

THE BAHAI CREED

*A Brief History and Doctrines of the
Babi Movement*

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The creed of the Bahais, if it could be called a creed in spite of the mysterious secrecy that surrounds it, is a peculiar and perplexing puzzle. The Bahais claim on its behalf that it has abrogated the Law of the Holy Quran ; but the new law of Bahauallah which is, henceforward, to govern and guide human belief and action, is not placed before the world. One hundred long years have passed over this movement, but the new scripture of the Bahais has not been promulgated for the information and knowledge of the world. A mere swaggering claim carries no conviction if it is not established and proved by strong, conclusive arguments.

The Bab, Mirza Ali Muhammad, the first founder of the movement, when he was incarcerated in the fort at Maku, began to compile the new law in Persian *Al-Bayan*, which was to consist of 19 parts, each containing 19 chapters. But it was left incomplete. He had hardly

finished eight parts, when he was executed by order of the Persian Government. Says the Most High God in Quran : "And they proposed that which they could not attain" (9 : 74). It may be remarked in passing that the Number 19 carries the utmost sanctity in the Bahai scriptures. In this world God is represented by the Point (i.e. Mirza Ali Muhammad) and his eighteen disciples, called *Huruf-i-Hayy* or the Letters of the Living. And it is for this reason that the Bahai year contains nineteen months, each month being of nineteen days.

It was now the turn of Bahauallah to bring forward and produce his new law that will repeal and replace the Great Law of Islam. He wrote *Kitab al-Aqdas* in Arabic on behalf of which the Bahais claim exultantly that it is by far much superior to all the Revealed Books of the world, and contains sure and unfailing solutions of all the world problems. But this book, so much vaunted of and praised, was kept a sealed secret and never saw the light of the day; and there are, even today, a good lot of Bahais themselves who have not seen *Kitab al-Aqdas*, the sacred scripture of their creed. The publication of this book which is said to have abolished the eternal and everlasting Law of the Holy Quran, has been interdicted by a

special dictum ;

کتاب اقدس اگر طبع شود - نشر خواهد شد - در دست
اراذال متعصبین خواهد افتاد - لهذا جائز نه .

i. e, If the *Kitab al-Aqdas*, were published, it will fall into the hands of mean, vile and low people ; its publication, therefore, is not permitted.

The mealy-mouthed missionaries of the Bahai creed allure and attract the ignorant people by their sweet and soft utterances for instance, "We are out to create universal Brotherhood, based on feelings of brotherly affection and mutual goodwill. A person can become a member of this Beneficent Brotherhood, without, in any way, losing his religious identity." Professor Browne who instituted an intensive enquiry into this movement wrote in the Journal of the Royal Asiatic Society, 1889, page 882: " That they (Bahais) adopt their conversation to those with whom they are speaking, there is no doubt. With a Muhammadan they will speak of the coming of the Promised Imam Mahdi..... With a Christian they will speak of the expected coming of Christ and the signs thereof.....So also in speaking with a Zoroastrian or a Sufi, they will use arguments likely to commend themselves to their interlocuter." People who

care not to probe into the matter, even though it carries the importance of a religious belief, fall an easy prey to the sweet, alluring speech of the Bahais, and are taken in.

The doctrine of *taqiyya* which permits the telling of a lie in order to gain one's object, is one of the basic principles of action of the Bahai creed ; and they have carried it to such an extreme that it has become almost impossible to say what is their actual belief. We read in Professor Browne's *Naqtat al-Qaf*, page 247, that on the night preceeding his execution, the Bab said to his friends : "My friends, when they question you tomorrow about my truth, make *taqiyya* (i. e. utter a lie), and deny me, and curse me, for, this is the commandment of God to you" :

اے اصحاب - فردا کہ از شما سوال نمایند از حقیقت من
تقیہ نمائید و انکار نمائید و لعن کنید زیرا کہ حکیم الله بر
شما این است -

Haji Mirza Haider Ali was an ardent missionary of the Bahai faith, under instructions from Abdul Baha, the son and successor of Bahauallah, he wrote a detailed history of his own life, *Bahjat al-Sadoor*. A few facts which should open the eyes of Bahai dupes, are reproduced therefrom :

(1) Bahauallah was at Adrianople. He appointed Mirza Haider Ali as a missionary for Istambol; and the first direction which Bahauallah gave him, was : (p. 88)

یحکمت صحبت کن و مشرف شدن ادرنه را برائے سیاحت
و اطلاع هر جائی اظهار دار آستر ذهبک و ذهابک و
مذهبک را همواره ملاحظه نما -

“Deal with the people with adroitness and skill and pose as a mere traveller in Adrianople, and always remember that you are to conceal your financial position, the purpose of your journey and your religious belief from the people.”

(2) The true disciple of Bahauallah acted upon the dictum of his preceptor with all care and caution. Once, he waited upon Shuja-ud-Daula, the Governor of Persia, to sound him in connection with some false reports which the opponents of Bahai movement had made to him with malicious intentions. Mirza Haider Ali, under the pretension of a random traveller related before Shuja-ud-Daula some stories about the affairs at Akka, winding up his talk with the statement (page 196)

از این طائعه نیستم الا بے غرضانه مشرف شدم و بے
مرضانه آنچه دانسته و دیده است عرض میکنم -

“I am not one of these people, the Bahais, I have called on you without any purpose of my own, and related to you what I saw at Akka.” But Shuja-ud-Daula was a shrewd man. He saw through the game and remarked: “A man who is not a Bahai, cannot speak of them in such a strain. You are, doubtlessly, a Bahai but you are concealing it from me.” Mirza Haider Ali replied :

اگر فانی مومن و موقن است بآئد حضرتش را در جمیع
جهات اطاعت کنم -

“If I am a Bahai, and cherish full faith in this creed, I should yield unstinted obedience to Hadzrat Bahauallah in all matters,” meaning thereby that this *taqiyya* and telling of lie had also been taught by Bahauallah.

(3) Mirza Haider Ali has recorded another incident which strips off the guise, generally worn by the Bahais, and unmasks them to full view. Writes he (p. 97) :

“One evening I, accompanied by Mirza Hussain Shirazi and Darvesh Hasan went on invitation to the residence of the Egyptian Consul. And although I had been adducing arguments, internal as well external, in support of the new book and the new law, and we all three believed that Islam had been abrogated

by the new law ; yet we offered prayers at the residence of the Consul exactly in the same way as do the other Muslims. Elsewhere also we acted in the same manner.

فانی و مرزا حسن شیرازی و درویش حسن شب میعاد
بخانه قنصل رفتیم و نزد او و آخرین هم در ظاهر آداب
اسلام را حفظ می نمودیم ولو یاتی بکتاب جدید و شرع
جدید را هم بدلائل آفاقیه و انفیہ ثابت میکرد -

(4) Excepting the funeral service, the Bahais are forbidden to offer their prayers in congregation :

صلوٰة جماعت ممنوع است مگر در صلوٰة میت -

But a Bahai missionary, Mulla Ali Akbar, as stated by Mirza Haider Ali on p.50 of his book, acted as the Imam of a mosque at Shiraz and conducted the congregational prayers of the Muslims, hoodwinking them completely. And injected into them the teaching of the Bahai creed in an imperceptible and subtle way.

(5) Abdul Baha sent an epistle to Sheikh Farajullah Zaki at Egypt in October 1921 which can still be read in *Makateeb*, vol. iii, page 327. In it a strong stress was again laid upon the policy of double-dealing :

جمال مبارک تبلیغ را در این دیار حرام فرموده اند مقصود
این است که احبا بآند که ایامی چند بکلی سکوت امائند

و اگر کسی سوال نماید بکلی اظہار بے خبری کنند کہ
ہمہمہ و دمدمہ قدرے ساکن شود ۔

“Bahauallah has strictly forbidden the propagation of Bahai doctrine in Egypt. It is desired that our Bahai friends should keep quiet for sometime more. And if anybody should enquire about the Bahai faith, complete ignorance should be displayed before him, saying, we know not what the Bahai creed is, what it stands for, where it took its birth and who was its founder.”

