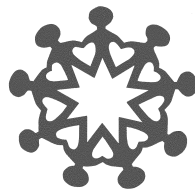


# *The Guardianship*



*Level One*



# THE LIFE OF THE GUARDIAN, SHOghi EFFENDI LINEAGE AND EARLY LIFE, CHILDHOOD, EARLY YOUTH, SCHOOLING

## SPIRITUAL QUALITIES RELEVANT TO THIS TOPIC: LOVE AND APPRECIATION

Salutation and praise, blessing and glory rest upon the primal branch of the Divine and Sacred Lote-Tree, grown out, blest, tender, verdant and flourishing from the Twin Holy Trees; the most wondrous unique and priceless pearl that doth gleam from out the Twin surging seas.

‘Abdu’l-Bahá, *Will and Testament of ‘Abdu’l-Bahá*, p. 3

. . . O God! This is a branch sprung from the tree of Thy mercy. Through Thy grace and bounty enable him to grow and through the showers of Thy generosity cause him to become verdant, flourishing, blossoming and fruitful branch. . . .

. . . Bestow upon him the name Shoghi so that he may yearn for Thy kingdom and soar into the realms of the unseen!

‘Abdu’l-Bahá, cited in *The Priceless Pearl*, p. 5

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**Learning Objectives and Suggested Activities**



**KNOWLEDGE OBJECTIVES**

- To know the lineage of Shoghi Effendi
- To know some facts about the childhood, and youth of Shoghi Effendi
- To know about the schooling of Shoghi Effendi

**SUGGESTED LEARNING ACTIVITIES**

- Read about the Guardian’s lineage from Bahá’í history books.
- Read about the childhood and youth of Shoghi Effendi.
- Encourage the students to list school experiences of the Guardian.



**WISDOM OBJECTIVES**

- To understand the significance of the lineage of Shoghi Effendi
- To understand the importance of the events of Shoghi Effendi’s early childhood and youth
- To understand the significance of the schooling of Shoghi Effendi
- To understand the significance of the relationship between ‘Abdu’l-Bahá and Shoghi Effendi

**SUGGESTED LEARNING ACTIVITIES**

- Make a family tree of the Guardian’s lineage.
- Read stories about the childhood and youth of Shoghi Effendi.
- Use stories to help the students understand the relationship between ‘Abdu’l-Bahá and Shoghi Effendi.

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**SPIRITUAL PERCEPTION OBJECTIVES**

- To reflect on the comparison of the Guardian’s childhood and schooling to that of one’s own life

**SUGGESTED LEARNING ACTIVITIES**

- Invite students to reflect on the similarities and differences between their own childhood and that of the Guardian. Encourage them to identify a spiritual quality of Shoghi Effendi as a child which they would personally like to develop.
- Discuss individually with the students ways to develop these spiritual qualities in their daily lives.



**ELOQUENT SPEECH OBJECTIVES**

- To demonstrate an understanding of the significance of the lineage, childhood and youth of Shoghi Effendi

**SUGGESTED LEARNING ACTIVITIES**

- Share the family tree of the Guardian with others.
- Prepare and tell a story about ‘Abdu’l-Bahá and Shoghi Effendi for older students and/or parents.

## TOPIC: LINEAGE AND EARLY LIFE, CHILDHOOD, EARLY YOUTH, AND SCHOOLING

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### Sample Activities

#### ACTIVITY 1: SHOGHI EFFENDI’S CHILDHOOD

**KNOWLEDGE OBJECTIVE:** To know some facts about the childhood of Shoghi Effendi

**WISDOM OBJECTIVES:** To understand the importance of the events of Shoghi Effendi’s early childhood and youth; To understand the importance of the relationship between ‘Abdu’l-Bahá and Shoghi Effendi

**INSTRUCTIONAL METHODS AND LEARNING TOOLS:** Use of stories; Use of consultation

SUGGESTED TIME FOR ACTIVITY: 40 MIN.

**Materials Needed:**

- Photographs of Shoghi Effendi, Resource Page 45, or see *The Priceless Pearl* by Rúhiyyih Khánum Rabbani, or find online at [www.bahai-biblio.org/photo-shoghi.htm](http://www.bahai-biblio.org/photo-shoghi.htm)
- Chart paper and markers
- Blank paper and crayons or markers
- Resource pages 46–48

1. Welcome students and invite them to share their acts of service since the last class. Applaud all!
2. Explain that Shoghi Effendi began his service to humanity while he was still a child. Show photographs of Shoghi Effendi as a child (Resource Page 45 or other source) and share that Shoghi Effendi is the Guardian of the Bahá’í Faith.
3. Read or tell in your own words some or all of the stories about Shoghi Effendi’s childhood found on Resource Pages 46–48.
4. Draw two columns on a piece of chart paper. Label one column “Shoghi Effendi’s Qualities” and the other “Relationship with ‘Abdu’l-Bahá.”
5. Discuss: Based on the stories we heard, what are some of Shoghi Effendi’s spiritual qualities? List the students’ responses in the first column.
6. To reinforce students’ understanding of each quality, ask them to suggest a symbol of each quality and draw or invite students to draw that symbol on the paper.
7. Then discuss: Thinking again about the stories of Shoghi Effendi, what can we learn about his relationship with ‘Abdu’l-Bahá? Record the group’s responses in the second column.
8. Continue the discussion: How do we think the deep love between Shoghi Effendi and ‘Abdu’l-Bahá helped Shoghi Effendi when he became the Guardian of the Bahá’í Faith? How do we think his spiritual qualities helped his when he became the Guardian and was responsible for the growth and development of the Bahá’í Faith? What is a spiritual quality that we would like to develop? What are some actions that would show these qualities?
9. Encourage the students to select one spiritual quality to practice in the coming week.  
  
Encourage them to think of actions to show that quality and when, where, and how they could take these actions. Invite students to write or draw their plans on the paper provided.  
  
Encourage them to share their plans with each other. Conclude the activity by briefly retelling one or two favorite stories about Shoghi Effendi. Remember to invite students to share the results of their actions at the beginning of the next class.

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### ACTIVITY 2: THE SCHOOLING OF SHOGHI EFFENDI

**KNOWLEDGE OBJECTIVE:** To know about the schooling of Shoghi Effendi

**WISDOM OBJECTIVE:** To understand the significance of the schooling of Shoghi Effendi

**SPIRITUAL PERCEPTION OBJECTIVE:** To reflect on the comparison of the Guardian’s childhood and schooling to those of the student’s own life

**INSTRUCTIONAL METHODS AND LEARNING TOOLS:** Education directed towards God; Use of stories; Use of arts and crafts

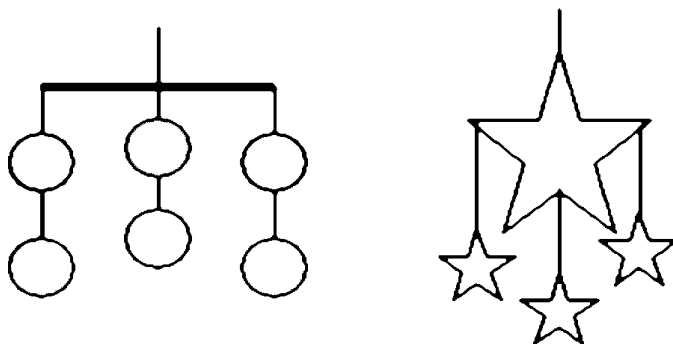
SUGGESTED TIME FOR ACTIVITY: 50 MIN.

**Materials Needed:**

- Chart paper and markers
- Metal coat hangers, wooden skewers, chopsticks, or other framework for mobiles
- Assorted art supplies such as markers, glitter, and glue
- Scissors
- Hole punch
- String
- Stiff paper or card stock for cutouts for significant school events

**Advance Preparation:** Create a sample mobile as an example for students’ work. Experiment with different ways to balance the mobile if desired. Create pre-cut circles or other shapes for students to use for their mobiles, if desired.

