

Guardianship-4 letters

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FOUR LETTERS ON THE GUARDIANSHIP

6 October 1963

To all National Spiritual Assemblies

After prayerful and careful study of the Holy Texts bearing upon the question of the appointment of the successor to Shoghi Effendi as Guardian of the Cause of God, and after prolonged consultation which included consideration of the views of the Hands of the Cause of God residing in the Holy Land, the Universal House of Justice finds that there is no way to appoint or to legislate to make it possible to appoint a second Guardian to succeed Shoghi Effendi.

7 December 1969

Letter to a new believer

Your recent letter, in which you share with us the questions that have occurred to some of the youth in studying "The Dispensation of Baha'u'llah", has been carefully considered, and we feel that we should comment both on the particular passage you mention and on a related passage in the same work, because both bear on the relationship between the Guardianship and the Universal House of Justice.

The first passage concerns the Guardian's duty to insist upon a reconsideration by his fellow-members in the Universal House of Justice of any enactment which he believes conflicts with the meaning and departs from the spirit of the Sacred Writings. The second passage concerns the infallibility of the Universal House of Justice without the Guardian, namely Shoghi Effendi's statement that "Without such an institution [the Guardianship] ...the necessary guidance to define the sphere of the legislative action of its elected representatives would be totally withdrawn." [1]

Some of the youth, you indicate, were puzzled as to how to reconcile the former of these two passages with such statements as that in the Will of 'Abdu'l-Baha which affirms that the Universal House of Justice is freed from all error". [2]

Just as the Will and Testament of 'Abdu'l-Baha does not in any way contradict the Kitab-i-Aqdas but, in the Guardian's words, "confirms, supplements, and correlates the provisions of the Aqdas", [3] so the writings of the Guardian contradict neither the revealed Word nor the interpretations of the Master. In attempting to understand the Writings, therefore, one must first realize that there is and can be no real contradiction in them, and in the light of this we can confidently seek the unity of meaning which they contain.

The Guardian and the Universal House of Justice have certain duties and functions in common; each also operates within a separate and distinct sphere. As Shoghi Effendi explained,

"...it is made indubitably clear and evident that the Guardian of the Faith has been made the Interpreter of the Word and that the Universal House of Justice

has been invested with the function of legislating on matters not expressly revealed in the teachings. The interpretation of the Guardian, functioning within his own sphere, is as authoritative and binding as the enactments of the International House of Justice, whose exclusive right and prerogative is to pronounce upon and deliver the final judgement on such laws and ordinances as Baha'u'llah has not expressly revealed." He goes on to affirm, "Neither can, nor will ever, infringe upon the sacred and prescribed domain of the other. Neither will seek to curtail the specific and undoubted authority with which both have been divinely invested." [4]

It is impossible to conceive that two centres of authority, which the Master has stated "are both under the care and protection of the Abha Beauty, under the shelter and unerring guidance of His Holiness, the Exalted One", [5] could conflict with one another, because both are vehicles of the same Divine Guidance.

The Universal House of Justice, beyond its function as the enactor of legislation, has been invested with the more general functions of protecting and administering the Cause, solving obscure questions and deciding upon matters that have caused difference. Nowhere is it stated that the infallibility of the Universal House of Justice is by virtue of the Guardian's membership or presence on that body. Indeed, 'Abdu'l-Baha in His Will and Shoghi Effendi in his Dispensation of Baha'u'llah have both explicitly stated that the elected members of the Universal House of Justice in consultation are recipients of unfailing Divine Guidance. Furthermore the Guardian himself in "The World Order of Baha'u'llah" asserted that

"It must be also clearly understood by every believer that the institution of Guardianship does not under any circumstances abrogate, or even in the slightest degree detract from, the powers granted to the Universal House of Justice by Baha'u'llah in the Kitab-i-Aqdas, and repeatedly and solemnly confirmed by 'Abdu'l-Baha in His Will. It does not constitute in any manner a contradiction to the Will and Writings of Baha'u'llah, nor does it nullify any of His revealed instructions." [6]

While the specific responsibility of the Guardian is the interpretation of the Word, he is also invested with all the powers and prerogatives necessary to discharge his function as Guardian of the Cause, its Head and supreme protector. He is, furthermore, made the irremovable head and member for life of the supreme legislative body of the Faith. It is as the head of the Universal House of Justice, and as a member of that body, that the Guardian takes part in the process of legislation. If the following passage, which gave rise to your query, is considered as referring to this last relationship, you will see that there is no contradiction between it and the other texts:

"Though the Guardian of the Faith has been made the permanent head of so august a body he can never, even temporarily, assume the right of exclusive legislation. He cannot override the decision of the majority of his fellow-members, but is bound to insist upon a reconsideration by them of any enactment he conscientiously believes to conflict with the meaning and to depart from the spirit of Baha'u'llah's revealed utterances." [7]

Although the Guardian, in relation to his fellow-members within the Universal

House of Justice, cannot override the decision of the majority, it is inconceivable that the other members would ignore any objection he raised in the course of consultation or pass legislation contrary to what he expressed as being in harmony with the spirit of the Cause. It is, after all, the final act of judgement delivered by the Universal House of Justice that is vouchsafed infallibility, not any views expressed in the course of the process of enactment.

It can be seen, therefore, that there is no conflict between the Master's statements concerning the unfailing divine guidance conferred upon the Universal House of Justice and the above passage from "The Dispensation of Baha'u'llah".

It may help the friends to understand this relationship if they are aware of some of the processes that the Universal House of Justice follows when legislating. First, of course, it observes the greatest care in studying the Sacred Texts and the interpretations of the Guardian as well as considering the views of all the members. After long consultation the process of drafting a pronouncement is put into effect. During this process the whole matter may well be reconsidered. As a result of such reconsideration the final judgement may be significantly different from the conclusion earlier favoured, or possibly it may be decided not to legislate at all on that subject at that time. One can understand how great would be the attention paid to the views of the Guardian during the above process were he alive.