We are here reminded of St. Paul of the early Christian Church who employed, Bahai-like, similar tactics to fleece people into the fold of Christianity. In his Epistle, to the Galatians (New Testament), chapter 9, verse 20, Paul wrote. “And unto the Jews I became as a Jew, that I might gain the Jews ; to them that are under the law, as under the law, that I might gain them that are under the law.” It is now abundantly clear that the Bahais conceal their faith on principle, in order to be able to draw wool over the eyes of the people. Their preposterous claim, on the one side, that Bahauallah’s law has abrogated the law of Islam, and, on the other side, their mysterious concealment of that new law, leads

us to the inevitable conclusion that the Bahais themselves are conscious of the worthlessness and frivolity of their absurd claim.

The Bahai creed which is an off shoot of the Shia sect, is wrapped up in obscure mystery. In order to be able to make way into its interior, a knowledge about the genessi, growth and development of this movement seems necessary. The Shias believe in twelve Imams beginning with Ali and ending with Muhammad, son of Hasan Askari. They also believe that whereas the first eleven Imams died, the twelfth disappeared in the year 260 A. H. to reappear on this earth sometime before the Day of Judgement. Furthermore, they believe that their spiritual head is the intermediary, the Bab which means a gate, through whom communication is carried on with the hidden Imam. The Bab was looked upon with extreme reverence, and his authority could not be questioned.

In 1260 A. H. one Mirza Ali Muhammad claimed to be the Bab. At first he and his followers adhered to the teaching and tenets of Islam; and he wrote commentaries on some chapters of the Holy Quran, and even undertook a pilgrimage to Makka. But, later on, he took a higher jump, and claimed to be the

hidden Imam himself, who was popularly called Imam Mahdi. Political predominance and world conquest being the prime purpose of this movement, the Persian Government was obliged to take action. Mirza Ali Muhammad, the Bab, was apprehended for his plan to create an armed revolution in Persia. He recanted and apologized three times, the last being in his own handwriting and seal, which has been published by Prof. Browne in his "Material for the study of the Babi Religion", along with its translation. The Bab, however, did not stick to these recantations. Very likely they were made in accordance with the doctrine of *taqiyya*.

The Babi movement was not a peaceful religious movement. According to them, all the Muslims who believed not in the Bab, should be put to the sword and annihilated. The famous Babi leader Syed Yahya Darabi used to say that he would slay even his own father with his own hands if he should refuse to accept the Bab. They were too anxious to bring about a political revolution in Persia, and rose in armed revolt against that Government four times during less than two years. The Babis cherished the happy belief that the Bab would overcome and overthrow his enemies. He had

assured them that ten Babis would be enough to overthrow a thousand of the enemy. The Babis played such a dangerous revolutionary role in Persia that the Government was obliged to take the final step, and give orders for the execution of the Bab. He was put to death on the 8th July 1850; and with him closed the first chapter of the movement in utter frustration and failure.

The Bab-cum-Mahdi was writing a book, *The Bayan*, which he left unfinished on account of his execution. Mirza Jani, a well-known Babi historian writes: "The substance of the commandments of the religion of the *Qaim* (i.e. Imam Mahdi), on whom be peace, is the commandment of unity, viz, that all property is the property of His Holiness, and all the men are the slaves of His Holiness, and all the women are the handmaidens of His Holiness. He may give to any one that which he chooses and he may take from any one that which he desires, in accordance with the verse, O God, Lord of the Kingdom, Thou givest the Kingdom to whom thou pleasest and takest away thee Kingdom from whom Thou pleasest. And there is a tradition that His Holiness will interchange husbands and wives, like the master who give away his own slave, and surely the right of

ownership of His Holiness among men is equal to the right of ownership of the master in his handmaiden and slave, and the essence of the religion of His Holiness is unity and knowledge and love.”

A strong secret organization had existed from the very beginning to spread the movement ; and it carried on its propaganda, even after the execution of the Bab, under the direction of three well-known leaders, Mulla Hussain of Bushraweh (entitled the *Bab-ul-Bab*), Mulla Muhammad Ali of *Barfurush* (*Janab-i-Quddus*), and Qurrat-ul-Ain (Tahira), the beautiful daughter of Mulla Salih of Qazwin, Mirza Yahya (entitled Subh-i-Azal) succeeded the Bab ; and the Babis, two years after the execution of the Bab, made an attempt on the life of the Shah of Persia, Nasir-ud-Din, when he was outriding, but the shot miscarried. Subh-i-Azal fled to Baghdad, but his elder brother, Mirza Hasan Ali, later on Bahauallah, was arrested by the Persian Government and clamped behind the prison bars.

The Bab had spoken of the advent of another spiritual luminary after him whom he called *man yuzhirullah* i.e. he whom God shall manifest. He would appear, the Bab said 1511 or 2001 years after him, and abrogate the

Bayan, as the *Bayan* abrogated the previous law. But Bahauallah claimed in 1867 A. C. that he was the promised one, he whom God shall manifest. This caused a rupture between the two brothers, Subh-i-Azal and Bahauallah who tried to murder each other. The Government deported Bahauallah and his companions to Akka (Acre), and Subh-i-Azal to Cyprus, where he died on the 29th of April 1912. Bahauallah reached a good old age of 76 years, and had two wives and several children. He wrote many books, the most important being *Kitab al-Aqdas* which is said to contain the new law which has abrogated the *Bayan*. Bahauallah saw with a keen eye that the Bab's claim as Mahdi had miserably failed; so he advanced the new claim that he was the one whose advent had been promised by the Bab, and his new dispensation abrogated the law of Bab altogether, but even under this guise the movement made no headway, and Bahauallah passed away in sorrow and sadness.

After Bahauallah, his eldest son, Abbas Effendi, stepped into his shoes. He proclaimed in public in America that he was the Messiah, and the son of God, and in India he proclaimed himself to be the promised Bahram, the Saviour of the Zoroastrians. But Bahauallah

had said in explicit words in the *Kitab al-Aqdas*: "Whosoever layeth claim to a Dispensation before the completion of a full thousand year is a liar and privaricator." So, another rupture arose in the ranks of the Babi movement. But people's love of the novel and Abbas Effendi's high-sounding claim to Divinity kept them around him.

It was in 1890 A. C. that a Syrian, named Ibrahim George Khairullah was converted to the Bahai creed. In 1892 when he went on a business trip first to Russia and then to New York that he found that the teaching of Bahauallah found ready acceptance among the Christians of America; so he established his missionary centre at Chicago. In 1897 the mission was extended to New York where regular classes were held to impart instruction in the new faith. Some converts were made in different towns, and the movement, in this way, gained a foothold on the American soil. In 1898, Khairullah along with some of these converts paid a visit to Akka to see the greatest Divine Manifestation, Abbas Effendi.