1. Invite students to share the results of their service since the last class and to encourage each other in their service. Suggest that they practice statements to each other that begin, “I appreciate. . . .”
2. Discuss the importance of school. Ask the students, “What are the important things we learn or do in school?” List responses on chart paper.
3. Encourage the students to identify 4–6 key events in their own schooling and to think of words or images to symbolize those events.
4. Explain that Shoghi Effendi also went to school. Read aloud some or all of the stories on Resource Pages 49–51 about Shoghi Effendi’s school days.
5. Discuss: Why do you think it was important for Shoghi Effendi to go to school?



6. List some of the things that Shoghi Effendi learned from each teacher or each school. Then identify 4–6 key events in Shoghi Effendi’s school days.
7. Provide students with paper, scissors, and other art supplies. Encourage them to use these materials to create ornaments for their mobiles that symbolize key events in Shoghi Effendi’s schooling on one side of the paper and key events in the students’ own schooling on the other side of the paper. Assist students to assemble and appropriately balance their mobiles.

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8. Display the mobiles and discuss: What are some of the similarities between the key events in our schooling and the key events of Shoghi Effendi's schooling? What are some differences? How did Shoghi Effendi's education help him to serve humanity? How can our education help us service humanity?

9. Encourage students to select a goal for their own education that can include at least one

specific action to be carried out in the coming week. Encourage them to share their goals with their parents or other caregivers. Encourage them to share their mobiles with at least one other person before the next class. Remember to invite them to share the results of their actions at the beginning of the next class.



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### ACTIVITY 3: SHOGHI EFFENDI’S FAMILY TREE

**WISDOM OBJECTIVE:** To understand the significance of the lineage of Shoghi Effendi

**ELOQUENT SPEECH OBJECTIVE:** To demonstrate an understanding of the significance of the lineage, childhood, and youth of Shoghi Effendi

**INSTRUCTIONAL METHODS AND LEARNING TOOLS:** Direct Use of Bahá’í sacred writings; Education directed towards God

SUGGESTED TIME FOR ACTIVITY: 45 MIN.

**Materials Needed:**

- Chart paper and markers
- Copies of Resource Page 53 or blank note paper
- Art supplies as desired

1. Welcome students and invite them to share the results of their service since the last class. Applaud all! Suggest that they also use this time to acknowledge each other in their paths of service. Students comments might begin, “I appreciate . . .”
2. Carefully read aloud twice the following quotation from the *Will and Testament of ‘Abdu’l-Bahá*:

Saluation and praise, blessing and glory rest upon the primal branch of the Divine and Sacred Lote-Tree, grown out, blest, tender, verdant and flourishing from the Twin Holy Trees; the most wondrous unique and priceless pearl that doth gleam from out the Twin surging seas.

‘Abdu’l-Bahá, *Will and Testament of ‘Abdu’l-Bahá*, p. 3

Discuss the questions:

- There are two nature metaphors for the Báb and Bahá’u’lláh in this quotation. What are they? [Twin Holy Trees and Twin surging seas] Why do we think ‘Abdu’l-Bahá refers to them as Twins? What are some other metaphors for the Manifestation of God?
- Who do we think ‘Abdu’l-Bahá means when He refers to someone as “the most unique and priceless pearl that doth gleam out from the Twin surging seas”? [Shoghi Effendi]

- What do we think ‘Abdu’l-Bahá means when he says that this pearl came from the “Twin surging seas”?
- Who do we think ‘Abdu’l-Bahá means when he refers to someone as “the primal branch of the Divine and Sacred Lote-Tree”? Why do we think He says that this branch has “grown out . . . from the Twin Holy Trees”?

3. Then read aloud the following words of ‘Abdu’l-Bahá:

. . . O God! This is a branch sprung from the tree of Thy mercy. Through Thy grace and bounty enable him to grow and through the showers of Thy generosity cause him to become verdant, flourishing, blossoming and fruitful branch. . . .

. . . Bestow upon him the name Shoghi so that he may yearn for Thy kingdom and soar into the realms of the unseen!

‘Abdu’l-Bahá, cited in *The Priceless Pearl*, p. 5

Discuss: Who is referred to as the “branch” in this passage? What does ‘Abdu’l-Bahá ask God to do? Why is it so important for Shoghi Effendi to be like a fruitful branch?

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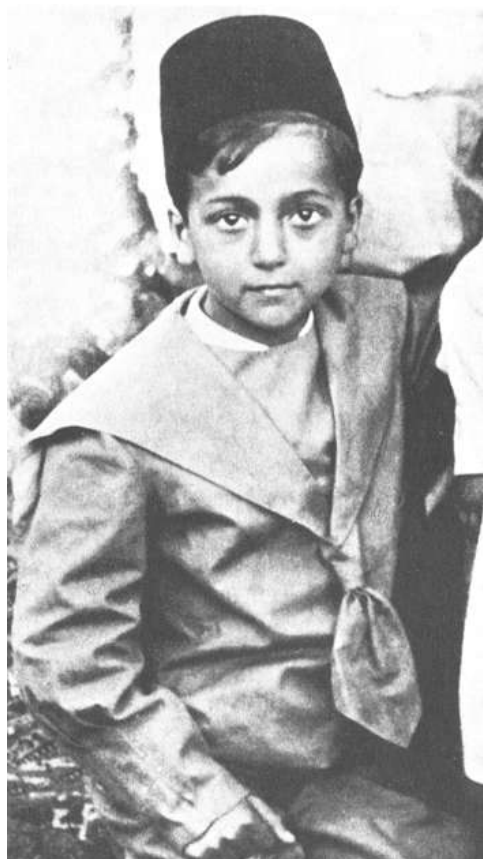
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4. Using Resource Page 52 as a reference explain that both the Báb and Bahá'u'lláh descended from Prophets of God, that 'Abdu'l-Bahá was the Son of Bahá'u'lláh, and the 'Abdu'l-Bahá's eldest daughter, Díya'yiyh Khánúm, married Mirza Hadi, a relative of the Báb. This marriage united the Twin Holy Trees—the Báb and Bahá'u'lláh. Shoghi Effendi was their first child and 'Abdu'l-Bahá's first grandchild.
5. Using chart paper or chalkboard, sketch a tree to represent the Family of Bahá'u'lláh. Show the Most Great Branch ('Abdu'l-Bahá) and a primal branch (Shoghi Effendi). Indicate Shoghi Effendi's mother and father. You also may choose to sketch another tree to represent the lineage of the Báb. Add other details as desired. This exercise is intended more to emphasize Shoghi Effendi's noble heritage than to provide the details of his genealogy.
6. Provide copies of Resource Page 53 or blank note paper. Invite students to record their own family trees on the inside of the card by placing their own names at the top of the tree and using the branches to indicate members of their families or their households as they like. They may add aunts, uncles, or others—even pets—as they like. Then ask them to decorate the front of the card as beautifully as possible to represent Shoghi Effendi as the “primal branch” from the “Twin Holy Trees”.
7. After completing this project, encourage the students to share with each other in pairs so that each student has the opportunity to explain both their own family trees and Shoghi Effendi as the “primal branch” from the Twin Holy Trees of the Báb and Bahá'u'lláh.
8. Encourage the students to share these cards with at least one other person before the next class.

