



Twelve Principles

A Comprehensive Investigation on the Baha'i Teachings

First Edition



Masoud Basiti, Zahra Moradi, Hossein Akhoondali

Translated by: Hossein Akhoondali, Ali Mansouri

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The following group should not read this book:



**Those who do not accept what
is right, do not seek the truth,
and when they discover a
truth, prefer their own
prejudices over it.**



The following group should read this book:



**Those who accept what is
right, seek the truth, and when
they discover a truth, prefer it
over their own assumptions.**



To all the open-minded souls that
strive for the truth and embrace it
wherever it may be

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We also thank our parents and family for supporting us during the course of preparing this work. Had it not been for their support, we would not have completed this book in a timely manner.

And finally, a special thanks to Mr. Abdol-Hosseini Taleie for his valuable suggestions and Mr. Ali Mansouri for a great proofreading of the final draft.

Translator's Notes

The current book is based on the first version of *Avaze dohol (Song of the Drum)* which was originally written in Farsi. It was initially to be translated with the cooperation of Mr. Mansouri but unfortunately—due to unforeseen circumstances—we only succeeded in jointly translating the first four chapters.

Subsequently, I took up the task of translating the remaining sections and in due course completely revised the book and added some new sections to it.

Most of the quotes cited in this book do not have an official Baha'i translation into English (from Farsi or Arabic). In the cases that they did, we have sometimes translated them ourselves to present their meanings in clear, easy to understand sentences. This approach was taken because of the unconventional prose of Baha'i texts, which was reflected in their official English translations. Furthermore, some of the official translations were inaccurate and needed to be revised.

When translating the Farsi and Arabic quotes into English, utmost care was taken to preserve the correct meaning while retaining the original words.

The Sufi and mystical background of Baha'i leaders like the Bāb and Bahā'u'llāh meant that Farsi and Arabic sentences from them are sometimes quite vague or incomprehensible. The translation of these sentences presented a challenge that was addressed with explanatory notes in brackets or parenthesis.

The sources we have used to write this book were originally published with different groups of audiences in mind, causing the dates that they were published in being based on different calendars. In citing these works, we have stayed loyal to the original dating system used by each, and not converted them to a unified format. In some references, the date has been written using a number followed by 'B.' This means the date is based on the Baha'i calendar which starts on 21 March 1844 AD and has 365 days in normal years and 366 days in leap years. If a date is

followed by 'AH' the Islamic calendar has been used. Dates based on the Gregorian calendar are plainly written with nothing added after them.

Since the Bāb and Bahā'u'llāh were Shia Muslims before they created their respective faiths, we have occasionally quoted Shia Islamic texts to show the true origin of some of their supposedly novel teachings. These quotes have also been used to show that some of the claims made by Baha'i leaders about Islamic beliefs were either completely wrong or distorted.

Table 1: The system of transliteration used in this book.

Symbol	Transliteration	Symbol	Transliteration	Vowels:	
ء	'	ط	ṭ	Long:	
ب	B	ظ	ẓ	آ، ا	ā
ت	T	ع	`	و	ū
ث	Th	غ	gh	ى	ī
ج	J	ف	f	Short:	
ح	ḥ	ق	q	ـَ	a
خ	kh	ك	k	ـُ	u
د	d	ل	l	ـِ	i or -i
ذ	dh	م	m	Diphthongs:	
ر	r	ن	n	أو	au, aw
ز	z	ه	h	أى	ay
س	s	و	w		
ش	sh	ى	y		
ص	ṣ	ة	a, at		
ض	ḍ	ال	al-, l-		

Any emphasis made in the quotes are mine except in cases where it has been explicitly mentioned otherwise. Most of these are phrases or sentences that have been underlined to highlight the section of interest.

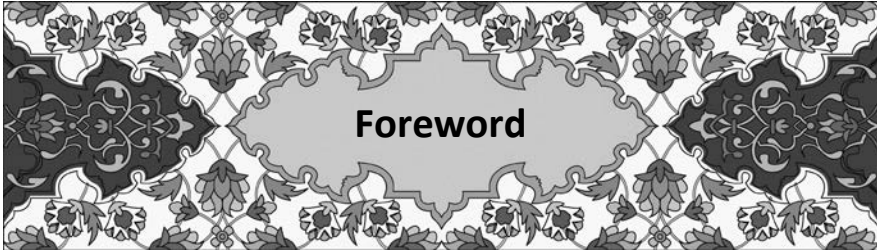
Digital scans of most of the books we have used are available on the internet. We have provided the link to these books in the bibliography section. The links can also be found on the books website: www.avazedohol.com/eng.

I solely accept the responsibility for any possible errors. Any questions, criticism, or suggestions can be directed to me by email¹ or through the book's website.

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2014

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Introduction



God created heaven and decorated it with the best ornaments . . .

Then he created men and from among them, chose the most pure and distinguished, and established them as his representatives among the people to invite them to God's great feast in heaven.

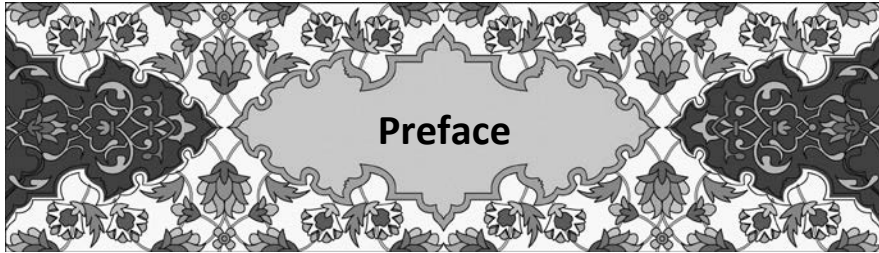
But . . . but the majority of humans turned away from the Divine Messengers' invitations to seek and accept righteousness and descended into the valley of ignorance.

History has repeated itself time after time and in every case, the people repeated their predecessor's mistakes. They let go of the strong divine rope, grasped the fragile thread of worldly pleasures, and preferred imitating their forefathers over seeking and accepting the truth.

Today also, the choice is with you and me.

We can close our eyes and ears from the call of the Divine Guides and follow the footsteps of those who went astray. Or we can choose righteousness, hear the message of the truth, act upon it, and be placed among those who were guided.

The choice is with you and me!



Baha'ism is the continuation of the movement of a young merchant from Shiraz named `Alī Muḥammad Shīrāzī,² known as *the Bāb*. During the reign of Muḥammad Shah Qājār he, in a series of several stages, first introduced himself as the Bāb³ to the Promised Mahdī⁴, then the Mahdī himself⁵, then the Prophet of a New Age⁶, and finally, as the essence of God and his being⁷.

² 1819–1849

³ Bāb literally means door and implies representative. In essence, Ali Muḥammad Shīrāzī introduced himself as the special representative of the Mahdī (the twelfth Shia Imam) and a door for the public's communication with him. According to Shia teachings such a position was unfounded and heresy.

⁴ The Bāb made his claim to Bābism in the year 1844, and continued this claim until the year 1848: `Abd al-Ḥamīd Ishrāq Khāwarī, *Raḥīq makhtūm* (Tehran: Mu`assisiyi Milliyi Maṭbū`āt Amrī, 131 B.), vol. 1, pp. 581–585; The Bāb ordered that the following statement be added to the Adhān (the Muslim call to prayers): “*Ashhadu anna `Alī ghabl al-Nabīl bāb Baqīyyat Allah*”, meaning, “I testify that *Ali before Nabīl* (meaning the Bāb), is the door to the *Remnant of Allah* (meaning the Mahdī),” `Abd al-Ḥamīd Ishrāq Khāwarī, *Talkhīṣ tārikh Nabīl* (New Delhi: Mu`assisiyi Chāp Wa Intishārāt Mir`āt, 1991), p. 122. *Ali before Nabīl* is a code word which the Bāb used to refer to himself. The *Remnant of Allah* is one of the Mahdī's titles.

⁵ “I am the true Qā'im (one who will arise i.e. the Mahdī) whose appearance you had been promised (*Innanī ana l-Qā'im al-ḥaqq al-ladhī antum bi zuhūrihī tū`adūn*),” Asad-Allāh Fāḍil Māzandarānī, *Tārikh zuhūr al-Ḥaqq*, (Tehran: n.p., 1944 [Reprinted, H-Bahai: Lansing, Mi., 1998]), vol. 3, p. 173; “Almost immediately after, the Bāb, himself still a prisoner, was vindicating the acts of His disciples by asserting, formally and unreservedly, His claim to be the promised Qā'im, in the presence of the Heir to the Throne, the leading exponents of the Shaykhī community, and the most illustrious ecclesiastical dignitaries assembled in the capital of Ādhirbayjān,” Shoghi Effendi, *God Passes by* (US Bahā'ī Publishing Trust, 1979 [second printing]), p. 33.

⁶ The Bāb brought a new religion called Bābism and a new book called the *Bayān*. `Abdu'l-Bahā names Bāb as one of the manifestations of Prophethood and lists him among God's great



Figure 1: A picture of `Alī Muḥammad Shirāzī, known as the Bāb, the founder of Bābism

`Alī Muḥammad Bāb revealed a book called the *Bayān*, in two different languages (Arabic and Farsi), both of which remained incomplete at the time of his execution by firing squad.⁸ In this book, he gave his followers tidings about the appearance of “He whom God shall make manifest” (*man yuḏhiruhu Allāh*).

After some time Alī Muḥammad Bāb sought distance from his statements and expressed regret during a debate session. When it became apparent that he could not answer basic questions from

messengers: “The Manifestations of universal Prophethood Who appeared independently are, for example, Abraham, Moses, Christ, Muḥammad, the Bāb and Bahā’u’llāh,” `Abdu’l-Bahā, *Some Answered Questions* (US Bahā’ī Publishing Trust, 1990 [reprint of pocket-size edition]), p. 164.

⁷ “Verily, `Alī before Nabīl (i.e. himself, the Bāb) is the Essence of God and His Being (*inna `Alī qabl al-Nabīl dhāt Allāh wa kaynūniyyatih*),” The Bāb, *Lauḥ haykal al-dīn* (n.p.: n.p., n.d.), p. 5.

⁸ According to the sayings of the Bab, the book of Bayan should have been revealed in nineteen units (*wāḥids*) and nineteen chapters (*bābs*), but only eleven units of the Arabic Bayān and only nine units of the Farsi Bayān were completed before he was executed.

different scholars, he wrote a letter of repentance addressed to Nāṣir al-Dīn Mīrzā, the crown prince of Muḥammad Shah Qājār, with much shame. The text of his letter of repentance is as follows:

May my soul be sacrificed for you . . . I bear witness to God and those that are with Him, that this weak servant possesses absolutely no knowledge that goes against the satisfaction of the God of this World and those who have accepted His guardianship. Even though the essence of my existence is purely [made of] sin (*wujūdām dhanbi ṣīrf ast*) . . . and if any words that were against his satisfaction came out [of my] pen, I intended no disobedience. Anyway, I am regretful and seek repentance from His Highness. This servant possesses absolutely no knowledge that would bring about such a claim. I seek repentance from God from being associated with this affair and the flow of some supplications and words on my tongue are not reason for any claim; and the claim of being the special representative of his Highness, Ḥujjat Allāh (literally the Proof of Allah, meaning the Mahdī), is a completely false claim and this servant neither made this or any other claim. It is requested from the kindness of his Royal Majesty and his Highness that this supplicator be honored with his royal grace, favor, compassion and mercy. Peace.⁹

⁹ Abū l-Faḍl Gulpāyganī and Mahdī Gulpāyganī, *Kashf al-ghitā' `an ḥiyal al-`adā'* (Tashkent: n.p., 1919), pp. 204–205.

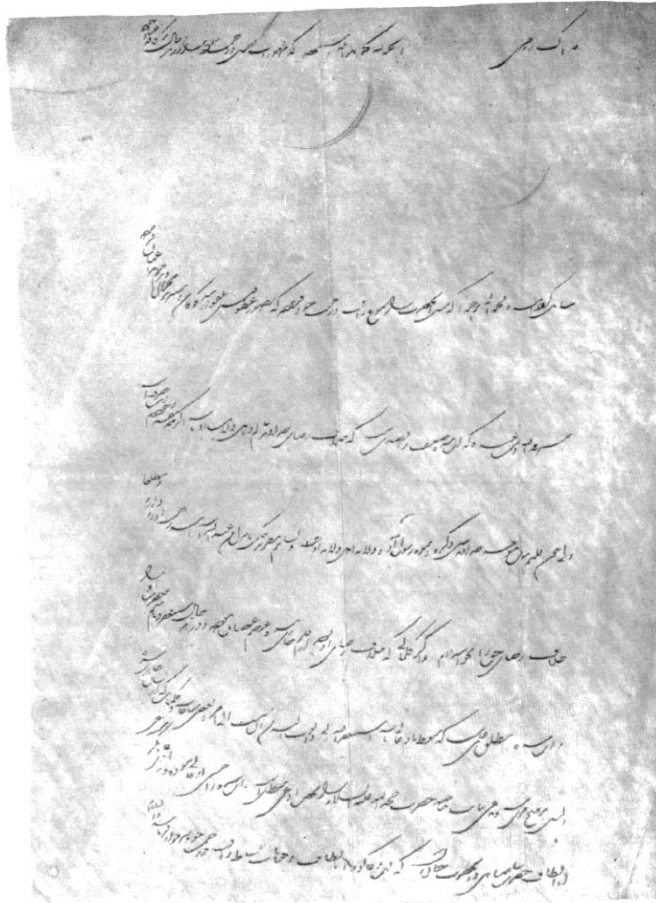


Figure 2: Facsimile of `Alī Muḥammad Bāb's letter of repentance from claims of Bābism, Qā'imīyya (being the one who will rise at the End of Time), and Prophethood.

After the execution of `Alī Muḥammad Bāb, his followers rebelled against each other in a bid to take his position. These rebellions were accompanied by the massacre of a large group of people.¹⁰

¹⁰ Twenty seven people among the Bābīs brought themselves forth as the Promised One in the Book of *Bayān*, such as Mīrzā Yahyā Ṣubḥ Azal, Mīrzā Ḥusayn `Alī Nūrī (Bahā'u'llāh), Mīrzā Asad-Allāh Dayyān, Mīrzā Muḥammad Nabīl Zarandī, Mīrzā Ghughā Darwīsh, and Sayyid Baṣīr Hindī. See Muḥammad `Alī Fayḏī, *Ḥaḍrat Bahā'ullāh*, 2nd ed. (Langenhain [Germany]: Lajniyi

In the end, Mīrzā Ḥusayn `Alī Nūrī, known as Bahā'u'llāh, became the most successful figure among the claimants and declared himself to be “He whom God shall make manifest.”

Bahā'u'llāh followed the footsteps of the Bāb and made numerous claims about being God in his words. Although Baha'is try to dismiss these claims and portray Bahā'u'llāh as a mirror of God—which is itself a problematic belief—there are many words from Bahā'u'llāh that show the contrary. For instance, whilst he was imprisoned he claimed:

There is no God but me the lonely, the imprisoned.¹¹

He even went as far as claiming that he was God's Self:

He exists because of the existence of My Dominant Everlasting Self for My Self is His Self, if you have any sense.¹²

It is not clear who is speaking these words, Bahā'u'llāh or God, but either way that it is read, Bahā'u'llāh's self is equaled to that of God's. Bahā'u'llāh didn't stop there and even claimed to be the creator of all Gods:

All Gods became Gods from the flow of my affairs and all Lords became Lords by the overflowing of my decree (*kul al-ulūh min rashḥi 'amrī ta'llahat wa kul al-rubūb min ṭafḥ ḥukmī tarabbat*).¹³

Millī Nashr Āthār Amrī Bi Zabānhayi Fārsī Wa `Arabī, 1990), pp. 103–104. One of the results of these massacres and killings was the exile of the Azalīs (the supporters of Mīrzā Yahyā Ṣubḥ Azal) to Cyprus and the exile of the Baha'is (the supporters of Bahā'u'llāh) to Palestine.

¹¹ Bahā'u'llāh, *Āthār-i Qalam-i A'lā* (Canada: Mu'assisiyi Ma'ārif Bahā'ī, 1996), vol. 1, no. 39, p. 226.

¹² Bahā'u'llāh, *Āthār-i Qalam-i A'lā* (Canada: Mu'assisiyi Ma'ārif Bahā'ī, 2002), vol. 2, no. 81, p. 451.

¹³ `Abdu'l-Bahā, *Makātib* (Egypt: Maṭba'atu Kurdistān al-'Ilmiyya (Published by Faraj-Allāh Dhakī), 1330 AH), vol. 2, p. 255.

This sentence single handedly contradicts all known monotheistic religions, for in none of these religions is there any reference to more than one God.



Figure 3: A picture of Mīrzā Ḥusayn `Alī Nūrī, known as Bahā'u'llāh, the leader of the Baha'i creed

During the era of the successors to Bahā'u'llāh—especially in the time of Shoghi Effendi—Baha'ism was transformed into a large and extensive organization administered by the Universal House of Justice (UHJ) that imitated organizational models prevalent in the West for the administration of and structured propagation of the sect in the world.

