وَظَهَرَتْ بَيِّنَاتُهُ وَبَرَزَتْ آثَارُهُ وَعِنْدَنَا مَعَانِيهِ وَأَسْرَارُهُ، قِيلَ لَأَيِّ جُرْمٍ مُلِيتُمْ قَالَ لِحُبِّ اللَّهِ وَانْقِطَاعِنَا عَمَّا سِوَاهُ، إِنَّا مَا ذَكَرْنَا عِبَارَتَهُ عَلَيْهِ السَّلَامُ بَلْ رَشَحْنَا رَشْحًا مِنَ الْبَحْرِ الْحَيَوَانِ الَّذِي كَانَ مُودِعًا فِي كَلِمَاتِهِ لِيَحْيِيَ بِهِ الْمُقْبِلُونَ وَيَطْلَعُوا بِمَا وَرَدَ عَلَىٰ أَمْنَاءِ اللَّهِ مِنْ قَوْمٍ سَوْءٍ أَخْسَرِينَ، وَنَرَى الْيَوْمَ يَعْتَرِضُونَ

الْقَوْمُ عَلَى الَّذِينَ ظَلَمُوا مِنْ قَبْلُ وَهُمْ يَظْلِمُونَ أَشَدَّ مِمَّا ظَلَمُوا وَلَا يَعْرِفُونَ، تَاللَّهِ إِنِّي مَا أَرَدْتُ الْفَسَادَ بَلْ تَطْهِيرُ الْعِبَادَ عَنْ كُلِّ مَا مَنَعَهُمُ عَنِ التَّقَرُّبِ إِلَى اللَّهِ مَالِكِ يَوْمِ التَّنَادِ، كُنْتُ نَائِمًا عَلَى مَضْجَعِي مَرَّتَ عَلَيَّ نَفْحَاتُ رَبِّي الرَّحْمَنِ وَأَيَّقَطَّتَنِي مِنَ النَّوْمِ وَأَمَرَنِي بِالنَّدَاءِ بَيْنَ الْأَرْضِ وَالسَّمَاءِ، مَا كَانَ هَذَا مِنْ عِنْدِي بَلْ مِنْ عِنْدِهِ وَيَشْهَدُ بِذَلِكَ سُكَّانُ جَبَرُوتِهِ وَمَلَكَوتِهِ وَأَهْلُ مَدَائِنِ عِزِّهِ، فَوَنَفْسِهِ الْحَقُّ لَا أَجْزَعُ مِنَ الْبَلَايَا فِي سَبِيلِهِ وَلَا عَنِ الرِّزَايَا فِي حُبِّهِ وَرِضَائِهِ، قَدْ جَعَلَ اللَّهُ الْبَلَاءَ غَادِيَةً لِهَذِهِ الدَّسَكِرَةِ الْخَضِرَاءِ وَذُبَالَةً لِمَصْبَاحِهِ الَّذِي بِهِ أَشْرَقَتِ الْأَرْضُ وَالسَّمَاءُ، هَلْ يَبْقَى لِأَحَدٍ مَا عِنْدَهُ مِنْ ثَرَوَتِهِ أَوْ يُغْنِيهِ غَدَاً عَنْ مَالِكِ نَاصِيَّتِهِ، لَوْ يَنْظُرُ أَحَدٌ فِي الَّذِينَ نَامُوا تَحْتَ الرِّضَامِ وَجَاوَرُوا الرِّغَامَ هَلْ يَقْدِرُ أَنْ يُمَيِّزَ رِمَمَ جَمَاجِمِ الْمَالِكِ عَنْ بَرَاكِجِ الْمَمْلُوكِ؟ لَا فَوَمَالِكِ الْمَلُوكِ، وَهَلْ يَعْرِفُ الْوَلَاةُ مِنَ الرُّعَاةِ وَهَلْ يُمَيِّزُ أُولِي الثَّرْوَةِ وَالْغِنَاءِ مِنَ الَّذِي كَانَ بِلَا حِذَاءٍ وَوِطَاءٍ؟ تَاللَّهِ قَدْ رُفِعَ الْفَرْقُ إِلَّا لِمَنْ قَضَى الْحَقُّ وَقَضِيَ بِالْحَقِّ، أَيْنَ الْعُلَمَاءُ وَالْفُضَلَاءُ وَالْأُمَرَاءُ أَيْنَ دِقَّةُ أَنْظَارِهِمْ وَجِدَّةُ أَبْصَارِهِمْ وَرِقَّةُ أَفْكَارِهِمْ وَسَلَامَةُ أَذْكَارِهِمْ وَأَيْنَ خَزَائِنُهُمُ الْمَسْتُورَةُ وَزَخَارِفُهُمُ الْمَشْهُودَةُ وَسُرُرُهُمُ الْمَوْضُونَةُ وَفُرُشُهُمُ الْمَوْضُوعَةُ، هَيْهَاتَ قَدْ صَارَ الْكُلُّ بُورًا وَجَعَلَهُمْ قَضَاءُ اللَّهِ هَبَاءً مَنْثُورًا، قَدْ نَلَّ مَا كَنْزُوا وَتَشَتَّتَ مَا جَمَعُوا وَتَبَدَّدَ مَا كَتَمُوا، أَصْبَحُوا لَا يَرَى إِلَّا أَمَاكِنُهُمُ الْخَالِيَةَ وَسُقُوفُهُمُ الْخَاوِيَةَ وَجَذُوعُهُمُ الْمُتَفَعَّرَةُ وَقَشَشِيَّهُمُ الْبَالِيَةَ، إِنَّ الْبَصِيرَ لَا يَشْغَلُهُ الْمَالُ عَنِ النَّظَرِ إِلَى الْمَالِ وَالْخَبِيرَ لَا تُمْسِكُهُ الْأَمْوَالُ عَنِ التَّوَجُّهِ إِلَى الْغَنِيِّ الْمُتَعَالِ، أَيْنَ مَنْ حَكَمَ عَلَى مَا طَلَعَتِ الشَّمْسُ عَلَيْهَا وَأَسْرَفَ وَاسْتَطَرَفَ فِي الدُّنْيَا وَمَا خُلِقَ فِيهَا، أَيْنَ

صَاحِبُ الْكَنْبَةِ السَّمَاءِ وَالرَّايَةِ الصَّقَرَاءِ، أَيْنَ مَنْ  
حَكَمَ فِي الزُّورَاءِ وَأَيْنَ مَنْ ظَلَمَ فِي الْفِيحَاءِ وَأَيْنَ  
الَّذِينَ ارْتَبَعَدَ الْكُنُوزُ مِنْ كَرَمِهِمْ وَقَبِضَ الْبَحْرُ عِنْدَ  
بَسْطِ أَكْفِهِمْ وَهَمَمِهِمْ، وَأَيْنَ مَنْ طَالَ ذِرَاعُهُ فِي  
الْعِصْيَانِ وَمَالَ ذِرْعُهُ عَنِ الرَّحْمَنِ، أَيْنَ الَّذِي كَانَ  
أَنْ يَجْتَنِي اللَّذَاتِ وَيَجْتَنِي أَثْمَارَ الشَّهَوَاتِ، أَيْنَ  
رَبَّاتُ الْكَمَالِ وَدَوَاتُ الْجَمَالِ، أَيْنَ أَغْصَانُهُمْ  
الْمُتَمَائِلَةُ وَأَفْئَانُهُمْ الْمُتَطَوِّلَةُ وَقُصُورُهُمْ الْعَالِيَةُ  
وَبَسَاتِينُهُمْ الْمَعْرُوشَةُ، وَأَيْنَ دِقَّةُ أَدِيمِهَا وَرِقَّةُ  
نَسِيمِهَا وَخَرِيرُ مَائِهَا وَهَزِيرُ أَرْيَاحِهَا وَهَدِيرُ  
وَرَقَائِهَا وَحَفِيفُ أَشْجَارِهَا، وَأَيْنَ سُحُورُهُمْ الْمُفْتَرَّةُ  
وَتُغُورُهُمْ الْمُتَبَسِّمَةُ، فَوَاهَا لَهُمْ قَدْ هَبَطُوا الْحَضِيضَ  
وَجَاوَرُوا الْقَضِيضَ لَا يَسْمَعُ الْيَوْمَ مِنْهُمْ ذِكْرٌ وَلَا  
رِكْزٌ وَلَا يَعْرِفُ مِنْهُمْ أَمْرٌ وَلَا رَمَزٌ، أَيْمَارُونَ  
الْقَوْمُ وَهُمْ يَشْهَدُونَ؟ أَيْنُكْرُونَ وَهُمْ يَعْلَمُونَ؟ لَمْ أَدْرِ  
بِأَيِّ وادٍ يَهِيمُونَ، أَمَا يَرَوْنَ يَذْهَبُونَ وَلَا يَرْجِعُونَ؟  
إِلَى مَتَى يُغَيِّرُونَ وَيُنْجِدُونَ يَهْبِطُونَ وَيَصْعَدُونَ؟  
"أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ،  
طُوبَى لِمَنْ قَالَ أَوْ يَقُولُ بَلَى يَا رَبِّ أَنْ وَحَانَ  
وَيَنْقَطِعَ عَمَّا كَانَ إِلَى مَالِكِ الْأَكْوَانِ وَمَلِكِ  
الْإِمْكَانِ، هَيْهَاتَ لَا يُحْصَدُ إِلَّا مَا زُرِعَ وَلَا يُؤْخَذُ  
إِلَّا مَا وَضِعَ إِلَّا بِفَضْلِ اللَّهِ وَكَرَمِهِ، هَلْ حَمَلَتِ  
الْأَرْضُ بِالَّذِي لَا تَمْنَعُهُ سُبُحَاتُ الْجَلَالِ عَنِ  
الصُّعُودِ إِلَى مَلَكُوتِ رَبِّهِ الْعَزِيزِ الْمُتَعَالِ؟ وَهَلْ لَنَا  
مِنَ الْعَمَلِ مَا يَزُولُ بِهِ الْعِلَلُ وَيُقَرِّبُنَا إِلَى مَالِكِ  
الْعِلَلِ؟ نَسْأَلُ اللَّهَ بِأَنْ يَعَامِلَنَا بِفَضْلِهِ لَا بِعَدْلِهِ  
وَيَجْعَلَنَا مِمَّنْ تَوَجَّهَ إِلَيْهِ وَانْقَطَعَ عَمَّا سِوَاهُ.