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Resource Pages



photographs from <http://www.bahai-biblio.org/photo-shoghi.htm>

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### Resource Pages, Activity 1: Shoghi Effendi's Childhood

#### BIRTH OF SHOGHI EFFENDI

On the 27<sup>th</sup> of Ramadan, 1314 of the Muslim calendar, Shoghi Effendi was born. This was Sunday, 1 March 1897 of the Gregorian calendar. . . . He was the eldest grandchild and first grandson of ‘Abdu’l-Bahá, born of His eldest daughter, Díyá’yyih Khánum, and her husband Mírza Hádí Shírázi, one of the Afnáns and a relative of the Báb. He was invariably addressed by his grandfather as “Shoghi Effendi;” indeed, ‘Abdu’l-Bahá gave instructions that he should at all times have the “Effendi” added and even told Shoghi Effendi’s own father he must address him thus and not merely as “Shoghi.” The word “Effendi” signifies “sir” or “mister” and is added as a term of respect; for the same reason “Khánum,” which means “lady” or “madame,” is added to a woman’s name.

At the time of Shoghi Effendi’s birth, ‘Abdu’l-Bahá and His family were still prisoners of the Sultan of Turkey, Abdu’l Hamid; it was not until the revolution of the Young Turks, in 1908, and the consequent release of political prisoners, that they were freed from an exile and bondage that, for Him and His sister at least had lasted for over forty years. In 1897 they were all living in a little house known as ‘Abdu’lláh Páshá, a stone’s throw away from the great Turkish military barracks where Bahá’u’lláh, ‘Abdu’l-Bahá, and the company of believers who were with Them, had been incarcerated.

Rúhíyyih Rabbani, *The Priceless Pearl*, p. 4

#### HIGH SPIRITED

It may sound disrespectful to say the Guardian was a mischievous child, but he himself told me he was the acknowledged ringleader of all the other children. Bubbling with high spirits, enthusiasm and daring, full of laughter and wit, the small boy led the way in many pranks; whenever something was afoot, behind it would be found Shoghi Effendi! This boundless energy was often a source of anxiety as he would rush madly up and down the long flight of high steps to the upper story of the house, to the consternation of the pilgrims below, waiting to meet the Master. His exuberance was irrepressible and was in the child the same force that was to make the man such an untiring and unflinching commander-in-chief of the forces of Bahá’u’lláh, leading them to victory after victory. . . . ‘Abdu’l-Bahá Himself, Who wrote on a used envelope a short sentence to please His little grandson: “Shoghi Effendi is a wise man—but he runs about very much!”

Rúhíyyih Rabbani, *The Priceless Pearl*, p. 7

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**FIRST TABLET AND CHANTING**

Dr. Baghdadi states that when Shoghi Effendi was only five years old he was pestering the Master to write something for him, whereupon ‘Abdu’l-Bahá wrote this touching and revealing letter in His own hand:

*He is God!*

*O My Shoghi, I have no time to talk, leave me alone! You said “write”—I have written. What else should be done? Now is not the time for you to read and write, it is the time for jumping about and chanting “O my God!,” therefore memorize the prayers of the Blessed Beauty and chant them that I may hear them, because there is no time for anything else.*

It seems that when this wonderful gift reached the child he set himself to memorize a number of Bahá’u’lláh’s prayers and would chant them so loudly that the entire neighbourhood could hear his voice; when his parents and other members of the Master’s family remonstrated with him, Shoghi Effendi replied, according to Dr. Baghdadi, “The Master wrote to me to chant that He may hear me! I am doing my best!” and he kept on chanting at the top of his voice for many hours every day. Finally his parents begged the Master to stop him, but He told them to let Shoghi Effendi alone. This was one aspect of the small boy’s chanting. We are told there was another: He had memorized some touching passages written by ‘Abdu’l-Bahá after the ascension of Bahá’u’lláh and when he chanted these the tears would roll down the earnest little face. From another source we are told that when the Master was requested by a western friend, at the time living in His home, to reveal a prayer for children He did so, and the first to memorize it and chant it was Shoghi Effendi who would also chant it in the meetings of the friends.

Rúhíyyih Rabbani, *The Priceless Pearl*, pp. 8–9

**ELLA COOPER GOODALL’S ACCOUNT OF ‘ABDU’L-BAHÁ’S PERSONAL RELATIONSHIP WITH SHOGHI EFFENDI:**

One day . . . I had joined the ladies of the Family in the room of the Greatest Holy Leaf for early morning tea, the beloved Master was sitting in His favourite corner of the divan where, through the window on His right, He could look over the ramparts and see the blue Mediterranean beyond. He was busy writing Tablets, and the quiet peace of the room was broken only by the bubble of the samovar, where one of the young maidservants, sitting on the floor before it, was brewing the tea.

Presently the Master looked up from His writing with a smile, and requested Zíyyih Khánum to chant a prayer. As she finished, a small figure appeared in the open doorway, directly opposite ‘Abdu’l-Bahá. Having dropped off his shoes he stepped into the room, with his eyes focused on the Master’s face. ‘Abdu’l-Bahá returned his gaze with such a look of loving welcome it seemed to beckon the small one to approach Him. Shoghi, that beautiful little boy, with his exquisite cameo face and his soulful appealing dark eyes, walked slowly toward the divan, the Master drawing him as by an invisible thread, until he stood quite close

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in front of Him. As he paused there a moment ‘Abdu’l-Bahá did not offer to embrace him but sat perfectly still, only nodding His head two or three times, slowly and impressively, as if to say—“You see? This tie connecting us is not just that of a physical grandfather but something far deeper and more significant.” While we breathlessly watched to see what he would do, the little boy reached down and picking up the hem of ‘Abdu’l-Bahá’s robe he touched it reverently to his forehead, and kissed it, then gently replaced it, while never taking his eyes from the adored Master’s face. The next moment he turned away, and scampered off to play, like any normal child. . . . At that time he was ‘Abdu’l-Bahá’s only grandson . . . and, naturally, he was of immense interest to the pilgrims.

Rúhíyyih Rabbani, *The Priceless Pearl*, pp. 5–6

**CAPACITY TO LEARN**

Dr. Baghdadi recounts how, on one of these visits (to Beirut, the only large city in the entire area and one often visited by the members of ‘Abdu’l-Bahá’s family) when Shoghi Effendi, a child of five or six years of age, accompanied his parents, the Greatest Holy Leaf and other members of the family there, he spent most of his time in Dr. Baghdadi’s room, looking at the pictures in his medical books and asking questions. It seems Shoghi Effendi wanted to see something actually dissected; he was not satisfied with just pictures. This zeal for knowledge . . . quite won over the young medical student who had a victim provided—a large wildcat—and proceeded to cut it up in front of Shoghi Effendi, one of his aunts and the servant who had shot it. They watched in absorbed silence. When it was over, and Dr. Baghdadi was asking himself how such a small child could have understood what it was all about, he was astonished to hear Shoghi Effendi recapitulating word for word the salient points of what he had described during his dissection.

Rúhíyyih Rabbani, *The Priceless Pearl*, p. 10

**TENDER HEART**

. . . Shoghi Effendi had a heart so tender and nature so sweet that if he had offended any playmate—even though he would never do so unless that child had cheated or schemed—he would not go to sleep before he had embrace him and left him happy; he always urged his little companions to make up their differences before they went to bed.

Rúhíyyih Rabbani, *The Priceless Pearl*, p. 10

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**Resource Pages, Activity 2: The Schooling of Shoghi Effendi**

**SHOGHI EFFENDI'S EDUCATION**

In his recollections of those early years one of the Bahá'ís has written that one day Shoghi Effendi entered the Master's room, took up His pen and tried to write. 'Abdu'l-Bahá drew him to His side, tapped him gently on the shoulder and said, "Now is not the time to write, now is the time to play, you will write a lot in the future." Nevertheless the desire of the child to learn led to the formation of classes in the Master's household for the children, taught by an old Persian believer. I know that at one time in his childhood, most likely while he was still living in 'Akká, Shoghi Effendi and other grandchildren were taught by an Italian, who acted as governess or teacher; a grey-haired elderly lady, she came to call shortly after I was married.