The most important technique Baha'is use to propagate this sect and establish their beliefs over others' are a series of slogans and statements called the *Baha'i Principles* that are prorogated with great pride. The source of these principles goes back to the time when Bahā'u'llāh and `Abdu'l-Bahā¹⁴ resided in the Ottoman empire. It was there that they became familiar with a new wave of foreign thoughts and quickly realized that these ideas could set the grounds for attracting the public masses of the Middle East. Thus, they mixed them with

¹⁴ The son and successor to Bahā'u'llāh.

certain Eastern and Islamic concepts, and put them forth as the Baha'i Principles.

This mixing of concepts was so obvious that `Abdu'l-Bahā was forced to bring forth an explanation regarding the similarities between Baha'i beliefs and the ideas of Western intellectuals:

When asked whether Bahā'u'llāh had made a special study of Western writings and founded His teachings in accordance with them `Abdu'l-Bahā said that the books of Bahā'u'llāh, written and printed as long ago as the 1870s, contained the ideals now so familiar to the West, although at that time these ideas had not been printed or thought of in the West.¹⁵

However, many of the arguments that are brought forward in these principles were expressed by others in the years before 1870. Another important point is that while the works of Bahā'u'llāh were recorded around the year 1870, the *Baha'i Principles* were never brought forward by him in this order, detail, and with such emphasis.

In fact, Bahā'u'llāh's son `Abdu'l-Bahā brought forward the various principles of Baha'ism years after the death of his father. By that time, many of these issues had been raised at great length in the world, particularly in the West, and were already noteworthy. The evidence for this will be presented throughout this book.

`Abdu'l-Bahā claimed that his father had gifted humanity with a series of pure principles, the likeness of which could not be found anywhere else. When explaining each principle, he would refer to the scattered utterances of his father and try to find words from Bahā'u'llāh that would relate them to him.

However, this effort would never satisfy any seeker of the truth who knew that these principles were not written by Bahā'u'llāh, but rather compiled years after his demise, by his son `Abdu'l-Bahā.

¹⁵ J. E. Esslemont, *Bahā'u'llāh and the New Era* (US Bahā'ī Publishing Trust, 1980), p.48.

Despite `Abdu'l-Bahā's insistence that these principles were purely teachings from his father (Bahā'u'llāh), his large role in compiling and publishing them cannot be hidden nor denied; to the extent that in some cases, the opinion of Bahā'u'llāh contradicts that of his son. Due to the sheer amount of these contradictions, we have avoided mentioning them in this section and will postpone their analysis until future chapters when we look at the respective principles.

Regardless of the means of compilation, these principles are considered to be the most important social teachings of the Baha'i doctrine. Baha'i leaders have spoken at such length describing these principles that one is induced to believe they are the only path to salvation for humanity. For example, `Abdu'l-Bahā says:

The principles of his Highness Bahā'u'llāh are comprehensive of all teachings and it is clear and obvious that salvation and success are unfeasible and impossible for humanity without them and every sect in the human race will find their ultimate aspirations present and evident in these heavenly principles.¹⁶

Furthermore, when this creed is preached, the audience are made to believe that these teachings and principles were virtually non-existent before the advent of Bahā'u'llāh and all his teachings and principles are novel and new. For instance, `Abdu'l-Bahā claims that before the birth of Baha'ism, there was no mention of these principles in Iran:

Not even a word of these principles had been heard in Iran before the appearance of Bahā'u'llāh. Go research about this so that it becomes evident and obvious to you.¹⁷

¹⁶ `Abdu'l-Bahā, *Khaṭābāt* (Tehran: Mu'assisiyi Millī Maṭbū'āt Amrī, 127 B.), vol.3, pp. 24–25.

¹⁷ `Abdu'l-Bahā, *Makātib* (Egypt: Maṭba'at al-Kurdistān al-'Ilmiyya [Published by Faraj-Allāh Dhakī al-Kurdī], 1340 AH), vol. 3, p. 114.

This statement—is without doubt—completely false and as we will show continuously throughout this book, many of the claimed novel Baha’i principles were based on Shia Islamic beliefs well known in Iran.

In another instance he claims that everyone believes that these teachings have no equal:

The call of Allah (*nidā Allāh*) was raised to such an extent that . . . the minds were astonished at what call this is that is so high? What is this star that has come up? Some were astonished, others were researching, and others were uttering proofs. They *all* said, “The principles of his Highness Bahā’u’llāh truly have no equal, they are the soul of this era and the light of this century.”¹⁸

This statement is also false and what `Abdu’l-Bahā claims is unfounded. Finally, in another speech, he lists these teachings one by one and claims that they are all new:

I will speak to you concerning the special teachings of Bahā’u’llāh. All the divine principles announced by the tongue of the Prophets of the past are to be found in the words of Bahā’u’llāh; but in addition to these He has revealed certain new teachings which are not found in any of the sacred Books of former times. I shall mention some of them; the others, which are many in number, may be found in the Books, Tablets and Epistles written by Bahā’u’llāh—such as the Hidden Words, the Glad Tidings, the Words of Paradise, Tajalliyāt, Tarazāt and others. Likewise, in the Kitāb-i-Aqdas there are new teachings which cannot be found in any of the past Books or Epistles of the Prophets . . . Bahā’u’llāh removed this by proclaiming the oneness of the world of humanity, and this principle is specialized in His teachings . . .

¹⁸ `Abdu’l-Bahā, *Khaṭābāt* (Tehran), vol.3, p. 78.

Another new principle revealed by Bahā'u'llāh is the injunction to investigate truth . . . Bahā'u'llāh has announced that the foundation of all the religions of God is one, that oneness is truth and truth is oneness which does not admit of plurality. This teaching is new and specialized to this Manifestation . . . He sets forth a new principle for this day in the announcement that religion must be the cause of unity, harmony and agreement among mankind . . . The harmony of religious belief with reason is a new vista which Bahā'u'llāh has opened for the soul of man . . . He establishes the equality of man and woman. This is peculiar to the teachings of Bahā'u'llāh, for all other religions have placed man above woman . . . A new religious principle is that prejudice and fanaticism—whether sectarian, denominational, patriotic or political—are destructive to the foundation of human solidarity . . . Universal peace is assured by Bahā'u'llāh as a fundamental accomplishment of the religion of God—that peace shall prevail among nations, governments and peoples, among religions, races and all conditions of mankind. This is one of the special characteristics of the Word of God revealed in this Manifestation . . . Bahā'u'llāh declares that all mankind should attain knowledge and acquire an education. This is a necessary principle of religious belief and observance, characteristically new in this dispensation. He has set forth the solution and provided the remedy for the economic question. No religious Books of the past Prophets speak of this important human problem . . . As to the most great characteristic of the revelation of Bahā'u'llāh, a specific teaching not given by any of the Prophets of the past: It is the ordination and appointment of the Center of the Covenant . . . You have asked me what new principles have been revealed

by Him. I have mentioned a few only. There are many others, but time does not permit their mention tonight.¹⁹

Even with such obvious and open statements regarding the novelty and originality of these teachings, `Abdu'l-Bahā himself clearly states elsewhere that what Bahā'u'llāh has brought, is the same as what the previous prophets had brought, and that he only reviewed and restored them:

All Divine Prophets struggled for the Oneness of Humanity . . . His Highness, Bahā'u'llāh, renewed the teachings of the prophets.²⁰

The foundation that all the previous Prophets laid, those are the foundations of Bahā'u'llāh and that foundation is the Oneness of the World of Humanity . . . and that foundation is Universal Peace.²¹

So what exactly has Bahā'u'llāh brought for the people of this age if the foundation of all religions is one and he is merely renewing them? And why does `Abdu'l-Bahā insist these teachings are new while he claims elsewhere that these teachings are what every Divine Prophet had taught?

The Principles Attributed to Bahā'u'llāh

The principles that have been attributed to Bahā'u'llāh and Baha'ism do not have a set number and have been referred to as being between four and eighteen in various Baha'i works. Baha'i books also conflict in their

¹⁹ `Abdu'l-Bahā, *The Promulgation of Universal Peace*, 2nd ed. (US Baha'i Publishing Trust, 1982), p. 453–457.

²⁰ `Abdu'l-Bahā, *Khaṭābāt* (Egypt: Published by Faraj-Allāh Dhakī), 1340 AH), vol. 1, pp. 18–19.

²¹ `Abdu'l-Bahā, *Khaṭābāt* (Tehran), vol. 2, p. 286.

order. However, they are most commonly famous as the twelve principles. The most important of these include:

- 1- The Independent Investigation of Truth, Unfettered by Superstition or Tradition
- 2- The Oneness of Humanity
- 3- Religion Must be the Source of Unity and Fellowship
- 4- Religion Must be in Conformity with Science and Reason
- 5- The Removal of All Prejudice
- 6- The Equalization of the Means of Livelihood for All Humanity
- 7- Establishment of a Universal House of Justice and Supreme Tribunal²²
- 8- Universal Compulsory Education
- 9- A Universal Auxiliary Language
- 10- The Equality of Men and Women
- 11- Establishment of Universal Peace
- 12- The World of Humanity is in the Need of the Breath of the Holy Spirit

²² `Abdu'l-Bahā mentions the principle of “The Equality of Rights” in *Khaṭābāt*, vol. 2, as the seventh principle. Since this topic is discussed in detail in the principles of “The Oneness of Humanity” and “The Equality of Men and Women,” we have replaced it with the subject of “The Universal House of Justice and the Supreme Tribunal,” for it deserves special attention.

This Book's Approach in Analyzing Baha'i Principles

In order to better benefit from this study, three fundamental approaches have been utilized.

The First Approach: Staying Away From Prejudice

The current document has been compiled while avoiding any sort of sympathy for any particular individual, group, or religion. The method used by the authors of this book when analyzing the statements of the founders of Baha'ism to seek the truth was using the divine blessing of *reason*. For *reason* is the sole solid yardstick for determining truth from falsehood.

The Second Approach: Using Original Baha'i Sources

The method used in this study when quoting Baha'i literature is to use primary sources, and specific references to authentic books and texts that are approved of by the Baha'i authorities. These references—from primary authentic sources—are cited as footnotes so that the readers can easily have access to the exact phrases without having to refer to the original sources. Thus, significant time and effort was put adjusting the above mentioned material so that no claim be made without proper references.

In a few minor cases, non-Baha'i sources have been used. These sources have only been used to further prove a point that we have already shown otherwise using Baha'i sources.

The Third Approach: The Uniformity of the Course of the Research in All Chapters

For the ease of the readers, each principle is brought forth in one separate chapter. In each chapter, the corresponding principle is analyzed from three separate perspectives. Then, in a section titled

“Read and Ponder,” an overall comparison will be made between the sayings of the leaders of Baha’ism, and in the end, a brief conclusion regarding the mentioned principle will be stated.

The Three Perspectives Used in this Study to Analyze the Baha’i Principles

1- Are These Principles Novel?

Are these principles—as Baha’is claim—novel?

Had no religion, creed, thinker, or authority uttered them before Baha’ism?

Had—as `Abdu’l-Bahā claimed—not one word of them been heard in Iran before the appearance of Bahā’u’llāh?²³

2-Did the Baha’i Leaders Act Upon These Principles?

Were these principles observed in the life and actions of the founders of Baha’ism or did they merely present them as slogans and used their glamour to promote their own way?

`Abdu’l-Bahā says:

All nations are perfect in their sayings. They all mention they are lovers of good, they all say truth is approved and falsehood is disapproved . . . but they all remain in the world of words. There is no action.²⁴

If a person knows that knowledge is glorified, this does not make him a scholar, if a person knows honor is approved of,

²³ “Not even a word of these principles had been heard in Iran before the appearance of Bahā’u’llāh. Go research about this so that it becomes evident and obvious to you,” `Abdu’l-Bahā, *Makātīb*, vol. 3, p. 114.

²⁴ `Abdu’l-Bahā, *Khaṭābāt* (Egypt), vol. 1, pp. 127–128.

this does not make him honorable, and according to this analogy, knowing does not result in attainment.²⁵

Thus, if Baha'is—particularly their leaders—do not act upon these principles, then they have no superiority over other beliefs.

3-Are These Principles Rational and Logical?

The fact that a statement appears elegant and logical at first glance does not guarantee its correctness. Although Baha'i principles might initially appear to be logical, we will show that in most cases they are illogical and unreasonable.

²⁵ `Abdu'l-Bahā, *Khaṭābāt* (Tehran), vol. 2, p. 100.

CHAPTER 1:


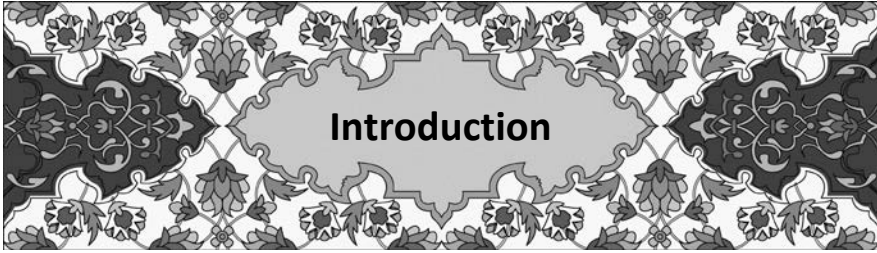
The Independent Investigation of Truth, Unfettered by Superstition or Tradition




“Bahā’u’llāh’s first principle is the seeking of the truth. Man must seek the truth and set aside imitations.”²⁶



²⁶ `Abdu'l-Bahā, *Khaṭābāt* (Tehran), vol. 2, p. 144.



**The independent investigation
of truth is defined as searching
for the truth and abstaining
from imitations**



The Investigation of Truth is one of the most important of the twelve Baha'i principles. `Abdu'l-Bahā introduced this as the first of Bahā'u'llāh's teachings.²⁷ Baha'i's preach that every individual must investigate and seek the truth. They must listen with their own ears, see

²⁷ Although in another instance `Abdu'l-Bahā refers to the *Oneness of Humanity* as the first principle: "His first teaching is *the Oneness of the World of Humanity*," `Abdu'l-Bahā, *Khaṭābāt* (Tehran), vol. 2, p. 5.

with their own eyes, and contemplate without the influence of any love or hatred.²⁸ `Abdu'l-Bahā says:

Man must seek the truth and set aside imitations. The nations of the world each have their own imitations and each are different. The imitations have caused war and conflict, and as long as these imitations remain, the unity of the human world is not possible. Thus, one must seek the truth so that with its light, these darknesses disappear. For truth is only one. It does not accept plurality or division . . . These imitations, have made the human world dark. These imitations have caused war and killings. These imitations have caused hatred and enmity. Thus, we must seek the truth so that we can be freed from all of the hardships and [our] insights can be awakened and we can find way to the Divine Kingdom.²⁹

According to `Abdul-Bahā, since every nation has its own set of imitations, and none of them ever heads towards a single truth, they will always be at war with each other. Instead, they should put these imitations aside and independently search for the truth so that all problems are solved. He also says:

Those who are fair will examine, research, and inquire. This examination and inquiry will result in their guidance . . . they say, “We will go and see, and we will investigate the truth.”³⁰

²⁸ “When humans attain the rank of [religious] maturity they must investigate and think about [the things] the servants [of God] grasp—without [the influence] of love or hatred— whilst they have trust in God, and [they] must hear and see with their own ears and eyes.” `Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt* (New Delhi: Mu’assisiyi Maṭbū’āt Amrī Hind, 1986), p.11 (citing Bahā’u’llāh).

²⁹ `Abdu'l-Bahā, *Khaṭābāt* (Tehran), vol. 2, pp. 144–145.

³⁰ `Abdu'l-Bahā, *Khaṭābāt* (Egypt), vol.1, p. 189.

It is certainly true that seeking the truth is critical. However, even more important is accepting the truth, once it is found. Otherwise, the slogan of seeking the truth will not solve anything. With this point in mind, we will analyze this principle from the three aforementioned perspectives.



Is Seeking the Truth and Setting Aside Imitations an Innovation of Baha'ism?

Are the Baha'is really the first people to have brought this principle forward to the ears of the world? `Abdu'l-Bahā claims:

Another new principle revealed by Bahā'u'llāh is the injunction to investigate truth—that is to say, no man should blindly follow his ancestors and forefathers. Nay, each must see with his own eyes, hear with his own ears and investigate the truth himself in order that he may follow the truth instead of blind acquiescence and imitation of ancestral beliefs.³¹

That which is propagated in Baha'i teachings as *seeking the truth*—which the Baha'is pride themselves in having discovered—is in reality an innate principle that has come in the books of different religions and can clearly be seen in the works of different philosophers.

It is clearly evident that this principle is not a new discovery or novel innovation of Baha'ism. Rather, all schools of thought and all of the Divine Religions call upon people to seek what is right, say what is right, and accept what is right. There are examples in books of previous dispensations that show this concept. For example, in the Avesta, the Holy Book of the Zoroastrians, it has come that:

³¹ `Abdu'l-Bahā, *The Promulgation of Universal Peace*, p. 454.