In New York, Dr. Khairullah held regular classes for instruction in the Bahai creed. It will be interesting to know the methods employed by him. Professor Browne who had

instituted a thorough research in this movement, has published in the 'Materials for the study of the Babi Religion' letters of his American correspondent, Miss A.H. She writes in her first letter : The lecturer, Dr. Khairullah has made the most astounding statement regarding Baha, but the proofs brought forward are sadly inferior to the claims set-forth, so it seems to me. Most of them are verses taken from the prophetic books of the Bible. According to this Doctor, Baha was God himself. He teaches that God did not manifest through the personality of Baha, as in the case of Jesus, but that he really was God and that He will not come again during this cycle. We are all called upon to believe this, or else for ever lose our chance of salvation. Believing it makes us the adopted children of God, and we are given the power of creation.....Those who die without hearing of Baha, are reincarnated and have another chance; those who have already heard do not.....Mirza Yahya (Subh-i-Azal) is scarcely spoken of, but when he is mentioned he is called Satan there is not the slightest reference, throughout the entire course to the development of character, and those who claim an inner guidance were particularly censured and ridiculed.....At the last lecture the people are told, if they believe in

the Manifestation, to write a letter to Abbas Effendi who is a reincarnation of Jesus Christ, stating their belief and begging to have their names recorded in the *Book of Favourites*. They are informed that Abraham, Jacob, Moses, Joshua and Daniel are reincarnated and are at Acre (Akka), the Holy place. The doctor further says that he has been sent by the Father and Jesus Christ to deliver the message concerning the Manifestation to the people of this country. He claims there are fifty-five million believers at the present time. A great mystery is made of the whole thing and the ideas are given out in minute portions, as we, it seems, are accounted slow of understanding in this country. The *message* or *pith*, as it is called, is not given until the eleventh lesson. The effect upon the people is very strange. I never knew any one idea to create so many different and curious impressions."

In another letter she says :—

"There is little chance for discussion at any lecture, as the doctor has an extremely funny way of telling people who oppose his views in the class they are 'excused' At the first lecture the people are requested not to talk over what they are told with outsiders. An air of mystery is over the whole affair and

infinitesimal things are most erroneously magnified and the way in which some matters are minimized in order to maximize others is truly remarkable; I mean interpretations of the English Bible Public talks on reincarnation, evolution and Bible interpretation are given, but the *Manifestation* is not taught outside the classes or in some private way. A great deal is made of visions; they are seeming Acre, Abbas Effendi, to old man at Acre, that, we are told is Joshua reincarnated, and others of the household.”

The much-made of Eleventh lesson of Dr. Khairullah imparted the following account of Bahauallah's life to the American listeners: “In 1852-1853 the Incarnation of God (Baha) appeared. He left Tehran as an exile in 1852. He was of the family of kings. Went to Baghdad to River Chebar with 7000 prophets Ezkiel (43 : 3). Here he manifested himself for five days as the Lord of Hosts, having been previously shaved by a barber (Isaiah 7 : 20) after which he veiled himself. Jesus Christ (Abbas Effendi) as a boy was with him. In 1863 the Sultan invited the *Manifestation* to visit

Constantinople. At this time there were thirty thousand believers. He appeared before the Sultan who asked for proof of his divinity. Baha asked the Sultan if he believed in Muhammad. The Sultan said that he did, and Baha asked for a sign. The Sultan replied that the Quran was a proof. Baha then wrote a book larger than the Quran in six hours as a sign of his own divinity." That a man of the knowledge and learning of Dr. Khairullah should make such wild statements in a lecture and the educated Americans of this age of light and rationalism should adopt a new faith on the basis of such fictitious stories, is incomprehensible and passes all understanding. Bahauallah was never admitted to the presence of the Sultan of Turkey. It is an historical untruth. The Holy Quran cannot even be recited in six hours, much less to write a book bigger and larger than it in that time. And where is that miraculous book? It exists not among the known writings of Bahauallah. The poet has very rightly said:—

“O, what a tangled web we weave,
When first we practise to deceive.”

The Bahai Creed, as shown in the foregoing pages, was a religio-political movement which provoked, on the one side, the wrath of the

Muslim Ulama who pronounced the sentence of heresy against them, and, on the other side, it aroused the Government of Persia to take necessary administrative action and incarcerate the Bab in the fort at Maku. It may be remarked in passing that the Bab had inculcated on his followers riotous and turbulent means for the achievement of their object. Wrote Abdul Baha in his *Makoteeb*, vol 2, page 266 :

در یوم ظهور حضرت علی منطوق بیان ضرب اعناق و
حرق کتب و اورلق وهدم بقاع و قیل عام الامن امن و
صدق بود

i. e. At the time of the appearance of the Most High Bab, the teaching of the *Bayan*, briefly, was that heads of the people should be struck off, books and scriptures should be consigned to the flames, houses and buildings should be razed to the ground, and, with the exception of those who believe in the Bab, all others should be ruthlessly massacred.

The followers of the Bab held a Conference at Badasht in Khurasan, in 1264 A. H., under the guidance of Mirza Husain Ali, Mulla Muhammad Ali, Mulla Husain of Bushraweh and Qurrat-ul-A'in, to discuss and deliberate upon the further course of their action. It

was resolved that they should assemble at Maku, and liberate the Bab by force of arms ; and in order to wreak their vengeance on the Muslim Ulama for their sentence of heresy, it should be declared that the Law of Islam had been abrogated. It was purely a retaliatory measure, this abrogation of the Law of Islam, and Bahauallah confessed it in clear and unambiguous terms :

اگر اعتراض و اعراض اهل فرقان بنود هو آئینه شریعت
فرقان در این ظهور فسخ نمی شد

i. e. If the followers of Islam had not refused to acknowledge and accept the Bab and the Baha, the Law of Islam would not have been set aside and abrogated. Otherwise, Bahauallah believed in his heart of hearts that the Law of Islam was perfect, eternal and comprehensive to meet the requirements of all ages to come. Towards the closing years of his life, he wrote in one of his letters :

اگر اهل توحید در اعصاء اخیرہ بشریعت غرا' وبعد از
حضرت خاتم روح ما سواہ فداہ عمل می نمودند و
بدیلش تثبت - بنیان حصن امر تنزعزع نمی شد - و مدائن
معموره خراب نمی گشت - بلکه مدن و قریای بطراز امن
و امان مزین و فائز - از غفلت و اختلاف امت مرحومہ
و دخان انفس شریرہ ملت بیضاء تیرہ و ضعیف مشاهده
میشود - (مقالہ میاح)

i. e. "In this last age, if the Muslims had lived up to the Luminous Law of the Holy Prophet, the Khatam-an-nabiyyin (sacrificed be all of us for him), and held fast to the string of His Law, the firm foundation of the fort of religion would not have been shaken, and populous cities would not have been ruined, and towns and villages would have been attractive and pleasing. But the Muslim nation, on account of its indifference, apathy and the dark deeds of the wicked people, looks weak and disrupted."

The Bahai movement, it is now abundantly clear, had not its origin in the Divine source and inspiration. It was induced and impelled by vengeful ire against the Muslims. And the Holy Prophet had foretold it centuries before. The movement for the abrogation of the Islamic Law took its birth, as stated in the foregoing lines, at Badasht which is situated in the country of Khurasan. The Prophet had said :

الدجال يخرج من ارض بالمشرق يقال لها خراسان يتجه
اقوام كان وجوههم المرجان المطرقه

(ترمذی)

i. e. The Dajjal (Anti-Christ who will fill the world with wickedness) will arise at a place

called Khurasan in the Eastern Countries ; and those people whose faces will be like hammer-beaten shields will follow him. That this Dajjal will claim to have brought a new law forms an essential part of the Bahai belief. Abul Fazal, an accredited scholar and preacher of the Bahai creed, states :

و این نکته بر اهل دانش پوشیده نماند که ظهور کتاب
دجال کتاب حضرت ذی الجلال در یوم قیام قائم موعود
از وعود حتمیه الهیه است - (مجموعه رسائل
صفحه ۱۳۸)

i. e. "It should not be unknown to the people of wisdom and understanding that the manifestation of Book of Dajjal as well as that of the Most Glorious one, in the time of the *Imam Qaim* (or Promised Mahdi), is one of the plain and distinct promises of the Most High God." And it was obviously on the basis of this belief that Abul Fazal called Mirza Yahya, the Subh-i-Azal as Dajjal.

The Law of the Holy Quran, the Bahais argue, was undoubtedly the infallible word of the Most High God ; but it is no longer effective to produce any spiritual good, the Adamic cycle having come to a close and the cycle of Divine Manifestation having set in.