Rúhíyyih Rabbani, *The Priceless Pearl*, p. 9

A German woman physician recalls 'Abdu'l-Bahá's words about Shoghi Effendi:

"My sons passed to eternity in their tenderest years, in my line, among my relatives, only little Shoghi has the shadow of a great calling in the depths of his eyes." There followed another long pause, then the Master turned again to me and said: "At the present time the British Empire is the greatest and is still expanding and its language is a world language. My future Vazir shall receive the preparation for his weighty office in England itself, after he has obtained here in Palestine a fundamental knowledge of the oriental languages and the wisdom of the East." Whereupon I ventured to interject: "Will not the western education, the English training, remould his nature, confine his versatile mind in the rigid bonds of intellectualism, stifle through dogma and convention his oriental irrationality and intuition so that he will no longer be a servant of the Almighty but rather a slave to the rationality of western opportunism and the shallowness of every day life?" Long pause! Then Abbas Effendi 'Abdu'l-Bahá rose and in a strong and solemn voice said: "I am not giving my Elisha to the British to educate. I dedicate and give him to the Almighty. God's eyes watch over my child in Oxford as well!"

Rúhíyyih Rabbani, *The Priceless Pearl*, pp. 12–13

Shoghi Effendi entered the best school in Haifa, the Collège des Frères, conducted by the Jesuits. He told me he had been very unhappy there. Indeed, I gathered from him that he never was really happy in either school or university. In spite of his innately joyous nature, his sensitivity and his background—so different from that of others in every way—could not but set him apart and give rise to many a heart-ache; indeed, he was one of those people whose open and innocent hearts, keen minds and affectionate natures seem to combine to bring upon them more shocks and suffering in life than is the lot of most men. Because of his unhappiness in this school 'Abdu'l-Bahá decided to send him to Beirut where he attended

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another Catholic school as a boarder, and where he was equally unhappy. Learning of this in Haifa the family sent a trusted Bahá'í woman to rent a home for Shoghi Effendi in Beirut and take care of and wait on him. It was not long before she wrote to his father that he was very unhappy at school, would refuse to go to it sometimes for days, and was getting thin and run down. His father showed this letter to 'Abdu'l-Bahá Who then had arrangements made for Shoghi Effendi to enter the Syrian Protestant College, which had a school as well as a university, later known as the American College in Beirut, and which the Guardian entered when he finished what was then equivalent to high school. Shoghi Effendi spent his vacations at home in Haifa, in the presence as often as possible of the grandfather he idolized and Whom it was the object of his life to serve. The entire course of Shoghi Effendi's studies was aimed by him at fitting himself to serve the Master, interpret for Him and translate His letters into English.

Rúhíyyih Rabbani, *The Priceless Pearl*, p. 17

During the first semester of his freshman year . . . Shoghi Effendi studied English, Arabic, French, History, Geometry, and the Bible. During the second semester he continued with the same subjects, except that History was replaced by Biology.

During the second semester of this academic year Shoghi Effendi participated in a declamation contest. This was conducted in four languages: English, Arabic, French, and Turkish. Shoghi Effendi was the winner in the French language contest. . . . Shoghi Effendi was also involved in theatre.

. . . His sophomore year he studied English, Arabic, French, History, Trigonometry, Physics, . . . Analytical Geometry, Elementary Mathematical Analysis, Biology, and the Bible.

. . . His junior year, 1915-16, Shoghi Effendi studied English, Arabic, Logic, Economics, Rhetoric, History, Ethics, Zoology, . . . Physics, and Chemistry.

. . . His senior year . . . Shoghi Effendi studied English Rhetoric, Arabic Rhetoric, French, History, Economics, Psychology, Engineering, . . . Astronomy, . . . Sociology, Ethics, and Law.

Riaz Khadem, *Shoghi Effendi in Oxford*, pp. 8-13

During his studies, he dedicated himself to mastering English—adding this language to the Arabic, French, Persian, and Turkish languages in which he was already fluent—so that he could translate the letters of 'Abdu'l-Bahá and serve as His secretary.

In 1918, Shoghi Effendi obtained his Bachelor of Arts degree from the American University in Beirut. From 1918 to 1920, during perhaps the happiest years of his life, Shoghi Effendi was the constant companion and secretary of 'Abdu'l-Bahá, and accompanied his grandfather on official functions where he met, among others, the British Military Governor of Haifa and Sir Edmund Allenby, the Commander-in-Chief of the Allied forces in Palestine.



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In the spring of 1920, Shoghi Effendi went up to Balliol College, Oxford, to pursue his post-graduate studies. Among the subjects which he studied were political science, social and industrial questions, logic, and English economic history since 1688. He often presented papers, both to Bahá'í communities in England and to the various societies of Oxford University, relating economic and historical themes to the Bahá'í teachings. . . . The future Guardian kept meticulously abreast of world events and developed a masterly command of the English language. His aims in continuing his studies at Oxford were quite clear, as he wrote in a letter to an English believer in November 1921: “. . . I have been of late immersed in my work, revising many translations . . . of Queen Victoria's Tablet which is replete with most vital and significant world counsels, so urgently needed by this sad and disillusioned world!”

Helen, John and Amelia Danesh, “The Life of Shoghi Effendi”  
from <http://bahai-library.com/biography/life.shoghi.effendi.html>

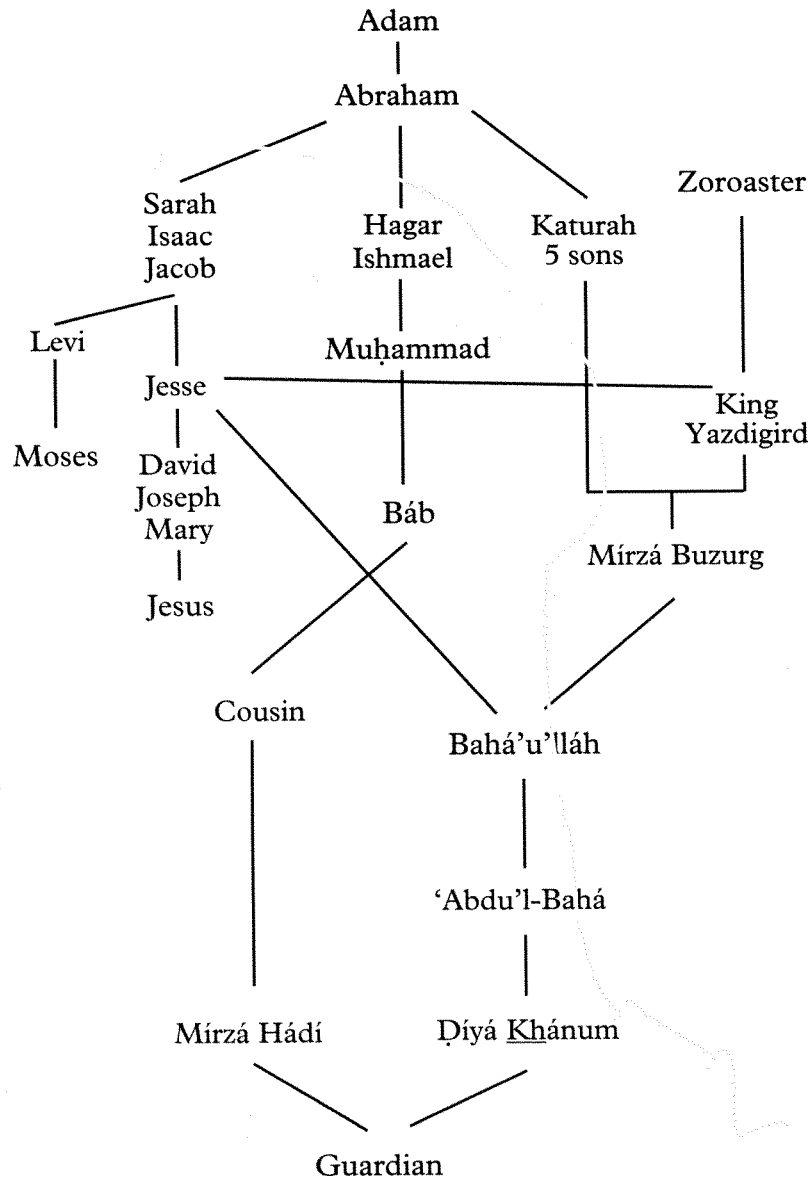
On January 15, 1918, Shoghi Effendi wrote to ‘Abdu’l-Bahá from Beirut . . .  
“I have resumed my studies, directing and concentrating all my efforts on them and doing my utmost to acquire that which will benefit and prepare me to serve the Cause in the days to come. . . .”