Hear with your ears the best things; look upon them with clear-seeing thought, for the decision between the two Beliefs, each man for himself before the Great consummation, bethinking you that it be accomplished to our pleasure.³²

In the Torah, the Holy Book of the Jews, we read:

Thus saith Jehovah, stand ye in the ways and see, and ask for the old paths, where is the good way; and walk therein, and ye shall find rest for your souls.³³

It is mentioned in the Bible:

Prove all things; Hold fast that which is good; Abstain from every form of evil.³⁴

The Holy Quran says:

Give good tiding to My servants. [Those] Who listen to speech and follow the best of it. Those are the ones God has guided, and those are people of understanding.³⁵

Even though `Abdu'l-Bahā had claimed this principle was new and revealed by his father, elsewhere he confesses that this principle is not new:

His Highness Moses spread the truth as did his Highness Jesus and his Highness Abraham and his Highness the Messenger (meaning the Prophet Muḥammad) and his Highness the Bāb

³² *Avesta*, Translated by L. H. Mills, vol. 1, Ahunavaiti Gatha, Yasna, chap. 30, verse 2 (*Sacred Books of the East* [American Edition, 1898], <http://avesta.org/yasna/yasna.htm#y30>)

³³ The Old Testament, The Book of Jeremiah, chap. 6, verse 16 (American Standard Version).

³⁴ The New Testament (American Standard Version), Thess. 5:21–22.

³⁵ Quran (Sahih International), 39:17-18.

and his Highness Bahā'u'llāh. They all established and spread the truth.³⁶

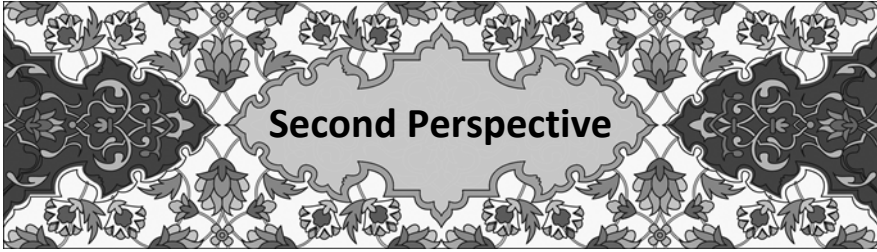
From the teachings (principles) of his Highness Bahā'u'llāh, the first is seeking the truth, and the foundation of all the Prophets . . . is truth, and the truth is one. His Highness Abraham was the harbinger of truth. His Highness Moses was the servant of truth. His Highness Christ was the establisher of truth. His Highness Muḥammad was the propagator of truth. His Highness A`lā (meaning the Bāb) was the herald of truth, and his Highness Bahā'u'llāh, was the light of truth.³⁷

The foundation of the divine religions is one. It is one truth, it is one spirit, it is one light, and it does not have a multitude. Among the foundations of the Divine Religion is seeking the truth [so] that the whole of humanity seeks the truth.³⁸

³⁶ `Abdu'l-Bahā, *Khaṭābāt* (Tehran), vol. 2, p. 5.

³⁷ `Abdu'l-Bahā, *Khaṭābāt* (Tehran), vol. 2, p. 55.

³⁸ `Abdu'l-Bahā, *Khaṭābāt* (Egypt), vol. 1, p. 66.



Baha'ism and Investigating the Truth

Did the leaders of Baha'ism try to spread, seek, and accept the truth, or did they—and do they still—try to hide and deny it?

1- How Baha'is View Reason and Knowledge

To investigate the truth, one must use reason and knowledge to reach logical conclusions on the matters being investigated. Bahā'u'llāh claims that one's reason and knowledge are invalid unless one becomes a Baha'i. He says:

The general criterion is what we mentioned and any soul who has success in it, meaning recognizes and realizes the Sunrise of Manifestation (meaning himself), will be mentioned in the Divine Book as someone who possesses reason or else he will be (mentioned as) ignorant even if he himself thinks that his reason equals that of the whole world.³⁹

He also claims that, in contrast to previous revelations in which people could not understand some of the laws brought forth, in Baha'ism everything is quite clear, and whoever denies its revelations completely lacks reason:

³⁹ `Abd a l-Ḥamīd Ishrāq Khāwarī, *Mā'idiy-i āsimānī* (Tehran: Mu'assisiyi Millī Maṭbū'āt Amrī, 129 Badī'), vol. 7, p. 160.

No one has denied or will deny what has been revealed by the Ancient Pen (meaning himself) in this Most Great Manifestation regarding society, unity, manners, rites, and being occupied with what has benefits for the people, except that he completely lacks reason.⁴⁰

Furthermore, Bahā'u'llāh and `Abdu'l-Bahā claim that reason serves the purpose of recognizing God:

The first grace that has been bestowed on the human body is reason and its purpose is the recognition of the Truth (meaning God) Exalted be His Glory.⁴¹

If you seek the recognition of God . . . refer to the arguments (put forward by) reason and narrations.⁴²

However when Bahā'u'llāh refers to Bābīs that have not accepted his authority he claims that this is not the case:

Know that today, that which has reached your reason or will reach it, or is perceived by the reasons of [those with intellects] superior or inferior to yours, none are the criterion for recognizing the Truth (meaning God) and will never be.⁴³

⁴⁰ Bahā'u'llāh, *Iqtidārāt wa chand lauḥ dīgar*, (n.p.: n.p., n.d.), p. 168.

⁴¹ Bahā'u'llāh, *Muntakhabātī az āthār Ḥaḍrat Bahā'u'llāh* (Langenhain [Germany]: Lajniyi Millī Nashr Āthār Amrī Bī Zabānhayi Fārsī wa `Arabī, 141 Badī), p. 127. The official Baha'i translation reads: "First and foremost among these favors, which the Almighty hath conferred upon man, is the gift of understanding. His purpose in conferring such a gift is none other except to enable His creature to know and recognize the one true God—exalted be His glory," Bahā'u'llāh, *Gleanings from the Writings of Bahā'u'llāh* (US Bahā'ī Publishing Trust, 1990 [pocket-size edition]), p. 194.

⁴² `Abdu'l-Bahā, *Makātib* (Tehran: Mu'assisiyi Millī Maṭbū'āt Amrī, 134 B.), vol. 8, pp. 119 - 120.

⁴³ Bahā'u'llāh, *Badī`* (Tehran: n.p., n.d.), p. 286.

Essentially, reason is a useless tool unless it is used to reach the conclusion that Baha'ism is a great religion that must be followed. Bahā'u'llāh has similar teachings regarding knowledge and claims that those who do not become Baha'is are ignorant even if they possess all the knowledge on earth:

If today, someone grasps all of the knowledge on earth but stops at the word 'yes' (meaning does not become a Baha'i), the Lord will not pay attention to him (*Iadī l-Ḥaqq madhkūr na*) and he will be considered as the most ignorant amongst the people.⁴⁴

From now on nobody is to be called knowledgeable, except those who have decorated themselves with the garment of this New Affair (meaning those who have become Baha'is).⁴⁵

Thus, if a very knowledgeable scholar pauses and hesitates about acknowledging Baha'ism, he is considered among the most ignorant of the people.

Do these statements from the founder of Baha'ism agree with the notion of accepting and seeking the truth? Do Baha'is tell the world that their leader believes that those who do not become Baha'is lack reason and are ignorant?

It appears that reason is a tool that is only useful for reaching Baha'ism. Once someone embraces the faith, he must stop using his reason.

In Baha'ism, it is taught that every person must choose their beliefs after reaching the age of religious maturity (15 years for both girls and boys)⁴⁶. Bahā'u'llāh says:

⁴⁴ Bahā'u'llāh, *Iqtidārāt wa chand lauh dīgar*, p. 111.

⁴⁵ Bahā'u'llāh, *Badī`*, pp. 138–139.

⁴⁶ "A question [was asked] about the age of religious maturity; answer: maturity is in the fifteenth year and both men and women are the same regarding this matter," `Abd a l-Ḥamīd Ishrāq

When humans attain the rank of [religious] maturity they must investigate . . . and [they] must hear and see with their own ears and eyes.⁴⁷

Bahā'u'llāh claims that the ears and eyes are the same as reason.⁴⁸ Based on these words, one would be lead to believe that Baha'is are to investigate the truth using their reason once they become mature. Unfortunately, when Bahā'u'llāh explains how the truth must be investigated it becomes clear that this is not the case. Bahā'u'llāh expects his followers to shut down their reason and imitate him with complete blindness, deafness, and ignorance:

Become blind so that you see my face, become deaf so that you hear my pleasant tone and voice, become ignorant so that you get a share of my knowledge, and become poor so that you can take an everlasting portion from the sea of my eternal riches. 'Become blind' means [see] nothing but my beauty and 'become deaf' means [hear] nothing but my words and 'become ignorant' means [have no knowledge] but my knowledge, so that with a pure eye and clean heart and fine ear you come to my sanctified realm.⁴⁹

Khāwarī, *Ganjīniy-i ḥudūd wa aḥkām*, 3rd ed. (Tehran: Mu'assisiyi Millī Maṭbū'āt Amrī, 128 B.), p. 14.

⁴⁷ `Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 11 (citing Bahā'u'llāh).

⁴⁸ "The soul, reason, spirit, ears, and eyes are all one but they are different in their instruments," Bahā'u'llāh, *Āthār-i Qalam-i A'lā* (Canada: Mu'assisiyi Ma'ārif Bahā'ī, 1996), vol. 1, no. 3, p. 112.

⁴⁹ Bahā'u'llāh, *Ad'iyih-i ḥaḍrat-i maḥbūb* (Egypt: Published by Faraj-Allāh Dhakī al-Kurdī, 1339 AH), pp. 427–428. This is the Official Baha'i translation for these words: "Blind thine eyes, that thou mayest behold My beauty; stop thine ears, that thou mayest hearken unto the sweet melody of My voice; empty thyself of all learning, that thou mayest partake of My knowledge; and sanctify thyself from riches, that thou mayest obtain a lasting share from the ocean of My eternal wealth. Blind thine eyes, that is, to all save My beauty; stop thine ears to all save My word; empty thyself of all learning save the knowledge of Me; that with a clear vision, a pure heart and an attentive ear thou mayest enter the court of My holiness," Bahā'u'llāh, *The Hidden Words of Bahā'u'llāh* (US Bahā'ī Publishing Trust, 1985 [reprint]), p. 25.

He further says:

No pleasure has been created in the world greater than listening to the verses [brought by Bahā'u'llāh] and understanding their meanings and not objecting to or questioning any of the words and comparing them with the words of others.⁵⁰

These words are in no way justifiable. By this account, the leaders of Baha'ism want their followers to be like sheep⁵¹ that close their eyes and ears to anything other than the words of their leaders and only listen to their utterances, make no objections, and refrain from comparing them with the words of others. What kind of truth seeking requires one to become blind, deaf, and ignorant, and only entrust their heart to the claimant of truth, so that they enter his sanctified realm?

In the Baha'i faith, one must turn reason into a blindfold—instead of using it as a light to illuminate one's path—and follow Bahā'u'llāh to wherever he wishes to take him. The Quran—the same book that Bahā'u'llāh had adhered to for years—had clearly warned about having such beliefs:

Say: “Are the blind and seeing equal? Do you not contemplate?”⁵²

Those that preach these beliefs to non-Baha'is with great enthusiasm, never tell their audience that if they don't accept this creed they will be considered to be ignorant people who lack reason, and if they do, they must shut down their reason and blindly imitate Bahā'u'llāh.

⁵⁰ Bahā'u'llāh, *Badī'*, p. 145.

⁵¹ Bahā'u'llāh and `Abdu'l-Bahā have in numerous places referred to their followers as *Aghnām Allāh* (Sheep of God).

⁵² Quran, 6:50.

2- Investigating the Truth: Only for Non-Baha'is

`Abdu'l-Bahā says:

The followers of Moses (i.e. Jews) have imitations (*taqālid*), Zoroastrians have imitations, Christians have imitations, Buddhists have imitations, and every nation has imitations [and] thinks that its imitations are correct and the imitations of others are invalid. For example, the followers of Moses believe that their imitations are correct and the imitations of others are invalid. We want to find out which [imitations] are correct. [Obviously] not all imitations are correct. If we stick to an imitation it will prevent us from correctly investigating other [religions] imitations. For example, a Jewish person cannot understand that other [religions] are correct because he believes and sticks to the imitations of Judaism. Therefore, he must put aside the imitations and seek the truth and [think that] perhaps others might be right. Thus, until imitations are not put aside, the truth will not become manifest.⁵³

This is a prescription that has only been prescribed for non-Baha'is. How is it that the Jews, Christians, Muslims, and followers of all other religions must put aside the words of their forefathers and seek the truth with open ears and eyes, but Baha'is should absolutely refrain from doing so? Baha'is have been forbidden by Bahā'u'llāh from hearing any sort of criticism from the opponents of their creed; even if they are criticized using strong evidence and documents:

“Therefore, it is incumbent upon all the friends of God to shun any person in whom they perceive the emanation of hatred for the Glorious Beauty of Abhā, though he may quote

⁵³ `Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p.17 (citing `Abdu'l-Bahā').

all the Heavenly Utterances and cling to all the Books.” He continues—Glorious be His Name!—“Protect yourselves with utmost vigilance, lest you be entrapped in the snare of deception and fraud. This is the advice of the Pen of Destiny.”⁵⁴

Is it not possible that the critics are correct and Baha’is are wrong? Is listening to what these people have to say not one of the necessities for seeking and investigating the truth? In fact, Baha’u’llah goes even further than this, making it clear that critics and opponents are not the only people that Baha’is must not listen to. He orders Baha’is not to listen to the words of those who have denied the authority of Bahā’u’llāh:

Say: Oh my people, do not listen to the words of the polytheists about God and His manifestation. Fear a day everyone will be questioned before their High and Exalted Lord about what they have done.⁵⁵

The word polytheist or *mushrik* in Baha’i scripture, as shown in the next chapter, refers to all those that have denied Bahā’u’llāh’s authority and refrained from becoming Baha’is. Bahā’u’llāh is telling his followers to not listen to these people. Is this how Baha’is are supposed to investigate the truth? By not listening to the words of those who have—for whatever reason—refrained from becoming Baha’is?

3- How the Truth About Baha’ism is Investigated

To investigate the truth about anything, we must first obtain knowledge about it then use our reason to reach a verdict and conclusion. If a

⁵⁴ `Abdu’l-Bahā, *Bahā’ī World Faith—Selected Writings of Bahā’u’llāh and `Abdu’l-Bahā* (*Abdu’l-Bahā’s Section Only*), (US Bahā’ī Publishing Trust, 1976), pp. 430–431.

⁵⁵ Bahā’u’llāh, *Majmū`iy-i alwāḥ-i mubārak-ih* (Cairo: Maṭba`atu Sa`āda [Published by Muḥyi l-Dīn Ṣabrī Kurdī], 1338 AH (1920)), p. 216.

Baha'i wants to research his or her religion, there are three sources from which he or she can seek knowledge: First, former Baha'is who have denounced their faith or been shunned and labeled as covenant breakers, second, memories and statements from people who have witnessed the actions of the Baha'i leaders, and third, official Baha'i documents and sources. Is it possible for truth seeking Baha'is to investigate their faith from any of these three sources?

a- Covenant Breakers and Enemies of the Faith

As we showed in the previous excerpts, listening to the words of those that have refrained from becoming Baha'is or any of Bahā'u'llāh's enemies has been strictly prohibited. Furthermore, as will be detailed in subsequent chapters, no form of socializing is allowed with covenant breakers. Thus any direct form of investigating the truth using this group of people is unfeasible.

Reading the books authored by covenant breakers—as a form of indirect investigation—is not advised. These people have unjustly been labeled by Shoghi as “haters of the light and sufferers of spiritual leprosy.” Books authored by the enemies of the faith are to be read only with the intention of refuting their charges:

It is better not to read books by Covenant-breakers because they are haters of the Light, sufferers from a spiritual leprosy, so to speak. But books by well-meaning yet unenlightened enemies of the Cause can be read so as to refute their charges.⁵⁶

Although Baha'is preach the Investigation of Truth, their laws prevent direct interaction with those who they deem as inappropriate sources. Any form of indirect investigation is also discouraged. These limitations

⁵⁶ Helen Bassett Hornby, *Lights of Guidance: A Bahā'ī Reference File* (New Delhi: Bahā'ī Publishing Trust, 1983), chap. XII, no. 628.

are against the spirit of the principle of Seeking and Investigating the Truth, which the Baha'is preach with pride.

b- Unofficial Translations, Memoirs, Pilgrims' Notes, and Unofficial Writings

Unauthorized materials, such as translations not yet approved by the UHJ, memoirs of people who have socialized with Baha'i figures, books that have not been authorized by the UHJ, pilgrims' notes, and similar works are considered inappropriate for investigating the truth. Although Baha'is are allowed to read these books, any conclusion they reach using these sources is void and unacceptable if it is against the official UHJ stance.