يَا مَلِكُ قَدْ رَأَيْتُ فِي سَبِيلِ اللَّهِ مَا لَا رَأَتْ عَيْنٌ وَلَا  
سَمِعَتْ أُذُنٌ، قَدْ أَنْكَرَنِي الْمَعَارِفُ وَضَاقَ عَلَيَّ  
الْمَخَارِفُ قَدْ نَضَبَ ضَحَضُوحُ السَّلَامَةِ وَأَصْفَرَ

ضَحَضُوحُ الرَّاحَةِ، كَمْ مِنَ الْبَلَايَا نَزَلَتْ وَكَمْ مِنْهَا  
سَوْفَ تَنْزِلُ، أَمْشِي مُقْبِلًا إِلَى الْعَزِيزِ الْوَهَّابِ وَعَنْ  
وَرَائِي تَنَسَّابُ الْحُبَابِ، قَدْ اسْتَهَلَّ مَدْمَعِي إِلَى أَنْ  
بُلَّ مَضْجَعِي وَلَيْسَ حَزْنِي لِنَفْسِي تَالِهَ رَأْسِي يَشْتَاقُ  
الرَّمَّاحَ فِي حُبِّ مَوْلَاهُ، وَمَا مَرَرْتُ عَلَى شَجَرٍ إِلَّا  
وَقَدْ خَاطَبَهُ فُؤَادِي يَا لَيْتَ قُطِعَتْ لَأَسْمِي وَصَلِبَ  
عَلَيْكَ جَسَدِي فِي سَبِيلِ رَبِّي بَلْ بِمَا أَرَى النَّاسَ فِي  
سَكْرَتِهِمْ يَعْصُونَ وَلَا يَعْرِفُونَ، رَفَعُوا أَهْوَاءَهُمْ  
وَوَضَعُوا إِلَهُهُمْ كَانَهُمْ اتَّخَذُوا أَمْرَ اللَّهِ هُزُوءًا وَلَهُوَ  
وَلَعِبَاءٌ، وَيَحْسَبُونَ أَنَّهُمْ مُحْسِنُونَ وَفِي حِصْنِ الْأَمَانِ  
هُمْ مُحْصَنُونَ، لَيْسَ الْأَمْرُ كَمَا يَظُنُّونَ، غَدًا يَرَوْنَ  
مَا يُنْكِرُونَ، فَسَوْفَ يُخْرِجُونَا أَوَّلُو الْحُكْمِ وَالْغَنَاءِ  
مِنْ هَذِهِ الْأَرْضِ الَّتِي سُمِّيتَ بِأَدْرُنَةَ إِلَى مَدِينَةِ  
عَكَّا، وَمِمَّا يَحْكُونَ إِنَّهَا أَخْرَبُ مَدُنِ الدُّنْيَا وَأَقْبَحُهَا  
صُورَةً وَأَرْدُوها هَوَاءً وَأَنْتَهُهَا مَاءٌ كَانَهَا دَارُ  
حُكُومَةِ الصَّدَى لَا يَسْمَعُ مِنْ أَرْجَائِهَا إِلَّا صَوْتُ  
تَرْجِيْعِهِ، وَأَرَادُوا أَنْ يَحْبِسُوا الْغَلَامَ فِيهَا وَيَسُدُّوا  
عَلَى وُجُوهِهَا أَبْوَابَ الرِّخَاءِ وَيَصُدُّوا عَنَّا عَرْضَ  
الْحَيَاةِ الدُّنْيَا فِيمَا غَبَرَ مِنْ أَيَّامِنَا، تَالِهَ لَوْ يَنْهَكُنِي  
اللَّغَبُ وَيُهْلِكُنِي السَّغَبُ وَيُجْعَلُ فِرَاشِي مِنَ  
الصَّخْرَةِ الصَّمَاءِ وَمُؤَانِسِي وَخُوشَ الْعَرَاءِ لَا  
أَجْزَعُ وَأَصْبِرُ كَمَا صَبَرَ أَوَّلُو الْحَزْمِ وَأَصْحَابُ  
الْعَزْمِ بِحَوْلِ اللَّهِ مَالِكِ الْقَدَمِ وَخَالِقِ الْأُمَمِ، وَأَشْكُرُ  
اللَّهَ عَلَى كُلِّ الْأَحْوَالِ وَنَرْجُو مِنْ كَرَمِهِ تَعَالَى بِهَذَا  
الْحَبْسِ يُعْتَقِ الرِّقَابَ مِنَ السَّلَاسِلِ وَالْأَطْنَابِ  
وَيَجْعَلُ الْوُجُوهَ خَالِصَةً لَوَجْهِهِ الْعَزِيزِ الْوَهَّابِ، إِنَّهُ  
مُجِيبٌ لِمَنْ دَعَاهُ وَقَرِيبٌ لِمَنْ نَاجَاهُ، وَنَسْأَلُهُ بِأَنْ  
يَجْعَلَ هَذَا الْبَلَاءَ الْأَذْهَمَ دِرْعًا لِهَيْكَلِ أَمْرِهِ وَبِهِ  
يَحْفَظُهُ مِنْ سُيُوفِ شَاحِدَةٍ وَقُضْبِ نَافِذَةٍ، لَمْ يَزَلْ  
بِالْبَلَاءِ عَلَا أَمْرُهُ وَسَنَا ذِكْرُهُ هَذَا مِنْ سُنَّتِهِ قَدْ خَلَتْ  
فِي الْقُرُونِ الْخَالِيَةِ وَالْأَعْصَارِ الْمَاضِيَةِ، فَسَوْفَ

يَعْلَمُونَ الْقَوْمَ مَا لَا يَفْقَهُونَهُ الْيَوْمَ إِذَا عَثَرَ جَوَادُهُمْ  
وَطَوَى مَهَادُهُمْ وَكَلَّتْ أَسْيَافُهُمْ وَزَلَّتْ أَقْدَامُهُمْ، لَمْ  
أَدْرِ إِلَى مَتَى يَرْكَبُونَ مَطِيَّةَ الْهَوَى وَيَهْمِيُونَ فِي  
هَيْمَاءِ الْغَفْلَةِ وَالْغَوَى، أَبِيقَى عِزَّةٍ مَنْ عَزَّ وَذِلَّةٍ مَنْ  
ذَلَّ؟ أَمْ يَبْقَى مَنْ انْكَأَ عَلَى الْوِسَادَةِ الْعُلْيَا وَبَلَغَ فِي  
الْعِزَّةِ إِلَى الْغَايَةِ الْقُصْوَى؟ لَا وَرَبِّي الرَّحْمَنُ كُلُّ  
مَنْ عَلَيْهَا فَانٍ وَيَبْقَى وَجْهٌ رَبِّي الْعَزِيزِ الْمَنَّانِ، أَيُّ  
دِرْعٍ مَا أَصَابَهَا سَهْمُ الرَّدَى وَأَيُّ فَوْدٍ مَا عَرَّتَهُ يَدُ  
الْقَضَا، وَأَيُّ حِصْنٍ مُنِعَ عَنْهُ رَسُولُ الْمَوْتِ إِذَا  
أَتَى؟ وَأَيُّ سَرِيرٍ مَا كُسِرَ؟ وَأَيُّ سَدِيرٍ مَا قَفِرَ؟ لَوْ  
عَلِمَ النَّاسُ مَا وَرَاءَ الْخِتَامِ مِنْ رَحِيقِ رَحْمَةِ رَبِّهِمْ  
الْعَزِيزِ الْعَلَامِ لَنَبَذُوا الْمَلَامَ وَاسْتَرْضَوْا عَنِ الْغُلَامِ،  
وَأَمَّا الْآنَ حَبَّبُونِي بِحِجَابِ الظَّلَامِ الَّذِي نَسْجُوهُ  
بِأَيْدِي الظُّنُونِ وَالْأَوْهَامِ، سَوْفَ تَشُقُّ يَدُ الْبَيْضَاءِ  
جَنِبًا لِهَذِهِ اللَّيْلَةِ الدُّلْمَاءِ وَيَفْتَحُ اللَّهُ لِمَدِينَتِهِ بَابًا  
رِتَاجًا، يَوْمَئِذٍ يَدْخُلُونَ فِيهَا النَّاسُ أَفْوَاجًا وَيَقُولُونَ  
مَا قَالَتْهُ اللَّائِمَاتُ مِنْ قَبْلُ لِيُظْهَرَ فِي الْغَايَاتِ مَا بَدَأَ  
فِي الْبَدَايَاتِ، أُرِيدُونَ الْإِقَامَةَ وَرَجَلَهُمْ فِي الرُّكَّابِ؟  
وَهَلْ يَرَوْنَ لِدَهَابِهِمْ مِنْ إِيَابٍ؟ لَا وَرَبِّ الْأَرْبَابِ إِلَّا  
فِي الْمَآبِ، يَوْمَئِذٍ يَقُومُ النَّاسُ مِنَ الْأَجْدَاثِ  
وَيَسْتَلُونَ عَنِ التُّرَاثِ، طُوبَى لِمَنْ لَا تَسُومُهُ الْأَنْقَالُ  
فِي ذَلِكَ الْيَوْمِ الَّذِي فِيهِ تَمُرُّ الْجِبَالُ وَيَحْضُرُ الْكُلُّ  
لِلسُّؤَالِ فِي مَحْضَرِ اللَّهِ الْمُتَعَالِ إِنَّهُ شَدِيدُ النَّكَالِ،  
نَسْأَلُ اللَّهَ بِأَنْ يُقَدِّسَ قُلُوبَ بَعْضِ الْعُلَمَاءِ مِنْ  
الضَّغِينَةِ وَالْبَغْضَاءِ لِيَنْظُرُوا الْأَشْيَاءَ بَعَيْنٍ لَا يَغْلِبُهَا  
الْإِغْضَاءُ وَيُصْعِدَهُمْ إِلَى مَقَامٍ لَا تُقَلِّبُهُمُ الدُّنْيَا  
وَرِيَاسَتُهَا عَنِ النَّظَرِ إِلَى الْأَفُقِّ الْأَعْلَى وَلَا يُشْغِلُهُمْ

الْمَعَاشُ وَأَسْبَابُ الْفِرَاشِ عَنِ الْيَوْمِ الَّذِي فِيهِ يُجْعَلُ  
الْجِبَالُ كَالْفِرَاشِ، وَلَوْ أَنَّهُمْ يَفْرَحُونَ بِمَا وَرَدَ عَلَيْنَا  
مِنَ الْبَلَاءِ فَسَوْفَ يَأْتِي يَوْمٌ فِيهِ يَتَوَحَّوْنَ وَيَبْكُونَ،  
فَوَرَبِّي لَوْ خُيِّرْتُ فِيمَا هُمْ عَلَيْهِ مِنَ الْعِزَّةِ وَالْغِنَاءِ  
وَالثَّرْوَةِ وَالْعِلَاءِ وَالرَّاحَةِ وَالرَّخَاءِ وَمَا أَنَا فِيهِ مِنَ  
الشَّدَةِ وَالْبَلَاءِ لَاخْتَرْتُ مَا أَنَا فِيهِ الْيَوْمَ، وَالْآنَ لَا  
أُبَدِّلُ ذَرَّةً مِنْ هَذِهِ الْبَلَايَا بِمَا خُلِقَ فِي مَلَكُوتِ  
الْإِنْشَاءِ، لَوْ لَا الْبَلَاءُ فِي سَبِيلِ اللَّهِ مَا لَذَّ لِي بَقَائِي  
وَمَا نَفَعَنِي حَيَاتِي، وَلَا يَخْفَى عَلَى أَهْلِ الْبَصَرِ  
وَالنَّاطِرِينَ إِلَى الْمَنْظَرِ الْأَكْبَرِ بَأَنِّي فِي أَكْثَرِ أَيَّامِي  
كُنْتُ كَعَبْدٍ يَكُونُ جَالِسًا تَحْتَ سَيْفٍ عُلِقَ بِشَعْرَةٍ  
وَاحِدَةٍ، وَلَمْ يَدْرِ مَتَى يَنْزِلُ عَلَيْهِ أَيْنِزَلُ فِي الْحَيْنِ  
أَوْ بَعْدَ حَيْنٍ، وَفِي كُلِّ ذَلِكَ نَشْكُرُ اللَّهَ رَبَّ الْعَالَمِينَ  
وَنَحْمَدُهُ فِي كُلِّ الْأَحْوَالِ إِنَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ،  
نَسْأَلُ اللَّهَ بِأَنْ يَنْسُطَ ظِلَّهُ لِيُسْرِعُنَّ إِلَيْهِ الْمُوَحِّدُونَ  
وَيُؤْوِينَ فِيهِ الْمُخْلِصُونَ وَيَرْزُقَ الْعِبَادَ مِنْ رَوْضِ  
عِنَايَتِهِ زَهْرًا وَمِنْ أَفُقِ الطَّافَةِ زَهْرًا وَيُؤَيِّدَهُ فِيمَا  
يُحِبُّ وَيَرْضَى وَيُوفِّقَهُ عَلَى مَا يُقَرِّبُهُ إِلَى مَطْلَعِ  
أَسْمَائِهِ الْحُسْنَى لِيُغْضَّ الطَّرْفَ مِمَّا يَرَى مِنَ  
الْإِجْحَافِ وَيَنْظُرَ إِلَى الرَّعِيَّةِ بِعَيْنِ الْأَلْطَافِ  
وَيَحْفَظَهُمْ مِنَ الْاِعْتِسَافِ، وَنَسْأَلُهُ تَعَالَى بِأَنْ يَجْمَعَ  
الْكُلَّ عَلَى خَلِيجِ الْبَحْرِ الْأَعْظَمِ الَّذِي كُلُّ قَطْرَةٍ مِنْهُ  
تُنَادِي إِنَّهُ مُبَشِّرُ الْعَالَمِينَ وَمُحْيِي الْعَالَمِينَ، وَالْحَمْدُ  
لِلَّهِ مَالِكِ يَوْمِ الدِّينِ، وَنَسْأَلُهُ تَعَالَى بِأَنْ يَجْعَلَكَ  
نَاصِرًا لِأَمْرِهِ وَنَاطِرًا إِلَى عَدْلِهِ لِنَحْكُمَ عَلَى الْعِبَادِ  
كَمَا تَحْكُمُ عَلَى ذَوِي قَرَابَتِكَ وَتَخْتَارَ لَهُمْ مَا تَخْتَارُهُ  
لِنَفْسِكَ، إِنَّهُ لَهُوَ الْمُقَدِّرُ الْمُتَعَالِي الْمُهِيمُنُ الْقَيُّومُ.