And the Holy Prophet for the same reason, they say, is the Last Prophet, and no prophet will appear after him. So, the Law of Islam, they contend, has ceased to function, having been abrogated by the Law of Islam of Bahauallah. The argument adduced, it can be easily understood, revolves round one point that the present age of Science and invention has outgrown the fourteen centuries Old Law of Islam, and that the claim asserted on its behalf that it is the Final and Perfect Law to hold good for all time to come, cannot be accepted.

The Holy Quran is a Living Book, and the Law contained therein is a Living Law which shall endure and abide as long as man endures and abides on this earth, to give him guidance in the resolution of all the problems of his life, spiritual, moral, political as well as economical. The Holy Quran, it may be stated is not the first book, the primer of Divine Law which should be replaced by a more advanced book as humanity progresses. Nor is the Holy Prophet the first apostle of God with a message for the guidance of human kind. Man, ever since his creation,

has always stood in need of divine guidance and direction, so that Providence Divine has sent more than a hundred thousand apostles and prophets from time to time, with the divine Law which expanded and evolved gradually as human intellect and faculties developed. This Great Law reached its last degree of perfection with the Quranic revelation ; and if the Bahais' statement that they believe the Holy Quran to be the word of the Most High God, is not a trick of *taqiyya* to gull and dupe the ignorant Muslims, we draw their attention to the clear, categorical pronouncement of the Holy Quran (5 : 3) : This day have I perfected for you your religion and completed My favour to you and chosen for you Islam as a religion.

That "any of the prophets, Krishna Buddha, Jesus or Moses, could have made the same statement, "claiming that his message was the final Revelation, is a mere figment of ingenuity. These and the whole host of them, were, as a matter of fact, national prophets who had been raised only for the guidance of their own people ; and unlike Bahauallah who changed his claim with the popular and political conditions around him, these true and righteous apostles

of God said only what they had been commanded to say. To meet the requirements of their people they had been given fragments of the Great Law which was, last of all, revealed in toto in the Quranic revelation. These national prophets, however, gave their peoples the glad tidings of the coming of the World Prophet who was to bear the divine Law in all its perfection and comprehensiveness. The *Mahamad Rishi* foretold in the Hindu Scriptures; the Metteyya of Mahatma Buddha who was to be the teacher of gods and men; the Astvatereta, the Mercy for the world, the most compassionate conqueror from among the Arabs who will clear the Ka'aba of Abraham of all idols, foretold by Zoroaster; the Moses-like prophet of the Torah, was none else than the Holy Prophet Muhammad (peace and blessings of God be upon him). Of him said Jesus in the Gospel: I have yet many things to say unto you but you cannot bear them now. Howbeit when he, the spirit of truth, is come, he will guide you into all truth." The Law, as stated by Jesus, was to be perfected with the advent of the Holy Prophet of Arabia.

If the Bahais are true and sincere in their profession that the Holy Quran is the

Word of the Most High God, we write them with the best of our intention to ponder over the following verses of the Holy Book :—

(1) He it is Who has sent down to you the Book fully explained There is none who can change His words. (6 : 115, 116).

(2) We have revealed the Book to thee explaining all things, and a guidance and mercy and good news for those who submit. (16 : 89).

(3) Surely, We have revealed the Reminder (the Quran) and surely We are its Guardian. (15 : 19).

(4) Surely it is a decisive word, and it is not a joke. (86 : 13, 14).

(5) It (the Quran) is not a narrative which could be forged, but a verification of what is before it, and a distinct explanation of all things (12 : 111).

It is obviously clear from these verses that the Holy Quran explains “all things,” and expounds every basic principle necessary for the welfare and uplift of man. Its Law, therefore, is everlasting and eternal, guarded over and preserved by the All-Powerful God, and there is none who can alter or abrogate it.

It will be interesting and instructive for the Bahais, to know what their learned preacher Abul Fazal had to say in explanation of the Quranic verse 12:111 quoted above. "It is explicitly clear," wrote he, "that the Most High God has explained and expounded in complete detail, in the Holy Quran, all the principles of Law with all kinds of arguments, explaining the alpha and omega of all things; selfishness and desire cannot corrupt this Book, and the Ulama are not satiated with it; and one who turns away from and forsakes the Holy Quran, will be annihilated, and one who seeks guidance in a Book other than the Holy Quran will be deserted by the Most High God to grope in error.

.....من تركه قصمه الله و من ابتغى الهدى في غيره
اضله الله (الدررالبيهيه صفحه ۱۳۵)

Abul Fazal has yet another clear statement to make on the everlastingness of the Law of Islam.

وقلنا في كتاب الدررالبيهيه عبارة عن كتاب العقد الفريد جاء
فيه ان سيدنا الرسل صلى الله عليه وسلم قال في حق القران
انه لا تفنى عجائبه
(مجموعه رسايل صفحه ۶۷)

Says he :

i. e. "with reference to the book *Alaqad-ut-*

Farid, we have quoted the Tradition in our book *الورد البهيه* that the Holy Prophet (peace and blessings of God be upon him) has said in respect of the Holy Quran that its exalted excellences will never come to an end." And Bahauallah, too, regarding the misconception that the mental, moral and physical evolution of man has outgrown the Law of the Holy Quran, has clinched this argument with a clear and categorical statement, recorded in *Haft Wadi*, page 42 :

عقل جزئی کے تو اند گشت پر قرآن محیط
عنکبوتے کے تو اند کرد سیمرغے شکار -

i. e. "How can the imperfect human intellect hem in and encompass the Holy Quran? A tiny spider certainly cannot prey upon and devour a sea-gull."

The Holy Quran has thrown out a challenge (17 : 88) to the whole world, saying :

"Even if all the human beings, big and small, should co-operate and combine to produce the like of the Quran, they will not be able to do so. We have certainly made clear in the Quran all kinds of excellent teaching and guidance with indisputable arguments ; but most of the people deny it ungratefully."

This mighty challenge which has not been limited by any time and space, has rung through the ages unmet and unanswered. Even the Bahais had not the courage to place before the world their much-vaunted book, *Kitab al-Aqdas* which they claim to be the abrogator of the Holy Quran. A ringed cat certainly cannot be a match for a roaring desert lion.

The Law contained in the Holy Quran is, beyond the last shadow of doubt, perfect, unique and completely comprehensive which shall abide and function for all time to come; and not a question nor a problem there will be, to which the best explanation will not be found in the Holy Quran; so that even that great philosopher of modern age, the late George Bernard Shaw, had to tell the world that during the next century the Western World would be obliged to bow their heads before the Law of Muhammad which alone was comprehensive enough to solve their staggering problems. Reference may be made to the verse of the Holy Quran wherein it has been clearly laid down :

And they cannot bring thee (the Prophet) a question, but we have brought

thee the truth and the best explanation. (25 : 33).

The Bahais argue the world has advanced to such a high degree, under the constant process of evolution, that the guidance vouchsafed to them through the agency of human prophets, is no longer of any avail, and the Divine Being, therefore, has himself incarnated in the flesh of Bahauallah to give the world a new law that will solve all their riddles. The Holy Prophet Muhammad, they say, was the Last Prophet, and no prophet will appear after him, the Adamic cycle of teachers having come to a close, yielding place to the age of Divine Manifestation.

The doctrine of Incarnation and Manifestation which squeezes the infinite and illimitable Supreme Being into the confines of a limited, perishable human body, is a relic of the Pagan past. The Hindus of India worshipped and adored Krishna as an avatar (incarnation) of the Divine Being. The Greek, Roman and Persian mythologies had Dionysus, Hercules and Mithra as personifications of God in the Highest. The Christian Church borrowed these feathers from the Pagan mythology, and adorned Jesus therewith. Bahauallah, in order to get a foothold for himself on the soil of religious

thought, endorsed the Christian belief that Jesus was an incarnation of the Most High God. "The advent of the Lord of Hosts, the Creator and Saviour of the world," Bahauallah said with reference to his own appearance, "which is to take place in the last age according to the pronouncements of all the prophets, meant nothing else but that the Most High God will appear in human form on the stage of this world, much in the same way as he had manifested himself in the flesh of Jesus the Christ. Now he has appeared in the most perfect human form, for the reception of which Jesus and all the ancient prophets had come to prepare and qualify the world."