In considering the second passage we must once more hold fast to the principle that the teachings do not contradict themselves.

Future Guardians are clearly envisaged and referred to in the Writings, but there is nowhere any promise or guarantee that the line of Guardians would endure for ever; on the contrary there are clear indications that the line could be broken. Yet, in spite of this, there is a repeated insistence in the Writings on the indestructibility of the Covenant and the immutability of God's Purpose for this Day.

One of the most striking passages which envisage the possibility of such a break in the line of Guardians is in the Kitab-i-Aqdas itself:

"The endowments dedicated to charity revert to God, the Revealer of Signs. No one has the right to lay hold on them without leave from the Dawning Place of Revelation. After Him the decision rests with the Aghsan [Branches], and after them with the House of Justice--should it be established in the world by then--so that they may use these endowments for the benefit of the Sites exalted in this Cause, and for that which they have been commanded by God, the Almighty, the All Powerful. Otherwise the endowments should be referred to the people of Baha'i, who speak not without His leave and who pass no judgement but in accordance with that which God has ordained in this Tablet, they who are the champions of victory betwixt heaven and earth, so that they may spend them on that which has been decreed in the Holy Book by God, the Mighty, the Bountiful." [8]

The passing of Shoghi Effendi in 1957 precipitated the very situation provided for in this passage, in that the line of Aghsan ended before the House of Justice had been elected. Although, as is seen, the ending of the line of

Aghsan at some stage was provided for, we must never underestimate the grievous loss that the Faith has suffered. God's purpose for mankind remains unchanged, however, and the mighty Covenant of Baha'u'llah remains impregnable. Has not Baha'u'llah stated categorically, "The Hand of Omnipotence hath established His Revelation upon an unassailable, an enduring foundation." [9] While 'Abdu'l-Baha confirms:

"Verily, God effecteth that which He pleaseth; naught can annul His Covenant; naught can obstruct His favour nor oppose His Cause!" [10] "Everything is subject to corruption; but the Covenant of thy Lord shall continue to pervade all regions." [11] "The tests of every dispensation are in direct proportion to the greatness of the Cause, and as heretofore such a manifest Covenant, written by the Supreme Pen, hath not been entered upon, the tests are proportionately severe.... These agitations of the violators are no more than the foam of the ocean.... This foam of the ocean shall not endure and shall soon disperse and vanish, while the ocean of the Covenant shall eternally surge and roar." [12] And Shoghi Effendi has clearly stated:

"The bedrock on which this Administrative Order is founded is God's immutable Purpose for mankind in this day." [13] "...this priceless gem of Divine Revelation, now still in its embryonic state, shall evolve within the shell of His law, and shall forge ahead, undivided and unimpaired, till it embraces the whole of mankind." [14]

In the Baha'i Faith there are two authoritative centres appointed to which the believers must turn, for in reality the Interpreter of the Word is an extension of that centre which is the Word itself. The Book is the record of the utterance of Baha'u'llah, while the divinely inspired Interpreter is the living Mouth of that Book--it is he and he alone who can authoritatively state what the Book means. Thus one centre is the Book with its Interpreter, and the other is the Universal House of Justice guided by God to decide on whatever is not explicitly revealed in the Book. This pattern of centres and their relationships is apparent at every stage in the unfoldment of the Cause. In the Kitab-i-Aqdas Baha'u'llah tells the believers to refer after His passing to the Book, and to "Him Whom God hath purposed, Who hath branched from this Ancient Root." [15] In the Kitab-i-'Ahd (the Book of Baha'u'llah's Covenant), He makes it clear that this reference is to 'Abdu'l-Baha. In the Aqdas Baha'u'llah also ordains the institution of the Universal House of Justice, and confers upon it the powers necessary for it to discharge its ordained functions. The Master in His Will and Testament explicitly institutes the Guardianship, which Shoghi Effendi states was clearly anticipated in the verses of the Kitab-i-Aqdas, reaffirms and elucidates the authority of the Universal House of Justice, and refers the believers once again to the Book: "Unto the Most Holy Book every one must turn and all that is not expressly recorded therein must be referred to the Universal House of Justice", [16] and at the very end of the Will He says: "All must seek guidance and turn unto the Centre of the Cause and the House of Justice. And he that turneth unto whatsoever else is indeed in grievous error." [17]

As the sphere of jurisdiction of the Universal House of Justice in matters of legislation extends to whatever is not explicitly revealed in the Sacred Text,

it is clear that the Book itself is the highest authority and delimits the sphere of action of the House of Justice. Likewise, the Interpreter of the Book must also have the authority to define the sphere of the legislative action of the elected representatives of the Cause. The writings of the Guardian and the advice given by him over the thirty-six years of his Guardianship show the way in which he exercised this function in relation to the Universal House of Justice as well as to National and Local Spiritual Assemblies.

The fact that the Guardian has the authority to define the sphere of the legislative action of the Universal House of Justice does not carry with it the corollary that without such guidance the Universal House of Justice might stray beyond the limits of its proper authority; such a deduction would conflict with all the other texts referring to its infallibility, and specifically with the Guardian's own clear assertion that the Universal House of Justice never can or will infringe on the sacred and prescribed domain of the Guardianship. It should be remembered, however, that although National and Local Spiritual Assemblies can receive divine guidance if they consult in the manner and spirit described by 'Abdu'l-Baha, they do not share in the explicit guarantees of infallibility conferred upon the Universal House of Justice. Any careful student of the Cause can see with what care the Guardian, after the passing of 'Abdu'l-Baha, guided these elected representatives of the believers in the painstaking erection of the Administrative Order and in the formulation of Local and National Baha'i Constitutions.