### Declaration

Two declarations from Mr. Jason Gadley and Madam J. St. Dremont have been received by the Guardian. RIDVAN sends their best wishes to the new believers and praying for their success in teaching the Cause of Baha'u'llah.

**The Story of**

**‘Aq’a Buzurg of Nishapur**

**Known as**

**Badi’**

***The bearer of Tablet of***

***Sultan***

Compiled by E.S. Yazdani

**Badi'**, the bearer of the Tablet of Sultan was under unbearable torture for many days. The torturer was failed to make Badi' to talk to disclose his Baha'i friends. The torturer continued torturing him to make him to confess at least that he had brought a petition to the King not a tablet. Badi', the Pride of the Martyrs, refused even to say that. At last..... The torturer raised a pounder and while Badi's head was on a solid support the pounder was brought down on Badi's head, "...his skull was smashed and his brain oozed through his nostrils..."

On the contrary the group of the ex-Hands of the Faith leaded by Ruhiyyih Khanum collectively "assumed authority" after the 1<sup>st</sup> Guardian left this world on 4 Nov. 1957. And within a short period of time they managed to change the Writings, destroyed the embryo of the Universal House of Justice, aborted the Ten Year Crusade Plan, refused to obey the command of the 2<sup>nd</sup> Guardian of the Faith C. M. Remey, assumed for themselves the duties of the Guardian of the Faith, formed an illegitimate universal house of justice, denied the believer the right of Investigation for Truth, changed the approved material on the Administration to suit their objectives and successfully they turned the Baha'i Faith to a sect, to a cult, to an another means for disunity among the believers of the Faith and the people of the world. As the result of their action the establishment of the Kingdom of God on earth is temporary delayed.

The attention of reader is to drawn to the degree of scarifies made by The Bab, Baha'u'llah, 'Abdu'l-Baha, Shoghi Effendi, the succeeding guardians and the martyrs for growth of the Faith. The ex-Hands and now the false universal house of justice and their supporters have paid them negatively for their unquestionable sacrifices they made for growth of the Cause of Baha'u'llah. The present generation and the generations to come will not forget the ex-Hands for what they did to the Cause and the future historian will not certainly judge them favourably.

**Here is the story of Badi'**



# The Story of Badi'

The purpose of this article is to portray two personalities; one a monarch of the Qajar dynasty, Nassir-ed-Din Shah and 'Aq'a Buzurg-i-Nishapuri known as Badi', the bearer of the Tablet of Baha'u'llah, known as Tablet of Sultan, to the monarch. The bearer of the Tablet sacrificed everything including his precious life to accomplish the task he was given by Baha'u'llah to hand to the monarch His Tablet. On the contrary the monarch sacrificed others to protect himself and his kingship and finally his life was ended by a bullet of an assassin, Mirza Reza Kermani in 1896.

Among the Kings and religious leaders of the world that have received directly the Message of Baha'u'llah is Nasser-ed-Din Shah of Qajar (Kadjar) dynasty founded by its founder Agha Muhammad Khan of Qajar tribe of northern Persia migrated originally from the Turkic tribes of central Asia. Nasser-ed Din Shah is the 4<sup>th</sup> king of the dynasty and the most famous king, after Fath Ali Shah his great grand father of the Qajar kings. The disastrous reign of the Qajar kings from 1794 to 1925 caused the decline of Persia from her glory to its lowest state of her social, political or her economical status.

Nasser-ed-Din Shah reigned Persia for almost second half of 19<sup>th</sup> century. He ascended to the throne of Persia during publication of the Communist Manifesto by Marx and he died by an assassin's bullet at the age of 65<sup>th</sup> birthday in 1896, four years after Ascension of Baha'u'llah from this world to the next. He traveled to Europe twice and he attempted to reform Persia and bring his country to the European level. It has been said that politics and the circumstances did not allow him to see his plan through which is very hard to believe. In fact during his reign and the reign of the other kings of the dynasty Persia fell from one disaster to another. H. M. Balyuzi in

"Baha'u'llah the King of Glory" writes "Qajars were Umayyads of Iran (Persia). They were usurpers. They were treacherous. They did not, would not keep their words."<sup>1</sup>

"By the year 1795, when the revolutionary ardour of France had subsided, Robespierre and his works and the rump of the National Convention were all of the past, and Catherine the Great, the Tsarina of Russia, had only one year to live, the founder of the Qajar dynasty, the despicable Agha Muhammad Khan, was well established as undisputed monarch of Iran. And thus began for Iran a long nightmare, a period of unmitigated disaster. The Qajars were in turn cruel, sensuous, spineless, obscurantist and tyrannical. Under their yoke, Iran steadily declined from infamy to another".<sup>1</sup>

The first Guardian of the Baha'i Faith in his work, "God Passes By", writes "Nassiri-ed-Din Shah, stigmatized by Baha'u'llah as the 'Prince of Oppressors' as one who had 'perpetrated what hath caused the denizens of the cities of Justice and equity to lament,' was during the period under review, in the full tide of his manhood and had reached the plenitude of his despotic power. The sole arbiter of fortunes of a country 'firmly stereotyped in the immemorial tradition of the East': ..... The head of an administration in which 'every actor was, in different aspects, both the briber and the bribed'; allied, in his opposition to the Faith, with a sacerdotal order which constituted a veritable "church-state"; supported by a people pre-eminent in atrocity, notorious for its fanaticism, its servility, cupidity and corrupt practices, this capricious monarch, no longer able to lay hands upon the person of Baha'u'llah, had to content himself with the task of attempting to stamp out in his own dominions the remnants of a much-feared and newly resuscitated community. Next to him in rank and power were his three eldest sons, to whom, for

purposes of internal administration, he had practically delegated his authority, and in whom he had invested the governorship of all the provinces of his kingdom. The province of Ādhirbayján he had entrusted to the weak and timid Muzaffari'd-Dín Mírzá, the heir to his throne, who had fallen under the influence of the Shaykhí sect, and was showing a marked respect to the mullás. To the stern and savage rule of the astute Mas'úd Mírzá, commonly known as Zillu's-Sulhán, his eldest surviving son, whose mother had been of plebeian origin, he had committed over two-fifths of his kingdom, including the provinces of Yazd and Isfáhán, whilst upon Kámrán Mírzá, his favourite son, commonly called by his title the Nayibu's-Saltanih, he had bestowed the rulership of Gílán and Mázinarán, and made him governor of Tihrán, his minister of war and the commander-in-chief of his army. Such was the rivalry between the last two princes, who vied with each other in courting the favour of their father, that each endeavoured, with the support of the leading mujtahids within his jurisdiction, to outshine the other in the meritorious task of hunting, plundering and exterminating the members of a defenceless community, who, at the bidding of Baha'u'llah, had ceased to offer armed resistance even in self-defence, and were carrying out His injunction that 'it is better to be killed than kill.' Nor were the clerical firebrands, Háji Mullá 'Alíy-i-Kání and Siyyid Sádiq-i-Tabátábá'í, the two leading mujtahids of Tihrán, together with Shaykh Muhammad-Báqir, their colleague in Isfáhán, and Mír Muhammad-Husayn, the Imám-Jum'ih of that city, willing to allow the slightest opportunity to pass without striking, with all the force and authority they wielded, at an adversary whose liberalizing influences they had even more reason to fear than the sovereign himself."<sup>2</sup>

The bearer of the Tablet to the Monarch was 'Aq'a Buzurg son of Hiji 'Abdul'l-Majid-i-Shalfurush born in the city of Nishapur of the providence of Khurasan in northwest of Persia. "Mullá Muhammad-i-Zarandi, Nabil-i-A'zam, in the course of his travels .... came to .... Nishapur, in the province of Khurasan. There he met Háji 'Abdu'l-Majid-i-

Shalfurush (dealer in shawls), a noted merchant and a survivor of Shaykh Tabarsi, and as Nabil himself says, 'an old acquaintance'. Háji 'Abdul-Majid took him to his home. There, Nabil met Shaykh Muhammad-i-Ma'muri, the uncle of the martyr, Shaykh Ahmad-i-Khurasani, engaged in copying Tablets of Baha'u'llah. And to his surprise, Nabil found Háji 'Abdu'l-Majid attending personally to everything. He asked the Háji whether he did not have a son old enough to assist him. Háji 'Abdu'l-Majid replied that he had, but his son did not obey him. Indeed, his son, 'Aq'a Buzurg, a youth in his teens, led a wild life, was unruly, and took no interest at all in his fathers preoccupations; in a word, he was the despair of his family. To see what followed, let Nabil, that inimitable narrator, tell us himself:

'I said, "send for him to come, I wish to see him." He was sent for and he came. I saw a tall, gangling youth, who instead of physical perfections, had merely a simple heart, and I told his father to make him my host and leave his case to God . . . Then, I mentioned matters, very moving, which would melt a heart of stone.' Nabil-i-A'zam here quotes a number of verses from the long poem by Baha'u'llah – *Qasidiy-i-'Izz-i-Varqa'iyyih*, which he composed in Sulaymaniyyih. In these verses quoted by Nabil, Baha'u'llah speaks of His own sufferings and tribulations. 'Hearing these divine themes, the colour of the visage of that youth reddened, his eyes welled with tears, and the sounds of his lamentation rose high. I calmed his agitation, but throughout that night, his enamourment and attraction kept sleep away from the eyes of Shaykh Muhammad and myself. Until the light broke we read and recited from the holy script. In the morning, when he prepared the samovar for tea, and went out to fetch milk, his father came and said: "I had never heard my son weep. I thought that nothing could move him. Now, what is the spell cast on him to make his tears flow and to cause him to cry out, to make him afire with the love of God?" I said: "In any case he is no longer in command of himself, and you must give him up." And his father said: "This manner of losing one's self is exactly what I desired. If he remains firm in the Cause of God, I myself shall serve him."

‘Aqa Buzurg was insistent that he should accompany me to Mash-had. But his father said: “I brought Shaykh Muhammad here, specifically to be his tutor, so that he might learn reading and writing within a short time, and study the *Iqan* under Shaykh Muhammad’s tuition, and make a copy of the book. Should he do these, then I undertake to provide him with a steed and all his expenses.”