The Holy Quran threw this deleterious doctrine of the Union of Godhood with mortal manhood overboard, fourteen centuries ago, with a simple but strong argument :

"Had there been in the earth angels walking about as settlers, We would have sent down to them angel from the heaven as an apostle" (17 : 95).

When even an angel cannot serve as a model for men, much less would God Himself serve that purpose, even though it were possible that He should come in the form

of human flesh. Man has to face temptations at every step of his life; but there is no temptation for God. So, the simple truth is that God-incarnate would not serve any purpose in the reformation of man. But, for the impartial consideration of our American Bahai, we reproduce the verdict of modern scientific research and investigation with regard to the Divinity of Jesus Christ which Bahauallah, as shown in the foregoing lines, had assumed as a drop to stay him up in his preposterous claim. The compilers of well-known book *Encyclopaedia Biblica* who are the accredited scholars and divines of the Christian faith, have stated (Art. son of God) in quite unmistakable terms :

“We must infer that Jesus had indeed communion with God but nothing beyond it; but this connection was under such limitations that the attribute of Godness as well as absolute knowledge belonged to God, and hence the boundary line between the Divine and human was strictly preserved.”

Yet another Christian scholar, J. Hastings, writes in his book, *Dictionary of Christ and the Gospels*, p. 808 :

“All the believing Jews and all the rest of the Nazarene Jews esteemed Jesus

with one consent as a mere man, the son of Joseph and Mary.”

Bahauallah was, likewise, a mere mortal man. From a study of his book, *Kitab al-Aqdas*, it appears that either he suffered from a mental kink, or was so much disgusted with his lamentable lot in the prison-cell that he sometimes cursed his adversaries, the Babis, and invoked evil upon them, and sometimes he held high glittering hopes to his friends; yet in all his sullen gloom and melancholy he was so much arrogant and presumptuous that he claimed to be the Mighty Manifestation of the Most High God the Creator of the heavens and the earth. That his mental faculties had suffered some sort of derangement during the period of his incarceration we have Bahauallah's own confession. Writes he in one of his letters, called *Alwah* :

“On account of the torture of heavy irons and the stink and stench of the prison at Tehran, I got very little sleep. But when I sometimes fell asleep, I felt as if something was dropping from over the head on my bosom, just as a big water canal falls from the top of a hill on the land below. A burning,

sensation of an intense degree was, then, felt in all my limbs, and my tongue, at that time, spoke words which no one has the power to listen to and hear.”

A few of Bahau'llah's wild statements we reproduce for the indulgence of our readers and the careful consideration of those Bahais who have never had the opportunity of seeing their sealed scripture, the *Kitab al-Aqdas*.

يا ملا الانشاء و اسمعوا نداء مالك الاسماء انه يناديكم
من شطر سبحنه الاعظم انه لا اله الا انا العتدر المتكبر
الستاخر العتالى العليم الحكيم

“Ye leaders of mankind, listen to the voice of the Lord of the heavens. He is speaking to you from his great prison that there is no god excepting me (i.e. Bahau'llah), the mighty and the glorious, the knowing and the wise.”

قد حضرت لدى العرش عرائض شئى من الذين آمنوا
وسئلوا فيها الله رب ما يرى وما لا يرى رب العالمين
الذى انزلنا اللواح و زيناه بطواز الامر لعل الناس
باحكام ربهم يعملون

“Several petitions from the believers have come to our Arsh (seat of power and authority), seeking light and guidance in certain matters from the Lord of

the worlds, the creator of all things, seen and unseen. So, we have revealed this book (*Kitab al-Aqdas*) containing our commandments that people may act in obedience to them.”

هو الذى ارسل و انزل الكتاب الا انه لا اله الا انا
العزیز الحكيم

“He it is (i.e. Bahau'llah) who sent Apostles and revealed Books. There is no god but me the mighty, the wise.”

استعينوا بالله يا معشر العلماء و لا تجعلوا انفسكم
حجابا بينى و بين خلقى

“Ye Ulama, seek Allah’s refuge, and cast not yourselves between me and my creatures.”

يا ملك النمساء كان مطلع نور الاحديه فى اسجن عكا
اذ قصدت المسجد الاقصى سررت و ما سالت عند
بعه اذ رفع به كل بيت و فتح كل باب ضيف

“King of Austria ! when you passed through Akka, on your way to the Temple at Jerusalem, the source of the light of Divine unity was imprisoned there, and you made no enquiry concerning him. After that every house was honoured on account of him, and every big gate was flung open upon him.”

قل يا ملك البرلين اسمع الفراء من هذا الهيكل المبين
انه لا الا انا الباقي الفرد القديم

“Say, O thou king of Berlin, give ear to the voice speaking through this body that there is no God except me, the eternal and the everlasting and without an associate.”

يا ملوك امريكا و رؤساء الجمهور فيها اسمعوا ما تنغ
به السرقاء على غضن التقاء انه لا اله الا الباقي الغفور
الكريم -

“Ruler of America and leaders of the people! listen to the message which the dove is singing, perched on the tree of immortality that there is no God except me, the eternal. the forgiver and the compassionate.”

Bahau'llah, we said, asserted his claim to Divinity in quite unmistakable terms :

والذى ينطق فى السجن الاعظيم انه لىخائق الاشياء و
موجد الاسماوقه حمل البلا يا لاهياء العالم
(مجموعه اقدس)

i. e. The one who is speaking from this great prison is the creator of all things, who condescended to suffer all the troubles in order to infuse life into the world ; who created the prophets and apostles by word of his mouth :

الذى بقوله يخلق النبیین و المرسلین

and directed the Bahais to turn their faces in worship towards him during the life-time and towards his tomb after his death : In his own words :

إذا اودتم الصلوة ولوا وجوهكم شطرى الاقدس المقام
المقدس وعند غروب شمس الحقيقة و التبيان المقرالذى
قدرناه لكم (الاقدس)

The Bahais, it is a matter of fact prostrate before the tomb of Bahauallah at Akka, and kiss it in worshipful reverence, and perform the sacred circuit around it :

زائرین زیارت و طواف و تقبیل و سجده عتبه مقدسه اش
نموده و نماينده اند (بهمجة الصلور)

And the places of their pilgrimage are the two houses at Shiraz and Baghdad in which lived Ali Muhammad Bab and Bahauallah respectively during their life-time :

محل طواف و حج اهل بهاء يكے بيت نقطه اولی در
شیراز است و ثانی این بیت جمال ابهى که در بغداد است -

During his sojourn in America, we read in the well-known Bahai Book, *Bada al-Asaar*, vol. 1, page 367, Abdul Baha assured the Bahais of that country when he would return to Akka, he would rub his forehead on the door of Bahauallah's tomb, and tear his hair, and pray for all of them :

چون بارض مقدسه رسم سر پر آستان روضه مبارکه نهم
و مویه کنان از برائے شماها طلب تائید کنم -

It was to safeguard against this sort of polytheistic worship, the worship of a dead man and his tomb, that the Holy Prophet of Islam, the greatest torch-bearer of the Unity and Oneness of Godhead, had prayed at the time of his death :

الهم لا تجعل قبري وثنا يعبد

“Most High God ! I beseech Thee that my tomb may not become an idol which people may worship and adore.”

لعن لله اليهود وانصاري اتخذوا قبور اليباء هم مساجد

He is also reported to have said :

“Curse of God be on the Jews and the Christians, for they have made the tombs of their prophets as the objects of their worship and adoration.”

The teaching of Bahauallah, it can thus be easily seen, intend to pull the people back into the pre-Islamic idolatry and man-worship.