Riaz Khadem, *Shoghi Effendi in Oxford*, p. 14

TOPIC: LINEAGE AND EARLY LIFE, CHILDHOOD,  
EARLY YOUTH, AND SCHOOLING

Resource Pages, Activity 3: Shoghi Effendi’s Family Tree

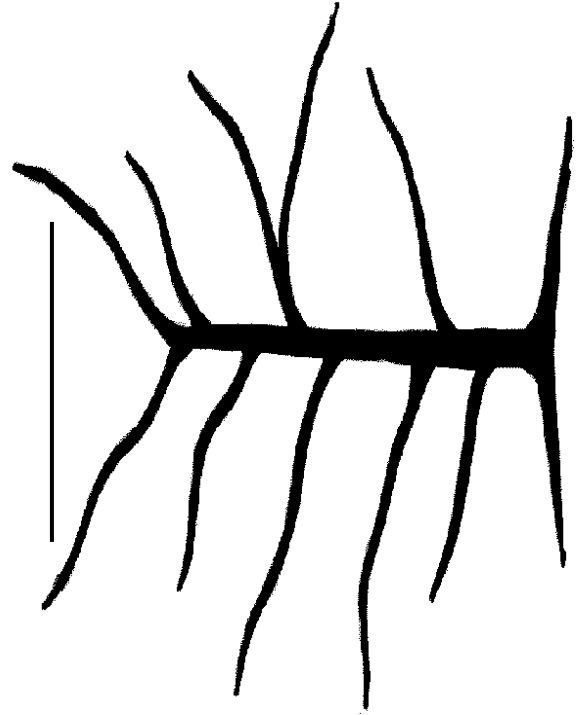
Descent of Shoghi Effendi



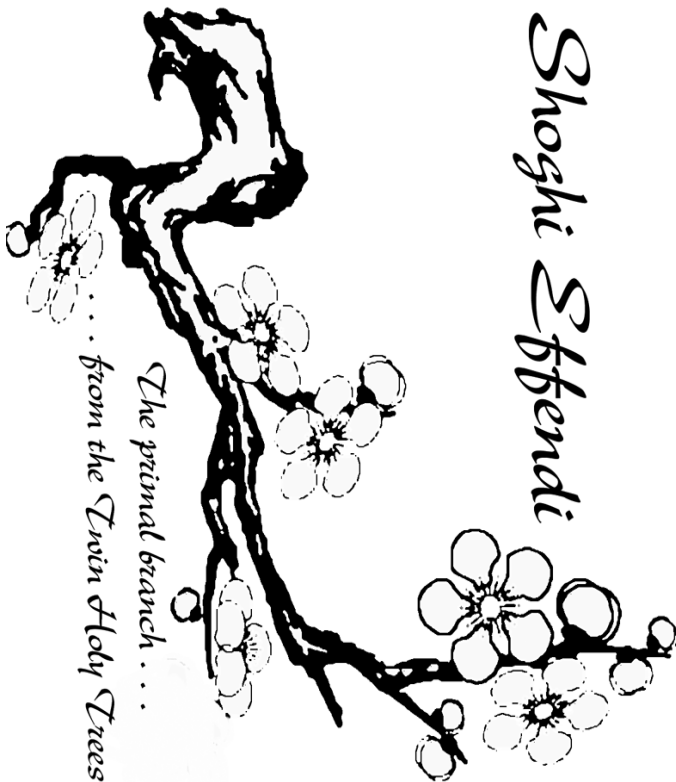
Shoghi Effendi was descended from the ancient prophet Abraham and his wife Sarah, through Jesse, the father of David. He was also descended from Abraham through Hagar and Muhammad, the Messenger of God, through his father who was a relative of the Báb. He likewise descended from Abraham through the ancient prophet’s third wife, Katurah, through his great-great grandfather, Mírzá Buzurg, who was the father of Bahá’u’lláh. And, in addition, he was also a descendant in the ancient lineage from Zoroaster again through Bahá’u’lláh’s father who descended from King Yazdigird III, the last king in the Sásáníyán dynasty.

reprinted from *Our Beloved Guardian* by Lowell Johnson, pp. 18–19

GOAL: THE LIFE OF THE GUARDIAN, SHOGHI EFFENDI  
TOPIC: LINEAGE AND EARLY LIFE, CHILDHOOD,  
EARLY YOUTH, AND SCHOOLING



*My Family Tree*



*Shoghi Effendi*

*The primal branch...  
from the Twin Holy Trees*

**GOAL: THE LIFE OF THE GUARDIAN, SHOGHI EFFENDI**

**TOPIC: LINEAGE AND EARLY LIFE, CHILDHOOD,  
EARLY YOUTH, AND SCHOOLING**

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**LIST OF ADDITIONAL RESOURCES**

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**Stories & Articles:**

*Brilliant Star:*

- MJ 91 Childhood of Shoghi Effendi, p. 6
- ND 00 Shoghi Effendi, p. 2
- ND 00 The Well-Guarded Secret, p. 8
- JF 02 Shoghi Effendi: The Guardian, p. 10
- JF 02 Shoghi Effendi as a Child, p. 11

*Three Gifts of Love*, Jacqueline Mehrabi, Brilliant Books, Belgium, 2004

*Stories of the Greatest Holy Leaf*, Jacqueline Mehrabi, Bahá'í Publishing Trust, London, 1997, p. 23

*Bahá'í Education for Children, Book 2*, A. A. Furutan, Bahá'í Publishing Trust, India, 1999, p. 46

*The Guardian of the Bahá'í Faith*, Rúhíyyih Rabbani, Bahá'í Publishing Trust, London, 1988, pp. 1–12

*The Priceless Pearl*, Rúhíyyih Rabbani, Bahá'í Publishing Trust, London, 1969, pp. 1–38

**Activities:**

*Brilliant Star:*

- ND 95 Bahá'u'lláh's Gift to the World, p. 19
- ND 95 Make a Frame, p. 6
- ND 95 No Time for Anything Else, p. 2
- ND 95 Secret Code, p. 28
- ND 00 University of Oxford, IC
- ND 00 Mystery Message, p. 7
- ND 00 Chameleon Crossword, p. 28
- SO 04 Amelia Collins: Unforgettable, p. 10

**Music:**

*Brilliant Star:*

- ND 95 Reverence, p. 18

“Shoghi Effendi,” *The Lote Tree*, Seals & Crofts et.al, Pavon International, 1996

“The Guardian,” *Rivers of Light*, Grant Hinden Miller, Nightingale Press, 1998

**Poetry:**

*Brilliant Star:*

- ND 95 A Mother's Wish, p. 4

**Videos:**

*Making History*, Martine Caillard, 1997

*Shoghi Effendi, Guardian of the Bahá'í Faith: The Sign of God on Earth*, Badiyan Productions, Inc., 1994

*Shoghi Effendi: Blest & Sacred Bough*, International Bahá'í Visual Services, date unknown

**Other favorite resources:**

If you find any additional resources, please notify the National Children's Education and Resource Center, or submit your findings to the Core Curriculum website, [www.core-curriculum.org](http://www.core-curriculum.org).