‘Subsequent to my departure from Khurasan and arrival at Tihrán, Shaykh Fani reached Nishabur and mentioned that he was on his way to Bandar-i-Abbas, so as to go to Baghdad, and ultimately to the Land of Mystery [Adrianople], and was permitted to take one person with himself. Jinab-i-Ababadi’ [the Father of Badi’] provided his dear son with a steed and money, so that he might catch up with me at Baghdad, and we might travel together to the abode of the Beloved.

Badi’ had accompanied the Shaykh up to Yazd, and there had parted company with him, and giving the Shaykh all that he possessed, and all alone, had set out on foot to walk all the way to the Daru’s-Salam – the Abode of Peace [Baghdad].

‘After his arrival at Baghdad, Aqa ‘Abdu’r-Rasul was martyred, and he stepped in to replace the martyr, carrying Aqa ‘Abdu’r-Rasul’s water-skin over his shoulders, and served as the water-carrier of the companions there. And when the companions were rounded up, to be taken to Mosul, that illuminated youth, although wounded in several places by rascally men, betook himself to Mosul, and reached that city before the arrival of the captives, where, once again, he engaged in carrying water for them. Later he set his steps towards the Holy Land, and attained the presence of the Abha Beauty.

The day had come in the life of this seventeen-year-old youth when he felt that he had to turn to Baha’u’llah. And he began to walk – to walk all the way from Mosul to the waters of the Mediterranean, to the foot of the citadel of ‘Akka, where, he knew, his Lord was incarcerated.

He arrived in ‘Akka early in 1869 and, since he was still wearing the garb of a simple water-carrier, he had no trouble slipping past the vigilant guards at the city gates. Once inside the city, however, he was at a loss, for

he had no idea how to contact his fellow believers and could not risk betraying himself by making enquiries. Uncertain as to the course he should follow, he repaired to a mosque in order to pray. Towards evening, a group of Persians entered the mosque and, to his delight, Badi’ recognised ‘Abdu’l-Baha among them. He wrote a few words on a piece of paper and managed to slip this to ‘Abdu’l-Baha. The same night, arrangements were made to enable him to enter the citadel and go into the presence of Baha’u’llah.

Badi’ had the honour of two interviews with Baha’u’llah. During the course of these, Baha’u’llah made reference to the Tablet that He had already revealed, addressed to Násiri’d-Din Shah – the Letter which opens thus:

‘O King of the Earth! Harken to the call of this Vassal: verily, I am a Servant Who believed in God, and in His Signs and sacrificed Myself in His path. To this testifieth the calamity that surroundeth Me: such calamity as none of the creatures of God hath borne. My Lord, the All-Knowing, is witness unto what I say. I have summoned the people unto naught save Thy Lord and the Lord of the worlds, and for His love I have encountered that, the like of which the eyes of creation have not seen.’

Many were the men, veterans, who had longed for the honour to be entrusted with that Letter. But Baha’u’llah had made no move and waited. He had waited a long time until the forlorn, the weary youth, who had come to receive the gift of second birth from His hands, reached the gates of ‘Akka, and entered the citadel. At those two interviews Aqa Buzurg of Khurasan came face to face with his Lord, and became Badi’ – the Wonderful. Baha’u’llah wrote that in him ‘the spirit of might and power was breathed’.

We know that to him was given the task which others, much older, much more tried and experienced than he, had hoped to perform, that Badi’ asked for the honour of delivering the Tablet to the Shah and that it was bestowed upon him. Since it would have entailed risks to have carried the Tablet out of ‘Akka, Badi’ was instructed to go to Haifa and wait there, and that on his way back to Persia he must travel alone and not contact the believers.

Háji Mirza Haydar-Ali has recorded in his history *Bihjatu's-Sudur* an account he heard from Háji Shah-Muhammad-i-Amin: 'I was given a small box, the length of which was one and a half spans, its width was less than one span and its thickness was one-quarter of a span, and I was told to deliver it to him [Badi'] in Haifa together with a few pounds. I did not know what was in the box. I met him in Haifa and gave him the good news that a favour had been bestowed upon him and I was entrusted with its delivery. And so we went outside the town, onto Mount Carmel, and I delivered the box to him. He held it with both hands and kissed it, then he prostrated himself. There was also a sealed envelope for him which he took from me. He walked some twenty or thirty paces away from me and, turning towards the place of Baha'u'llah's imprisonment, he sat down and read it. He then prostrated himself again and his face was radiant with joy and ecstasy. I asked him whether I could also have the honour of reading the Tablet which he had received but he replied: "There is no time." I understood that it was a matter which could not be divulged. What was it? I had no idea at all of the significance of what was happening, nor of the importance of the task with which he had been commissioned.

'I said to him, 'Come with me into Haifa for I have been instructed to deliver a sum of money to you.' He replied, 'I won't come into the town with you, you go and bring the money.' I went and returned but could not find him anywhere – he had departed. I wrote to Beirut that they should give him the money there but they had not seen him. I had no further news of him until I heard reports of his martyrdom from Tihrán. Then I realised that in that box had been the *Lawh-i-Sultan*, and in the envelope had been a Tablet bearing tidings of the martyrdom of that essence of steadfastness and constancy.

In one of the Appendices to *A Traveller's Narrative*, Edward Granville Browne has translated the words addressed to the bearer (Badi') of the Tablet to Násiri-ed-Din Shah. The text of these words as well as the Tablet itself had not been obtained by Russian consular officials in Persia and sent to St Petersburg, where they were deposited in the Collection of the Institute of Oriental

languages by the head of that Institute, Gamazov. Baron Rosen had sent Browne a copy of his catalogue of this Collection in which this Tablet is fully described.

These then are the words addressed by Baha'u'llah to Badi':

### **He is God, exalted is He**

**We ask God to send one of His servants, and to detach him from Contingent Being, and to adorn his heart with the decoration of strength and composure, that he may help his Lord amidst the concourse of creatures, and, when he becometh aware of what hath been revealed for His Majesty the King, that he may arise and take the Letter, by the permission of his Lord, the Mighty, the Bounteous, and go with speed to the abode of the King. And when he shall arrive at the place of his throne, let him alight in the inn, and let him hold converse with none till he goeth forth one day and standeth where he [i.e. the King] shall pass by. And when the Royal harbingers shall appear, let him raise up the Letter with the utmost humility and courtesy, and say, 'It hath been sent on the part of the Prisoner.' And it is incumbent upon him to be in such a mood that, should the King decree his death, he shall not be troubled within himself, and shall hasten to the place of sacrifice saying, 'O Lord, praise to be thee because that Thou hast made me a helper to Thy religion, and hast decreed unto me martyrdom in Thy way! By Thy Glory, I would not exchange this cup for [all] the cups in the worlds, for Thou hast not ordained any equivalent to this, neither do Kawthar and Salsabil rival it!' But if he [i.e. the King] letteth him [ei the**

**messenger] go, and interfereth not with him, let him say, ‘To Thee be praise, O Lord of the worlds! Verily I am content with Thy good pleasure and what Thou hast predestined unto me in Thy way, even though I did desire that the earth might be dyed with my blood for Thy love. But what Thou wilt is best for me: verily Thou knowest what is in my soul, while I know not what is in Thy soul; and Thou art the All-knowing, the Informed.’**

Háji Shah-Muhammad-i-Amin has further related: The late Háji ‘Ali, brother of Háji Ahmad of Port Sa’id, used to recount: “From Trebizond to Tabriz I was in his [Badi’s] company for some of the stages of the journey. He was full of joy, laughter, gratitude and forbearance. And I only knew that he had been in the presence of Baha’u’llah and was now returning to his home in Khurasan. Time and again I observed that, having walked a little more or less than one hundred paces, he would leave the road and, turning to face “Akka, would prostrate himself and could be heard to say: ‘O God, that which you have bestowed upon me through Your bounty, do not take back through Your justice; rather grant me strength to safeguard it.’”

Badi’ plodded on, a solitary figure, over deserts and mountain peaks, for four months, never seeking a companion, never choosing a friend with whom he could share his great secret. His father had no knowledge of his return. In Tihrán, as bidden by Baha’u’llah, Badi’ did not go in search of his fellow Baha’is, but spent three days in fasting while he made certain where the Shah’s summer camp was, and went straight there, sitting on a hillock, all day long, so that he might be seen and taken to the Shah. The hour came when the Shah set out on a hunting expedition; Badi’ approached him calmly, addressing the Monarch with respect: ‘O King! I have come to thee from Sheba with a weighty message’. Násiri-ed-Din Shah may have been taken aback, but the confident tone of that youth had already impressed on his

consciousness that this message had come to him from Baha’u’llah. In the words of Shoghi Effendi, ‘at the Sovereign’s order, the Tablet was taken from him and delivered to the mujtahids of Tihrán who were commanded to reply to that Epistle – a command which they evaded, recommending instead that the messenger should be put to death. That Tablet was subsequently forwarded by the Shah to the Persian Ambassador in Constantinople, in the hope that its perusal by the Sultan’s ministers might serve to further inflame their animosity.’

We have known that Badi’ was tortured and that he remained undaunted and steadfast to the very end. We have known that the pen of Baha’u’llah, for the space of three years, lauded his valour and constancy. We have known that to him was given the title of Fakhru’sh-Shuhada – The Pride of Martyrs, and that Baha’u’llah characterised his references to his ‘sublime sacrifice’ as ‘the Salt of My Tablets’. But it was left to the strange ways of Providence to bring to light the full story of the last days of Badi’, his ordeal and his immolation. It is a horrific story, but moving, a story of which every Baha’i cannot but be proud. The fiendish cruelty which it discloses, sickens, but the unassailable integrity, the never-wavering faith, the invincible courage of that wonderful youth of seventeen ennoble the soul.

To see how it happened, how Providence intervened, we have to move swiftly with the years – more than four decades – in fact, to the year 1913.

Early in 1913, Muhammad-Vali Khan-i-Tunukabuni, Nasru’s Saltanih and the Sipahdar-i-A’zam (later Sipahsalar-i-A’zam) were in Paris. Tunukabun, the home town of this grandee of Iran, of which he was himself the governor over a period of years, is situated in the province of Mazindaran. Núr and Kujúr and Takur, where Baha’u’llah’s forbears lived, also belong to this lush Caspian province. Sipahdar-i-A’zam was one of the two Nationalist leaders, who, in 1909, marched on Tihran, at the head of their men, to restore the Constitution which Muhammad-‘Ali Shah had wantonly destroyed. He converged on the capital from the north, and the other leader, the Bakhtiyari

chieftain Háji ‘Ali-Quli Khan, the Sardár-i-As’ad, from the south.

When Muhammad-‘Ali Shah had staged his *coup*, in June 1908, relying heavily on Russian support, and had sent his Cossack Brigade, under Colonel Liakhoff, to storm the Baharistan, the Parliament building, and arrest those deputies who had incurred his wrath, Sipahdar-i-A’zam not only did not challenge the autocracy of Muhammad-‘Ali Shah, but gave him his active support and led the royal forces to invest in the city of Tabriz that had risen in revolt. However, he was soon disillusioned and drifted away from the side of Muhammad-Ali Shah to the ranks of his opponents. In Rasht, he became a member of the Revolutionary council and there he planned his march on Tihrán.

In the meantime, the powerful Bakhtiyari tribe with a few dissidents, declared for the Constitution and Haji Ali-Quli Khan, the Sardár-i-As’ad, whose father had died in the prison of the notorious Zillu’s-Sultan, hurried from Europe to assist his elder brother, Samsamu’s-Sultanih, who had taken possession of Isfahan.