In support of his quixotic claim, Bahauallah has advanced an argument from the Holy Quran, saying :

تحدث به النار في الاشجار

that is, just as God spoke to Moses through

the fire and tree, in the same way, He is to-day speaking through the mouth of Bahauallah. This theory of Incarnation, as stated in the foregoing pages, had been completely exploded and overthrown by the Holy Quran ; and it will be out of the limit of impudence and audacity to interpret its verses in support of this polytheistic principle. It is nowhere stated in the Holy Quran that the Most High God ever spoke to Moses through the agency of any material fire or tree : nor can He speak through the mouth of Bahauallah, entering into and assuming his flesh. Moses received Divine Revelation in the same manner as did the other prophets. He was journeying with his family when the call came to him ; and in order to be made the recipient of Divine Revelation, he was, under a Providential plan, separated from his companions. He saw with the spiritual eye like fire in the distance. We read in the Holy Quran (28 : 29, 30) :

“Moses was travelling with his family when he perceived a fire on the side of mountain. He said to his family : Wait, I see a fire ; may be I will bring to you from it some news or a brand of fire, so that you may warm yourselves. And when he came to it, he

was called from the right side of the valley in the blessed spot of the bush : O Moses, surely I am Allah, the Lord of the worlds.

It is evidently clear that when Moses reached the blessed spot covered with bushes and trees, a voice came to him from the right side of the valley, and not from any tree or fire.

The Law of Bahauallah has remained a dead-letter ever since the time of its birth. Frustration and failure seemed to have been born with it. In the first instance, Bahauallah, the founder of the new law spent all his life behind the prison bars and could not set an example of acting up to his law for the people to follow. He, however, practised *taqiyya*, and directed his followers also to act in contravention of their principles when overtaken by fear of the enemy. The abrogater of the Great Law of Islam fell into disuse and became inoperative since the very first day of its birth. Before proceeding further with the post-mortem examination of this still-born law, we should like to put it to the Bahais which law they have been conforming their actions to during the whole century that has passed over their movement, the Law of Islam having been abrogated

and the new law having been kept a sealed secret which never saw the light of the day.

Says the Most High God in the Holy Quran (2 : 106) : "Whatever message We abrogate or cause to be forgotten, We bring one better than it or one like it". The Law of the Quran abrogated and abolished all previous scriptures. And it is a matter of fact that the Holy Quran gave a law which is decidedly superior to and more comprehensive than the previous laws in most respects. If, therefore, the *Kitab al-Aqdas* has come to repeal and replace the Holy Quran, it should essentially give us a law which should be better than and superior to the law of the Quran. Let us, to begin with, consider the doctrine of Divine Unity which is the fundamental principle, the foundation of all revealed religions.

(1) The Holy Quran, it has been admitted on all hands, has taught the Unity and Oneness of God in the most perfect form : "Say, He, Allah is One, Allah is He on Whom all depend. He begets not, nor is He begotten; and none is like Him." The verse "none is like Him" negatives in clear, concise terms the doctrine of Incarnation according to which a mere, mortal man, as Bahauallah was, is likened to the Most High God. As against this most.

excellent teaching, Bahauallah said that he was himself the Divine Being in human flesh who had come into the world with immense and irresistible power to judge and rule :

يا ملاء الارضين والسموات قد اتى منزل الايات بسطان لا
تقوم معه خبودالعالم ولا سطوةالذين غفلا من هذا
الامر العظيم - (اقدس)

“Ye inhabitants of the earth and the heavens, verily the revealer of signs and guidance has come with such a powerful predominance that all the armies of the world cannot stand against it, nor will the glory and grandeur of those who are indifferent to the advent of *amr-i-azeem* (i.e., Bahauallah) will now be of any avail to them.”

But it was a mere empty brag. The God of the Bahais passed all his life miserably in a prison-cell. The Bahai's formula of faith, *Kalima*, which sums up the teaching of the *Kitab al-Aqdas* in one short sentence is لا اله الا بها i.e., there is no god but Bahauallah, as against the Islamic *Kalima* لا اله الا الله i.e., there is no god but Allah. Dr. Khair Ullah, the well-known Bahai missionary, preached in America that Bahauallah was God the

Father who appeared on the stage of the world in human form, and on his death he consigned his Kingdom into the hands of Abbas Effendi who was God the Son. If this book, the *Kitab al-Aqdas*, is said to be the abrogater of the Holy Quran, it means that the Most High God Himself wished to obliterate His Oneness and Unity established in the world, by polytheism and manworship.

(2) In the Quranic Law of Marriage it is stated that: "Forbidden to you are your mothers, and your daughters, and your sisters, and your paternal aunts, and your maternal aunts, and brother's daughters and sister's daughters, and your mothers that have suckled you, and your foster-sisters, and mothers of your wives, and your step daughters who are in your guardianship born of your wives to whom you have gone in, but if you have not gone into them, there is no blame on you, and the wives of your sons who are of your loins; and that you should have two sisters together, except what has already passed. Surely Allah is ever Forgiving, Merciful." (4 : 23)

Upon this comprehensive statement, Bahaullah has made the following improvement in his new law ;

قد حرم عليكم ازواج آبائكم انا نستحي ان نذكر حكم
الغلمان

“Forbidden to you are the wives of your fathers ; and we feel ashamed in mentioning our commandment regarding boys.”

Bahauallah probably wanted to revive the custom of marrying one's own daughter or sister which existed among some tribes of Persia in ancient times. He has however, reduced the number of wives a man can have at a time to two :

اياكم ان تجاوزوا من الاثنتين

i.e., “Marry not more than two wives.” And himself he had three: (1) *Umm al-Ka'inaat* ام الكائنات daughter of the Nawab of Tehran (originally called Nawaba Sahiba) the mother of Abbas Effendi. (2) Mohd Alya and (3) Gauhar Khanum, married in Baghdad. They gave birth to many children, of whom only seven survived, four sons and three daughters. Bahauallah, however has permitted that if a man should have a young virgin for his service, there is no sin on him :

ومن اتخذ بغيراً لخدمته لا باس عليه

But, when the son and successor of Bahauallah, Abdul Baha Effendi, went to the Western countries to preach the Bahai creed, he taught,

in order to find their favour, that the Law of Bahauallah forbids polygamy :

ان البهائية تنهى عن تعدد الزوجات

(3) The Law of Islam has taken a very serious view of the crime of adultery which “ruins families, destroys household peace, and deprives innocent children of their loving mothers.” It has, therefore, laid down (24 : 2) :

The adulteress and the adulterer, flog each of them with a hundred stripes, and let not pity for them detain you from obedience to Allah, if you believe in Allah and the Last Day, and let a party of believers witness the chastisement.

Bahauallah “improved” upon this law, and commanded that the adulterer should remit, as a fine, only nine *miskals* of gold (which comes to about four *mashas* in Pakistani weight) into his *Bait al-Adal* (Treasury), and go on his way. In English weight a *mtskal* is equal to 4.6 grams only. This ridiculous punishment may cause some embarrassment to the poorer people, but it cannot certainly act as a deterrant for the rich and the wealthy who will, on the other hand, be encouraged to violate the honour of a person at the paltry cost of nine *miskals* of

gold. It will, however, be a good source of income to the Bahai *Bait al-Adal*, if it should ever come into existence; for, so important an institution as it is, the *Bait al-Adal* which was to replace the Islamic *Bait al-Mal*, has not, for a hundred years, come into being. Bahauallah's aim, it appears, was not the regeneration and reform of a fallen humanity nor their moral and spiritual uplift. He wanted, by these means, to gain a cheap popularity for his movement among the Western nations, addicted to the two great vices of wine and woman.

(4) The food which a man uses it has now been accepted by medical science also, produces an effect not only on his constitution but also on the building up of his character. It was for this reason that the Holy Quran had directed (2: 172):

O you who believe, eat of the good things that We have provided you with and give thanks to Allah, if Him it is that you serve. He has only forbidden you that which dies of itself, and blood and flesh of swine, and that over which any other name than that of Allah has been invoked.