We hope that these elucidations will assist the friends in understanding these relationships more clearly, but we must all remember that we stand too close to the beginnings of the System ordained by Baha'u'llah to be able fully to understand its potentialities or the interrelationships of its component parts. As Shoghi Effendi's secretary wrote on his behalf to an individual believer on 25 March 1930,

"The contents of the Will of the Master are far too much for the present generation to comprehend. It needs at least a century of actual working before the treasures of wisdom hidden in it can be revealed...."

References

1. Shoghi Effendi, "The World Order of Baha'u'llah", p. 148.
2. 'Abdu'l-Baha, "Will and Testament", p. 14.
3. Shoghi Effendi, "The World Order of Baha'u'llah", p. 19.
4. *ibid.*, pp. 149-150.
5. 'Abdu'l-Baha, "Will and Testament", p. 11.
6. Shoghi Effendi, "The World Order of Baha'u'llah", p. 8.
7. *ibid.*, p. 150.
8. Baha'u'llah, "Kitab-i-Aqdas", para. 42.
9. Cited, "The World Order of Baha'u'llah", p. 109.
10. 'Abdu'l-Baha, "Tablets of 'Abdu'l-Baha Abbas", Vol. III, p. 598.
11. 'Abdu'l-Baha, Baha'i Scriptures, # 641, p. 321.
12. Selections from the Writings of 'Abdu'l-Baha, # 185, pp. 210-211.
13. Shoghi Effendi, The World Order of Baha'u'llah, p. 156.
14. *ibid.*, p. 23.

15. Baha'u'llah, Kitab-i-Aqdas, para. 121.
16. 'Abdu'l-Baha, Will and Testament, p. 19.
17. ibid. ,p. 26.

9 March 1965

Addressed to a National Spiritual Assembly

We are glad that you have brought to our attention the questions perplexing some of the believers. It is much better for these questions to be put freely and openly than to have them, unexpressed, burdening the hearts of devoted believers. Once one grasps certain basic principles of the Revelation of Baha'u'llah such uncertainties are easily dispelled. This is not to say that the Cause of God contains no mysteries. Mysteries there are indeed, but they are not of a kind to shake one's faith once the essential tenets of the Cause and the indisputable facts of any situation are clearly understood.

The questions put by the various believers fall into three groups. The first group centres upon the following queries: Why were steps taken to elect a Universal House of Justice with the foreknowledge that there would be no Guardian? Was the time ripe for such an action? Could not the International Baha'i Council have carried on the work?

THE BASIS FOR ELECTION

At the time of our beloved Shoghi Effendi's death it was evident, from the circumstances and from the explicit requirements of the Holy Texts, that it had been impossible for him to appoint a successor in accordance with the provisions of the Will and Testament of 'Abdu'l-Baha. This situation, in which the Guardian died without being able to appoint a successor, presented an obscure question not covered by the explicit Holy Text, and had to be referred to the Universal House of Justice. The friends should clearly understand that before the election of the Universal House of Justice there was no knowledge that there would be no Guardian. There could not have been any such foreknowledge, whatever opinions individual believers may have held. Neither the Hands of the Cause of God, nor the International Baha'i Council, nor any other existing body could make a decision upon this all important matter. Only the House of Justice had authority to pronounce upon it. This was one urgent reason for calling the election of the Universal House of Justice as soon as possible.

Following the passing of Shoghi Effendi the international administration of the Faith was carried on by the Hands of the Cause of God with the complete agreement and loyalty of the National Spiritual Assemblies and the body of the believers. This was in accordance with the Guardian's designation of the Hands as the "Chief Stewards of Baha'u'llah's embryonic World Commonwealth".[1] From the very outset of their custodianship of the Cause of God the Hands realized that since they had no certainty of divine guidance such as is incontrovertibly assured to the Guardian and to the Universal House of Justice, their one safe course was to follow with undeviating firmness the instructions and policies of Shoghi Effendi. The entire history of religion shows no comparable record of such strict self-discipline, such absolute loyalty and

such complete self-abnegation by the leaders of a religion finding themselves suddenly deprived of their divinely inspired guide. The debt of gratitude which mankind for generations, nay, ages to come, owes to this handful of grief-stricken, steadfast, heroic souls is beyond estimation.

The Guardian had given the Baha'i world explicit and detailed plans covering the period until Ridvan 1963, the end of the Ten Year Crusade. From that point onward, unless the Faith were to be endangered, further divine guidance was essential. This was the second pressing reason for the calling of the election of the Universal House of Justice. The rightness of the time was further confirmed by references in Shoghi Effendi's letters to the Ten Year Crusade's being followed by other plans under the direction of the Universal House of Justice. One such reference is the following passage from a letter addressed to the National Spiritual Assembly of the British Isles on 25th February 1951, concerning its Two Year Plan which immediately preceded the Ten Year Crusade: "On the success of this enterprise, unprecedented in its scope, unique in its character and immense in its spiritual potentialities, must depend the initiation, at a later period in the Formative Age of the Faith, of undertakings embracing within their range all National Assemblies functioning throughout the Baha'i world-- undertakings constituting in themselves a prelude to the launching of worldwide enterprises destined to be embarked upon, in future epochs of that same Age, by the Universal House of Justice, that will symbolize the unity and coordinate and unify the activities of these National Assemblies."

Having been in charge of the Cause of God for six years, the Hands, with absolute faith in the Holy Writings, called upon the believers to elect the Universal House of Justice, and even went so far as to ask that they themselves be not voted for. The sole, sad instance of anyone succumbing to the allurements of power was the pitiful attempt of Charles Mason Remey to usurp the Guardianship.

The following excerpts from a Tablet of 'Abdu'l-Baha state clearly and emphatically the principles with which the friends are already familiar from the Will and Testament of the Master and the various letters of Shoghi Effendi, and explain the basis for the election of the Universal House of Justice. This Tablet was sent to Persia by the beloved Guardian himself, in the early years of his ministry, for circulation among the believers.