Russian officials, in concert with the British, tried to dissuade Sipahdar-i-A’zam and Sardár-i-As’ad from carrying out their plans. They failed, the Nationalist forces occupied Tihrán in mid-July, Muhammad-‘Ali Shah took refuge in the Russian Legation and was deposed. His eldest son, Sultan-Ahmad Mirza, twelve years old was put on the throne with a regent: the venerable ‘Adudu’l-Mulk, chief of the Qajar notables; and Sipahdar-i-A’zam became the first prime minister of the restored constitutional regime. But despite his signal service to the cause of the Constitution, Sipahdar-i-A’zam was suspected of being a reactionary at heart, sympathetic to the ex-Shah and Russian schemes. In truth, he was aloof and imperious, much of a grandee, totally lacking the arts of the demagogue. In the summer of 1911, while he was once again the Prime Minister, Muhammad-‘Ali Shah made an abortive attempt to win back his throne, and Sipahdar-i-A’zam was forced to resign. It was thought that he would not act promptly and energetically to foil the designs of the ex-shah. He has stated that he went to France in 1913, for medical treatment. Howbeit, he was in Paris in March, at the

time when ‘Abdu’l-Baha was still visiting the French capital. Either then, or possible sometime earlier, Mme Laura Dreyfus-Barney had presented to him a copy of the Persian version of *Some Answered Questions* by ‘Abdu’l-Baha. One day Sipahdar-i-A’zam opened the book to read the story of Badi’ and as he read he recalled an incident of his early youth, and wrote his recollections in the margin. This is what he wrote:

‘6 Rabi’u’l-Avval 1331

26 February AD 1913

Paris, Hôtel d’Albe, Avenue Champs Elysée

‘That year, when this letter [Baha’u’llah’s Tablet] was sent, the messenger came to the Sháh in the summer resort of Lár, and this is the full account of what happened.

‘The late Násiri-ed-Din Sháh was very fond of the summer resorts of Lár, Núr and Kujúr. He ordered my father, Sá’idu’d-Dawlih the Sardár [Sirdar], and myself (then a youth with the rank of Sarhang [Colonel]) to go to Kujúr and find provisions and victuals for the royal camp. “I am coming”, he said, “to the summer resort of Lár and from there to the resort of Baladih of Núr and thence to Kujúr.” These resorts adjoin each other and are contiguous. My father and I were in the environs of Manjil-i-Kujúr when news reached us that the Sháh had arrived at Lár, and that there he had put someone to death, by having him strangled. Then it was reported that this man [who was put to death] was a messenger of the Bábis. At that time the word “Bahá’i” was not known and we had never heard it. All the people rejoiced of the slaying of that messenger. Then the Sháh came to Baladih of Núr. My father and I went forth to greet him. Near the village of Baladih, where a large river flows, they had set up the Sháh’s pavilion, but the Sháh had not yet arrived. Kázim Khán-i-Turk, the Farrásh-Báshi of the Sháh, had brought the advance equipage. We wanted to pass by. My father, who had the rank of Mir-Panj [General] and had not yet received the title of Sá’idu’d-Dawlih, was acquainted with this Kázim Khán. He told me, “Let us go and visit this Farrásh-Báshi.” We rode up to the pavilion and dismounted. Kázim Khán was seated with much pomp in his tent. We entered the tent. He received my



father respectfully and showed me great kindness. We sat down and tea was served. The talk was about the journey. Then my father said "Your Honour the Farrásh-Báshi, who was this Bábi and how was he put to death?" He replied, "O Mir-Panj! Let me tell you a tale. This man was a strange creature. At Safid-Ab-i-Lár, the Sháh mounted to go hunting. As it happened I had not mounted. Suddenly I saw two cavalymen galloping towards me. The Sháh had sent for me. I immediately mounted, and when I reached the Sháh, he told me that a Bábi had brought a letter. 'I ordered his arrest,' the Sháh said, 'and he is now in the custody of Kishikchi-Báshi [Head of the Sentries]. Go and take him to the Farrásh-Kháni. Deal with him gently at first, but if not successful use every manner of force to make him confess and reveal who his friends are and where they are to be found – until I return from the hunt.' I went, took him from the Kishikchi-Báshi and brought him away, hands and arms tied. But let me tell you something of the sagacity and the alertness of the Sháh. This man was unmounted in that plain and as soon as he raised his paper to say that he had a letter to deliver, the Sháh sensed that he must be a Bábi and ordered his arrest and the removal of any letter he had. He was then detained but had not given his letter to anyone and had it in his pocket. I took this messenger home. At first I spoke to him kindly and gently; 'Give me a full account of all of this. Who gave you this letter? From where have you brought it? How long ago was it? Who are your comrades?' He said, 'This letter was given to me in 'Akka by Hadrat-i-Baha'u'llah. He told me: "You will have to go to Iran, all alone, and somehow deliver this letter to the Sháh of Iran. But your life may be endangered. If you accept that, go; otherwise I will send another messenger."' I accepted the task. It is now three months since I left. I have been looking for an opportunity to give this letter into the hands of the Sháh and bring it to his notice. And thanks be to God that today I rendered my service. If you want Bahá'is, they are numerous in Iran, and if you want my comrades, I was all alone and have none.' I pressed him to tell me the names of his comrades and the names of the Bahá'is of Iran, particularly those of Tihrán. And he

persisted with his denial: 'I have no comrade and I do not know the Bahá'is of Iran.' I swore to him: 'If you tell me these names I will obtain your release from the Sháh and save you from death.' His reply to me was: 'I am longing to be put to death. Do you think that you frighten me?' Then I send for the bastinado, and *farrashes* (six at a time) started to beat him. No matter how much he was beaten he never cried out, nor did he implore. When I saw how it was I had him released from the bastinado and brought him to sit beside me and told him once again: 'Give me the names of your comrades.' He did not answer me at all and began to laugh. It seemed as if all that beating had not harmed him in any way. This made me angry. I ordered a branding-iron to be brought and a lighted brazier. While they were preparing the brazier I said: 'Come and speak the truth, else I will have you branded'; and at that I noticed that his laughter increased. Then I had him bastinadoed again. Beating him that much tired out the *farrashes*. I myself was also tired out. So I had him untied and taken to the back of another tent, and told the *farrashes* that by dint of branding they ought to get a confession from him. They applied red-hot iron several times to his back and chest. I could hear the sizzling noise of the burning flesh and smell it too. But no matter how hard we tried we could get nothing out of him. It was about sunset that the Sháh returned from hunting and summoned me. I went to him and related all that had happened. The Sháh insisted that I should make him confess and then put him to death. So I went back and had him branded once again. He laughed under the impact of the red-hot iron and never implored. I even consented that this fellow should say what he had brought was a petition and make no mention of a letter. Even to that he did not consent. I then lost my temper and ordered a plank to be brought. A *farrash*, who wielded a pounder used for ramming in iron pegs, put this man's head on the plank, and stood over him with the raised pounder. I told him: 'If you divulge the names of your comrades you will be released, otherwise I will order them to bring that pounder down on your head.' He began to laugh and give thanks for having gained his object. I consented that he should say it was a petition

he had brought, not a letter. He even would not say that. And all those red-hot rods applied to his flesh caused him no anguish. So, in the end, I gave a sign to the *farrash*, and he brought down the pounder on this fellow's head. His skull was smashed and his brain oozed through his nostrils. Then I went myself and reported it all to the Sháh."

'This Kázim Khán-i-Farrásh-Báshi was astounded by that man's behaviour and endurance, astonished that all the beating and application of red-hot metal to his body had no effect on him, causing him no distress. He said, "I went and told the Sháh and was rewarded with a *sardari* [an outer garment], which was the Sháh's own. We interred the corpse in the same place – Safíd-Ab – and no one knows where it is." But now the Bahá'is have discovered the place, and for them it is a place of pilgrimage.

'These utterances of Kázim Khán-i-Farrásh-Báshi I heard with my own ears. He related it all to us. I was very young and I was astonished. That same letter the Sháh sent to Tihrán for Hájí Mullá 'Aliy-i-Kani and other mullás to read and to answer. But they said that there was nothing to answer; and Hájí Mullá 'Ali wrote to Mustawfiyu'l-Mamálík (who was the Premier at the time) to tell the Sháh that, "If God forbid, you should have

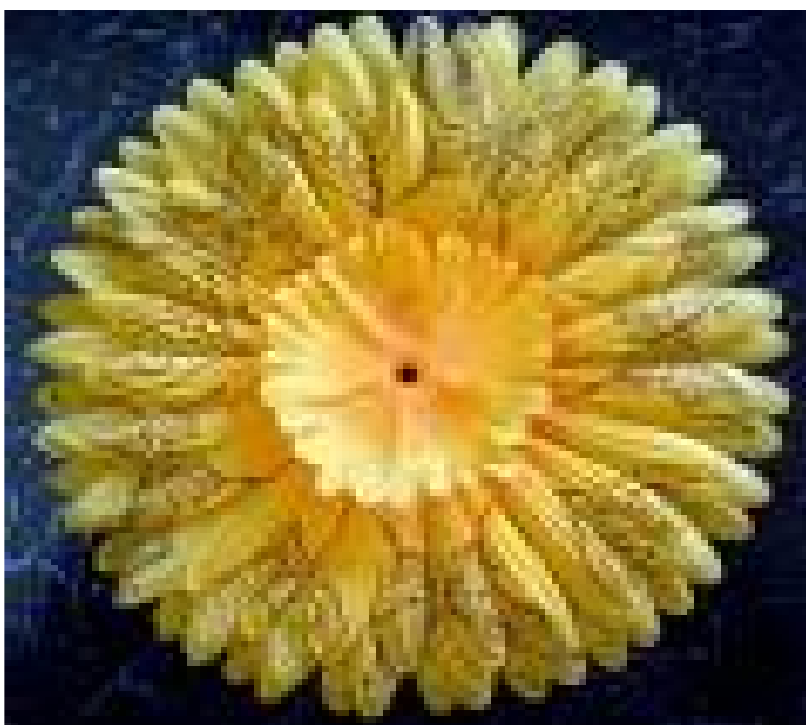
any doubts regarding Islam and your belief is not firm enough, I ought to take action to dispel your doubts. Otherwise such letters have no answer. The answer was exactly what you did to his messenger. Now you must write to the Ottoman Sultan to be very strict with him and prevent all communications." Sultan 'Abdu'l-'Aziz was living then. It was during his reign.'

'27 Rabi'u'l-Avval 1331, 2 March AD 1913  
Written at the Hôtel d'Albe in Paris.

'Tonight I could not sleep. Mme Dreyfus had sent me this book and I had not read it. It is early morning. I opened the book and read on till I reached the theme of Letters to the Kings, and to Násiri-ed-Din Sháh. Because I had been there on that journey and had heard this account personally from Kázim Khán-i-Farrásh-Báshi, I wrote it down.

'A year and a half later, on the journey to Karbilá, this Kázim Khán went mad. The Sháh had him chained and he died miserably. The year I went to Tabriz, as the Governor-General of Ádharbáyján, I found a grandson of his, begging. "Take heed, O people of insight and understanding".

Muhammad-Vali, Sipahdár-i-A'zam.'