What is more disturbing is that it doesn't matter how reliable a pilgrim making a note is or how many different people have narrated what they have heard or seen from a Baha'i figure; these notes are simply labeled as hearsay that confer no authority:

The instructions of the Master and the Guardian make it very clear that Pilgrims' notes are hearsay and cannot claim the authority and binding power of the Sacred Text . . . [sic] Moreover, the fact that the pilgrim writing of his experience is a reliable or well-known believer, or that the reported statement seems to be repeated in the notes of several pilgrims, does not in itself confer authority upon the pilgrim's note in question.⁵⁷

According to `Abdu'l-Bahā, these notes and memoirs should not be trusted and are a cause of confusion:

Thou has written concerning the pilgrims and pilgrims' notes. Any narrative that is not authenticated by a Text should not

⁵⁷ Helen Bassett Hornby, *Lights of Guidance: A Bahā'ī Reference File*, chap. XXXVIII, no. 1433.

be trusted. Narratives, even if true, cause confusion. For the people of Bahā, the Text, and only the Text, is authentic.⁵⁸

If these sources are used to prove a point that is not in favor of the Baha'is, they are quickly labeled as unreliable and dismissed. Nevertheless, these writings are extensively used by Baha'is in their preaching's and proselytizing materials. Such double standards make these notes useless for investigating the truth, for any conclusion based on them can simply be refuted on the basis of not being authoritative. Thus, from a Baha'i viewpoint, these sources cannot be used as a source for investigating the truth.

c- Baha'i Scripture

The only authoritative sources for investigating the truth in Baha'ism are books or translations published and distributed by the UHJ or institutions they have authorized. Shoghi says:

Bahā'u'llāh has made it clear enough that only those things that have been revealed in the form of Tablets have a binding power over the friends. Hearsays may be matters of interest but can in no way claim authority (From a letter written on behalf of Shoghi Effendi to the United States Publishing Committee, December 29, 1931).⁵⁹

How does one come by these books if they are needed for investigating the truth? There is no option but to use specific hand-picked documents that have been distributed by the Universal House of Justice. The rest of the Baha'i scripture is safeguarded in the Baha'i Archives in Haifa and other than a privileged few, no one has access to them. The following letter from the Universal House of Justice to an

⁵⁸ Helen Bassett Hornby, *Lights of Guidance: A Bahā'ī Reference File*, chap. XXXVIII, no. 1431.

⁵⁹ Helen Bassett Hornby, *Lights of Guidance: A Bahā'ī Reference File*, chap. XXXVIII, no. 1435.

unnamed Baha'i shows the sheer amount of unpublished documents that are being safeguarded in these archives:

**The Universal House of Justice Department of the Secretariat
Transmitted by email
6 June 2013**

Dear Bahā'ī Friend,

Your email letter dated 3 April 2013 requesting statistics concerning the Sacred Texts has been received at the Bahā'ī World Centre and forwarded to the Research Department for study. That Department notes that the collection and collation of the Sacred Writings is an ongoing process, and the numbers are continually being revised. The estimates of the numbers of unique works can be given as follows:

For Bahā'ullāh, nearly 20,000 unique works have been identified. Most of these Writings have been collected; however, 865 are known to have been revealed, but the texts are not available. Close to 15,000 of the collected works have been authenticated by the Archives Office to date.

For the Bāb, over 2,000 unique works have been identified. Most of these Writings have been collected; however, 74 are known to have been revealed, but the texts are not available. Nearly 1,600 of the collected works have been authenticated.

For 'Abdu'l-Bahā, over 30,000 unique works have been identified. All of these Writings have been collected and over 27,000 of them have been authenticated.

For Shoghi Effendi, over 22,000 unique works have been identified. All of these documents have been collected and the majority of them have been authenticated.

It is estimated that approximately ten per cent of the documents described above are in photocopied form. A fraction of the total numbers of unique works have been

published in the original languages or translated into Western languages. However, citing exact numbers would be misleading since much of the unpublished and untranslated material consists of day-to-day correspondence and personal guidance and encouragement, which is less likely to be of general interest. The World Centre is actively pursuing a publication programme for the as yet unpublished major works of the Central Figures of the Faith and Shoghi Effendi.

**With loving Bahā'ī greetings,
Department of the Secretariat⁶⁰**

These documents are the most important source for investigating the truth for Baha'is and non-Baha'is alike. Why have these works not been published and why are researchers not granted access to them? The first excuse is "much of the unpublished and untranslated material consists of day-to-day correspondence and personal guidance and encouragement, which is less likely to be of general interest." This is unacceptable. Would these works not be invaluable in following the first principle of seeking the truth? Surely there are many people out there who would love to read these works and would definitely receive guidance and insight from them. Is this not a disguise to withhold these Tablets from the public?

The second excuse is "The World Centre is actively pursuing a publication programme for the as yet unpublished major works of the Central Figures of the Faith." It goes without saying that the task of publishing such a large amount of articles and tablets is a very time consuming task and would require much money and manpower. Thus, one would expect these articles to be published sometime in the

⁶⁰ http://bahai-library.com/uhj_numbers_sacred_writings (retrieved 28/2/2014)

future⁶¹ when these resources are supplied. Sixteen years ago (1998) Professor Juan Cole brought up some interesting points in this regard:

If translating and making available the writings of Bahā'u'llāh were in fact any sort of priority of the Universal House of Justice, they have enormous resources with which to do so. (Anyone who can spend \$250 million⁶² on building works has the money for other projects, as well). They have simply decided to expend their resources on other things. I once saw in a library a big set of books, *The Collected Works of Sri Aurobindo* in Bengali with English translations. Aurobindo was a 20th century Indian holy man. But his followers managed to get his *complete* collected works not only published but also translated, not long after his death. Aurobindo's following is tiny and poor compared to that of the Bahā'īs. That only about 5% of Bahā'u'llāh's works have been translated is not an unfortunate side effect of lack of resources in the Bahā'īs community. It is a deliberate decision to invest the money in things like monumental architecture instead.⁶³

According to Professor Cole, the resources to distribute these works are available but the UHJ is deliberately diverting them elsewhere. Today, it has become clear that this is not the case. Rather, it is evident that the UHJ simply does not want to publish these works. Since at least 1993, most, if not all of these works had been digitized, typed, and placed in a database:

⁶¹ As shown throughout this book, problematic matters are usually passed to the future in order to silence criticism. In many cases, this unspecified future has not materialized even decades after it was promised.

⁶² He is referring to the cost of building the Baha'i World Center.

⁶³ http://bahai-library.com/uhj_lawh_huriyyih_cole

To assist the House of Justice in referring to the wealth of guidance and teachings contained in the Bahā'ī Writings, a computer database is used which contains descriptions of every Tablet and every letter of Shoghi Effendi, together with a typed copy of the text of each document. In the near future images of the original documents will also be stored in the computer, making it unnecessary to refer to the original items.⁶⁴

If the UHJ had the slightest intention of distributing these writings, they could have easily placed the database on an internet server, or distributed it as a DVD. The UHJ simply does not want the public to have access to these files. What other explanation could there be for someone to hide the illuminating, enlightening, and guiding words of a claimant to Prophethood, but only distributing a few selected Tablets?

So how exactly are truth seekers supposed to investigate the truth and abandon imitations? They are prohibited from direct contact from those who have left Baha'ism or criticize it. They are discouraged from reading their writings because they are haters of light. Unauthorized pilgrim's notes are considered unreliable, even if they are true. And on top of this all, the vast majority of the original Baha'i sources remained locked up in the Baha'i Archives. There are simply no remaining ways to investigate this religion in an unbiased manner. Ironically, the same creed that has prevents and discourages its followers from investigating the truth and deprives them of the means to do so, prides itself in being an advocate of investigating the truth.

4- If Investigating the Truth Means You Have to Question the Official Baha'is Stance on a Subject You Will Be Shunned

Suppose someone uses the limited means at hand to investigate the truth about Baha'ism and, based on his investigation, reaches a

⁶⁴ This is a section of a pamphlet inserted in *'Andalib magazine*, 12:48 (Fall 1993).

conclusion that goes against official doctrine. If this conclusion is publically announced, that person will be shunned. For instance if someone opposes the guardian, they must be shunned and no excuse must be accepted from them. `Abdu'l-Bahā says:

The Hands of the Cause of God must be ever watchful and so soon as they find anyone beginning to oppose and protest against the Guardian of the Cause of God, cast him out from the congregation of the people of Bahā and in no wise accept any excuse from him. How often hath grievous error been disguised in the garb of truth, that it might sow the seeds of doubt in the hearts of men!⁶⁵

Ironically, the same `Abdu'l-Bahā that gives the order to expel his coreligionists says:

Kindness brings about life, separation brings about death.⁶⁶

This law is not limited to those that oppose or protest the Guardian. Shoghi, and subsequently the UHJ, have shunned many people because they deemed their words or actions inappropriate, even when they were based on the truth.

Today, there are a number of prominent Baha'i academics who have either been kicked out of the Baha'i community or have left it themselves after they protested the actions of the UHJ or their investigations showed facts contrary to what the UHJ was propagating. People such as Professor Juan Cole, Dr. Linda Walbridge, Dr. Firouz Anarki, Sen McGlenn, and Frederick Glaysher are only a few of these individuals.

⁶⁵ `Abdu'l-Bahā, *The Will and Testament of `Abdu'l-Bahā* (US Bahā'ī Publishing Trust, 1990), p. 12.

⁶⁶ `Abdu'l-Bahā, *Khaṭābāt* (Egypt), vol.1, p. 153.

If people must independently investigate the truth then why are they kicked out of the Baha'i community and shunned when they do so?

5- Distorting Baha'i scripture

The greatest obstacle in the path of investigating the truth is not hiding the material that can be used to do so, rather, it is deceiving the investigator by distorting and creating an inverted image of the truth.

Unfortunately, Baha'is actively engage in this act. The initiator of this act was Bahā'u'llāh himself who changed the original text of the book of *Īqān* once it was found that he had made multiple grammatical and Quranic mistakes in it. He had also forged and distorted a number of Islamic narrations to falsely prove that the Bāb was the Mahdi of Islam. `Abdu'l-Bahā followed his father's footsteps and even distorted the Quran to prove that minerals are alive and have a spirit! We will analyze these in chapter 4.

Other forms of this act can be seen in deleting or changing problematic subjects in new editions of books. For instance, the Tablet of the Maiden (*lauḥ Ḥūrīyyah*) which described Bahā'u'llāh sexually fondling the Holy Spirit was removed from the fourth volume of *Āthār-i Qalam-i A`lā* in later editions.⁶⁷

After the death of Shoghi, once it became clear that Bahā'u'llāh and `Abdu'l-Bahā's prophecies about the Guardianship were incorrect, a number of Baha'i books and texts which spoke about the responsibilities of the Guardian were distorted. In the new versions of these texts, the Guardians responsibilities were transferred to the Universal House of Justice! For instance, in the fifth edition of Aḥmad Yazdānī's *Nazar-i ijmālī dar diyarat-i Bahā'ī* that was published by the Baha'i Publishing Trust of Iran in 129 B., distortions can be seen on pages 31 and 105 that speak about the institution responsible for resolving differences amongst Baha'is and also the recipient of Ḥuqūq Allah.

⁶⁷ The undistorted version can be found here: <http://www.h-net.org/~bahai/areprint/baha/A-F/A/aqa4/aqa4.htm>

Vance Salisbury, in his article *A Critical Examination of 20th-Century Baha'i Literature*,⁶⁸ points to many other distortions of this kind. He brings up many interesting subjects. For instance, he refers to another unfulfilled prophecy from `Abdu'l-Bahā that was later removed from Esslemont's book:

Perhaps the most important change in *Bahā'u'llāh and the New Era* was made on page 212 of the 1923 edition. Recorded as a Bahā'ī prophecy concerning the "Coming of the Kingdom of God," Esslemont cited Abdu'l-Bahā's interpretation of the last two verses of the Book of Daniel from the Bible. He stated that the 1335 days spoken of by Daniel represented 1335 solar years from Muhammad's flight to Medina in 622 A.D., which would equal 1957 A.D.. When asked "'What shall we see at the end of the 1335 days?'," Abdu'l-Bahā's reply was: "'Universal Peace will be firmly established, a Universal language promoted. Misunderstandings will pass away. The Bahā'ī Cause will be promulgated in all parts and the oneness of mankind established. It will be most glorious!'" In editions published after his death, Esslemont's words have been changed to say that Abdu'l-Bahā "reckoned the fulfillment of Daniel's prophecy from the date of the beginning of the Muhammadan era" and one of Abdu'l-Bahā's Tablets is quoted on the same subject in which he writes, "'For according to this calculation a century will have elapsed from the dawn of the Sun of Truth . . . Esslemont recorded Abdu'l-Bahā as declaring explicitly that the prophecy was to be computed from the Hijra or 622 A.D. and that specific conditions would exist in the world upon its fulfillment in 1957. When it became apparent that this Bahā'ī prophecy would not be fulfilled, it was replaced with the ambiguous material which has remained in the text to the present."

⁶⁸ http://bahai-library.com/salisbury_critical_examination_literature (retrieved 22/2/2014)

Another form of distortion can be seen in translating Baha'i texts to English. For instance, in one his Tablets, Bahā'u'llāh refers to the Bāb's order of *beheading* non-Bābīs. This has been translated to shedding blood in the official Baha'i translation.⁶⁹ In another instance, Bahā'u'llāh gives the order to hit a kebob seller in the mouth. His order is executed and one of Bahā'u'llāh's followers grabs hold of the poor man's beard and starts hitting him in the head. In the translated version of this story there is no reference to hitting. These examples and similar ones can be found with more explanations in chapter 9.

6- Investigating the Truth or Proselytizing to Illiterate Masses That Have No Means of Investigating the Truth

Baha'is actively engage in proselytizing missions that are utterly against the investigation of truth. In these campaigns— that continue with great force today—illiterate masses in third world countries that have *no means of investigating the truth* whatsoever, are converted to Baha'ism under the disguise of education and humanitarian relief. Moojan Momen, the prominent Baha'i author, explains this by writing:

Missionary endeavour on the part of Middle Eastern and Western Bahā'īs had led to the establishment of Bahā'ī communities in several parts of the non-Muslim 'Third World', initially among the Western-oriented urban minority. Conversions of larger numbers began in a few isolated areas in the 1950s and spread during the 1960s to most parts of the 'Third World'. The results were dramatic. As Bahā'ī teachers learned to adapt their message and missionary techniques to the situation of the unschooled masses of Third World peasants and urban workers, they completely transformed their religion's social base. Now, the great majority of Bahā'īs in the world are drawn from the popular classes of the non-

⁶⁹ Bahā'u'llāh, *Tablets of Bahā'u'llāh Revealed After the Kitāb-i-Aqdas*, p. 91.

Islamic Third World. Even in the well-established Bahā'ī communities of North America, recent infusions of minority group members (Blacks and Amerindians) has led to a significant change in the social base of the membership . . . By the late 1960s, a great increase in the number of Bahā'īs had occurred. Conversions of large numbers of tribal or peasant peoples in various parts of the Third World had begun . . . Most of the flood of new Bahā'īs were poorly educated, and many lived in rural and tribal areas with which effective communication was difficult to sustain.⁷⁰

Baha'i missionaries would convert people from undeveloped countries who lacked the tools and means of investigating the truth to Baha'ism. This resulted in the twenty-fold increase of the Baha'i population in about 30 years.⁷¹ Is there any pride in this attitude, especially from a creed that claims all people must be given the chance to independently investigate the truth?

7- How Baha'is Investigate the Truth From Childhood

What most Baha'is do not know today, is that `Abdu'l-Bahā had prohibited his followers from sending their children to non-Baha'i schools. It was because of this order that Baha'i schools like Madrisiy-i Tarbiyat were established in Tehran:

It is absolutely prohibited for the children of the friends to go to the schools of others (meaning non-Baha'is) for this is [a cause of] humiliation (dhillat) for the Cause of God and they will be completely deprived of the Blessed Beauty's graces.

⁷⁰ P. Smith, M. Momen, The Baha'i faith 1957–1988: A survey of contemporary developments, *Religion* 19 (1989), pp. 63–91: http://bahai-library.com/momen_smith_developments_1957-1988 (retrieved 28/2/2014)

⁷¹ See the table in the same article.

Because they will be educated/nurtured elsewhere and they will disgrace the Baha'is.⁷²

`Abdu'l-Bahā prohibits his followers in the strictest sense and using threatening language from sending their children to non-Baha'i schools. Apparently, Baha'i children must be prevented from learning anything non-Baha'i while they are still in an age in which they cannot decide for themselves about what is right and wrong. They must be induced to think that the Baha'i creed is the only source of salvation for mankind and its teachings are unique and better than all other teachings. When these children grow up, they will be biased towards the Baha'i creed and their investigation of the truth will be influenced by the teachings that have been firmly established in their minds since childhood.