"...for 'Abdu'l-Baha is in a tempest of dangers and infinitely abhors differences of opinion... Praise be to God, there are no grounds for differences.

"The Bab, the Exalted One, is the Morn of Truth, the splendour of Whose light shineth through all regions. He is also the Harbinger of the Most Great Light, the Abha Luminary. The Blessed Beauty is the One promised by the sacred books of the past, the revelation of the Source of light that shone upon Mount Sinai, Whose fire glowed in the midst of the Burning Bush. We are, one and all, servants of Their threshold, and stand each as a lowly keeper at Their door.

"My purpose is this, that ere the expiration of a thousand years, no one has the right to utter a single word, even to claim the station of Guardianship.

The Most Holy Book is the Book to which all peoples shall refer, and in it the

Laws of God have been revealed. Laws not mentioned in the Book should be referred to the decision of the Universal House of Justice. There will be no grounds for difference.... Beware, beware lest anyone create a rift or stir up sedition. Should there be differences of opinion, the Supreme House of Justice would immediately resolve the problems. Whatever will be its decision, by majority vote, shall be the real truth, inasmuch as that House is under the protection, unerring guidance and care of the one true Lord. He shall guard it from error and will protect it under the wing of His sanctity and infallibility. He who opposes it is cast out and will eventually be of the defeated.

"The Supreme House of Justice should be elected according to the system followed in the election of the parliaments of Europe. And when the countries would be guided, the Houses of Justice of the various countries would elect the Supreme House of Justice.

"At whatever time all the beloved of God in each country appoint their delegates, and these in turn elect their representatives, and these representatives elect a body, that body shall be regarded as the Supreme House of Justice.

"The establishment of that House is not dependent upon the conversion of all the nations of the world. For example, if conditions were favourable and no disturbances would be caused, the friends in Persia would elect their representatives, and likewise the friends in America, in India, and other areas would also elect their representatives, and these would elect a House of Justice. That House of Justice would be the Supreme House of Justice. That is all." [2]

The friends should realize that there is nothing in the Texts to indicate that the election of the Universal House of Justice could be called only by the Guardian. On the contrary, 'Abdu'l-Baha envisaged the calling of its election in His own life-time. At a time described by the Guardian as "the darkest moments of His [the Master's] life, under 'Abdu'l-Hamid's regime, when He stood ready to be deported to the most inhospitable regions of Northern Africa", [3] and when even His life was threatened, 'Abdu'l-Baha wrote to Haji Mirza Taqi Afnan, the cousin of the Bab and chief builder of the 'Ishqabad Temple, commanding him to arrange for the election of the Universal House of Justice should the threats against the Master materialize. The second part of the Master's Will is also relevant to such a situation and should be studied by the friends.

THE INFALLIBILITY

The second series of problems vexing some of the friends centres on the question of the infallibility of the Universal House of Justice and its ability to function without the presence of the Guardian. Particular difficulty has been experienced in understanding the implications of the following statement by the beloved Guardian:

"Divorced from the institution of the Guardianship the World Order of Baha'u'llah would be mutilated and permanently deprived of that hereditary principle which, as 'Abdu'l-Baha has written, has been invariably upheld by the

Law of God. 'In all the Divine Dispensations,' He states, in a Tablet addressed to a follower of the Faith in Persia, 'the eldest son hath been given extraordinary distinctions. Even the station of prophethood hath been his birthright.' Without such an institution the integrity of the Faith would be imperilled, and the stability of the entire fabric would be gravely endangered. Its prestige would suffer, 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 representatives would be totally withdrawn." [4]

Let the friends who wish for a clearer understanding of this passage at the present time consider it in the light of the many other texts which deal with the same subject, for example the following passages gleaned from the letters of Shoghi Effendi:

"They have also, in unequivocal and emphatic language, appointed those twin institutions of the House of Justice and of the Guardianship as their chosen Successors, destined to apply the principles, promulgate the laws, protect the institutions, adapt loyally and intelligently the Faith to the requirements of progressive society, and consummate the incorruptible inheritance which the Founders of the Faith have bequeathed to the world." [5]

"It must be also clearly understood by every believer that the institution of Guardianship does not under any circumstances abrogate, or even in the slightest degree detract from, the powers granted to the Universal House of Justice by Baha'u'llah in the 'Kitabu'l-Aqdas', and repeatedly and solemnly confirmed by 'Abdu'l-Baha in His Will. It does not constitute in any manner a contradiction to the Will and Writings of Baha'u'llah, nor does it nullify any of His revealed instructions. It enhances the prestige of that exalted assembly, stabilizes its supreme position, safeguards its unity, assures the continuity of its labours, without presuming in the slightest to infringe upon the inviolability of its clearly defined sphere of jurisdiction. We stand indeed too close to so monumental a document to claim for ourselves a complete understanding of all its implications, or to presume to have grasped the manifold mysteries it undoubtedly contains..." [6]

"From these statements it is made indubitably clear and evident that the Guardian of the Faith has been made the Interpreter of the Word and that the Universal House of Justice has been invested with the function of legislating on matters not expressly revealed in the teachings. The interpretation of the Guardian, functioning within his own sphere, is as authoritative and binding as the enactments of the International House of Justice, whose exclusive right and prerogative is to pronounce upon and deliver the final judgement on such laws and ordinances as Baha'u'llah has not expressly revealed. Neither can, nor will ever, infringe upon the sacred and prescribed domain of the other. Neither will seek to curtail the specific and undoubted authority with which both have been divinely invested." [7]

"Each exercises, within the limitations imposed upon it, its powers, its authority, its rights and prerogatives. These are neither contradictory, nor detract in the slightest degree from the position which each of these institutions occupies." [8]

"Though the Guardian of the Faith has been made the permanent head of so august a body he can never, even temporarily, assume the right of exclusive legislation. He cannot override the decision of the majority of his fellow-members..."[9]

Above all, let the hearts of the friends be assured by these words of Baha'u'llah:

"The Hand of Omnipotence hath established His Revelation upon an unassailable, an enduring foundation. Storms of human strife are powerless to undermine its basis, nor will men's fanciful theories succeed in damaging its structure."[10] and these of 'Abdu'l-Baha:

"Verily, God effecteth that which He pleaseth; naught can annul His Covenant; naught can obstruct His favor nor oppose His Cause! He doeth with His will that which pleaseth Him and He is powerful over all things!..."[11]

It should be understood by the friends that before legislating upon any matter the Universal House of Justice studies carefully and exhaustively both the Sacred Texts and the writings of Shoghi Effendi on the subject. The interpretations written by the beloved Guardian cover a vast range of subjects and are equally as binding as the Text itself.