### The Qajars Kings

From left to right top to bottom;

**Agha Muhammad Khan**, the founder of the dynasty, **Fath Ali Shah**, Contemporary with Sheikh Ahmad Ahsaie, **Mohammad Shah**, Contemporary with The Bab, **Nasser-ed Din Shah**, Contemporary with the Bab and Baha'u'llah, **Mozaffar-ed-Din Shah**, **Mohammad Ali Shah**, **Ahmad Shah**

# A Temple Of Worship Upon Mount Carmel

By

Kamran Taimouri

**Among** many architectural designs made by Charles Mason Remey, his design for the future Baha'i Temple (Mashriq'ul-Adhkar) on Mount Carmel, in Haifa, Israel, is unique. It was done in Indian style of architecture and approved by Shoghi Effendi, the first Guardian of the Baha'i Faith. This was announced to the Baha'i world community, in April 25, 1953: "Preliminary steps taken in reparation of final design for the Mashriq'ul-Adhkar on Mount Carmel by President of the International Baha'i Council, specifically appointed by Abdu'l-Baha to be its architect" (Messages to the Baha'i World, 1950-1957, pp.12-13)

'Abdu'l-Baha is one of the three central figures of the Baha'i Faith, who in numerous Tablets, praised Mason Remey for being firm in God's Covenant and detached from worldly possession. In a Tablet to Mason Remey, dated October 7, 1921, 'Abdu'l-Baha wrote: "Sometime ago I wrote thee a letter, whose content was that praise be to God, thou hast become confirmed in drawing a plan for the pilgrim house in Haifa. It is my hope that this pilgrim house may be built under your supervision. Also in the future a Mashriq'ul-Adhkar will be established on Mount Carmel. Thou wilt be its architect and founder. I give thee this glad tiding. Thou must be very glad and thankful for this statement [task]. Convey to each one of the Friends the best Abha greetings. Upon thee be the Glory of the Most Glorious. (Signed) 'Abdu'l-Baha Abbas (Extracted from the original translation)

Mason Remey, in 1923, published a series of designs for temples and shrines in a book under the title of, "Architectural Compositions in the Indian

Style" Later on, in July 1924, he added several pages of explanation to this book for the Baha'i readers when he was donating one copy to the Local Baha'i Archives, in Washington, DC. In the Foreword of this copy he Stated:" It is recorded that upon various occasions and to different people our Beloved Master, 'Abdu'l-Baha, expressed his preference of the style of Taj-Mahal, saying that of all existing styles of architecture the Indian style was best suited for Baha'i temples. Therefore I have designed these buildings in this style."

For the section 5 of his book, Mason Remey added, such as: "This design for a Mashriq'ul-Adhkar upon the promontory of Mount Carmel was made at the specific request of Shoghi Effendi , and in its making , care was taken to carry out, as nearly as possible, his expressed ideas. The proposed site is that now occupied by the light house. A series of retaining walls would be built on the slope of the mountain in such [a] manner as to sustain nine terraces, arising one above the other, upon the uppermost of which the Temple would stand."

In April 1954, Shoghi Effendi announced: " The site for the first Mashriq'ul-Adhkar of the Holy Land has been selected ...situated at the head of the Mountain of God, in close proximity to the Spot hallowed by the footsteps of Baha'u'llah, near the time-honoured Cave of Elijah, and associated with the revelation of the Tablet of Carmel, the Charter of the World Spiritual and Administrative Centres of the Faith on that mountain." (Messages to the Baha'i World, p.63)



Furthermore, on May 4, 1953, Shoghi Effendi confirmed that "The design for the Mashriq'ul-Adhkar on Mt. Carmel, conceived by the architect appointed by Abdu'l-Baha, has been completed, and a model constructed, which is soon to be unveiled at the All-America Intercontinental Teaching Conference." (ibid. p. 149)

Today, after fifty years from the passing of the first Guardian of the Baha'i Faith, the site for the Baha'i Temple of worship on Mount Carmel is marked by an obelisk, and it is not known when this Temple will be erected.

Sometimes about 1985, a relative of the writer of this article who had visited Israel, saw the model of the future Baha'i Temple of Mount Carmel in the shrine of Baha'u'llah, in Bahji. The guide to

the pilgrims told them that the design of the Temple was made by Mason Remey. This was a surprise to the Baha'i pilgrims for Mason Remey had been expelled and shunned by the Baha'i world community because of his declaration of being the second Guardian of their Faith, in 1960.

The visitor has taken a photo of the model and passed a copy of the same to the writer.

Although the Baha'i Administrative Headquarters, in Haifa, try to hide from the Baha'is, the services and sacrifices of Mason Remey for the Baha'i Faith yet many designs that he made for the Baha'i Temples and shrines talk for themselves.



Model of the Mount Carmel Mashriq'ul-Adhkar taken by a visitor at the resting place of Baha'u'llah in the Holy Land

نویزکن  
جوامع ستر دوی و علم  
حضرت ستر بی علیّه الهی

برای

ای ثابت برپایان دوام از سار سید یکی از مسکنون دوی از دوی  
اکثره برود و بل بر دنا بود و در آن کافی بر حقیقت از مضمون  
کردید زیرا بر روح در میان مرقوم نموده بودی حضرت الهی و در حقیقت  
و الا تم شده بود و بلایای لایحی تحمل فرمود در زیر پرچم رفت ولی  
اکثره اجتنابی پیدا شد که در سبیل امر الهی خدائند و جانشان از  
الهی امید و ارم که آن مرضی راحت و شکی آید سفر شما بهر جا سرتی  
شما و انشا را در است زیرا تأسیسات حکومت الهی بی درپرد  
و هر قدر مطلوب باشد ضرر ندارد از آثاری که پاسبان دارد که از  
سبب سرورم و همچنین لافانی که بخوبی نشان خوشبختی کردی و اگر  
چنانچه از مواصل پاسبانک هوا و دین و دین و دین و دین و دین  
بنای یقین است که تأسیسات میرسد ولی حال سفر شما با طاعت  
خود ام یک سفر شریف است با وجود این هر نوع که صحت میانی  
همان مقبول چندی پیش نامه شما کاشتم مضمون این بود که  
شما اکثره موقوف بآن شدید که خریطه ساز خانه در حقیقت سید  
و ارم که این مسافران در تحت اداره شما بنا کرد و همچنین در سبیل  
در حال کرل مشرف الا ذکر تأسیس می شود مهندس و مهندس آن شما  
خواهید بود این بنیاد را شما هم بسیار با سرور و دین  
از این بیان نشود بجمع احباف و افراد و تحت ابع این اطلاع دارد  
و علیک الهی الهی ۷ اکتبر ۱۹۲۱  
Abdul Baha Abbas

Sometime ago I wrote thee a letter, whose content was that praise be to God, thou hast become confirmed in drawing a plan for the pilgrim house in Haifa. It is my hope that this pilgrim house may be built under your supervision. Also in the future a Mashreq'ul Azkar will be established on Mount Carmel. Thou wilt be its architect and founder. I give thee this glad tidings. Thou must be very glad and thankful for this statement. Convey to each one of the Friends the best Abha greetings.

Upon thee be the Glory of the Most Glorious.

(Signed) Abdul-Baha abbas.

Oct. 7, 1921.  
Haifa, Palestine.



## An Introductory note to “Baha’u’llah and the New Era”

During the life of Shoghi Effendi, the 1<sup>st</sup> Guardian of the Faith, two major introductory books were approved by the Guardian for publication. One was in Persian, *Nazar-i-Ejmal* by Ahmad Yazdani and the other “Baha’u’llah And The New Era” by J. E. Esslemont. J. Soghomonian, the present 4<sup>th</sup> Guardian of the Baha’i Faith directed the writer to publish, in RIDVAN, an introductory to latter book, “Baha’u’llah and the New Era”, in which it has been widely published in English and in other languages of the East and the West.

The author of the book in his introduction to the text states: “In December 1914, through a conversation with the friends who had met ‘Abdu’l-Baha, and the loan of a few pamphlets, I first became acquainted with the Baha’i teachings. I was at once struck by their comprehensiveness, power and the beauty. They impressed me as meeting the great needs of the modern world more fully and satisfactorily than any other presentation of religion which I had come across—an impression which subsequent study has only served to deepen and confirm.

“In seeking for further knowledge about the movement I found considerable difficulty in obtaining the literature wanted, and soon considered the idea of putting together the gist of what I learnt in the form of a book, so that it might be more easily available for others. When communication with Palestine was reopened after the war, I wrote to ‘Abdu’l-Baha and enclosed a copy of the first nine chapters of the book, which was then almost complete in rough draft. I received a very kind and encouraging reply, and a cordial invitation to visit him in Haifa and bring the whole of my manuscript with me. The invitation was gladly accepted, and I had the great privilege of spending two and a half months as the guest of ‘Abdu’l-Baha during the winter of 1919-20. During this visit ‘Abdu’l-Baha discussed the book with me on

various occasions. He gave several valuable suggestions for its improvement and proposed

that, when I had revised the manuscript, he would have the whole of it translated into Iranian so that he could read it through and amend or correct it where necessary. The revision and translation were carried out as suggested, and ‘Abdu’l-Baha found time, amid his busy life, to correct some three and a half chapters (Chapters I, II, V and part of III) before he passed away.” It does not appear that a publication of this version of the book was ever published before 1923 edition. It was this edition that the 1<sup>st</sup> Guardian of the Faith has given his approval for publication. “Shoghi Effendi, the grandson of ‘Abdu’l-Baha and Guardian of the Cause,” writes J. E. Esslemont has also read the whole of manuscript (in English) and given his cordial approval,” [J. E. Esslemont, *Baha’u’llah And New Era*, Baha’i Publishing Trust, 1950]

The introduction to 1937 edition was revised and the statement; “Shoghi Effendi ..... given it his cordial approval” together with the name of an individual were removed from 1937 edition. In a letter to an individual written on behalf of the 1<sup>st</sup> Guardian; states: “He” [the 1st Guardian] “approves of your getting out the edition of the ‘New Era’ which you now have in the press; but feels very strongly that any future editions should strictly conform to the 1937 American edition, in order to preserve unification in this very important Baha’i publication.” [Message from the Guardian of the Baha’i Faith to Baha’is of British Isles, Baha’i Publishing Trust, 1981]

In the introduction to 1950 edition of the book; it is stated that “This edition does not displace the text as it has appeared since major revision was made in the book under the direction of the Guardian of the Faith in 1937... It should be added that any future revision of the text in the future is subject to approval by Shoghi Effendi. The Committee has no authority to pass upon revision which may be desired by Baha’is of other countries for their particular need. December 1950” [J. E. Esslemont, *Baha’u’llah And New Era*, Baha’i Publishing Trust, 1950]

The aim of the text is elaborated in Chapter I of the text where the author states: “The endeavour in the following chapters will be to

set forth, as far as possible, fairly and without prejudice, the salient features of the history and more especially of the teachings of the Baha'i Cause, so that readers may be enabled to form an intelligent judgment as to their importance, and perhaps be induced search into the subject more deeply for themselves.

"Search after truth, however, important though it be, is not the whole aim and end of life. The truth is no dead things, to be placed in a museum when found-to be labelled, classified, catalogued, exhibited and left there, dry and sterile. It is something vital which must take root in men's hearts and bear fruit in their lives ere they reap the full reward of their search.

The real object, therefore, in spreading the knowledge of the prophetic revelation is that those who become convinced of its truth may proceed to practice its principles, to 'lead the life' and diffuse the glad tidings, thus hastening the advent of that blessed day when God's Will shall be done on earth as it is in Heaven." [J. E. Esslemont, *Baha'u'llah And New Era*, Baha'i Publishing Trust, 1950]

The importance of the text and its author is revealed in the statement made by the 1<sup>st</sup> Guardian of the Faith in his letter of 30 Nov., 1925 where he states: "It is with feelings of overwhelming sorrow that I communicate to you the news of yet another loss which the Almighty, in his inscrutable wisdom, has chosen to inflict upon our beloved Cause. On the 22<sup>nd</sup> of November 1925 – that memorable and sacred day in which the Baha'is of the Orient celebrated the twin festivals of the Declaration of the Bab and the birthday of Abdu'l-Baha – Dr John E. Esslemont passed on to the Abha Kingdom. His end was as swift as it was unexpected. Suffering from the effects of a chronic and insidious disease, he fell at last a victim to the inevitable complications that ensued, the fatal course of which neither the efforts of vigilant physicians nor the devoted care of his many friends could possibly deflect.

