THE BAHAI CREED

A Brief History and Doctrines of the Babi Movement
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The creed of the Baha'is, if it could be called a creed in spite of the mysterious secrecy that surrounds it, is a peculiar and perplexing puzzle. The Baha'is claim on its behalf that it has abrogated the Law of the Holy Quran; but the new law of Bahaullah 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 Baha'is 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 Baha'i 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 Baha'i year contains nineteen months, each month being of nineteen days.

It was now the turn of Bahaullah 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;

كتاب اقدس آخر طبع شود - نشر خواهد شد - در دست
ارادال متخصصین 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 preceding 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”:

الصحاب فيدا كه از شما سوال تمايند از حقیقت من تقيه نمایید و انکار نمایید و لعین کنید زیرا که 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 Bahaullah, 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) Bahauullah was at Adrianople. He appointed Mirza Haider Ali as a missionary for Istambol; and the first direction which Bahauullah gave him, was: (p. 88)

"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 Bahauullah 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)
"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:

آکر فانی سومن و موطن است باند حضرتش را در جمع جهات اطاعت کنیم.

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

(3) Mirza Haider Ali has recorded another incident which strips off the guise, generally worn by the Bahais, and unmask 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.

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

صلوات جماعة ممنوع است مکر در صلوات 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 مبارك تبلیغ را در این دیار حرام فرموده اند مقصود
این است که احبا باند که ایامه چند بکلی سکوت امائند
Bahaullah 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 Bahaullah’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 genesis, 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 Bahaullah, 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 Bahauullah 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 Bahauullah who tried to murder each other. The Government deported Bahauullah and his companions to Akka (Acre), and Subh-i-Azal to Cyprus, where he died on the 29th of April 1912. Bahauullah reached a good old age of 76 years, and had two wives and several echildren. He wrote many books, the most important being Kitab al-Aqdas which is said to contain the new law which has abrogated the Bayan. Bahauullah 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 Bahauullah passed away in sorrow and sadness.

After Bahauullah, 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 Bahauullah
had said in explicit words in the *Kitab al-Aqdas*: “Whoseover layeth claim to a Dispensation before the completion of a full thousand year is a liar and privaricatour.” 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 Bahaullah 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 Bahaullah’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 Ezekiel (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. Bahaullah 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 Bahaullah. 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 يوم ظهور حضرت علي منطوق بيان غرب اعتناق وحرق كتب و اوراق وهدم بقاع وقيل عام الا من آمن وصدق 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 Bahaullah confessed it in clear and unambiguous terms:

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, Bahaullah 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:

After that, the oneness of the heavens and the earth worked. After that, the heavens rejoiced, and the earth was covered with light. And they sent the angels to the earth to bring it to a state of purity and purity was established in it. And the light of the earth guided it towards the path of knowledge. And the angels declared that there was no other God but God, and that Jesus was the messenger of God. And the earth became a mirror of God's glory, and the angels sent to the earth to bring it to a state of purity and purity was established in it. And the light of the earth guided it towards the path of knowledge.
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 أرض بالمشرق يقال لها خراسان يتجه
اقوام كان وجههم المرجان المطرقه
(ترمذي)

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 لقته بر اهل دانش پوشیده نماند که ظهور کتاب دجال کتاب حضرت ذیالجلال در يوم قیام قائم موعود از وعود حتمیه المیه است - (مجموعه رسائل صفحه 138)

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 Bahaullah. 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 progress. 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 Bahaullah 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.

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

Says he:

i.e. "with reference to the book Alaquad-ul-
Farid, we have quoted the Tradition in our book الورد البهية 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 Bahaullah, 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 کی توانائے گشت پر قرآن سمجھ
عنکبوتی کی توانائے کرد سیمرغی 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 Bahaullah 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. Bahaullah, 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," Bahaullah 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 an 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 Bahaullah, 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 unmistakeable 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."


"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."

Bahaullah 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 Bahaullah’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 Bahaullah’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.

“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. Bahaullah), the mighty and the glorious, the knowing and the wise.”

“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.”

“He it is (i.e. Bahá’u’lláh) who sent Apostles and revealed Books. There is no god but me the mighty, the wise.”