There is a profound difference between the interpretations of the Guardian and the elucidations of the House of Justice in exercise of its function to "deliberate upon all problems which have caused difference, questions that are obscure and matters that are not expressly recorded in the Book".[12] The Guardian reveals what the Scripture means; his interpretation is a statement of truth which cannot be varied. Upon the Universal House of Justice, in the words of the Guardian, "has been conferred the exclusive right of legislating on matters not expressly revealed in the Baha'i writings".[13] Its pronouncements, which are susceptible of amendment or abrogation by the House of Justice itself, serve to supplement and apply the Law of God. Although not invested with the function of interpretation, the House of Justice is in a position to do everything necessary to establish the World Order of Baha'u'llah on this earth. Unity of doctrine is maintained by the existence of the authentic texts of Scripture and the voluminous interpretations of 'Abdu'l-Baha and Shoghi Effendi, together with the absolute prohibition against anyone propounding "authoritative" or "inspired" interpretations or usurping the function of Guardian. Unity of administration is assured by the authority of the Universal House of Justice.

"Such", in the words of Shoghi Effendi, "is the immutability of His revealed Word. Such is the elasticity which characterizes the functions of His appointed ministers. The first preserves the identity of His Faith, and guards the integrity of His law. The second enables it, even as a living organism, to expand and adapt itself to the needs and requirements of an ever-changing society."[14]

Every true believer, if he is to deepen in his understanding of the Cause of Baha'u'llah, must needs combine profound faith in the unfailing efficacy of His Message and His Covenant, with the humility of recognizing that no one of this generation can claim to have embraced the vastness of His Cause nor to have comprehended the manifold mysteries and potentialities it contains. The words

of Shoghi Effendi bear ample testimony to this fact:

"How vast is the Revelation of Baha'u'llah! How great the magnitude of His blessings showered upon humanity in this day! And yet, how poor, how inadequate our conception of their significance and glory! This generation stands too close to so colossal a Revelation to appreciate, in their full measure, the infinite possibilities of His Faith, the unprecedented character of His Cause, and the mysterious dispensations of His Providence." [15]

"We are called upon by our beloved Master in His Will and Testament not only to adopt it [Baha'u'llah's New World Order] unreservedly, but to unveil its merit to all the world. To attempt to estimate its full value, and grasp its exact significance after so short a time since its inception would be premature and presumptuous on our part. We must trust to time, and the guidance of God's Universal House of Justice, to obtain a clearer and fuller understanding of its provisions and implications..." [16]

"As to the order and the management of the spiritual affairs of the friends, that which is very important now is the consolidation of the Spiritual Assemblies in every Centre, because on these fortified and unshakeable foundations, God's Supreme House of Justice shall be erected and firmly established in the days to come. When this most great Edifice shall be reared on such an immovable foundation, God's purpose, wisdom, universal truths, mysteries and realities of the Kingdom, which the mystic revelation of Baha'u'llah has deposited within the Will and Testament of 'Abdu'l-Baha', shall gradually be revealed and made manifest." [17]

Statements such as these indicate that the full meaning of the Will and Testament of 'Abdu'l-Baha, as well as an understanding of the implications of the World Order ushered in by that remarkable document, can be revealed only gradually to men's eyes, and after the Universal House of Justice has come into being. The friends are called upon to trust to time and to await the guidance of the Universal House of Justice, which, as circumstances require, will make pronouncements that will resolve and clarify obscure matters.

THE AUTHORITY TO EXPEL

The third group of queries raised by the friends concerns details of functioning of the Universal House of Justice in the absence of the Guardian, particularly the matter of expulsion of members of the House of Justice. Such questions will be clarified in the Constitution of the House of Justice, the formulation of which is a goal of the Nine Year Plan. Meanwhile the friends are informed that any member committing a "sin injurious to the common weal", [18] may be expelled from membership of the House of Justice by a majority vote of the House itself. Should any member, God forbid, be guilty of breaking the Covenant, the matter would be investigated by the Hands of the Cause of God, and the Covenant-breaker would be expelled by decision of the Hands of the Cause of God residing in the Holy Land, subject to the approval of the House of Justice, as in the case of any other believer. The decision of the Hands in such a case would be announced to the Baha'i world by the Universal House of Justice.

We are certain that when you share this letter with the friends and they have

these quotations from the Scriptures and the writings of the Guardian drawn to their attention, their doubts and misgivings will be dispelled and they will be able to devote their every effort to spreading the Message of Baha'u'llah, serenely confident in the power of His Covenant to overcome whatever tests an inscrutable Providence may shower upon it, thus demonstrating its ability to redeem a traving world and to upraise the Standard of the Kingdom of God on earth.