8- Investigating the Truth a Crime for Israeli Citizens

For reasons still unknown, Bahā'u'llāh had prohibited his followers from teaching Baha'ism to the people of Israel. In a letter dated 23/6/1995 the Universal House of Justice replies to an individual believer:

The Universal House of Justice has received your email message dated 29 June 1995 and we have been asked to respond.

You have asked how the policy of not teaching Israelis applies in the situation in which you have contact with an Israeli via an "interactive relay chat" (IRC) connection. The House of Justice has not asked the friends to avoid contact with Israelis. When you discover that a person you are in contact with via IRC is an Israeli, you should feel free to maintain friendly contact, but you should not teach the Faith to him. If he has already developed a personal interest in the

⁷² `Abdu'l-Bahā, *Makātib* (probably Tehran: n.p., n.d.), vol. 5, p. 170.

Faith and seeks more information, you should refer him to the Offices of the Bahā'ī World Centre in Haifa.

For your information, the people in Israel have access to factual information about the Faith, its history and general principles. Books concerning the Faith are available in libraries throughout Israel, and Israelis are welcome to visit the Shrines and the surrounding gardens. However, in keeping with a policy that has been strictly followed since the days of Bahā'u'llāh, Bahā'īs do not teach the Faith in Israel. Likewise, the Faith is not taught to Israelis abroad if they intend to return to Israel. When Israelis ask about the Faith, their questions are answered, but this is done in a manner which provides factual information without stimulating further interest.

With loving Bahā'ī greetings,
Department of the Secretariat⁷³

This order is quite puzzling in light of the principle of the independent investigation of truth. Why should a specific group of people be deprived of the right of learning and embracing the truth?

⁷³ http://bahai-library.com/uhj_teaching_in_israel (retrieved 8/3/2014)



Is This Principle Correct from a Rational and Logical Perspective?

Seeking the truth is most definitely logical, and reasonable; blind imitation is also an inappropriate and irrational action. But just as was determined in the second perspective, this principle is not exclusive to Baha'ism.

Seeking the truth and accepting what is right is an innate matter. This concept is a fundamental basis of the Shi'a Islamic belief which Bahā'u'llāh had firm belief in for years before he founded the Baha'i creed. A glance at the teachings of the Quran can reveal the origins of this so-called *novel* Baha'i principle. The Quran constantly invites humans to find what is right, go after knowledge, use their reason, and forbids them from blind imitation of their fathers and ancestors. The Prophet of Islam strictly recommended pondering and seeking the truth using reason and intellect when making a decision in regards to fundamental issues of belief.

It is stated in the Quran:

And when it is said to them, "Follow what God has revealed," they say, "Rather, we will follow that which we found our fathers doing." Even though their fathers understood nothing, nor were they guided.⁷⁴

⁷⁴ Quran 2:170.

The Quran not only prohibits people from blindly imitating their fathers and ancestors, but also warns about blind imitation of influential groups in society:

And they will say, “Our Lord, indeed we obeyed our masters and our dignitaries, and they led us astray from the [right] way.”⁷⁵

But, what if an imitation is not blind and unreasonable? If a person, finds a wise human whose actions, behavior, and do’s and don’ts are logical and rational, should that person not be followed?

Is imitating the exercise form of a professional athlete wrong or unreasonable? Is referring to a specialist in every field, following their advice, and making use of their guidelines unreasonable?

Reason dictates that every person must research about the fundamentals of their religious beliefs. A person must personally do research and be committed to their religious principles and beliefs based on knowledge and reason. This principle is different from the incorrect belief of certain Sufi cults⁷⁶ that call their followers to blindly obey them and prevent them from thinking and contemplation.

Despite the external appearance of rejecting imitation completely, Baha’is have many decrees and orders that they all must imitate and follow. For example, one can refer to the book of *Aqdas*—the most important book in the Baha’i creed—and the book *Ganjīniy-i ḥudūd wa aḥkāṁ* whose do’s and don’ts all Baha’is are obligated to submit to.

⁷⁵ Quran, 33:67.

⁷⁶ Bābism which is the basis of Baha’ism was itself greatly influenced by Sufi beliefs. The influence of Sufi beliefs can still be seen in the Baha’i scripture.

Is acting on the decrees and orders of the *Aqdas* not considered imitation? Is it not an imitation when `Abdu'l-Bahā orders Baha'is to submit to the decisions made by the Universal House of Justice (UHJ)⁷⁷?

Baha'is typically respond to these questions by claiming that the meaning of putting aside imitations, is imitations in undesired things, not any form of imitation! In response to this, it must be said that:

Firstly, in no part of this principle is there a distinction between desirable and undesirable imitations. In fact, evidence shows that the meaning of this principle is imitations in general.

Secondly, if this is indeed the case, then all this publicity is absurd, for not only do all religions and creeds deem blind imitation as undesirable, but all the wise people in the world believe and agree on this. So this principle cannot be considered as a novel, new discovery that sets Baha'ism as apart from all previous religions and philosophies.

Baha'is respond to the abovementioned argument by saying that it is true that all religions condemn blind imitations, but the important thing is to act upon this principle, for "all nations are perfect in their sayings."⁷⁸

Using this criterion, how are we to judge Bahā'u'llāh's orders to become blind and deaf⁷⁹ and to close the ears from hearing the words of the critics of Baha'ism? Is the fact that no Baha'i has the right to openly question the orders of the UHJ, and as soon as they start protesting and do not accept the justifications brought forward by other Baha'is, they should be excommunicated and expelled from the community, a sign of seeking the truth and *acting upon* it?

⁷⁷ "The affairs of the nation are connected to the men of the divine House of Justice . . . everyone must obey [them]. Everyone's political affairs must be referred to the House of Justice," Bahā'u'llāh, *Ishrāqāt wa chand lauḥ dīgar* (n.p.: n.p., n.d.), p.79.

⁷⁸ `Abdu'l-Bahā, *Khaṭābāt* (Egypt), vol. 1, pp. 127–128.

⁷⁹ "Become blind so that you see my face, become deaf so that you hear my pleasant tone and voice, become ignorant . . ." Bahā'u'llāh, *Ad'iyyih-i ḥadrat-i maḥbūb*, pp. 427–428.

It is up to you to draw your own conclusions!





**Bahā'u'llāh:
“Contradiction has and will not
ever have a way in the
sanctified realm of the Divine
Manifestations.”⁸⁰**

⁸⁰ Bahā'u'llāh, *Badī'*, p. 126.

1. Is the Principle of Investigating the Truth New?

‘Abdu’l-Bahā: Investigating the truth is a new principle.⁸¹

‘Abdu’l-Bahā: Seeking the truth is the foundation of all the Prophets.⁸²

2. What Is Bahā’u’llāh’s First Principle?

‘Abdu’l-Bahā: Bahā’u’llāh’s first principle is investigating the truth.⁸³

‘Abdu’l-Bahā: Bahā’u’llāh’s first principle is the oneness of humanity.⁸⁴

⁸¹ “Another new principle revealed by Bahā’u’llāh is the injunction to investigate truth—that is to say, no man should blindly follow his ancestors and forefathers. Nay, each must see with his own eyes, hear with his own ears and investigate the truth himself in order that he may follow the truth instead of blind acquiescence and imitation of ancestral beliefs,” ‘Abdu’l-Bahā, *The Promulgation of Universal Peace*, p. 454.

⁸² “His Highness Moses spread the truth as did his Highness Jesus and his Highness Abraham and his Highness the Messenger (meaning the Prophet Muḥammad) and his Highness the Bāb and his Highness Bahā’u’llāh. They all established and spread the truth,” ‘Abdu’l-Bahā, *Khaṭābāt* (Tehran), vol. 2, p. 5; “The foundation of all the Prophets . . . is truth, and the truth is one. His Highness Abraham was the harbinger of truth. His Highness Moses was the servant of truth. His Highness Christ was the establisher of truth. His Highness Muḥammad was the propagator of truth. His Highness A’lā (meaning the Bāb) was the herald of truth, and his Highness Bahā’u’llāh, was the light of truth,” ‘Abdu’l-Bahā, *Khaṭābāt* (Tehran), vol. 2, p. 55; “The foundation of the divine religions is one. It is one truth, it is one spirit, it is one light, and it does not have a multitude. Among the foundations of the divine religion is seeking the truth [so] that the whole of humanity seeks the truth,” ‘Abdu’l-Bahā, *Khaṭābāt* (Egypt), vol. 1, p. 66.

⁸³ “Bahā’u’llāh’s first principle is the seeking of the truth. Man must seek the truth and set aside imitations,” ‘Abdu’l-Bahā, *Khaṭābāt* (Tehran), vol. 2, p. 144.

⁸⁴ “His first teaching is *the Oneness of the World of Humanity*,” ‘Abdu’l-Bahā, *Khaṭābāt* (Tehran), vol. 2, p. 5.

3. Are Non-Baha'is Ignorant and without Reason?

‘Abdu’l-Bahā: One must not label people as being ignorant.⁸⁵

Bahā’u’llāh: Whoever does not become a Baha’i is among the most ignorant of the people, even if he has mastery over all sciences.⁸⁶

Whoever does not become a Baha’i has no reason even if he thinks he does.⁸⁷ Whoever denies my teachings completely lacks reason.⁸⁸

⁸⁵ “The divine principles in this luminous era are such that one must not insult anyone or attribute them to ignorance [by saying] that you do not know and I know. Rather, one must view everyone from a respectful perspective and must speak and argue from the viewpoint of seeking the truth. [They must say] come, there are several issues at hand, so let us seek the truth, and see how and why [it is so]. The missionary must not consider himself wise and others as ignorant. This thought will result in arrogance, and arrogance causes a lack of effectiveness; instead, one must not see any merit in himself and must speak with the maximum extent of kindness, humility, and humbleness. This kind of expression will be effective,” ‘Abdu’l-Bahā, *Makātīb*, vol. 1, p. 355.

⁸⁶ “If today, someone grasps all of the knowledge on earth but stops at the word ‘yes’ (meaning does not become a Baha’i), the Lord will not pay attention to him (*ladī l-Ḥaqq madhkūr na*) and he will be considered as the most ignorant amongst the people,” Bahā’u’llāh, *Iqtidārāt wa chand lauḥ dīgar*, p. 111; “From now on nobody is to be called knowledgeable, except those who have decorated themselves with the garment of this New Affair (meaning those who have become Baha’is),” Bahā’u’llāh, *Badī*, pp. 138–139.

⁸⁷ “The general criterion is what we mentioned and any soul who has success in it, meaning recognizes and realizes the Sunrise of Manifestation (meaning himself), will be mentioned in the Divine Book as someone who possesses reason or else he will be (mentioned as) ignorant even if he himself thinks that his reason equals that of the whole world,” ‘Abd al-Ḥamīd Ishrāq Khāwarī, *Mā’idiy-i āsimānī*, vol. 7, p. 160.

⁸⁸ “No one has denied or will deny what has been revealed by the Ancient Pen (meaning himself) in this Most Great Manifestation regarding society, unity, manners, rites, and being occupied with what has benefits for the people, except that he completely lacks reason,” Bahā’u’llāh, *Iqtidārāt wa chand lauḥ dīgar*, p. 168.

4. Can the Recognition of God Be Obtained through Intellect?

Bahā'u'llāh and `Abdu'l-Bahā: Reason was created for the purpose of recognizing God.⁸⁹ Recognize God by using reason and narrations.⁹⁰

Bahā'u'llāh: Recognition cannot be obtained by the use of reason.⁹¹

5. Should We Investigate or Accept without Any Questions?

`Abdu'l-Bahā: A person who is fair, will investigate and do research to seek the truth.⁹²

Bahā'u'llāh: Accept my words without any questions or comparison with someone else's words.⁹³

⁸⁹ "The first grace that has been bestowed on the human body is reason and its purpose is the recognition of the Truth (meaning God) Exalted be His Glory," Bahā'u'llāh, *Muntakhabātī az āthār Ḥaḍrat Bahā'u'llāh*, p. 127. The official Baha'i translation reads: "First and foremost among these favors, which the Almighty hath conferred upon man, is the gift of understanding. His purpose in conferring such a gift is none other except to enable His creature to know and recognize the one true God—exalted be His glory," Bahā'u'llāh, *Gleanings from the Writings of Bahā'u'llāh*, p. 194.

⁹⁰ "If you seek the recognition of God (*`irfān ilāhī*) . . . refer to the arguments (put forward by) reason and narrations," `Abdu'l-Bahā, *Makātīb*, vol. 8, pp. 119 -120.

⁹¹ "Know that today, that which has reached your reason or will reach it, or is perceived by the reasons of [those with intellects] superior or inferior to yours, none are the criterion for recognizing the Truth (meaning God) and will never be," Bahā'u'llāh, *Badī'*, p. 286.

⁹² "Those who are fair will examine, research and inquire. This examination and inquiry will result in their guidance . . . they say: 'We will go and see, and we will investigate the truth,'" `Abdu'l-Bahā, *Khaṭābāt* (Egypt), vol.1, p. 189.

⁹³ "No pleasure has been created in the world greater than listening to the verses [brought by Bahā'u'llāh] and understanding their meanings and not objecting to or questioning any of the words and comparing them with the words of others," Bahā'u'llāh, *Badī'*, p. 145.

6. Investigating the Truth: Only for Non-Baha'is

`Abdu'l-Bahā: Different religions should listen to the words of other religions. Perhaps, what is right is with them.⁹⁴

Bahā'u'llāh: Even if someone criticizes Baha'ism with proof, do not listen.⁹⁵

7. Should Baha'is See and Hear or Become Blind and Deaf?

Bahā'u'llāh: Research and listen with your own ears and see with your own eyes.⁹⁶

Bahā'u'llāh: When I speak become deaf, blind, and ignorant and blindly accept my words.⁹⁷

⁹⁴ “The followers of Moses (i.e. Jews) have imitations (*taqālid*), Zoroastrians have imitations, Christians have imitations, Buddhists have imitations, and every nation has imitations [and] thinks that its imitations are correct and the imitations of others are invalid. For example, the followers of Moses believe that their imitations are correct and the imitations of others are invalid. We want to find out which [imitations] are correct. [Obviously] not all imitations are correct. If we stick to an imitation it will prevent us from correctly investigating other [religions] imitations. For example, a Jewish person cannot understand that other [religions] are correct because he believes and sticks to the imitations of Judaism. Therefore, he must put aside the imitations and seek the truth and [think that] perhaps others might be right. Thus, until imitations are not put aside, the truth will not become manifest,” `Abd al-Ḥamīd Isḥrāq Khāwārī, *Payām-i malakūt*, p.17 (citing `Abdu'l-Bahā').

⁹⁵ “Therefore, it is incumbent upon all the friends of God to shun any person in whom they perceive the emanation of hatred for the Glorious Beauty of Abhā, though he may quote all the Heavenly Utterances and cling to all the Books.’ He continues—Glorious be His Name!—‘Protect yourselves with utmost vigilance, lest you be entrapped in the snare of deception and fraud. This is the advice of the Pen of Destiny,’ `Abdu'l-Bahā, *Bahā'ī World Faith—Selected Writings of Bahā'u'llāh and `Abdu'l-Bahā* (*`Abdu'l-Bahā's Section Only*), pp. 430–431.

⁹⁶ “When humans attain the rank of [religious] maturity they must investigate . . . and [they] must hear and see with their own ears and eyes,” `Abd al-Ḥamīd Isḥrāq Khāwārī, *Payām-i malakūt*, p.11 (citing Bahā'u'llāh).

⁹⁷ “Become blind so that you see my face, become deaf so that you hear my pleasant tone and voice, become ignorant so that you get a share of my knowledge, and become poor so that you can take an everlasting portion from the sea of my eternal riches. ‘Become blind’ means [see] nothing but my beauty and ‘become deaf’ means [hear] nothing but my words and ‘become ignorant’ means [have no knowledge] but my knowledge, so that with a pure eye and clean heart and fine ear you come to my sanctified realm,” Bahā'u'llāh, *Ad'iyih-i ḥaḍrat-i maḥbūb*, pp. 427–428.



A Summary and Conclusion of the Three Perspectives:

1) Is “Seeking the truth and setting aside imitations,” a new principle?

In the books of the Zoroastrians, the Jews, the Christians, and Muslims, people are invited to seek and accept the truth and are forbidden from blind imitations. It is evident that this principle is not novel.

2) Did the leaders of Baha’ism act upon this principle?

Bahā’u’llāh ordered his followers to blindly imitate him, the UHJ actively prevents the investigation of the truth by withholding or distorting Baha’i scripture, and Baha’i missionaries proselytize to groups that have no means of investigating the truth. It is obvious that Baha’is do not adhere to this principle.

3) Are these principles, reasonable and logical?

Investigating the truth is reasonable but putting aside imitations is not always a good thing. For instance, referring to experts and specialists in a certain field and imitating them, is not problematic, but rather, it is confirmed by common sense and logic.