"He bore his sufferings with admirable fortitude, with calm resignation and courage. Though convinced that his ailments would never henceforth forsake him, yet many a time he revealed a burning desire that the friends residing in the Holy Land should, while visiting the Shrines, implore the All-

Merciful to prolong his days that he may bring to a fuller completion his humble share of service to the Threshold of Baha'u'llah. To this noble request all hearts warmly responded. But this was not to be. His close association with my work in Haifa, in which I had placed fondest hopes, was suddenly cut short. His book however, an abiding monument to his pure intention, will, alone inspire generations yet unborn to tread the path of truth and service as steadfastly and as unostentatiously as was trodden by its beloved author. The Cause he loved so well he served even unto his last day with exemplary faith and unstinted devotion. His tenacity of faith, his high integrity, his self effacement, his industry and painstaking labours were traits of a character the noble qualities of which will live and live forever after him. To me personally he was the warmest of friends, a trusted counsellor, and indefatigable collaborator, a lovable companion.

"With tearful eyes I supplicate at the threshold of Baha'u'llah – and request you all join – in my ardent prayers, for the fuller unfolding in the realms beyond of a soul that has already achieved so high a spiritual standing in this world. For by the beauty of his character, by his knowledge of the cause, by the conspicuous achievements of his book, he has immortalised his name, and by sheer merit deserved to rank as one of the Hands of the Cause of God.

"He has been laid to rest in the heart of the beautifully situated Baha'i burial ground at the foot of Carmel, close to the mortal remains of that venerable soul, Haji Mirza Vakilu'd-Dawlih, the illustrious cousin of the Bab and chief builder of the Mashriqu'l-Adhkar of 'Ishqabad. Pilgrims visiting his grave from far and near will, with pride and gratitude, do honour to a name that adorned the annals of an immortal Cause.

May he eternally rest in peace. Shoghi"  
[Message from the Guardian of the Baha'i Faith to Baha'is of British Isles, Baha'i Publishing Trust, 1981]

Contents of the book will be  
highlighted in the next issue of  
**RIDVAN**

E. S. Yazdani, August 2008, Sydney, Australia

ANNOUNCEMENT  
TO  
THE HANDS OF THE FAITH  
FROM  
MASON REMEY  
THE SECOND GUARDIAN  
OF  
THE BAHÁ'Í FAITH  
OF  
HIS APPOINTMENT OF GUARDIANSHIP  
BY  
THE FIRST GUARDIAN  
OF  
THE FAITH

### I COMPELL THE CAUSE TO ACCEPT ME

The time is now at hand when the Hands of the Faith should know and realise that the Beloved Guardian placed me in command of this situation when he appointed me President of the Baha'i International Council for he gave me the power and the clear authority to call a halt in these ruinous to-the-Cause proceedings of violation; namely the program of plans for 1963 that you, he Hands of the Faith, are foisting upon the Cause.

I forbid you to do anything at all about taking over the International Council as you announce that you are going to do.

You have thus appointed yourselves to take over the control of the Council. In your last general message to the believers, you state the Council "is to work under the direction and the supervision of the Hands of the Cause residing in the Holy Land".

What audacity!

As you know and as the entire world knows, the Beloved Guardian appointed me President of the International Council and I will not countenance any usurpation of my responsibilities, as you tell the Baha'i world you are going to do in your program for 1963, signed by twenty-two of the Hands in Conclave. You have no right whatsoever to perpetrate such violation upon the Cause and I, President of the International Council and Guardian of the Faith, will not permit you to carry through this particular step in your violation of the International Council established by our Beloved Guardian.

The hands of the Faith have the responsibility of protecting the Faith and this command they have violated – the command to protect the Faith that was given to them by the Will and Testament of the Master! The Guardian alone wields the right to choose and to appoint a succeeding Guardian for the Faith, who alone can give the Cause the infallible guidance that the Faith must have in order to guide the Cause.

As for myself, the beloved Guardian, in his infallibility bestowed upon me, Mason Remey, the power and the authority to half

your program for 1963 and this I am now doing in order to save the Cause from this violation of the Administration upon which you are launched, and which is apparently succeeding to such an extent that I am now compelled to exert the full power given me by the Infallible Beloved Guardian, to stop your program of activities for 1963 and to insist that this 1963 program be abandoned, and thus compel you to acknowledge me as the one appointed by the Beloved Guardian, to save the Baha'i Faith in this emergency.

I am surprised that the Hands of the Faith have not realised this without my having to tell these things. I am now putting forth any claim of mine for control of this body of Hands. My only claim to this authority was bestowed upon me by the Beloved Guardian when he appointed me President of the Council, later to be Guardian of the Faith.

Are you to question this? For the first Guardian of the Faith gave me this authority and this power, by which I am now compelling the Cause to accept me as the Second Guardian of the Faith.

### THE ADVENT OF THE SECOND GUARDIAN

The International Council, and all of these were appointed by the infallible decree of the First Guardian of the Faith and in all cases of both the Hands and the International Council members, all were to be under the infallible guidance of the Guardianship of the Faith, which infallible guidance was vested in the First Guardian of the Faith, until his death – whereupon the death of the First Guardian of the Faith, this infallibility automatically passed to the Second Guardian of the Faith who, during this state of the dilemma of the interregnum, was in occultation. He was in the world but he did not make his presence known to the people of the Faith; therefore neither the Hands of the Faith nor the International Council can take any sure or certain action until the Second Guardian declares himself and comes forth to the believers as proclaimed by the Beloved Guardian to be his successor.

The credentials of the Second Guardian of the Faith will be found to have been given by the First Guardian of the Faith and my assurance of this is because in the Master's Will and Testament it is so written; therefore, since the Beloved Guardian was infallible, he must perforce have complied with this order described by 'Abdu'l-Baha in his Will and Testament.

To be sure the Baha'i world does not know as yet who and where the Second Guardian of the Faith actually is occultated, but we can be, or should be, sure and confirmed in our belief that the Beloved Guardian did not leave the Faith without infallible guidance to carry the Cause on into the future.

Therefore I, President of the Baha'i International Council, have urged the Hands of the Faith to diligently seek to find the Second Guardian of the Cause, thus to prepare themselves to welcome him.

#### MY APPOINTMENT

By virtue of my appointment as President of the Baha'i – International Council, our Beloved Guardian has bestowed upon me the authority and the power to call this halt that I do to the activities of the Hands of the Faith to take over to put aside the Council, appointed by the Beloved Guardian, elect another International Assemble and to put it into working order and then to which is stated as they intend to do in their message to the Baha'i world from their third Behje Conclave and which was signed by twenty-two of the Hands of the Faith – that was all of those who were present at that conclave, save I, myself, who refused to endorse this violation.

#### MY ANNOUNCEMENT

The condition that forces me at this time to make this announcement to the Baha'i world through this National Convention is precipitated by the announcement to the Baha'i world of the Hands of the Faith in their third annual message to the Baha'is of east and west, dated November 4, 1959, that was signed by the twenty two of the Hands of the Faith.

In this document is outlined their plans for 1963 that are so flagrantly in violation of the Administration of the Faith, that I find myself

obliged to guard and protect the Faith from all such violation.

Dear Friends: To again reiterate, I leave one hope and thought with you to cling to during these difficult days of dilemma in the Faith, and it is that our Beloved Guardian of the Cause left the Cause amply protected for the period of interregnum and that he indicated beyond a doubt who his successor is – the Second Guardian of the Faith who automatically became the Second Guardian of the Faith at the death of Shoghi Effendi and that the Second Guardian of the Faith will disclose himself to the believers when his way so to do is made feasible for him by the spiritual condition of the Hands of the Faith.

But Dear Friends, please, please rest assured of all that I am telling you. Be at ease until the Hands of the Faith call a conclave to plan to receive in a fitting manner, their Guardian when he emerges from his present occultation.

This is a very difficult time for the Hands of the Faith, so the believers should be most considerate of them.

#### FALLIBILITY OF THE HANDS OF THE FAITH

The Hands of the Faith, ignorantly or otherwise, are apparently deceiving themselves and also are out to deceive many of the believers who, uninformed of the teachings, believe that this Universal House of Justice that the Hands will establish will give the Cause infallibility as promised by the Hands of the Faith!

This promise of the Hands of the Faith to the Baha'is of the world is indeed a most great violation and an affront to the infallible teachings of the Beloved Guardian who very explicitly explained to the believers that the International Assembly elected by the people as one of the pillars of the Faith had, in itself, no infallibility without or until it was functioning together with the Guardian of the Faith as its President or at his appointment when absent, his representative sitting in his place. Thus, the infallibility of the Universal House of Justice is vested in the Guardian who is its President. These two elements, the infallible Guardian on one hand and the International Assembly upon the other, chosen by and representing the people of the

Faith; these two are the two pillars or two supports when thus functioning together give infallibility to the Universal House of Justice. But it is impossible to have this infallibility in the manner promised by the Hands of the Faith who are insisting that the infallible element is not necessary and that an International Assembly chosen by the believers has infallibility is pure violation of the accepted teachings of the Baha'i Faith, and like other forms of violation, should be cut out and cast out from the Faith.

I personally dislike to have to stand and refute the statement of Baha'is but it is most imperative that I take this stand before this convention to warn the people of the Faith against this pernicious teaching that has been circulated those two years and more by the chosen Hands of the Faith themselves against the Administration and against the Guardianship of the Faith. Such heresies are as an axe at the root of the Faith and as a dagger in the heart of the Cause. What more can I say? Any normal minded Baha'i should be able to see and to understand this problem! I, President of the Baha'i International Council, have borne with this problem long enough – yes, too long – in the hope that I would not have to take the drastic step that I am taking now and alone and, so far as I know, with not one Baha'i in the world to stand with me, for this will be the first time that I have spoken to any Baha'i other than to the Hands of the Faith themselves about this, the greatest violation in the history of more than a century of the Baha'is and of the Baha'i Faith.

This day is indeed the Judgement Day of the Baha'is of this world!

In the early History of our Faith the martyrs faced torture, imprisonment and death. These enemies of the Cause, they saw and met face to face, and they stood and died like faithful soldiers. But now this enemy – VIOLATION – is a subtle enemy who comes along quietly and slips into one's confidence with promises of good things and of better times to come through supporting these plausible ideas and notions that promise so much. But all the time the damage is being done, the disease of violation is slowly eating away like a cancer destroying the vitality of the cause.

How long, O Lord God, how long are such things to be allowed to be?

### AN APPEAL TO THE HANDS OF THE FAITH

Beloved Hands of the Cause, my heart bleeds and suffers for you in this time that is a terrible time for you because it is your time of judgement, the judgement of each of the Hands of the Faith as whether they will follow the orders of the Beloved Guardian or whether they will continue on the path of their violation as declared by them and signed by twenty-two of them in their announcement to the Baha'i world of their decisions made in the 1959 Behje Conclave!

You still have time and opportunity to make your retreat from this stand of violation to one of firmness in the Administration and support of the Guardianship! I personally, as a brother Baha'i, implore and beg of each one of you to reconsider the stand you take in such violation as you have thus endorsed and published throughout the Baha'i world.

The appeal that I make to you as a brother Baha'i, I lay aside for the moment my authority as President of the International Council of the Faith, and I speak to you in this writ imploring you as a brother, to reconsider this matter – not as one having any authority – but upon the human plane as a brother. Should you hearken to this, my human appeal to each one of you and arise to support the infallible Guardianship of the Faith, ALL THAT IS PAST is forgotten; but if you continue in your violation, you will be lost to the Faith, for the wrath of God will surely descend upon you.

### THE PRESUMPTUOUSNESS OF THE HANDS OF THE FAITH

The assumption of the Hands of the Faith to order Baha'i affairs as they have been doing since the death of Shoghi Effendi has no authority or support whatsoever in the Will and Testament of 'Abdu'l-Baha, and this Will and Testament is the foundation of the Administration of the Baha'i Faith. Everything done by the hands of the Faith which has been done in conclave since the death of the Beloved Guardian has been done in violation of the Will and Testament of

‘Abdu’l-Baha, upon the basis of which the Beloved Guardian built the Administration of the Faith. This, I have told repeatedly to the Hands.