References

1. Shoghi Effendi, "Messages to the Baha'i World", p. 127.
2. 'Abdu'l-Baha, "Makatib-i-'Abdu'l-Baha", Vol. III, pp. 500-501. (authorized translation)
3. Shoghi Effendi, "The World Order of Baha'u'llah", p. 17.
4. *ibid.*, p. 148.
5. *ibid.*, pp. 19-20.
6. *ibid.*, p. 8.
7. *ibid.*, pp. 149-150.
8. *ibid.*, p. 148.
9. *ibid.*, p. 150.
10. Cited, *ibid.*, p. 109.
11. 'Abdu'l-Baha, "Tablets of 'Abdu'l-Baha Abbas", Vol. III, p. 598.
12. 'Abdu'l-Baha, "Will and Testament", p. 20.
13. Shoghi Effendi, "The World Order of Baha'u'llah", p. 153.
14. *ibid.*, p. 23.
15. *ibid.*, p. 24.
16. Shoghi Effendi, "Baha'i Administration", p. 62.
17. Shoghi Effendi, from a letter dated 19 December 1923 to the believers in the East; "The Baha'i World", Vol. XIV, p. 436.
18. 'Abdu'l-Baha, "Will and Testament", p. 14.

27 May 1966

Excerpts from a letter written to an individual believer.

In order to arrive at a clearer understanding of the present stage of the development of Baha'u'llah's World Order it is necessary, first, to know what the facts of this particular situation are and to accept them; second, to recognize and accept the impossibility of solving all the mysteries of the situation at the present time; and third, to have a firm grasp of the teachings and principles of the Faith that apply.

You query the timing of the election of the Universal House of Justice in view of the Guardian's statement:

"...given favourable circumstances, under which the Baha'is of Persia and of the adjoining countries under Soviet rule, may be enabled to elect their national representatives. ...the only remaining obstacle in the way of the definite formation of the International House of Justice will have been removed." [1]

On 19th April 1947 the Guardian, in a letter written on his behalf by his secretary, replied to the enquiry of an individual believer about this passage:

"At the time he referred to Russia there were Baha'is there, now the Community has practically ceased to exist; therefore the formation of the International House of Justice cannot depend on a Russian National Spiritual Assembly. But other strong National Spiritual Assemblies will have to be built up before it can be established." [2]

You suggest the possibility that, for the good of the Cause, certain information concerning the succession to Shoghi Effendi is being withheld from the believers. We assure you that nothing whatsoever is being withheld from the friends for whatever reason. There is no doubt at all that in the Will and Testament of 'Abdu'l-Baha Shoghi Effendi was the authority designated to appoint his successor, but he had no children and all the surviving Aghsan had broken the Covenant. Thus, as the Hands of the Cause stated in 1957, it is clear that there was no one he could have appointed in accordance with the provisions of the Will. To have made an appointment outside the clear and specific provisions of the Master's Will and Testament would obviously have been an impossible and unthinkable course of action for the Guardian, the divinely-appointed upholder and defender of the Covenant. Moreover, that same Will had provided a clear means for the confirmation of the Guardian's appointment of his successor, as you are aware. The nine Hands to be elected by the body of the Hands were to give their assent by secret ballot to the Guardian's choice. In 1957 the entire body of the Hands, after fully investigating the matter, announced that Shoghi Effendi had appointed no successor and left no will. This is documented and established.

The fact that Shoghi Effendi did not leave a will cannot be adduced as evidence of his failure to obey Baha'u'llah--rather should we acknowledge that in his very silence there is a wisdom and a sign of his infallible guidance. We should ponder deeply the writings that we have, and seek to understand the multitudinous significances that they contain. Do not forget that Shoghi Effendi said two things were necessary for a growing understanding of the World Order of Baha'u'llah: the passage of time and the guidance of the Universal House of Justice.

THE INFALLIBILITY OF THE UNIVERSAL HOUSE OF JUSTICE

The infallibility of the Universal House of Justice, operating within its ordained sphere, has not been made dependent upon the presence in its membership of the Guardian of the Cause. Although in the realm of interpretation the Guardian's pronouncements are always binding, in the area of the Guardian's participation in legislation it is always the decision of the House itself which must prevail. This is supported by the words of the Guardian:

"The interpretation of the Guardian, functioning within his own sphere, is as authoritative and binding as the enactments of the International House of Justice, whose exclusive right and prerogative is to pronounce upon and deliver the final judgement on such laws and ordinances as Baha'u'llah has not expressly revealed. Neither can, nor will ever, infringe upon the sacred and prescribed domain of the other. Neither will seek to curtail the specific and undoubted authority with which both have been divinely invested." [3]

"Though the Guardian of the Faith has been made the permanent head of so august a body he can never, even temporarily, assume the right of exclusive legislation. He cannot override the decision of the majority of his fellow-members, but is bound to insist upon a reconsideration by them of any enactment he conscientiously believes to conflict with the meaning and to depart from the spirit of Baha'u'llah's revealed utterances." [4]

However, quite apart from his function as a member and sacred head for life of the Universal House of Justice, the Guardian, functioning within his own sphere, had the right and duty "to define the sphere of the legislative action" [5] of the Universal House of Justice. In other words, he had the authority to state whether a matter was or was not already covered by the Sacred Texts and therefore whether it was within the authority of the Universal House of Justice to legislate upon it. No other person, apart from the Guardian, has the right or authority to make such definitions. The question therefore arises: In the absence of the Guardian, is the Universal House of Justice in danger of straying outside its proper sphere and thus falling into error? Here we must remember three things: First, Shoghi Effendi, during the thirty-six years of his Guardianship, has already made innumerable such definitions, supplementing those made by 'Abdu'l-Baha and by Baha'u'llah Himself. As already announced to the friends, a careful study of the Writings and interpretations on any subject on which the House of Justice proposes to legislate always precedes its act of legislation. Second, the Universal House of Justice, itself assured of divine guidance, is well aware of the absence of the Guardian and will approach all matters of legislation only when certain of its sphere of jurisdiction, a sphere which the Guardian has confidently described as "clearly defined". [6] Third, we must not forget the Guardian's written statement about these two Institutions: "Neither can, nor will ever, infringe upon the sacred and prescribed domain of the other." [7]

ENACTMENTS OF THE UNIVERSAL HOUSE OF JUSTICE ARE INSPIRED AND SPIRITUAL

As regards the need to have deductions made from the Writings to help in the formulation of the enactments of the House of Justice, there is the following text from the pen of 'Abdu'l-Baha:

"Those matters of major importance which constitute the foundation of the Law of God are explicitly recorded in the Text, but subsidiary laws are left to the House of Justice. The wisdom of this is that the times never remain the same, for change is a necessary quality and an essential attribute of this world, and of time and place. Therefore the House of Justice will take action accordingly.