CHAPTER 2:


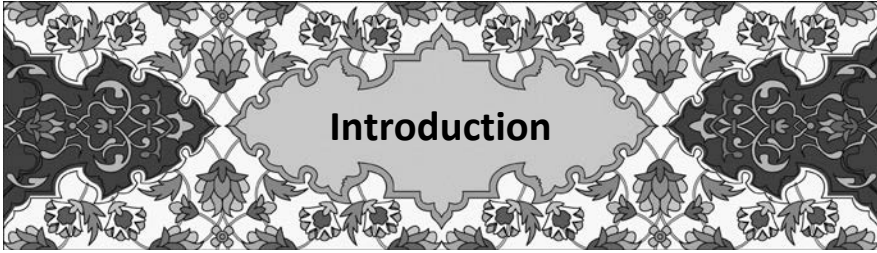
The Oneness of Humanity




“The second principle is the Oneness of Humanity: all humans are divine sheep and God is the kind shepherd who has utter compassion towards all the sheep and has made no distinction [between them].”⁹⁸



⁹⁸ `Abdu'l-Bahā, *Makātib* (Egypt), vol. 3, p. 67.



**The definition of the Oneness
of Humanity is that all people
are brothers, sisters,
daughters, mothers, sons, and
fathers of each other, and must
have no enmity towards one
another.**



Bahā' u'llāh says:

Oh friends! Know that the curtain of unity has been raised, do not look at each other as strangers; you are all the fruits of one tree and the leaves of one branch.⁹⁹

⁹⁹ Bahā' u'llāh, *Majmū'iy-i alwāḥ-i mubārak-ih*, p. 265.

‘Abdu’l-Bahā says:

The second principle of Bahā’u’llāh is the Oneness of Humanity. All of humanity are members of the human species. They are all servants of God. They have all been created by God. They are all divine children. God gives sustenance to all of them; nurtures all of them; is compassionate to all of them; why should we be uncompassionate? . . . The human species are all in the shadow of the Lord’s Grace. At most some are imperfect and must be perfected, [some] are ignorant and must be taught, [some] are sick and must be treated, [and some] are asleep and must be awakened. We should not be angry at an infant for being an infant. We should nurture him. We should not be angry at a sick person for not being healthy. We should have the greatest amount of mercy and kindness toward him. From these [examples] it is apparent that the enmity between religions should be completely wiped out; oppression and injustice should be removed, and instead, the greatest amount of kindness and affection should flow.¹⁰⁰

According to Shoghi Effendi, the central axis of all Baha’i principles, and the ultimate goal of Baha’ism is the “Oneness of Humanity.”¹⁰¹
‘Abdu’l-Bahā narrates from Bahā’u’llāh:

The Oneness of Humanity means that the entirety of humanity is subject to the blessings of [God] the Great and Glorious. They are the servants of one God and nurtured by

¹⁰⁰ ‘Abdu’l-Bahā, *Khaṭābāt* (Tehran), vol. 2, pp. 145–146.

¹⁰¹ “The principle of Oneness of Humanity is the axis of all of Bahā’u’llāh’s teachings” and “The Oneness of Humanity is the main and ultimate goal of Bahā’u’llāh’s creed,” Hūshmand Fath A`zam, *Naẓm jahānī Bahā’ī muntakhabātī az āthār ṣādīrī az qalam ḥaḍrat walī amr Allāh*, 2nd ed. (Dundas [Canada]: n.p., 151 B. [1955]), pp. 49 and 57–58.

his Highness, the Lord. Everyone is included in the mercy and the crown of humanity is the jewel of every head.¹⁰²

He emphasizes:

This means that Bahā'u'llāh declared the Oneness of Humanity so all members of humanity become brothers, sisters, daughters, mothers, sons, and fathers of each other.¹⁰³

Bahā'is claim that all people are part of God's creation. Skin color, beauty, and looks are no reason for the superiority of someone over another and must not be a cause of conflict and enmity. Instead, these differences are like the differences among the colors and types of flowers in a large field, which cause the field to flourish.¹⁰⁴ In the presence of God, Turks, Persians, Whites, and Blacks are all the same, and none have any distinction over another.¹⁰⁵ God is kind to all, so why should we not be kind to each other?¹⁰⁶

¹⁰² `Abdu'l-Bahā, *Khaṭābāt* (Egypt), vol. 1, p. 31.

¹⁰³ `Abdu'l-Bahā, *Khaṭābāt* (Egypt), vol. 1, p. 154.

¹⁰⁴ "Consider the flowers of a garden," `Abdu'l-Bahā has written, "though differing in kind, color, form, and shape, yet, inasmuch as they are refreshed by the waters of one spring, revived by the breath of one wind, invigorated by the rays of one sun, this diversity increaseth their charm, and addeth unto their beauty. How displeasing to the eye if all the flowers and plants, the leaves and blossoms, the fruits, the branches and the trees of that garden were all of the same shape and color! Diversity of hues, form and shape, enricheth and adorneth the garden, and heighteneth the effect thereof," Shoghi Effendi, *The Advent of Divine Justice* (US Bahā'ī Publishing Trust, 1990 [first pocket-size edition]), p. 54.

¹⁰⁵ "In the presence of God there is no [such thing] as English, French, Turk, or Persian. To God they are all the same," `Abd al-Ḥamīd Ishrāq Khāwārī, *Payām-i malakūt*, pp. 45–46 (citing `Abdu'l-Bahā'); "God, `Abdu'l-Bahā Himself declares, 'maketh no distinction between the white and the black. If the hearts are pure both are acceptable unto Him. God is no respecter of persons on account of either color or race. All colors are acceptable unto Him, be they white, black, or yellow,'" Shoghi Effendi, *The Advent of Divine Justice*, p. 37.

¹⁰⁶ "All of humanity are members of the human species. They are all servants of God. They have all been created by God. They are all divine children. God gives sustenance to all of them; nurtures all of them; is compassionate to all of them; why should we be uncompassionate?" `Abdu'l-Bahā, *Khaṭābāt* (Tehran), vol. 2, pp. 145–146.

The following questions should be kept in mind while analyzing this principle:

1. What is the explicit meaning of the 'Oneness of Humanity'? Does the Oneness of Humanity mean that people of all races and religions should become sisters, brothers, and friends or does it mean everyone should convert to Baha'ism?
2. If the former definition applies and everyone—regardless of religion or creed—should live in peace and harmony, then why do Baha'i orders imply the contrary (as we will soon show)?
3. If the meaning of the 'Oneness of Humanity' is that all people must become Baha'is, then who will be responsible for administering the political matters of this unified Baha'i society, given that under Baha'i law, no Baha'i is allowed to interfere in political matters, either in words or in action?¹⁰⁷
4. Do Baha'is have a particular plan for reaching the 'Oneness of Humanity' or is this merely a theoretical slogan?

¹⁰⁷ "Whoever interferes in political affairs is not a Baha'i," `Abd al-Ḥamīd Ishrāq Khāwārī, *Ganjīniy-i ḥudūd wa aḥkām*, chap. 70, titled "Refraining From Interfering in Political Affairs," p. 336.



Is the Oneness of Humanity a New Principle?

Is this principle something new? Had it not been heard before the Baha'is declared it?

If this principle means that God is the creator of all humans, that Adam and Eve are the father and mother of all people, and that God wishes that all persons be inclined towards goodness, then this is not a new belief nor a novel teaching.

For example these two verses from the Quran invite all people to oneness and show that color, ethnicity, and gender are not means of superiority:

O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.¹⁰⁸

And hold firmly to the rope of Allah all together and do not become divided.¹⁰⁹

When most Iranians hear the phrase 'The Oneness of Humanity,' they are reminded of Sa`dī's famous poem:

¹⁰⁸ Quran (Sahih International), 49:13.

¹⁰⁹ Quran, 3:103

**Human beings are members of a whole
In creation of one essence and soul**

**If one member is afflicted with pain
Other members uneasy will remain.**

This poem was composed in the 13th century, hundreds of years before Bahā'u'llāh was born. So it seems this Baha'i principle is nothing novel or new. In fact, `Abdu'l-Bahā' confesses that this teaching existed in all Divine Religions:

The foundation laid by all Prophets, is the foundation of Bahā'u'llāh and that foundation is the Oneness of Humanity. That foundation is general compassion; that foundation is universal peace between governments.¹¹⁰

All Divine Prophets struggled for the Oneness of Humanity and served humanity, for the foundation of the divine teachings is the Oneness of Humanity. Moses served the Oneness of Humanity, Jesus established the Oneness of Humanity, Mohammad declared the Oneness of Humanity. The Bible, Torah, and Quran established the foundation of the Oneness of Humanity. The law of God is one and the religion of God is one and that is affection and kindness. His Highness, Bahā'u'llāh, renewed the teachings of the prophets.¹¹¹

Consider history. What has brought unity to nations, morality to peoples and benefits to mankind? If we reflect upon it, we will find that establishing the divine religions has been the greatest means toward accomplishing the oneness of humanity . . . The divine religions are collective centers in

¹¹⁰ `Abdu'l-Bahā, *Khaṭābāt* (Tehran), vol. 2, p. 286.

¹¹¹ `Abdu'l-Bahā, *Khaṭābāt* (Egypt), vol. 1, pp. 18–19.

which diverse standpoints may meet, agree and unify. They accomplish oneness of native lands, races and policies. For instance, Christ united various nations, brought peace to warring peoples and established the oneness of humankind.¹¹²

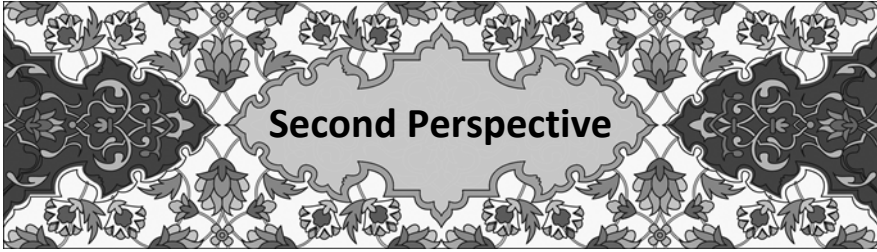
`Abdu'l-Bahā clearly announces with great emphasis that Moses, Jesus, and Muhammad all invited people to the Oneness of Humanity. He is clearly confessing that this teaching is not new. Despite this, at other times he uttered the contrary and claimed that the previous Prophets divided humanity and it was only Baha'u'llah that proclaimed the Oneness of Humanity:

In all religious teachings of the past the human world has been represented as divided into two parts: one known as the people of the Book of God, or the pure tree, and the other the people of infidelity and error, or the evil tree. The former were considered as belonging to the faithful, and the others to the hosts of the irreligious and infidel—one part of humanity the recipients of divine mercy, and the other the object of the wrath of their Creator. Bahā'u'llāh removed this by proclaiming the oneness of the world of humanity, and this principle is specialized in His teachings, for He has submerged all mankind in the sea of divine generosity.¹¹³

Unfortunately, as will be demonstrated in the next section, `Abdu'l-Bahā continuously changed his words depending on the audience he was preaching to.

¹¹² `Abdu'l-Bahā, *The Promulgation of Universal Peace*, p. 158.

¹¹³ `Abdu'l-Bahā, *The Promulgation of Universal Peace*, p. 454.



Did the Founders of Baha'ism Believe in the Oneness of Humanity?

Baha'i scripture is replete with violations of this principle. These violations are sometimes so blatant that one reaches the conclusion that this principle should be referred to as the 'noneness' of humanity.

1- Black Africans are All Like Wild Savages and Land Dwelling Animals:

`Abdu'l-Bahā had quite an interesting view about black Africans. He claimed that wise people believe that:

The inhabitants of a land like Africa are all like wild savages and land-dwelling animals that lack common-sense and knowledge and are all wild. There is not a single wise and civilized person among them.¹¹⁴

Perhaps some will point out that this statement was not `Abdu'l-Bahā's personal opinion, but only a recounting of what the wise think. The words that he uttered after this sentence clearly show that he too believed in these words:

¹¹⁴ `Abdu'l-Bahā, *Makātīb* (Egypt), vol. 1, p. 331.

On the other hand, they (meaning the wise) show that in civilized countries all the people have the best manners, fine conduct, assistance, collaboration, and perception; and except for a small minority, possess commonsense. Thus it is shown and clarified that the elevation and degradation of intellect and perception is due to nurturing and education, or its absence.¹¹⁵

`Abdu'l-Bahā recounted the opinion of the so-called 'wise' to prove a concept he was explaining. If he did not believe in these words, then why didn't he refute them? Using them as evidence of his beliefs regarding nurturing and education, without any negation or reprove, shows that he also accepts this opinion of the 'wise'.

Furthermore, what `Abdu'l-Bahā is attributing to the wise is a statement that he has made up himself and has no basis. To date no piece of evidence has been put forward to support these words. No wise person has claimed that all Africans are like wild savages and animals without common-sense.

Furthermore, other examples of his beliefs about Africans, leaves no room for doubt that `Abdu'l-Bahā sees them as animals. He believes that the black Africans that have not been nurtured or educated are cows that God has made look like humans:

The wild tribes have no superiority over animals. For example, what is the difference between African blacks and American blacks? The [black Africans] are cows that God has created with human faces. The [black Americans] are civilized, intelligent, and have culture. In this trip to the black centers, schools, and churches in Washington there were extensive talks with the blacks, and they understood all the points like the intelligent people in Europe. So what difference is there

¹¹⁵ `Abdu'l-Bahā, *Makātīb* (Egypt), vol. 1, p. 331.

between these two types of blacks other than nurture, with one in utter ignorance and the other in the peak of civilization?¹¹⁶

This is quite regretful; the same people who made claims about the Oneness of Humanity, brotherhood, and equality think like this about their fellow humans, not in the Dark Ages, but in the 20th century!

Even though this type of thinking and rhetoric is by no means justifiable, defenders of Baha'ism insist that `Abdu'l-Bahā used these words as a reminder for proper upbringing and nurturing; and meant that black Africans are cows because they had not been brought up correctly, otherwise if they had the proper upbringing, they too, like black Americans and *intelligent* Europeans, would become civilized. This reasoning would have been correct if `Abdu'l-Bahā had used different words to describe black Africans. Unfortunately, `Abdu'l-Bahā specifically points to their essence of creation and says *khalq Allah al-baqar `alā šūrat al-bashar* which means "cows that God has created with human faces." In any case, the words used to describe black Africans are in no manner appropriate for someone who claims to be the successor to a divine figure.

In light of these claims, `Abdu'l-Bahā statements proclaiming that God has made no distinction between people are a clear contradiction:

The God of the world created all [humans] from clay and created everyone from one element, created all from one progeny, created all in one land, and created [all] under the shadow of one sky, has created them with common emotions, and did not put any differences. He created everyone the same and gives all sustenance, nurtures all, protects all, and is kind to all. He has put no differences in any grace or mercy.¹¹⁷

¹¹⁶ `Abdu'l-Bahā, *Khaṭābāt* (Tehran), vol. 3, p. 48.

¹¹⁷ `Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 42.

How is it that `Abdu'l-Bahā claims that God has “put no differences in any grace or mercy” but insists that *wild* tribes (such as the black Africans) have no superiority over animals? Is there a difference and distinction more obvious than this?

2- `Abdu'l-Bahā's Opinion About Turks

In one of his memories `Abdu'l-Bahā recalls:

When Djemal Pasha¹¹⁸ . . . reached Acre¹¹⁹ and asked to see me, I mounted a donkey and headed for his home. As soon as he saw me, he greeted me and sat me next to himself and without hesitation said, “You are a corrupter of religion and that is why the government of Iran exiled you here . . .” I thought to myself that he is a Turk and I must give him a ridiculous and silencing answer.¹²⁰

It seems when `Abdu'l-Bahā was describing the divine principles in this era by saying that “the divine principles in this luminous era are such that one must not insult anyone,”¹²¹ he probably meant some *divine principles* other than the Baha'i principles. Compare the following statements from `Abdu'l-Bahā with the above attitude:

One must never say this [person] is English, that is German, that is French, and this is Italian. Never utter these words for you are all God's servants and maids.¹²²

¹¹⁸ One of the most important leaders of the Ottoman government between 1908–1918.

¹¹⁹ A city in the Western Galilee region of northern Israel at the northern extremity of Haifa Bay.

¹²⁰ Asad-Allāh Fāḍil Māzandarānī, *Asrār al-āthār khuṣūṣī* (n.p.: Mu'assisiyi Millī Maṭbū'āt Amrī, 124 B.), vol. 3, pp. 42–43.

¹²¹ `Abdu'l-Bahā, *Makātīb* (Egypt), vol. 1, p. 355.

¹²² `Abdu'l-Bahā, *Khaṭābāt* (Egypt), vol. 1, p. 75.

When there is oneness of humanity how can we have differences by saying that [person] is German, this is British, this is French, this is Turkish, this one is Roman, and that one is Iranian?¹²³

Even though `Abdu'l-Bahā orders his followers not say that one is Turk, this one is French, he himself easily says “I thought to myself he is a Turk and deserves a ridiculous and silencing answer”!