Upon the other hand, the stand that I take and make thus, before this body of believers, as President of the Baha’i International Council and that which I insist upon is not of me (I, as an individual) but stems from the authority and the power given to me and to me alone by Shoghi Effendi, when he appointed me the President of the Baha’i International Council. I claim nothing myself – all that I do now is to tell the Hands what they already know and acknowledge that the Guardian appointment me President of the International Council and with this appointment the responsibility IN POTENTIA of the affairs of the International Council that rested thus with me in status quo until the death of the Guardian, and which I now contend should still remain in status quo until there be an infallible guidance, acknowledged and accepted by the Baha’is to direct the affairs of the Baha’i International Council or in other words, the Second Guardian of the Faith in office and accepted by the believers, who will then at his own good pleasure either do or do nothing for the time being about the Baha’i International Council.

Realising a forehand that this communication will be emotionally disturbing to the entire

body of delegates and attendants, both Hands and others there assembled, and furthermore I, myself, shrinking from meeting such emotional storms as this letter will inevitable create in this convention, I, myself, have not planned to attend these conferences. If, however, the friends wish my presence amongst them on this, or upon any other occasion, I will be most happy and pleased to hasten to Wilmette to meet with them.

Another reason why I am thus in absentia addressing this convention is in order that thus my being absent leaves the field open to these Hands of the Faith who may be there that they may have the opportunity to consider and to reconsider with the delegates from all parts of America (the land that our Beloved Guardian blessed with the title of “The Cradle of the Administration of the Faith”) in order that they, the Hands of the Faith, can get the viewpoint of the American believers who are firm in the Administration, as opposed to the attitude of these Hands according to their proposition for 1963 about which questions are beginning to arise in many of the American believers, that I would rather let these two persuasions have the field to themselves rather than get into my myself; nevertheless, I’ll be very pleased to meet all the friends on the convention floor should the Officers of the Convention deem this advisable. *To be continued in next issue of RIDVAN*



## Notes on Continuation of Guardianship

By

Jean Miller

Since childhood I have been a believer in the Teachings of Jesus Christ concerning the establishment of the Kingdom of God upon this planet Earth. "Our Father who art in Heaven, hallowed be Thy Name. Thy Kingdom come, Thy Will be done on Earth as it is in Heaven...."

Baha'u'llah is the King of Kings, the Lord of Hosts, that Jesus was speaking about. He came to Earth to establish God's Kingdom here. He suffered greatly for this Purpose.

Abdu'l-Baha in his Will and Testament wrote out Baha'u'llah's Plan for the Kingdom of God. In this Kingdom the Guardian is Baha'u'llah representative King upon Earth. He must reign for life and He must appoint the next Guardian to reign after him. We have the promise that the living Guardian will be assisted by the Bab and Baha'u'llah. He, the Guardian, must be the Head of the Universal House of Justice.

The Will and Testament of Abdu'l-Baha should be read by every living soul on Planet Earth and understand it is to be God's Plan for His Kingdom on Earth.

Mason Remey was also raised up in the Christian Faith before he acknowledged Baha'u'llah as the Lord of the Kingdom. When Shoghi Effendi first showed Mason the Will and Testament of Abdu'l-Baha he understood the importance of this document. Mason always showed great loyalty to the First Guardian during Shoghi Effendi's Guardianship. He continued to understand the importance of this Holy Document when Shoghi Effendi passed away. He tried to convince the other "Hands" of its importance but they were not interested. Led by the wife of Shoghi Effendi, they were made to believe the Guardianship had ended.

During the lifetime of the First Guardian, he wrote many articles and books emphasizing the importance of the

Institution of the Guardianship in establishing God's Kingdom on Earth. His wife also wrote about the importance of the Institution of the Guardianship. Even after a long childless marriage they continued to tell of the importance of this institution. In children's books on the Baha'i Faith, there is reference about future Guardians.

When Shoghi Effendi was Guardian, to not believe in his Guardianship was considered to be Covenant Breaking. Following his death, to believe in the Institution of Guardianship is now equated with Covenant Breaking. How could such a reversal take place in the Baha'i Faith in the time span of one day?

A sincere soul will study the Will and Testament of Baha'u'llah and Abdu'l-Baha Read the Writings of Shoghi Effendi. Read the beautiful letters Abdu'l-Baha wrote to Mason Remey in which he called him his Son, and appointed Mason to be the architect of the Archives building now on Mt. Carmel. Know that Mason lived in the First Guardians home with him. Know that he always sat at Shoghi Effendi's side in gatherings. Read Mason's Diaries and know the humble way he tried to encourage the other hands to seek a Guardian. (Not that he was the Guardian) He spoke of the necessity that the Faith have a Guardian to fulfil Baha'u'llah and 'Abdu'l-Baha's Plans. Early on it seems he did not realize he was the Guardian but he knew the Faith of Baha'u'llah must have a Guardian, for that is God's Plan for the Kingdom. One must always follow God's Plan.

When Mason learned of the "Hands" plans for establishing the Universal House of Justice without a Guardian to give spiritual Guidance to this organization, he realized that he, Mason, must be the Guardian of the Faith. Of all the Hands only he wanted



to follow the Plan of Baha'u'llah, Abdu'l-Baha and Shoghi Effendi. He was led to study the Messages to the Baha'i World 1950-1957 in which Shoghi Effendi announces the Formation of the First International Baha'i Council.

On page 7 in this book the First guardian tells this First international Baha'i Council is the "forerunner of supreme administrative institution destined to emerge in fullness of time within precincts beneath shadow of World Spiritual Center of Faith already established in twin cities of Akka and Haifa. Fulfilment of prophecies uttered by Founder of Faith and Center of His Covenant....." "in this historic decision marking most significant milestone in evolution of Administrative Order of the Faith of Baha'u'llah in course of last thirty years"

One might ask what happened 30 years prior to this announcement? The answer: Abdu'l-Baha's Will and Testament is revealed, establishing the Institution of the Guardianship and nominating Shoghi Effendi as the First Guardian.

The Guardian goes on to say, ".....this first embryonic International Institution, marking its development into officially recognized Baha'i Court, its transformation into duly elected body, its efflorescence into

Universal House of Justice....." "Hail with thankful, joyous heart at long

last the constitution of International Council which history will acclaim as the greatest event shedding luster upon second epoch of Formative Age of Baha'i Dispensation potentially unsurpassed by any enterprise undertaken since inception of Administrative Order of Faith on morrow of Abdu'l-Baha's Ascension, ranking second only to glorious immortal events associated with Ministries of the Three Central Figures of Faith in course of First Age of most glorious Dispensation of the five-thousand century Baha'i Cycle." If this was not setting up the plan for the establishment of the Universal House of Justice, what else could it be?

Then at the bottom paragraph of page 8, "Greatly welcome assistance of the newly

formed International council, particularly its President Mason Remey....." Here Shoghi Effendi names Mason Remey President of the embryonic Universal House of Justice which is the position held only by the Guardian.

This wonderful embryonic International Institution was never activated during Shoghi Effendi's lifetime, nor could it be done because he was the Guardian at that time, not Mason Remey. It could only be activated at Shoghi Effendi's death. It was never activated because the Hands of the Cause of God no longer wanted a Guardian.

It has been demonstrated all down through history that human beings have been compared to sheep. And sheep need a shepherd. In the Gospel Christ appointed Peter to establish His New Church on Earth. Peter did not appoint anyone to succeed him, but the need was there to have a single head to guide the Believers and the Catholic Church was born, created by men. The need for a single head was still there when Mohammed passed away and the majority of His Believers did not want to support Ali, who was Mohammed's choice for successor.

Today the need for a single head to give Spiritual Guidance to mankind is still with us. The man made Universal House of Justice has been successful only in a material sense. If the Institution of the Guardianship had remained one of the pillars on which it was built, it would have been successful in the Spiritualization of Israel and we would not be looking at the continuation of War there in the near future.

God's Kingdom as planned by Baha'u'llah is perfect. Man's subtraction of the Earthly King of that Kingdom will bring disaster upon mankind. This we see day by day.

The Baha'is need their Guardian, Jacques Soghomonian, the 4<sup>th</sup> Guardian of the Baha'i Faith

Jean Miller

May 28, 2008

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## مومنین بحضرت بهاء الله کلا ملاحظه فرمائید

بیانیہ توسط عنایت اللہ یزدانی

بعد از صعود شوقی افندی اولین ولی امر دیانت بها ئی در سال 1957 میلادی اعضای مؤسسه ایادی امرالله برهبری روحیه خانم علم مخالفت بر علیه آقای چالزمیسن ریمی رئیس جنین بیت العدل اعظم الهی یعنی وصی منتصب شوقی افندی و دومین ولی امر دیانت بهایی برافراشتند. وبا برنامه حساب شده ای ایشان را از میدان بدرکردند و طبق نوشته شخص روحیه خانم بدون هیچ مجوزی وسندی برکرسی شوقی افندی تکیه زدند و برای خود اختیاراتی قائل شدند. برای فریب دادن عموم در سال 1963 میلادی اقدام بتشکیل مؤسسه ای بنام بیت العدل اعظم الهی کردند. این مؤسسه طبق دستورات و آثار نظم اداری دیانت بهایی تشکیل نشده است. این مؤسسه باید رئیس داشته باشد. باید ولی امرالله رئیس لاینعزل این مؤسسه باشد. باید تکامل شده جنین بیت العدل اعظم الهی که شوقی افندی در سال 1951 میلادی تشکیل داده بودند باشد و چون چنین نیست و مطابق دستورات الهی تشکیل نشده است پس بیت العدل اعظم الهی نبوده و نیست. از این رو فاقد هرگونه صلاحیت است.

در تائید این مطلب شوقی افندی در توفیق تموز 1925 میلادی در ارتباط با تشکیل جنین بیت العدل کاذبی توسط دشمنان داخلی دیانت بهائی ورد آن از طرف ایشان میفرمایند:

هر هیاتی که به نظام الهی و بر حسب تعلیمات و اصول و شرایط سماویه که در صحف الهیه مشروحا مثبت و مسطور است کاملاً کما ینبغی ویلیق لهذا المقام الرفیع ولمرکز المنیع انتخاب و تشکیل نشود ان هیات از اعتبار اصلی و رتبه روحانی ساقط و از حق تشریع و وضع احکام و سنن و قوانین غیر منصوصه ممنوع و از شرف اسنی و قوه مطلقه علیا محروم. [ اشاره به بیت العدل اعظم الهی که تنها هیات قانون گذار بین المللی است ]

# Guardian of the Baha'i Faith in Person

Permanent Head of the Universal House of Justice

شخص ولی امر دیا نت بهایی رئیس لا ینعزل بیت العدل اعظم الهی

“Without such an institution [Guardianship] the integrity of the Faith would be imperiled, and the stability of the entire fabric would be gravely endangered. Its prestige would be suffered, the means required to enable it to take a long, an uninterrupted view over a series of generations would be completely lacking, and the necessary guidance to define the sphere of the legislative action of its elected representative would be totally withdrawn.”

From Dispensation of Baha'u'llah by Shoghi Effendi

”بدون این موسسه [ ولایت امرالله ] وحدت امرالله در خطر افتد و بنیا نش متزلزل گردد و از منزلتش بکاهد و از واسطه فیضی که بر عواقب امور در طی دهور احاطه دارد با لمره بی نصیب ماند و هدایتی که جهت تعیین حدود و وظائف تقنینیه منتخبین ضروری است از آن سلب گردد “  
از توقیع دور بهایی نوشته شوقی افندی



## THE UNIVERSAL HOUSE OF JUSTICE

بیت العدل اعظم الهی



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[Under direct supervision of living Guardian of the Baha'i Faith]

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