"Let it not be imagined that the House of Justice will take any decision according to its own concepts and opinions. God forbid! The Supreme House of Justice will take decisions and establish laws through the inspiration and confirmation of the Holy Spirit, because it is in the safekeeping and under the shelter and protection of the Ancient Beauty, and obedience to its decisions is a bounden and essential duty and an absolute obligation, and there is no escape for anyone.

"Say, O people: Verily the Supreme House of Justice is under the wings of your Lord, the Compassionate, the All-Merciful, that is, under His protection, His

care, and His shelter; for He has commanded the firm believers to obey that blessed, sanctified and all-subduing body, whose sovereignty is divinely ordained and of the Kingdom of Heaven and whose laws are inspired and spiritual.

"Briefly, this is the wisdom of referring the laws of society to the House of Justice. In the religion of Islam, similarly, not every ordinance was explicitly revealed; nay not a tenth part of a tenth part was included in the Text; although all matters of major importance were specifically referred to, there were undoubtedly thousands of laws which were unspecified. These were devised by the divines of a later age according to the laws of Islamic jurisprudence, and individual divines made conflicting deductions from the original revealed ordinances. All these were enforced. Today this process of deduction is the right of the body of the House of Justice, and the deductions and conclusions of individual learned men have no authority, unless they are endorsed by the House of Justice. The difference is precisely this, that from the conclusions and endorsements of the body of the House of Justice whose members are elected by and known to the worldwide Baha'i community, no differences will arise; whereas the conclusions of individual divines and scholars would definitely lead to differences, and result in schism, division, and dispersion. The oneness of the Word would be destroyed, the unity of the Faith would disappear, and the edifice of the Faith of God would be shaken." [8]

CONTINUITY OF AUTHORITY WHICH FLOWS FROM THE SOURCE OF OUR FAITH

In the Order of Baha'u'llah there are certain functions which are reserved to certain institutions, and others which are shared in common, even though they may be more in the special province of one or the other. For example, although the Hands of the Cause of God have the specific functions of protection and propagation, and are specialized for these functions, it is also the duty of the Universal House of Justice and the Spiritual Assemblies to protect and teach the Cause--indeed teaching is a sacred obligation placed upon every believer by Baha'u'llah. Similarly, although after the Master authoritative interpretation was exclusively vested in the Guardian, and although legislation is exclusively the function of the Universal House of Justice, these two Institutions are, in Shoghi Effendi's words, "complementary in their aim and purpose." [9]

"Their common, their fundamental object is to ensure the continuity of that divinely-appointed authority which flows from the Source of our Faith, to safeguard the unity of its followers and to maintain the integrity and flexibility of its teachings." [10]

Whereas the Universal House of Justice cannot undertake any function which exclusively appertained to the Guardian, it must continue to pursue the object which it shares in common with the Guardianship.

As you point out with many quotations, Shoghi Effendi repeatedly stressed the inseparability of these two institutions. Whereas he obviously envisaged their functioning together, it cannot logically be deduced from this that one is unable to function in the absence of the other. During the whole thirty-six years of his Guardianship Shoghi Effendi functioned without the Universal House

of Justice. Now the Universal House of Justice must function without the Guardian, but the principle of inseparability remains. The Guardianship does not lose its significance nor position in the Order of Baha'u'llah merely because there is no living Guardian. We must guard against two extremes: one is to argue that because there is no Guardian all that was written about the Guardianship and its position in the Baha'i World Order is a dead letter and was unimportant; the other is to be so overwhelmed by the significance of the Guardianship as to underestimate the strength of the Covenant, or to be tempted to compromise with the clear texts in order to find somehow, in some way, a "Guardian".

THIS IS GOD'S CAUSE--ITS LIGHT WILL NOT FAIL

Service to the Cause of God requires absolute fidelity and integrity and unwavering faith in Him. No good but only evil can come from taking the responsibility for the future of God's Cause into our own hands and trying to force it into ways that we wish it to go regardless of the clear texts and our own limitations. It is His Cause. He has promised that its light will not fail. Our part is to cling tenaciously to the revealed Word and to the Institutions that He has created to preserve His Covenant.

It is precisely in this connection that the believers must recognize the importance of intellectual honesty and humility. In past dispensations many errors arose because the believers in God's Revelation were overanxious to encompass the Divine Message within the framework of their limited understanding, to define doctrines where definition was beyond their power, to explain mysteries which only the wisdom and experience of a later age would make comprehensible, to argue that something was true because it appeared desirable and necessary. Such compromises with essential truth, such intellectual pride, we must scrupulously avoid.