Intoxicants and games and sacrificing to stones set up and the divining arrows

are only an uncleanness, the devil's work ; shun it, therefore, that you may be successful. (5 : 90).

Bahau'llah set aside and smashed all these limits, and taught :

قد انخست الاشياء فى بحرالصهارة فى اول الرضوان اذ
تجلينا على من الامكان باسمائنا الحسنى و صفاتنا العليا هذا
من فضلى للذى احاط العالمين

“From the very first day of Ridzwan when We manifested ourselves with excellent names and elegant attributes unto our creatures, all things have been immersed and washed in the sea of cleanliness and purity. This is my grace which encompasses all the worlds.”

Abdul Baha, when beseeched by the Bahais of America to give them a law regarding food, said in simple, plain language:

ما مداخله در طعام جسمانى آنها نمى كنيم - مداخله ما
در طعام روحانى است

“We interfere not in your physical food ; our concern is only with your spiritual sustenance.”

That the Western world may not be offended and displeased, Bahau'llah avoided scrupulously to interdict the use of intoxicants and

pork. The taking of opium, however, has been forbidden twice. It sounds like swallowing a camel and straining at a gnat.

(5) The Holy Quran, for the purpose of calculation, had divided a year into twelve months: Surely the number of months with Allah is twelve months by Allah's ordinance since the day when He created the heavens and the earth (9 : 36). This natural division Bahauallah changed vindictively into nineteen months, and wrote in his law :

ان عدة السهور تسعه عشر شهر آفى كتاب الله

“The number of months in the Book of Allah (i.e., *Kitab al-Aqdas*) is nineteen.”

This division which is neither in accordance with the solar system nor with that of the moon, is incongruous and absurd. The Bahai month, according to this ingenious computation, will have 19 days only, and the five days that will, thus be left over, have not been taken into any consideration. Bahauallah's ruling on this point states :

ما تحت بحدود السنة و الشهور

“These days will not be counted in year and months.” What a perfect Arithmetic it is that the Bahai God Incarnate has conferred

upon the human race in supersession of the simple, natural Quranic calculation. It is what Shakespeare has said "confusion worse confounded."

(6) Usury is forbidden in the Law of Islam in very strict terms; for, it annihilates all sympathetic affection and leads to the extreme of miserliness. It allows the rich to grow richer by reducing the poor to still greater poverty. It is indeed a great social evil. "Those who swallow usury", warned the Most High God in the Holy Quran (2 : 275), "cannot arise except as he arises whom the devil prostrates by his touch"; and again "O you who believe, devour not usury, doubling and redoubling" (3 : 129). But Europe and America, in the present age, have come to consider usury as a very profitable practice. It enhances one's wealth and riches without any risk or effort. Trading and big-scale wars, they argue, cannot be carried on without the help of usury. Now the great God clothed in Bahauallah's flesh and skins realized the mistake which he had committed in interdicting usury and rectified it in his new law, proclaiming :

انه يحكم كيف يشاء و احل الريا حرمه من قبله

“Now he has permitted the taking of usury just as he had forbidden it before.”

But the Western thinkers have now begun to realize the disastrous consequences of “swallowing usury”, appearing in the form of cruel capitalism and the great wars which would not have been possible if the Quranic prohibition of usury had been in force in those countries. And if Bahauallah had been living at this time, he would have rectified his mistake a second time, and withdrawn his permission.

Instances can be multiplied to show that there is not a single commandment in the Law of Bahauallah that may be better than and superior to the Law of Islam from any point of view, social, moral and spiritual.

Jesus, as reported in the sixteenth Chapter of the Gospel according to John, had foretold the advent of another Prophet after him, described as Paraclete: “Nevertheless I tell you the truth; it is expedient for you that I go not away, the Paraclete will not come unto you. . . . and when he is come, he will reprove the world of sin, and of righteousness and of judgment” (verses 7 and 8). Paraclete is a Greek term. In the English translation of the Bible, it has been rendered as comforter, and

spirit of truth. But says the Encyclopaedia Biblica in this connection: There is no exact equivalent in English for the paraclete; comforter, helper miss the legal sense, whilst *advocate* does not cover varied offices predicated in the Gospel of which intercession forms no part." Jesus spoke in the Aramaic language, and not in Greek. The term used by Jesus, as explained by a Christian scholar of the Bible, Wastenfels, was *Mauhamana* (Aramaic) which becomes *Mauhanna* in Hebrew, both signifying the *praised*; and in the sister language, Arabic, it is *Muhammad* or *Ahmad*, derived from the same root *Hamad* which means to praise. Jesus it is now easy to understand, bespoke of the coming of the Holy Prophet Muhammad after him which is further confirmed by the Divine word in the Holy Quran: "And when Jesus, son of Mary, said O Children of Israel, surely, I am the messenger of Allah to you, verifying that which is before me of the Torah and giving the good news of a Messenger who will come after me, his name being Ahmad." (61 : 6).

The *Comforter* the *Paraclete* and the *spirit of truth* are synonymous terms indicating one and the same person, the Holy Prophet Muhammad. Turn over Chapter 15, verse 26

of the Gospel according to John, and read : "But when the Comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall testify of me." But our American Bahai, Mr. Roger N. Paries, would have us believe that the Comforter and Paraclete were two separate and distinct personages, and that the Comforter whom Mr. Paries identifies with Bahauallah of the Divine heights, "would bring the Kingdom to this earth" and "posses full authority to abrogate the ceremonial laws." Facts, however, give lie to these high-sounding claims. Instead of establishing his Kingdom on this earth, Bahauallah passed all his life in imprisonment, weeping and wailing, and at last yielded up his ghost in exile in a state of utter failure and frustration. A dreadful and disgraceful doom of a truth, has been prescribed in the Law of God Almighty for such claimants. Pharaoh of Egypt, when he asserted his claim to be the Divine Being, was devoured and destroyed by a dreadful death, in spite of all his might and main. It was the Holy Prophet Muhammad who established the Kingdom, both spiritual and temporal, on this earth.

Professor Browne spoke the truth when

he stated that the Bahais were clever enough to adapt their preaching to the ear of their interlocuter without caring much for the scruples of truth. That Bahauallah claimed Divinity for himself in unambiguous terms, and founded a new creed of his own quite apart from the great religion of Islam, is a fact which cannot be denied nor disowned. But his followers show him up in different garbs as suited their purpose on the occasion. To the Christians they would say that Bahauallah was the incarnation of God the Father, and his son Abbas Effendi was that of God the Son i.e. Jesus the Christ. The Christians who believe in the pagan doctrine of Incarnation, are thus easily taken in. But when a Bahai accosted and addressed an Ahmadi Musalman who believed Hazrat Mirza Ghulam Ahmad to be the Promised Messiah and Mahdi, foretold in the sacred scriptures, the Bahai would spread another net, and exhibit Bahauallah as a claimant to Messiahship only, and argue that since Bahauallah had proclaimed himself as such, i. e. Promised Messiah, long before Hadzrat Mirza Sahib, so Bahauallah, and not Mirza Ghulam Ahmad should be accepted as the real Messiah. Making a reference to a prophecy in the Old Testament (Daniel 8:14), a Bahai jumps

to the queer conclusion that the event of the Second Coming of Christ was fulfilled in the appearance of Bahauallah "the only Messiah in the world". From the super-most and supreme height of Divinity to the humbler position of a human Messiah is indeed a great fall to ascribe to his object of worship and adoration. We shall, however, refer to verses (Chapter XII. 9-11), of the same Book of Daniel where the time of the Second Coming of Jesus, son of Mary, had been foretold in quite distinct and definite terms :

Go thy way Daniel, for the words are closed up and sealed till the time of the end. Many shall be purified and made white, and tried; but the wicked shall do wickedly and none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate, set up, there shall be a thousand, two hundred and ninety days.