# THE GUARDIAN'S CONTRIBUTIONS DEVELOPMENT OF THE BAHÁ'Í WORLD CENTER

**SPIRITUAL QUALITIES RELEVANT TO THIS TOPIC:  
PERSEVERANCE, EAGERNESS, SELFLESSNESS, GENEROSITY**

. . . In the Holy Land, the center and pivot round which the divinely appointed, fast multiplying institutions of a world-encircling, resistlessly marching Faith revolve. . . .

Shoghi Effendi, *Messages to the Bahá'í World*, p. 94

These Edifices will, in the shape of a far-flung arc, and following a harmonizing style of architecture, surround the resting-places of the Greatest Holy Leaf . . . her brother . . . and of their mother. . . . The ultimate completion of this stupendous undertaking will mark the culmination of a world-wide divinely-appointed Administrative Order whose beginnings may be traced as far back as the concluding years of the Heroic Age of the Faith.

Shoghi Effendi, *Messages to the Bahá'í World*, p. 74

## Learning Objectives and Suggested Activities



### KNOWLEDGE OBJECTIVES

- To know the facts about the development of the Bahá'í World Center
- To know the role Shoghi Effendi, as the Guardian, played in the development of the World Center
- To know that the Tablet of Carmel is the Charter used to develop the World Center

### SUGGESTED LEARNING ACTIVITIES

- In small groups, research and read about the formation of the World Center.
- Develop a timeline of the development of the World Center.
- Read about the activities of the Guardian as they relate to the development of the World Center.
- List the roles of the Guardian in the establishment of the World Center.



### WISDOM OBJECTIVES

- To understand the spiritual significance of the development of the Bahá'í World Center today and in the future
- To understand the Guardian's challenges in establishing the World Center

### SUGGESTED LEARNING ACTIVITIES

- Invite the students to imagine the Bahá'í community without the Bahá'í World Center.
- Discuss how the establishment of the World Center has made the progress of the Bahá'í world possible.
- Read stories about the Guardian's work in building the World Center.
- Read and list the challenges the Guardian faced in establishing the World Center, and discuss how the Guardian overcame each challenge.
- Encourage the students to interview adults to learn about activities at the World Center.

## TOPIC: DEVELOPMENT OF THE BAHÁ'Í WORLD CENTER

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### SPIRITUAL PERCEPTION OBJECTIVES

- To perceive the importance of the development of the Bahá'í World Center to all of humankind today and in the future
- To reflect on the relationship between the Bahá'í World Center and ourselves as members of the human family

### SUGGESTED LEARNING ACTIVITIES

- Invite the students to collect from magazines and newspapers descriptions of the current condition of human society. In small groups connect the events of the world to activities at the World Center.
- Invite students to discuss in small groups how they can serve the World Center now and in the future.
- Encourage students to create a map connecting the World Center with the entire human family.
- Invite youth that have served at the World Center to share their experiences with the class.



### ELOQUENT SPEECH OBJECTIVE

- To be able to explain the importance of the development of the Bahá'í World Center and the Guardian's role in its development

### SUGGESTED LEARNING ACTIVITIES

- As a class, compose and send a letter to the Bahá'í World Center describing what we know about the services of the World Center to the community at large, thanking them for their services, and sharing plans to serve the World Center.
- Prepare and display a poster demonstrating their understanding of the World Center services to human society.
- Select a day for the students to invite the community to celebrate the World Center and its newest stage of development and activities, including their acknowledgment and appreciation of the Guardian's contribution to the establishment of the World Center.

Sample Activities

ACTIVITY 1: CENTER AND PIVOT OF THE WORLD

**SPIRITUAL PERCEPTION OBJECTIVE:** To perceive the importance of the development of the World Center to all of humankind today and in the future

**INSTRUCTIONAL METHODS AND LEARNING TOOLS:** Direct use of Bahá'í sacred writings; Use of consultation; Use of science and nature

SUGGESTED TIME FOR ACTIVITY: 25 MIN.

**Materials Needed:**

- World Map or globe
- Star Stickers (removable stickers are ideal)
- A small top, or another method of demonstrating the meaning of a pivot
- Markers
- Ruler
- Chart Paper
- String or yarn, if desired

1. Invite students to share the results of their service since their last class. Encourage students to acknowledge each other's efforts.
2. Show students a map of the world. Locate the World Center on the map or globe and place a star on the spot.
3. Invite students to name people they know from around the world and the countries where they live, and to place a star at the location where the person lives. Alternatively or in addition, place stars on the locations of the Houses of Worship on each continent. In 2006 these locations are Australia, Chile, Germany, India, Panama, Samoa, Uganda, and the United States.
4. Explain that Shoghi Effendi described the Holy Land as:  
... The center and pivot round which the divinely appointed, fast multiplying institutions of a world-encircling, resistlessly marching Faith revolve. . . .
5. Ask the students to describe a pivot. Produce a small top and spin it to demonstrate the concept of revolving around a pivot. Alternatively, invite students to pivot on the ball of one foot.
6. Briefly discuss: What are some local, national, and continental Bahá'í institutions that revolve around the pivot of the World Center? Record student responses on chart paper.
7. Invite students to draw (or use string to mark) lines from the World Center star to the other stars they placed on the map. The result will demonstrate how the spiritual power of the World Center emanates out to all humanity.
8. Briefly discuss: How does it make you feel to know we're all connected to the Holy Land through our Bahá'í institutions? What are some ways that our actions show that we're connected?
9. Encourage students to choose one action to show this connection before the next class.

Shoghi Effendi, *Messages to the Bahá'í World, 1950–1957*, p. 94

And

... The Heart and Center of our Faith and Pivot of its institutions. . . .

Shoghi Effendi, *Messages to America*, p. 76



## TOPIC: DEVELOPMENT OF THE BAHÁ'Í WORLD CENTER

### ACTIVITY 2: SHOGHI EFFENDI AND THE BAHÁ'Í WORLD CENTER

**KNOWLEDGE OBJECTIVE:** To know the role Shoghi Effendi, as the Guardian, played in the development of the World Center; To know that the Tablet of Carmel is the Charter used to develop the World Center

**WISDOM OBJECTIVE:** To understand the Guardian's challenges in establishing the World Center

**ELOQUENT SPEECH OBJECTIVE:** To be able to explain the importance of the development of the Bahá'í World Center and the Guardian's role in its development

**INSTRUCTIONAL METHODS AND LEARNING TOOLS:** Direct study of the Bahá'í sacred writings; Use of arts; Use of storytelling

SUGGESTED TIME FOR ACTIVITY: 60 MIN.

**Materials Needed:**

- Copy of the book *Tablets of Bahá'u'lláh*, or other book that includes the Tablet of Carmel
- Photographs of the Shrine of the Báb, International Archives Building, Resting Places of the Greatest Holy Leaf, the Purest Branch, and the mother and the wife of 'Abdu'l-Bahá, Resource Pages 61–62, and 65–66
- Large sheet of butcher paper, chart paper, or poster paper
- Glue sticks or glue
- Small pieces of colored tissue paper, including green

**Advance Preparation:** Prepare poster paper in advance. Make a simple drawing of the Arc on Mt. Carmel with places for the photographs.

1. Invite students to share the results of their service since the last class. Applaud all.
2. Show the students a copy of the Tablet of Carmel and read aloud the following short quotation from that tablet:

Render thanks unto thy Lord, O Carmel. . . .  
Rejoice, for God hath in this Day established  
upon thee His throne. . . .

Briefly discuss: Why is Mt. Carmel giving thanks to God? What is the cause of such joy? When we pray do we also feel that our hearts are God's throne? How does that make us feel?