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

“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柏林 اسمع الفراء من هذا الهيكل المبين
انه لا الا انا الباقى 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 أمريكا ورؤساء الجمهور فيها اسمعوا ما تغن به السرقاء على غضن التقاء انه لا اله انا الباقى الالفور 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."

Bahaullah, we said, asserted his claim to Divinity in quite unmistakable terms:

والذي ينطق في السجن الاعظم انه لخائق الأشياء و موجود الأسماء حمل البلا يا لاحياء 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:

الذي يقوله يخلق النبيين و المرسلين
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 وجهكم شطرى الاقدس المقام المقدس وعند غروب شمس الحقيقة و التبيان المقرالذي قدرناه لكم (الاقدس)

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

زائرين زيارت و طواف و تقبيل و سجدة عتبة مقدسه اش نموده و نمايديه ان (بهجة الصلور)

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

محل طواف و حج اهل بهاء يك بيت نقطة اولى در شيراز است و ثاني اين بيت جمال ابهي كه 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 Bahaullah’s tomb, and tear his hair, and pray for all of them:
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 قبرى وثنا يعبد

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

"لعن الله اليهود وانصارى اتخذوا قبور البياء 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 Bahaullah, 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, Bahaullah 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 today speaking through the mouth of Bahá'u'lláh. 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 Bahá'u'lláh, 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 Bahá’u’lláh 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, Bahá’u’lláh, 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 Bahá’ís 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 Bahaullah was, is likened to the Most High God. As against this most
excellent teaching, Bahaullah 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:

"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., Bahaullah) 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 الله إلا بها i.e., there is no god but Bahaullah, as against the Islamic Kalima لا الله إلا ارط i.e., there is no god but Allah. Dr. Khair Ullah, the well-known Bahai missionary, preached in America that Bahaullah 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, Baha-ullah has made the following improvement in his new law;

قد حرم عليكم ازواج أبائكم إنا نستحب أن نذكر حكم الغلمان
“Forbidden to you are the wives of your fathers; and we feel ashamed in mentioning our commandment regarding boys.”

Bahaullah 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:

ابا کم ان تجاوزوا من الاثنين

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. Bahaullah, however has permitted that if a man should have a young virgin for his service, there is no sin on him:

ومن التخذ بكرأ لتخدسته لا باس عليه

But, when the son and successor of Bahaullah, Abdul Baha Effendi, went to the Western countries to preach the Bahai creed, be taught,
in order to find their favour, that the Law of Bahauullah forbids polygamy:

ان البهائية تنهي 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.

Bahauullah "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 deterrent 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. Bahaullah’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 uncleanliness, the devil’s work; shun it, therefore, that you may be successful. (5:90).

Bahaullah set aside and smashed all these limits, and taught:

قد انخمست الامراء في بحر الصهارة في اول الرضوان إذ تجلينا على من الاسكان باسمائنا الحسنى و صفائنا العليا هذا من فضلى لمدى 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 جسماني آنها لئ کتیم - مداخله ما در طعام روحانی 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, Bahaullah 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 Bahaullah changed vindictively into nineteen months, and wrote in his law:

ان عدة السهور تسع عشر شهر آفی 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. Bahaullah’s ruling on this point states:

ما تحدث 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 con-
founded.”

(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 Bahaullah’s flesh and skins realized the mistake which he had committed in interdicting usury and rectified it in his new law, proclaiming:

انه يجعلكم كيف پشاع و احل عرطا حرم فی قبل
“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 Bahaullah 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 Bahaullah 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, Wastenfells, was Mauhamanna (Aramaic) which becomes Mauhamanna 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 Bahaullah 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, Bahaullah 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 Bahaullah 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 Bahaullah 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 Bahaullah as a claimant to Messiahship only, and argue that since Bahaullah had proclaimed himself as such, i.e. Promised Messiah, long before Hadzrat Mirza Sahib, so Bahaullah, 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 Bahaullah “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 Bahaullah, and not Hadzrat Mirza Ghulam Ahmad, was the Messiah who was to appear in the present age. Now the question naturally arises. Has Bahaullah 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-goods 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.
Bahaullah, 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 Bahaullah, 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:

"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, Bahaullah 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. Bahaullah 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:

التي أنا السماء التي صعد إليها ابن سر يم

“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 Bahaullah 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 Bahaullah 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 Bahaullah or Hazrat Mirza Ghulam Ahmad was the real Messiah for this age.