The advent of the Messiah shall take 1290 years after the abrogation of the Daily Sacrifice. A day, in the language of the Prophecy, sometimes means a year and sometimes a

thousand years of our human reckoning. Turn over Chapter 4, of the Book of Prophet Ezekiel, and read verse 6: I have appointed thee each day for a year. The Jews made burnt offering at the altar. They slaughtered lambs before the tabernacle and consigned them to flames. This practice the Jews forsook in the sixth century C.E. which synchronized with the time of the advent of the Prophet of Arabia. Daniel prophesied that the Messiah shall re-appear 1290 years after the abolition of the Daily Sacrifice, i. e. 1290 years after the Holy Prophet Muhammad. Compare what Hadzrat Mirza Ghulam Ahmad, Founder of the Ahmadiyya Movement, wrote in his famous Book, *Haqiqat-ul-Wahy*, page 190 :

It is wonderful indeed, and I look upon it as a sign from God, that this humble servant had been blessed with Divine Communion precisely in the year 1920 A.H. (i. e. 1290 years after the Holy Prophet).

Let us, for the satisfaction of our Bahai friend assume that Bahauallah, and not Hadzrat Mirza Ghulam Ahmad, was the Messiah who was to appear in the present age. Now the question naturally arises. Has Bahauallah performed and fulfilled the mission ordained

for the Promised Messiah ? The prime purpose of the advent of the Messiah, as stated in the sacred scriptures, was to overturn the Religion of Cross, and rectify and reform the errors that had crept into the simple, monotheistic faith preached by Prophet Jesus, son of Mary. That Jesus was the heavenly Son of God who did not belong to earthly humanity ; who came to this world assuming human form in order to atone for the sins of human race by his own blood on the Cross : who rose from the dead and ascended to Heaven to take his seat on the right hand of the Most High God : this was the basic belief where the super-structure of the Church Christianity was constructed. But the Religion of the Church was entirely distinct from the Religion of Jesus. Jesus was nothing more than a Hebrew Prophet who laid stress on the fulfilment of the law and the Prophets ; but the Religion of the Church had depicted him as a deity of the ancient world who was crucified like other sun-gods for the sins of human race, who rose from the dead and ascended to Heaven. Jesus had come to demolish Paganism and not to reproduce it under his own name. The Holy Quran had denounced this Mystery Cult of the Church in strong terms. But it was for the Promised Messiah to give it the final overthrow.

Bahau'llah, instead of setting himself against this polytheistic teaching of the Church, gave it a new strength by making a similar claim: himself, that the Most High God had assumed human form in the flesh of Bahau'llah, as He had done previously in the shape of Jesus, to propitiate for the sins of human race. Wrote he in his *Kitab al-Aqdas* :

شهد الله انه لا اله الا هو الذى ينطق فى السجن اعظم انه ليخالق
الاشياء ووجه الاسماء قد حمل البليات لاحياء العالم

“Allah, speaking from the great prison, bears witness to the fact that there is no god but he. He is, of a truth, the Creator of all things and all names. He has suffered all these troubles to atone for the sins of human race, and give them new, eternal life.” Is it not the same doctrine of Atonement on which stands the whole fabric of the Church teaching? We read in the well-known Bahai book, *Bahau'llah and the New Era*: “Jesus was a mediator, and the Christians were certainly on the right in believing that his advent was indeed the advent of the Most High God. In his face they saw the face of the Divine Being, and through his lips they heard the voice of the Supreme Being. Bahau'llah has said that by the coming of the Lord of Hosts, the Creator and Sustainer of the universe, which is to take place in the last age

according to the teachings of all prophets, is meant nothing else but that the Most High God will Himself appear on the stage of the world in human form, much in the same way as He has done previously through the flesh of Jesus the Christ. He has now come with that most perfect and most brilliant Manifestation for the reception of which Jesus and all the prophets had come to prepare the minds of the people.”

Turn over *Kitab al-Aqdas* again, and read :

التى انا السماء التى صعد اليها ابن مريم

“Verily I am that Heaven whereto ascended the son of Mary.”

That is to say, the Heaven towards which ascended the son of Mary, was Bahauallah himself who was in the physical world the incarnation of the Divine Being, and on the Heaven, God the Father to whom ascended God the Son in full glory. It was for this reason that Dr. Khairullah boosted Bahauallah as God the Father before the Christians of America, and his son Abbas Effendi as God the Son, i.e. Jesus, son of Mary. This happened in 1892 C.E., two years after Hadzrat Ghulam Ahmad had proclaimed himself as the Promised Messiah.

Hadzrat Mirza Sahib, on the other hand, dealt such a deadly blow to the Religion of the Cross that it is no longer a living force that had for centuries, swayed the East and the West. The Church doctrine of the Divinity of Jesus Christ and the washing away of man's sins with his blood, have been smashed so severely that a minister of the Church shudders in his shoes as soon as he comes to know that the man whom he is speaking to, is a follower of Hadzrat Mirza Ghulam Ahmad. Hadzrat Mirza Sahib has disproved and dispoiled the theory of Incarnation which constitutes not only a contempt of the Supreme Being but also betrays a lamentable ignorance of his attributes and knowledge, so overwhelmingly that the Religion of the Church has, since then, been moving away and receding from this Pagan principle. Wrote the *Church Times* of London in 1926 :

The second fundamental doctrine of Christian theology is the Incarnation. That great term in the creed of Christendom has denoted the experiences under human conditions of a Person who is Eternal. It signifies that the very God lived under manhood's limitation.....Modernism says,

“It is quite impossible to maintain that God is fully Incarnate in Christ and not Incarnate at all in any one else.” Indeed, “Every human soul reveals, reproduces, incarnates God to some extent. What Modernism means by Incarnation is grace or inspiration or influence of the Spirit of God on the soul of a human person.”

The second fundamental doctrine of historic Christianity is the Divinity of Jesus. The personality of Our Lord is literally that of God's Eternal Son. . . . According to Modernism “we must absolutely jettison the traditional doctrine that Christ's personality was not human, but Divine. . . .” Elsewhere we are told that Jesus believed in the Divinity of all men. The proposition here propounded appears to be that all men are Divine; Jesus is a man, therefore Jesus is Divine. He shares the Divinity of the race because he is human.

Modernism has gained a good ground in Germany. It has claimed the pick of the culture and ability of the Anglican Church. America, too, is welcoming it; and in no long time the traditional Christianity will stand all over the Christian world corrected of its biggest blunder. But the credit of the cor-

rection will go to Hadzrat Mirza Ghulam Ahmad, the Messiah and Mahdi of this age.

That Jesus came down from Heaven to earth, taking upon himself a human form that he might make propitiation for the sins of erring humanity by his own blood upon the Cross, was the fundamental doctrine of the Church theology. The whole machinery of the Church moved round this one pivot. Hadzrat Mirza Sahib proved by incontrovertible arguments that Jesus did not die upon the Cross, and drove, in this way, the last nail into the coffin of the traditional Christianity. Jesus was completely unconscious when he was taken down from the Cross. A Roman soldier pierced his side with the point of his spear and blood gushed out showing that he was still alive. His friends and followers lavished all care and treatment upon him, and Jesus revived. Fearing that he might not be apprehended again he went into concealment for forty days, but was seen by his disciples now and then. He met them for the last time on the mountain in Galilee, and giving them instructions for the propagation of his teaching, departed for the Eastern Countries to search and seek the Lost Tribes of Israel. Jesus travelled through Persia,

Afghanistan, North-Western part of India, and ultimately reached Kashmir. The Pathans and the Kashmiris are the descendants of those Lost Tribes. Jesus lived among them to a good old age of 120 years. His tomb can still be seen in Srinagar (Kashmir).

We now leave it to readers to judge for themselves whether Bahauallah or Hazrat Mirza Ghulam Ahmad was the real Messiah for this age.