3- Bahā'u'llāh's Orders and Sayings About Non-Baha'is and Those Who Denied Him

Before we start this section we must first define the meaning of a few words that have been used extensively in the quotes:

Monotheist: The Arabic word is *muwaḥḥid* and is basically used in Baha'i scripture to refer to Baha'is.

Polytheist: The Arabic word is *mushrik* and according to the prominent Baha'i scholar—Asad-Allāh Fāḍil Māzandarānī—in the Baha'i literature it is used to refer to those who deny Bahā'u'llāh's station¹²⁴ in other words, all the people that have heard about Bahā'u'llāh but have not accepted his religion, whether they be hostile or friendly.

Those who turn to Baha'ism: The Arabic word is *Muqbil* and means those who have accepted this creed.

Those who turn away from Baha'ism: The Arabic word is *Mu`riz* and refers to those who have not accepted this creed.

Deniers: The Arabic word is *munkirīn* and as is clear from the words, is used to refer to those who deny the Baha'i creed.

¹²³ `Abdu'l-Bahā, *Khaṭābāt* (Egypt), vol. 1, p. 160.

¹²⁴ “Mushrik . . . in the works/writings of this new cycle is the title [given to] those who deny the station of the Unity and Oneness of the Center of Abhā (*munkirīn maqām waḥdāniyyat wa tafarrud markaz abhā*),” Asad-Allāh Fāḍil Māzandarānī, *Asrār al-āthār khusūṣī*, vol. 4, p. 196 (under the word *shirk*).

There exist a wealth of strange and dramatic stories in Baha'i literature that display a loving and caring Bahā'u'llāh who does not even prevent his enemies from physically abusing him. Here is one example:

As He was approaching the dungeon, and old and decrepit woman was seen to emerge from the midst of the crowd, with a stone in her hand, eager to cast it at the face of Bahā'u'llāh. Her eyes glowed with a determination and fanaticism of which few women of her age were capable. Her whole frame shook with rage as she stepped forward and raised her hand to hurl her missile at Him. "By the Siyyidu'sh-Shuhada,¹²⁵ I adjure you," she pleaded, as she ran to overtake those into whose hands Bahā'u'llāh had been delivered, "give me a chance to fling my stone in his face!" "Suffer not this woman to be disappointed," were Bahā'u'llāh's words to His guards, as He saw her hastening behind Him. "Deny her not what she regards as a meritorious act in the sight of God."¹²⁶

These stories have only been narrated by Baha'i sources and although Baha'is claim most of them occurred publicly and were witnessed by many people, they cannot be independently verified.

According to `Abdu'l-Bahā, in the Baha'i creed, everyone is the same and there is no difference between Baha'is and non-Baha'is:

Bahā'u'llāh expressed the oneness of humankind, whereas in all religious teachings of the past the human world has been represented as divided into two parts: one known as the people of the Book of God, or the pure tree, and the other the people of infidelity and error, or the evil tree. The former were considered as belonging to the faithful, and the others

¹²⁵ The Imām Ḥusayn.

¹²⁶ Nabīl Zarandī, *The Dawn-Breakers: Nabīl's Narrative of the Early Days of the Bahā'ī Revelation*, pp. 607–608.

to the hosts of the irreligious and infidel—one part of humanity the recipients of divine mercy, and the other the object of the wrath of their Creator. Bahā’u’llāh removed this by proclaiming the oneness of the world of humanity.¹²⁷

‘Abdu’l-Bahā is clearly announcing that in this creed, people are not divided into two groups: good and bad, Baha’i and non-Baha’i, faithful and infidel, friend and enemy, recipients of divine mercy and recipients of God’s Wrath! Bahā’u’llāh says:

You are all the fruits of one tree and the leaves of one branch.¹²⁸

Consort with all religions with amity and concord.¹²⁹

In this section we will show how Bahā’u’llāh and ‘Abdu’l-Bahā described non-Baha’is and their enemies. The quotes that follow, clearly contradict the stories Baha’is preach about their leaders and their claims about the Oneness of Humanity.

a- Non-Baha’is Are like Dry Trees That Are Only Worthy of Fire

In the previous quotes it was clearly stated that people are no longer separated into “pure trees” and “evil trees”. The first violation of these words can be seen in Bahā’u’llāh’s own words:

Anyone who has a garden will not allow the dry trees to remain in the garden and will definitely cut them and throw them in fire, for dry wood is only worthy of fire. Thus, O inhabitants of my orchard, protect yourselves from the wicked poisonous breath and void breeze which is socializing

¹²⁷ ‘Abdu’l-Bahā, *The Promulgation of Universal Peace*, p. 454.

¹²⁸ Bahā’u’llāh, *Majmū’iy-i alwāḥ-i mubārak-ih*, p. 265.

¹²⁹ Bahā’u’llāh, *The Kitābi Aqdas* (Baha’i World Centre, 1992), p. 72.

with the polytheists (deniers of Baha'ism) and the unaware (ghāfil).¹³⁰

Basically, people are once again divided into two distinct groups of trees. Baha'is are referred to as trees that are "inhabitants of his orchard" and those that have not accepted Baha'ism have been referred to as "dry trees" that are worthy of fire who Baha'is must protect themselves from.

Some might argue that he is using this parable to refer to covenant-breakers. This is incorrect for he is clearly using this parable to prevent his followers from socializing with his deniers and the unaware. Furthermore, even if we assume—for the sake of the argument—that he is referring to covenant-breakers, his words are still contradicting the words of `Abdu'l-Bahā about not separating people into two groups of good and bad and dipping everyone in the sea of divine generosity.

b- No Socializing Allowed with Non-Baha'is

Baha'is claim that they are only prohibited from socializing with covenant-breakers. This is not true. Bahā'u'llāh gives orders to not socialize with those who deny him, those who turn away for him, and even the unaware. We will repeat the previous quote:

Thus, O inhabitants of my orchard, protect yourselves from the wicked poisonous breath and void breeze which is socializing with the polytheists (deniers of Baha'ism) and the unaware (ghāfil).¹³¹

Bahā'u'llāh is clearly stating that Baha'is must not socialize with two groups: the polytheists and the unaware. The polytheists are those that have heard about Baha'ism but have not accepted it or have denied it.

¹³⁰ `Abd al-Ḥamīd Ishrāq Khāwarī, *Mā'idiy-i āsimānī* (Tehran: Mu'assisiyi Millī Maṭbū'āt Amrī, 129 B.), vol. 8, p. 39.

¹³¹ `Abd al-Ḥamīd Ishrāq Khāwarī, *Mā'idiy-i āsimānī*, vol. 8, p. 39.

The *unaware* are basically all the poor souls who are unaware of the existence of the Baha'i faith or its teachings. This is a whole new level altogether. We reiterate that these are Bahā'u'llāh's own words. Now compare this with what `Abdu'l-Bahā states about the *unaware*:

We must . . . warn the *unaware*, show compassion to the enemies, and love the foes.¹³²

As usual, `Abdu'l-Bahā is contradicting the orders of his father. Bahā'u'llāh emphasizes elsewhere:

Do not socialize with those who deny God¹³³ **and his signs and keep away from their kind.**¹³⁴

It is incumbent on ever soul to keep away from the wicked breath of the polytheists (deniers of Baha'ism).¹³⁵

Know that God has forbidden his friends from meeting with the polytheists (deniers of Baha'ism) and hypocrites.¹³⁶

It is not permitted to interact, speak, or meet with those individuals that have turned away and made their objections apparent. This is an order revealed from the heavens of an Ancient Commander.¹³⁷

If these orders from Bahā'u'llāh are divine decrees that must be obeyed, then why does `Abdu'l-Bahā insists on the opposite during his missionary preaches:

¹³² `Abdu'l-Bahā, *Makātīb* (Egypt), vol. 1, p. 288.

¹³³ This sentence is referring to those who deny Bahā'u'llāh, because he had on many occasions referred to himself as God.

¹³⁴ `Abd al-Ḥamīd Ishrāq Khāwarī, *Mā'idīy-i āsimānī*, vol. 8, p. 39.

¹³⁵ `Abd al-Ḥamīd Ishrāq Khāwarī, *Mā'idīy-i āsimānī*, vol. 8, p. 39.

¹³⁶ `Abd al-Ḥamīd Ishrāq Khāwarī, *Mā'idīy-i āsimānī*, vol. 4, p. 280.

¹³⁷ `Abd al-Ḥamīd Ishrāq Khāwarī, *Mā'idīy-i āsimānī*, vol. 8, p. 74.

All humanity are the creation of one God and all the sheep (meaning the humans) are under the shadow of one shepherd and one shepherd administers all. Thus, the divine sheep must interact with each other with utter affection. If one wanders away, they should return him and accompany him.¹³⁸

Had `Abdu'l-Bahā forgotten that his father had banned speaking with non-Baha'is, deniers, and those that had turned away from Baha'ism when he was saying these words? The inconsistencies in the beliefs of this father and son are numerous. Here are a few more quotes from Bahā'u'llāh:

Run away from he who you do not find my love in his heart, keep away from him, and keep a great distance between you.¹³⁹

Cleanse your eyes from [seeing] the deniers and the polytheists (deniers of Baha'ism) and turn away from them.¹⁴⁰

Break all ties with the polytheists (deniers of Baha'ism).¹⁴¹

O SON OF DUST! Beware! Walk not with the ungodly and seek not fellowship with him, for such companionship turneth the radiance of the heart into infernal fire.¹⁴²

In all affairs, we must avoid those that have turned away and must not become fond of them or sit and converse with them—even for a moment—for by God the [effect of] evil

¹³⁸ `Abd al-Ḥamīd Isḥrāq Khāwarī, *Payām-i malakūt*, p. 44 (citing `Abdu'l-Bahā').

¹³⁹ Bahā'u'llāh, *Āthār-i Qalam-i A'lā*, vol. 2, p. 345 (*sūrat al-aṣḥāb*).

¹⁴⁰ Bahā'u'llāh, *Āthār-i Qalam-i A'lā*, vol. 2, no. 81, p. 477.

¹⁴¹ Bahā'u'llāh, *Majmū'iy-i alwāḥ-i mubārak-ih*, p. 90.

¹⁴² Bahā'u'llāh, *The Hidden Words of Bahā'u'llāh*, p. 42, no. 57.

individuals on pure individuals is like fire on dry wood and heat on cold snow.¹⁴³

These quotes clearly contradict the essence of the Baha'i creed that is being propagated today by the Universal House of Justice. Most—if not all—Baha'is do not even know that these statements from Bahā'u'llāh exist.

c- Non-Baha'is Are Not Humans or Lack the Traits of Being Considered as Humans

According to Bahā'u'llāh, non-Baha'is are not humans and the consequence of mentioning them as 'human' is exclusion from all of God's Graces:

From this day, any individual that mentions as human a single person from those who deny me—whether that [denier] has a high or low stature—they will be excluded from all of (God's) Merciful Graces, let alone trying to prove [those deniers] have dignity or stature.¹⁴⁴

d- Non-Baha'is Are Animals

After calling non-Baha'is evil non-humans who have no dignity, he goes on to calling them animals that neither deserve the name nor the description of humanness:

Today, according to the decree of the Point of Bayān (meaning the Bāb), those individuals who turn away from this Novel Affair (meaning Baha'ism) are deprived of the garb of

¹⁴³ `Abd al-Ḥamīd Ishrāq Khāwarī, *Mā'idiy-i āsimānī*, vol. 8, p. 39.

¹⁴⁴ Bahā'u'llāh, *Badī'*, p. 140.

being called and described [as humans?] and are assembled and mentioned as animals in the presence of God.¹⁴⁵

Bahā'u'llāh says non-Baha'is are animals in the presence of God. Are they at least humans in this world? Of course not. In yet another contradicting stance he says:

Know that none of the servants who have had any sense, have never held the belief that those who face towards [Baha'ism] (*muqbil*) and those who turn away from it (*mu`riz*); or monotheists (meaning Baha'is) and polytheists (deniers of Baha'ism), have the same status and rank. What you have heard [contrary to this] or have seen in the previous books, was meant in the presence of God.¹⁴⁶

Whereas he earlier claimed that those who have turned away from this affair are animals in the presence of God, he later says everyone is equal in the presence of God and if you have heard anything contrary to this it was meant in this world! Here are a few more relevant quotes:

Do not see the polytheists (deniers of Baha'ism) but as earthworms and their sounds but the buzzing of flies.¹⁴⁷

O group of polytheists (deniers of Baha'ism), if you take pride in your name remaining amongst the animals or being mentioned amongst the livestock, then take pride in that for you are worthy of it.¹⁴⁸

¹⁴⁵ Bahā'u'llāh, *Badī`*, p. 213.

¹⁴⁶ Bahā'u'llāh, *Majmū`iy-i alwāḥ-i mubārak-ih*, p. 154.

¹⁴⁷ Bahā'u'llāh, *Āthār-i Qalam-i A`lā*, vol. 1, no. 20, p. 183.

¹⁴⁸ Bahā'u'llāh, *Āthār-i Qalam-i A`lā*, vol. 2, no. 81, p. 452.

Oh you donkeys! Whatever God says is the truth and will not become void by the words of the polytheists (deniers of Baha'ism).¹⁴⁹

Encompassed as I am at this time by the dogs of the earth and the beasts of every land, concealed as I remain in the hidden habitation of Mine inner Being.¹⁵⁰

When the one who turned away from God halted (in accepting me) and fell off the path, in that moment his body left the garb of humanness and appeared and became visible in the skin of animals. Sanctified is He who changes the beings how he likes.¹⁵¹

There are many more instances but we will suffice with these. Baha'is sometimes claim that similar instances can be found in the verses of the Holy Books thus Bahā'u'llāh too was justified in calling non-Baha'is animals. Whether this is really the case or not is another discussion and will not be examined here. What is relevant here is that this justification is unacceptable from a Baha'i perspective, because Baha'is claim they are different from other religions. While in all other religions there is a distinction made between the faithful and disbelievers, Baha'is claim the Oneness of Humanity is a new principle that they adhere to. Thus, even if similar remarks exist in the Holy Books, Baha'i leaders cannot repeat them, because they claim their creed has removed this attitude:

In all religious teachings of the past the human world has been represented as divided into two parts: one known as the people of the Book of God, or the pure tree, and the other the people of infidelity and error, or the evil tree. The former

¹⁴⁹ Bahā'u'llāh, *Badī'*, p. 174.

¹⁵⁰ Bahā'u'llāh, *Gems of Divine Mysteries*, p. 4.

¹⁵¹ Bahā'u'llāh, *Badī'*, p. 110.

were considered as belonging to the faithful, and the others to the hosts of the irreligious and infidel—one part of humanity the recipients of divine mercy, and the other the object of the wrath of their Creator. Bahā'u'llāh removed this by proclaiming the oneness of the world of humanity, and this principle is specialized in His teachings, for He has submerged all mankind in the sea of divine generosity.¹⁵²

e- Bahā'u'llāh Wishes Death on Non-Baha'is

Bahā'u'llāh wishes death on those who deny him:

Die with anger, Oh he who denies this grace.¹⁵³

Die with anger O you denying polytheist (denier of Baha'ism).¹⁵⁴

Ironically, these words are uttered by the same Bahā'u'llāh who advises his followers to not wish for others what they do not wish for themselves:

He should not wish for others that which he doth not wish for himself.¹⁵⁵

f- Baha'is are Precious Jewels and Non-Baha'is are Worthless Pebbles

Bahā'u'llāh says:

¹⁵² `Abdu'l-Bahā, *The Promulgation of Universal Peace*, p. 454.

¹⁵³ Bahā'u'llāh, *Badī`*, p. 213.

¹⁵⁴ Bahā'u'llāh, *Āthār-i Qalam-i A'ālā*, vol. 1, no. 64, p. 276.

¹⁵⁵ Bahā'u'llāh, *Gleanings from the Writings of Bahā'u'llāh*, p. 266.

My friends are the pearls of [this] order and all others are earthly pebbles . . . a single one of these (Baha'is) is more precious than a million others (non-Baha'is).¹⁵⁶

In contrast, `Abdu'l-Bahā still insists that other people's religion is none of our business:

Why should we say this [person] is a follower of Moses and that [person] a follower of Jesus, this [person] is a follower of Mohammad, and that [person] is a follower of Buddha? This is none of our business. God has created everyone and it is our duty to be kind to all. Belief related issues are God's business and he will give rewards and punishments on the Day of Judgment. God has not made us in charge of them.¹⁵⁷

g- Non-Baha'is Must Be Tormented

Without specifying the form and method of torment, whether it be physical or spiritual, Bahā'u'llāh says:

And you, oh friends of God, be clouds of grace for those who believe in God and his signs, and be *certain torment* for those who do not believe in God and are polytheists (deniers of Baha'ism).¹⁵⁸

Be like a flame of fire to my enemies and a river of eternal life to my friends.¹⁵⁹

¹⁵⁶ `Abd al-Hamīd Ishrāq Khāwarī, *Mā'idiy-i āsimānī*, vol. 4, p. 353.

¹⁵⁷ `Abdu'l-Bahā, *Khaṭābāt* (Tehran), vol. 2, pp. 284–285.