If some of the statements of the Universal House of Justice are not detailed the friends should realize that the cause of this is not secretiveness, but rather the determination of this body to refrain from interpreting the teachings and to preserve the truth of the Guardian's statement that "Leaders of religion, exponents of political theories, governors of human institutions...need have no doubt or anxiety regarding the nature, the origin, or validity of the institutions which the adherents of the Faith are building up throughout the world. For these lie embedded in the teachings themselves, unadulterated and unobscured by unwarranted inferences, or unauthorized interpretations of His Word." [11]

DISTINCTION BETWEEN AUTHORITATIVE AND INDIVIDUAL INTERPRETATION

A clear distinction is made in our Faith between authoritative interpretation and the interpretation or understanding that each individual arrives at for himself from his study of its teachings. While the former is confined to the Guardianship, the latter, according to the guidance given to us by the Guardian himself, should by no means be suppressed. In fact such individual interpretation is considered the fruit of man's rational power and conducive to a better understanding of the teachings, provided that no disputes or arguments arise among the friends and the individual himself understands and makes it

clear that his views are merely his own. Individual interpretations continually change as one grows in comprehension of the teachings. As Shoghi Effendi explained:

"To deepen in the Cause means to read the writings of Baha'u'llah and the Master so thoroughly as to be able to give it to others in its pure form. There are many who have some superficial idea of what the Cause stands for. They, therefore, present it together with all sorts of ideas that are their own. As the Cause is still in its early days we must be most careful lest we fall under this error and injure the Movement we so much adore. There is no limit to the study of the Cause. The more we read the Writings the more truths we can find in them and the more we will see that our previous notions were erroneous." [12] So, although individual insights can be enlightening and helpful, they can also be misleading. The friends must therefore learn to listen to the views of others without being overawed or allowing their faith to be shaken, and to express their own views without pressing them on their fellow Baha'is. The Cause of God is organic, growing and developing like a living being. Time and again it has faced crises which have perplexed the believers, but each time the Cause, impelled by the immutable purpose of God, overcame the crisis and went on to greater heights.

However great may be our inability to understand the mystery and the implications of the passing of Shoghi Effendi, the strong cord to which all must cling with assurance is the Covenant. The emphatic and vigorous language of 'Abdu'l-Baha's Will and Testament is at this time, as at the time of His own passing, the safeguard of the Cause:

"Unto the Most Holy Book every one must turn and all that is not expressly recorded therein must be referred to the Universal House of Justice. That which this body, whether unanimously or by a majority doth carry, that is verily the Truth and the Purpose of God Himself. Whoso doth deviate therefrom is verily of them that love discord, hath shown forth malice and turned away from the Lord of the Covenant...." [13] And again: "...All must seek guidance and turn unto the Centre of the Cause and the House of Justice. And he that turneth unto whatsoever else is indeed in grievous error." [14]

The Universal House of Justice, which the Guardian said would be regarded by posterity as "the last refuge of a tottering civilization" [15] is now, in the absence of the Guardian, the sole infallibly guided institution in the world to which all must turn, and on it rests the responsibility for ensuring the unity and progress of the Cause of God in accordance with the revealed Word. There are statements from the Master and the Guardian indicating that the Universal House of Justice, in addition to being the Highest Legislative Body of the Faith, is also the body to which all must turn, and is the "apex" [16] of the Baha'i Administrative Order, as well as the "supreme organ of the Baha'i Commonwealth". [17] The Guardian has in his writings specified for the House of Justice such fundamental functions as the formulation of future worldwide teaching plans, the conduct of the administrative affairs of the Faith, and the guidance, organisation and unification of the affairs of the Cause throughout the world. Furthermore in "God Passes By" the Guardian makes the following statement:

"The Kitab-i-Aqdas... not only preserves for posterity the basic laws and ordinances on which the fabric of His future World Order must rest, but ordains, in addition to the function of interpretation which it confers upon His successor, the necessary institutions through which the integrity and unity of His Faith can alone be safeguarded." [18]

He has also, in "The Dispensation of Baha'u'llah", written that the members of the Universal House of Justice

"and not the body of those who either directly or indirectly elect them, have thus been made the recipients of the divine guidance which is at once the life-blood and ultimate safeguard of this Revelation." [19]

As the Universal House of Justice has already announced, it cannot legislate to make possible the appointment of a successor to Shoghi Effendi, nor can it legislate to make possible the appointment of any more Hands of the Cause, but it must do everything within its power to ensure the performance of all those functions which it shares with these two mighty Institutions. It must make provision for the proper discharge in future of the functions of protection and propagation, which the administrative bodies share with the Guardianship and the Hands of the Cause; it must, in the absence of the Guardian, receive and disburse the Huququ'llah, in accordance with the following statement of 'Abdu'l-Baha: "Disposition of the Huquq, wholly or partly, is permissible, but this should be done by permission of the authority in the Cause to whom all must turn"; [20] it must make provision in its Constitution for the removal of any of its members who commits a sin "injurious to the common weal". [21] Above all, it must, with perfect faith in Baha'u'llah, proclaim His Cause and enforce His Law so that the Most Great Peace shall be firmly established in this world and the foundation of the Kingdom of God on earth shall be accomplished.

References

1. Shoghi Effendi, "The World Order of Baha'u'llah", p. 7.
2. From a letter written on behalf of Shoghi Effendi dated 19 April 1947.
3. Shoghi Effendi, "The World Order of Baha'u'llah", p. 150.
4. *ibid.*
5. *ibid.*, p. 148.
6. *ibid.*
7. *ibid.*, p. 150.
8. 'Abdu'l-Baha, previously unpublished.
9. Shoghi Effendi, "The World Order of Baha'u'llah", p. 148.
10. *ibid.*
11. *ibid.*, p. 24.
12. From a letter written on behalf of Shoghi Effendi dated 25 August 1926; cited in "Principles of Baha'i Administration".
13. 'Abdu'l-Baha, "Will and Testament", pp. 19-20.
14. *ibid.*, p. 26
15. Shoghi Effendi, "The World Order of Baha'u'llah", p. 89.
16. Shoghi Effendi, "God Passes By", p. 332.
17. Shoghi Effendi, "The World Order of Baha'u'llah", p. 7.
18. Shoghi Effendi, "God Passes By", pp. 213-214.

19. Shoghi Effendi, "The World Order of Baha'u'llah", p. 153.

20. Previously unpublished.

21. 'Abdu'l-Baha, "Will and Testament", p. 14.

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