3. Explain to the students that Bahá'u'lláh wrote the Tablet of Carmel as a Charter for the development of the World Center. Explain that Shoghi Effendi, the Guardian of the Bahá'í Faith, was responsible for creating the superstructure of the Shrine of the Báb, the International Archives Building, the Monuments to the Greatest Holy Leaf ('Abdu'l-Bahá's sister), the Purest Branch ('Abdu'l-Bahá's younger brother), and 'Abdu'l-Bahá's mother and wife. Shoghi Effendi designed the beautiful

gardens and these buildings. He protected and beautified the Shrine of Bahá'u'lláh and many other holy places. Show photographs of some of these holy places before and after the loving labor of Shoghi Effendi, using Resource Pages 61–62 or other sources. Possible online sources include <http://www.bahai-biblio.org/biblio-photo-a.htm>, and <http://pilgrimage.bahai.org/>. Print sources include *Bahá'í Holy Places in Haifa and the Western Galilee* published by the Bahá'í World Center.

4. Read or retell some or all of the stories about Shoghi Effendi's role in developing the World Center, Resource Pages 63–64. What are some of the qualities Shoghi Effendi demonstrated in order to develop the World Center? How can we demonstrate these same qualities in our own lives?

**TOPIC: DEVELOPMENT OF THE BAHÁ'Í WORLD CENTER**

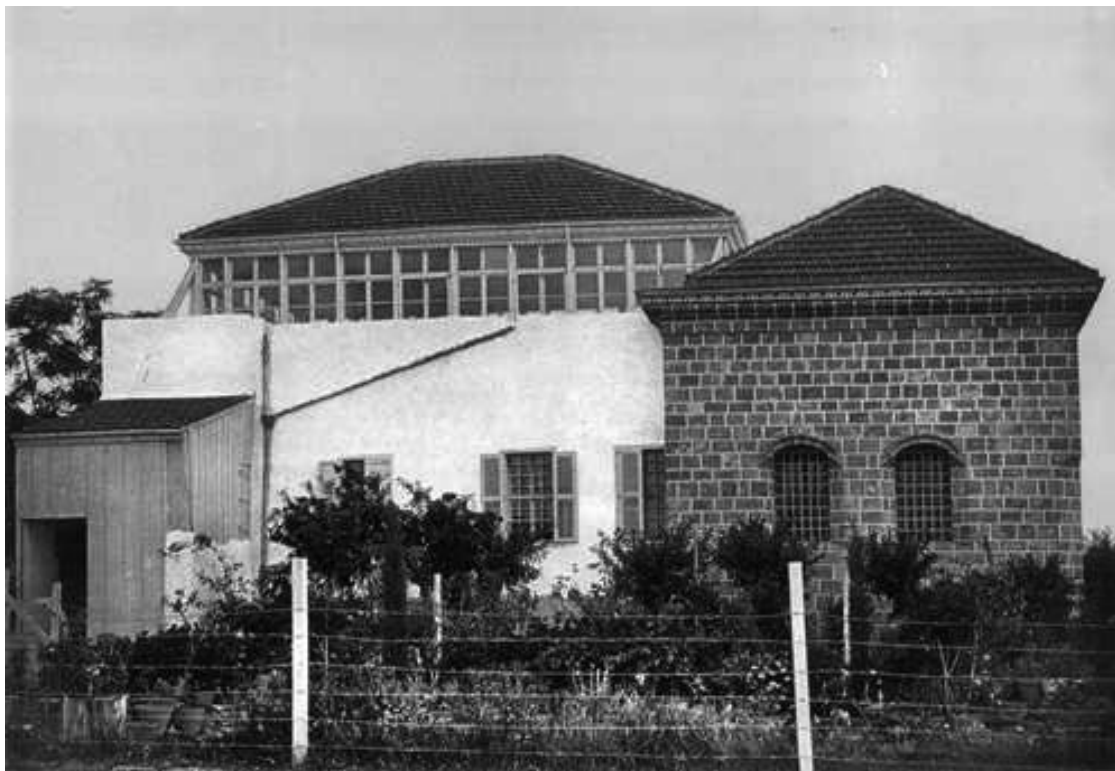
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5. Provide pictures for the buildings constructed on Mt. Carmel by Shoghi Effendi at the World Center, from Resource Pages 65–66 or other sources, and explain their purpose. (i.e. superstructure of the Shrine of the Báb, International Archives—the first building on the Arc, Monuments of the Greatest Holy Leaf, the Purest Branch, the mother of ‘Abdu’l-Bahá). Assist students to glue the pictures in place on the poster paper. Note that the other buildings on the Arc were completed many years later in 2001.
6. Then discuss: What are some of the ways that Shoghi Effendi made the gardens beautiful? Carefully listen to student responses and then invite them to work collaboratively to beautify the class’s poster of the Arc. Provide small pieces of tissue paper. Demonstrate how the paper can be folded, rolled into small balls or cylinders, or crumpled to indicate the beautiful patterns, colors and shapes in the garden. Consider listening to quiet music as students work on this project.
7. When the poster is complete discuss: When and where can we share this poster with others? When we share this poster what will we want to tell about Shoghi Effendi and the World Center? As a group, plan where, when, and how to share the class poster and one or more examples of Shoghi Effendi’s loving labor to fulfill his historic mission to develop the World Center. Encourage students to identify one of Shoghi Effendi’s spiritual qualities to practice over the coming week. Be sure to follow through with both these lines of action, thus demonstrating the quality of perseverance.

TOPIC: DEVELOPMENT OF THE BAHÁ'Í WORLD CENTER

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Resource Pages



Shrine of Bahá'u'lláh in the time of 'Abdu'l-Bahá



Shrine of Bahá'u'lláh today



Shrine of the Báb in the time of 'Abdu'l-Bahá



Shrine of the Báb today



## Shoghi Effendi's Service to Development of the World Center

No picture of Shoghi Effendi's personality would ever be complete that did not depict the truly extraordinary artistic sense he possessed. This does not mean he could have been a painter; he was a writer par excellence. But he certainly had a painter's and an architect's eye. This was coupled with that fundamental quality without which I cannot see how anyone can achieve greatness in any of the arts or the sciences—a perfect sense of proportion, a sense of proportion measured in millimeters rather than centimeters. It was he who fixed the style of the Shrine of the Báb through his instructions—mostly not in detail but in principle—to my father. It was he who set the design for the International Archives Building, to such an extent that its architect would invariably state it was Shoghi Effendi's design, not his. The Guardian, with no help and no advice, laid out his superb gardens in Bahjí and Haifa, every measurement being his own. But what people do not perhaps realize is that the appearance of the Shrine interiors, the Mansion of Bahá'u'lláh, the House of 'Abbúd, the Mansion at Mazra'ih, was not created by anyone, however slight the detail, except the Guardian himself. He not only steadily added to the ornaments, photographs, lamps and furnishings that make these places so beautiful, but everything was placed where it was under his supervision. Not a picture hung on the walls that was not placed exactly where it was, to within a centimeter, by him. He not only created the effect of beauty that meets the eye as one enters those places, but he produced it all at a minimum cost, buying things not so much because of their style and period but because they were inexpensive and could achieve an effect regardless of their intrinsic worth.

Rúhíyyih Rabbání, *The Priceless Pearl*, pp. 141–42

The development of the World Center of the Faith under the aegis of the Guardian represents one of the major achievements of his life and can only be compared in importance to the spread and consolidation of the Cause itself throughout the entire globe. . . .

Bahjí was always Shoghi Effendi's first preoccupation and he was determined to safeguard not only the Shrine where Bahá'u'lláh lay buried but the last home He had occupied in this world and the buildings and lands that adjoined it. . . . [By 1929] this mansion was falling into a serious and pitiful state of disrepair, stained, rainworn, its roof caving in, its once lovely rooms abandoned or used as store rooms. . . . Two years later the work was completed. Shoghi Effendi had had the building renovated and refurbished in all its original beauty. . . .

Shoghi Effendi's second greatest concern at the World Center was the Shrine of the Báb. The work connected with this second holiest Shrine of the Bahá'í Faith had two aspects: the completion of the building itself and the protection and preservation of its surroundings. The first involved the construction of three additional rooms as well as a superstructure—an entire building in itself—which is undoubtedly one of the most beautiful edifices on the shores of the Mediterranean Sea, and the second the gradual purchase, during a third of a century, of a great protective belt of land surrounding the Shrine and reaching from the top to the bottom of Mt. Carmel. . . .

When the Shrine he had erected with so much love and care was completed, Shoghi Effendi, recognizing in it an essentially feminine quality of beauty and purity, called it the “Queen of Carmel.” He described it as “enthroned on God's Holy Mountain, crowned with glowing gold, robed in shimmering white, and girdled with emerald green, a sight enchanting every eye, whether viewed from the air, the sea, the plain or the hill.” . . .

## TOPIC: DEVELOPMENT OF THE BAHÁ'Í WORLD CENTER

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The exquisite taste and sense of proportion, so characteristic of everything the Guardian created, is nowhere better reflected than in the marble monuments he erected over the four graves of these close relatives of 'Abdu'l-Bahá [His sister, younger brother, mother, and wife]. . . .

[The International Archives Building was] built from the rear, fitting the front into the gardens that already surrounded it, for practically its full length on all three sides, leaving only about five meters' leeway to work in! The result of this was that as the edifice rose, it rose in a setting of gardens which appeared well-grown and mature and when it was completed, far from having that usual desolate stretch of tramped down land around it, it looked as if it had been standing there for years. . . .

[Shoghi Effendi announced in] his last Ridván Message in 1957: "the plan designed to insure the extension and completion of the arc serving as a base for the erection of future edifices constituting the World Bahá'í Administrative Center, has been successfully carried out."

Rúhíyyih Rabbání, *The Priceless Pearl*, pp. 229–66

The terrace in front of the Shrine was considerably extended to the east during the spring of 1952. . . .

By the time the huge wall was finished, and the great pit filled with stones and earth, there had been planted trees and hedges, flowers and grass. In two weeks the carpet of tender green new grass extended from one end to the other of this terrace, which enjoys one of the most beautiful views over the city of Haifa, the bay of Akká, and the endless Mediterranean Sea. Cypress trees were planted along the northern aspect of the terrace, new lampposts were ordered in Italy, and later erected, and iron fences, gates, urns, eagles and peacocks were placed on marble or stone bases, to enhance the grandeur and the mystic beauty of that blessed spot. . . .

[Below the Shrine of the Báb] one small house stood in the way, which the Guardian wanted removed. He waited for days to have the work done by a crew of bungling men, until, unable to contain his disappointment, he went to the place and, seizing a heavy sledge-hammer, with unsuspected skill demonstrated to the workers, by well-aimed blows, how to deal with the matter. By evening the house had been torn down, and the stones were later utilized in terracing the ground. . . .

Among other things of interest is the varied colour of the paths; some are bright white, filled with pebbles from the Sea of Galilee, while others are ochre-red, covered with crushed roof tiles of French manufacture. . . .

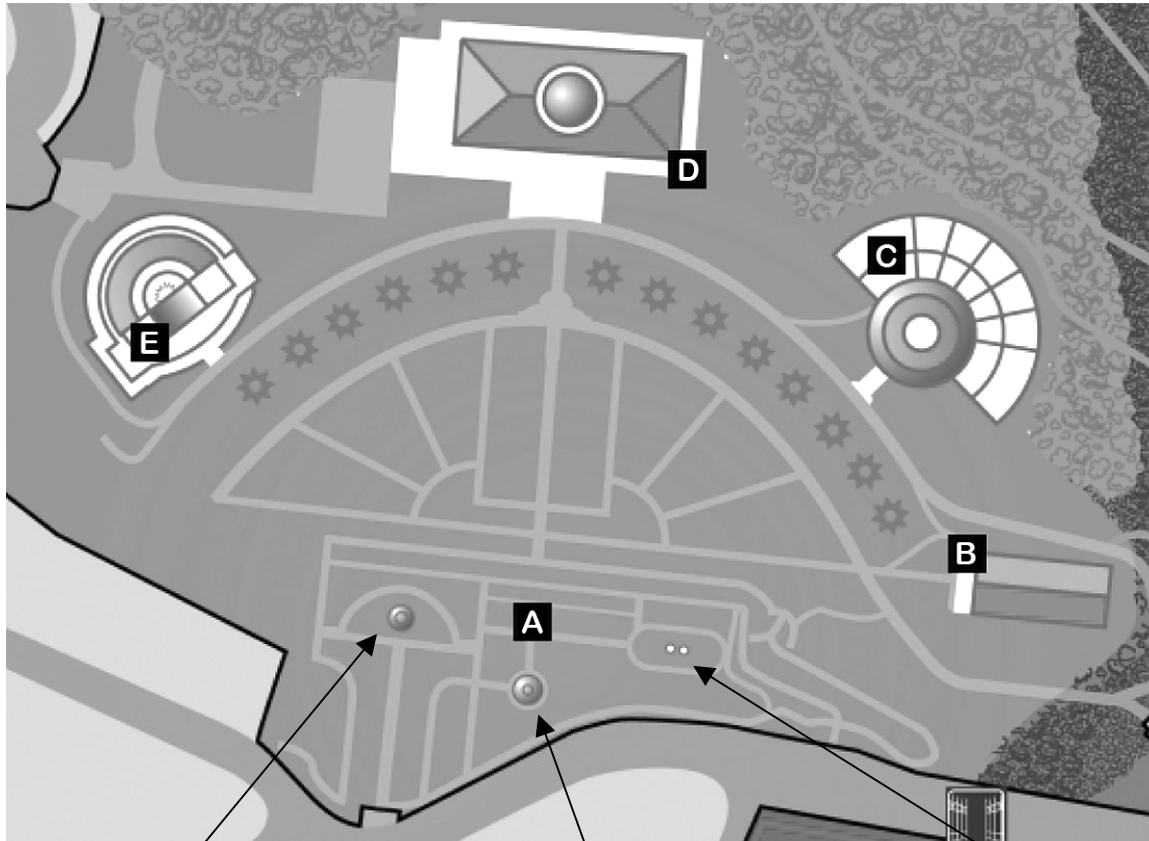
It was Shoghi Effendi who, since the early days of his ministry, organized the outer illumination of the Shrine of the Báb and of the gardens. Long before the new superstructure of the Shrine was initiated, the building erected by 'Abdu'l-Bahá had been illuminated on the outside by small electric reflectors, the light of which became more and more powerful and luminous, as conditions permitted and better equipment was secured. I remember how often he would tell the visiting pilgrims that because a simple candle was denied the beloved Báb during His imprisonment in Máh-Kú, His resting-place was to be eternally a temple of light. . . .

One other outstanding and yet most attractive feature of the gardens is provided by decorative objects spread throughout the grounds, in positions where they produce an impressive effect. They include vases, obelisks, urns, fountains and birds, placed on pedestals of dressed local stone or of Carrara marble. Some urns are beautiful examples of Italian carving; others are reproductions of peacocks, eagles, or flowers—mostly tulips—made of pewter or other lead alloy, which Shoghi Effendi purchased from time to time in Europe. They are fine works of art endowed with graceful elegance which add considerably to the beauty and magnificence of the gardens surrounding the Shrine.

Ugo Giachery, *Shoghi Effendi*, pp. 112–18

TOPIC: DEVELOPMENT OF THE BAHÁ'Í WORLD CENTER

The Arc Designed by Shoghi Effendi. The monuments and Archives Building were designed and placed by the Guardian.



Monument Gardens **A**



International Archives Building **B**



Centre for the Study of the Texts **C**



Seat of the Universal House of Justice **D**



International Teaching Centre Building **E**

Bahíyyih Khánum

Munírih Khánum

Assíyyih Khánum  
And Mírzá Mihdí