¹⁵⁸ Bahā'u'llāh, *Majmū'iy-i alwāḥ-i mubārak-ih*, p. 216.

¹⁵⁹ Bahā'u'llāh, *Ad'iyyih-i ḥaḍrat-i maḥbūb* (Egypt: Published by Faraj-Allāh Dhakī al-Kurdī, 1339 AH), p. 184.

God has made him (Bahā'u'llāh) a light for the monotheists (Baha'is) and a fire for the polytheists (non-Baha'is).¹⁶⁰

This is while `Abdu'l-Bahā believes that one should be kind to all creatures:

God the Exalted has put the crown of grace and beneficence on man's head so that he shows kindness and affection to all things that possess a soul and to make apparent the greatness of the world of humanity.¹⁶¹

How can so many contradictions be justified?

Apparently, there is a much harsher treatment awaiting non-Baha'is when the Baha'i kingdom materializes. This is what Bahā'u'llāh says:

God will soon take out from the sleeves of power the hands of strength and dominance and will make the Servant (Bahā'u'llāh) victorious and will cleanse the earth from the filth of every rejected polytheist (deniers of Baha'ism). And they will stand by the cause and will conquer the lands using my mighty eternal name and will enter the lands and they will be feared by all the servants.¹⁶²

Once the Baha'i kingdom materializes the earth will be cleansed from the filth of all non-Baha'is. The words used (like being feared by the servants) clearly show that *cleansing* does not mean converting them to Baha'ism. Furthermore, it is obvious that not all people are willing to convert to a new religion. So much for Oneness of Humanity!

h- Non-Baha'is Are Bastards That Will Go to Hell

¹⁶⁰ Bahā'u'llāh, *Āthār-i Qalam-i A'lā*, vol. 2, no. 74, p. 372.

¹⁶¹ `Abdu'l-Bahā, *Makātīb* (Tehran), vol. 8, p. 227.

¹⁶² Bahā'u'llāh, *Āthār-i Qalam-i A'lā*, vol. 2, no. 90, p. 587.

The polytheists (deniers of Baha'ism) will have no residence but the hellfire.¹⁶³

Whoever denies this Apparent Exalted Luminous Grace (meaning Baha'ism), it is worthy that he asks his state from his mother and he will soon be returned to the bottom of hell.¹⁶⁴

The phrase “asks his state from his mother” is used in Persian to imply that someone is a bastard. Bahā'u'llāh doesn't stop there. He even goes on to say who fathered some of his deniers:

Whoever has the enmity of this servant (meaning Bahā'u'llāh) in his heart, certainly Satan has entered his mother's bed.¹⁶⁵

This is another clear reference that his enemies are bastards for he is quoted in *Amr wa khalq* saying that adultery/fornication (by which bastards are created) is the deed of Satan.¹⁶⁶

If according to Bahā'u'llāh those who deny him or are his enemies are bastards then:

- His brother, Mīrzā Yaḥyā Şubḥ Azal, who denied him, was a bastard.
- His sister, `Izziye Khānum (Khānum Buzurg), who also denied him, was a bastard.
- The wives of Bahā'u'llāh's father were cheating on him.
- All Jews, Christians, Muslims, and all other people that deny him are bastards.

¹⁶³ Bahā'u'llāh, *Āthār-i Qalam-i A'ālā*, vol. 1, no. 97, p. 339.

¹⁶⁴ `Abd al-Ḥamīd Ishrāq Khāwarī, *Mā'idīy-i āsimānī*, vol. 4, p. 355 and `Abd al-Ḥamīd Ishrāq Khāwarī, *Ganj-i shāyḡān* (n.p.: Mu'assisiyi Millī Maṭbū'āt Amrī, 124 B.), p. 78.

¹⁶⁵ `Abd al-Ḥamīd Ishrāq Khāwarī, *Ganj-i shāyḡān*, p. 79.

¹⁶⁶ Asad-Allāh Fāḍil Māzandarānī, *Amr wa khalq*, 3rd ed. (Langenhain [Germany]: Lajniyi Millī Nashr Āthār Amrī Bi Zabānhayi Fārsī wa `Arabī, 142 B.[1986]), vol. 3, p. 513.

i- Non-Baha'is Are the Manifestation of Satan and Hell

ʿAbdu'l-Bahā quotes these words from his father regarding non-Baha'is and the enemies of the Baha'i creed:

He asked, “Where are Heaven and Hell”? Say, the former is meeting me and the latter is yourself, O you doubting polytheist.¹⁶⁷

In another Tablet, He says: “O Kāzim, close thine eye to the people of the world; drink the water of knowledge from the heavenly cup bearers, and listen not to the nonsensical utterances of the manifestations of Satan, because the manifestations of Satan are occupying today the observation posts of the glorious path of God, and preventing the people by every means of deception and ruse. Before long you will witness the turning away of the people of Bayān from the Manifestation of the Merciful.”¹⁶⁸

In another Tablet, He says: “Endeavor to your utmost to protect yourselves, because Satan appears in different robes and appeals to everyone according to each person’s own way, until he becomes like unto him—then he will leave him alone.”¹⁶⁹

In another Tablet, He says: “O Mahdi! Be informed by these utterances and shun the manifestations of the people of hell,

¹⁶⁷ Bahā' u' llāh, *Āthār-i Qalam-i A' lā*, vol. 1, no. 40, p. 228.

¹⁶⁸ ʿAbdu'l-Bahā, *Bahā' ī World Faith—Selected Writings of Bahā' u' llāh and ʿAbdu'l-Bahā (ʿAbdu'l-Bahā's Section Only)*, p. 431.

¹⁶⁹ ʿAbdu'l-Bahā, *Bahā' ī World Faith—Selected Writings of Bahā' u' llāh and ʿAbdu'l-Bahā (ʿAbdu'l-Bahā's Section Only)*, p. 431.

the rising place of Nimrods, the rising place of Pharees [Pharos?], the fountain of Tagut, and the soothsayers.”¹⁷⁰

Again He says: “Say, O my friend and my pure ones! Listen to the Voice of this Beloved Prisoner in this Great Prison. If you detect in any man the least perceptible breath of violation, shun him and keep away from him.” Then He says: “Verily, they are manifestations of Satan.”¹⁷¹

j- Non-Baha'is Have No Knowledge or Reason

As we mentioned in the previous chapter, those that do not accept Baha'ism are regarded by Bahā'u'llāh as ignorant beings who lack reason.

We will conclude this section with another contradicting and dramatic sermon by `Abdu'l-Bahā:

Self-centeredness and egotism are the cause of all conflicts. There is no corrupter in this world more destructive than egotism, which is when a person does not desire others but desires himself . . . we must not desire ourselves and must regard others as better than ourselves, even those who are not believers . . . we must prefer all people over ourselves and regard them as higher and more honored and more complete [than ourselves]. As soon as we see ourselves superior to others, we will have gotten distant from the path of salvation and prosperity . . . God forbid that egotism grows in one of

¹⁷⁰ `Abdu'l-Bahā, *Bahā'ī World Faith—Selected Writings of Bahā'u'llāh and `Abdu'l-Bahā* (*`Abdu'l-Bahā's Section Only*), p. 431.

¹⁷¹ `Abdu'l-Bahā, *Bahā'ī World Faith—Selected Writings of Bahā'u'llāh and `Abdu'l-Bahā* (*`Abdu'l-Bahā's Section Only*), p. 431.

our minds, God forbid, God forbid, God forbid. When we look at ourselves we must see that there is no one more abject, humble, and lower than us and whenever we look upon someone else we must see that there is no one more complete, dear, and wiser than them . . . We must see them as noble and see ourselves as lowly and see any shortcoming we see in a person as our own shortcoming; for if we were not defective we would not see that shortcoming. A person must always see himself as defective and others as complete.¹⁷²

By reading these words and comparing them with what we quoted, one should not be blamed if he reaches the conclusion that `Abdu'l-Bahā probably believed in another religion altogether.

4- Bahā'u'llāh's Attitude Towards his Brother and His Followers

When the matter of the leadership of the Bābīs was brought forth, Bahā'u'llāh labeled his brother—Mīrzā Yaḥyā Ṣubḥ Azal, who according to the will of the Bab, was his successor—with all kinds of profanities.¹⁷³ He revealed all the inner secrets between them and tried his best to ruin his reputation. He even went so far as calling him, and all the rest of his deniers, donkeys, cows, and dung beetles:

¹⁷² `Abd al-Ḥamīd Isḥrāq Khāwarī, *Ganjīniy-i ḥudūd wa aḥkām*, chap. 49, p. 325–327.

¹⁷³ The Bāb's will reads: "God is greater, much greater. This is a letter from the Dominant Eternal God to the Dominant Eternal God [*sic*]. Say everyone begins from God. Say everyone returns to God. This is a book from `Alī Before Nabīl (a code name the Bāb used to refer to himself) to the person whose name [in ABJAD code] is equal to the name Waḥīd (meaning Mīrzā Yaḥyā Ṣubḥ Azal) who is God's remembrance for the world. Say everyone begins from Nuḡtat al-Bayān (meaning the Bāb) [and] that O he whose name [is equal to] Waḥīd, protect what has been revealed in the *Bayān* and command to it for you are a true and great path." An image of the will has been printed in p. 19 of the Persian introduction of the book E.G. Browne, *Nuḡtat al-kāf* (Leiden: Brill, 1901).

Oh you donkeys! Whatever God says is the truth and will not become void by the words of the polytheists.¹⁷⁴

Oh followers of Bahā . . . let these bogus dung-beetle like bodies to be occupied with their filthy dirty stinky beliefs. By my true self, the nose of the cow has no share from this purified perfume.¹⁷⁵

Have in mind that that this degree of politeness emanates from the same Bahāʿuʿllāh that says:

Politeness is one of mankind’s traits that distinguishes him from other [creatures]. He who has no success in [being polite] then his demise certainly has—and will have—priority over his existence.¹⁷⁶

According to Bahāʿuʿllāh, it is better for someone who is impolite and rude to cease to exist than continue living in their current state. Fāḍil Māzandarānī¹⁷⁷ has collected a list of rude titles that Bahāʿuʿllāh had given to his brother. We will mention a number of these below:

When Mīrzā Yaḥyā Azal started opposing the works, deeds, and words of his esteemed brother (Bahāʿuʿllāh) in Edirne¹⁷⁸ . . . he dropped down from his [high] stature and the rank of union and agreement [that he had with Bahāʿuʿllāh] and was gradually—in the tablets, works, and revelations [from Bahāʿuʿllāh]—referred to with codes, references, and names such as the polytheist, the calf, the scarab (dung beetle), the

¹⁷⁴ Bahāʿuʿllāh, *Badīʿ*, p. 174.

¹⁷⁵ Bahāʿuʿllāh, *Iqtidārāt wa chand lauḥ dīgar*, p. 58.

¹⁷⁶ Bahāʿuʿllāh, *Badīʿ*, p. 203–204.

¹⁷⁷ The name is usually spelled as Fazel Mazandarani. We have used the alternate spelling in conformance with the transliteration style of this book.

¹⁷⁸ A city in northwestern Turkey.

tyrant, the Satan, the devil, the foul swamp, the buzzing of a fly, and similar names.¹⁷⁹

Regardless of his own impolite style and context, Bahā'u'llāh recommends Baha'is not to be rude:

Oh Party of God! I recommend you to be polite, for the first status of [politeness] is that it is the chief of morality. Blessed is the person that is illuminated by the light of politeness and decorated with the style of honesty. The holder of politeness has a great rank. It is hoped that this oppressed one (meaning Bahā'u'llāh) and all be successful in it, adhere to it, cling to it, and be witness to it. This is the firm decree that has flown from the pen of the Great Name and has been revealed.¹⁸⁰

Oh followers of Bahā! You were—and are—the starting point of affection and the beginning place of divine favors. Do not stain your tongue by swearing and cursing . . . do not be the cause of sadness.¹⁸¹

Apparently double standards and hypocrisy are approved of in this creed.

Bahā'u'llāh—not knowing that in the future, his children would follow the footsteps of their father and uncle—wrote in a proselytizing letter:

Politeness is my shirt that we will use to decorate our favored servants.¹⁸²

`Abdu'l-Bahā and Muḥammad `Alī Effendi (Bahā'u'llāh's other son) inherited their father's manners and similarly showed no respect to

¹⁷⁹ Asad-Allāh Fāḍil Māzandarānī, *Asrār al-āthār khuṣūṣī*, vol. 5, p. 345–346.

¹⁸⁰ Riyāḍ Qadīmī, *Gulzār-i ta`ālim Bahā'ī*, p. 25.

¹⁸¹ `Abd al-Ḥamīd Ishrāq Khāwarī, *Ganjīniy-i ḥudūd wa aḥkām*, chap. 47, p. 322.

¹⁸² Riyāḍ Qadīmī, *Gulzār-i ta`ālim Bahā'ī*, p. 25.

each other over the succession of their father. Matters reached the point where `Abdu'l-Bahā crowned his brother and his followers with titles such as flies, dung-beetles, earthworms, bats, ravens, and foxes.¹⁸³

We too agree with Bahā'u'llāh that “woe be upon he who is deprived of politeness.”¹⁸⁴ We also agree with `Abdu'l-Bahā when he says:

We should be fair. How can we expect a person that has failed in nurturing his children, spouse, and family to succeed in nurturing the people of the world? Is there any doubt or uncertainty about this issue? By God, no!¹⁸⁵

5- Treatment of the Covenant Breakers

In Baha'ism, a very harsh and tormenting punishment exists for those Baha'is that act against the decrees and teachings or orders of the Universal House of Justice. These individuals are labeled as *covenant breakers*. Their punishment is referred to as *ṭard*, meaning excommunication, shunning, or banishment. All of Bahā'u'llāh's descendants have been shunned by Shoghi and `Abdu'l-Bahā and not a single Baha'i exists today that is related by blood to Bahā'u'llāh.

`Abdu'l-Bahā gave the following order:

¹⁸³ “They are senile like arrogant fools and not seashells full of gems. They are ecstatic from the smell of garbage like dung beetles and not from the scent of a flower of gardens. They are lowly earthworms buried beneath the great earth not high flying birds. They are bats of darkness not the searchlights of clear horizons. They always make excuses and like ravens, have nested in the landfills of fall (autumn) . . . so you Oh true friend and spiritual helper . . . attack these unjust foxes and like a high soaring eagle drive away these hateful ravens from this field,” `Abdu'l-Bahā, *Makātīb* (Egypt), vol. 1, pp. 442–443.

¹⁸⁴ “We chose politeness and made it the trait of those [we] favor. It is a cloth which fits the body of all, big or small. Salvation is for he who makes it cover his body. Woe is for him who is deprived of this great virtue,” Riyāq Qadīmī, *Gulzār-i ta`ālim Bahā'ī*, p. 25.

¹⁸⁵ `Abdu'l-Bahā, *Makātīb* (Egypt), vol. 2, p. 182.

The Hands of the Cause of God must be ever watchful and so soon as they find anyone beginning to oppose and protest against the Guardian of the Cause of God, cast him out from the congregation of the people of Bahā and in no wise accept any excuse from him. How often hath grievous error been disguised in the garb of truth, that it might sow the seeds of doubt in the hearts of men!¹⁸⁶

Baha'is are ordered to deal with covenant breakers in the same way one deals with someone afflicted with a plague; such that the closest people to them, even their father, mother, children, and spouse, are strictly prohibited from speaking or having any contact with them.

In Baha'ism there are two kinds of excommunication. One is administrative and the other is spiritual:

- **Administrative Excommunication:** The punishment of administrative excommunication applies to a Baha'i that acts against the Baha'i rules and teachings and does not pay attention to the warnings of spiritual assemblies, and does not compensate for these actions. For example, they do not have an active presence in feasts and elections, or they do not act according to the Baha'i teachings (such as the rules relating to marriage and divorce). Determining this is up to the local or national spiritual assemblies. An administrative covenant breaker that is excommunicated is excluded from administrative and social Baha'i rights, such as taking part in elections, being a member of spiritual assemblies and administrative committees, attending feasts, and giving donations.
- **Spiritual Excommunication:** If a Baha'i violates the orders and prohibitions of the Universal House of Justice and dissents from

¹⁸⁶ `Abdu'l-Bahā, *The Will and Testament of `Abdu'l-Bahā*, p. 12.

the fundamental and certain tenets of Baha'ism or turns his back to Baha'ism, he will be subject to the punishment of spiritual excommunication. No Baha'i, not even the closest members of their family such as their father, mother, and spouse, have the right to speak or socialize with a Baha'i who has been spiritually excommunicated. Any Baha'i who disobeys this order, will automatically be regarded as a covenant breaker and will be given the same treatment.

The order below, has been issued by Shoghi Effendi, and refers to both kinds of covenant breaking:

A question was asked about the friends that, as a result of their ignorance and neglect, had been excluded from administrative affairs about whether they should be invited to public assemblies or not? He (Shoghi) said, "inviting them is not permitted." And it was asked about those that had been excluded from the community, whether greeting and speaking with them was permitted? He replied, "if they have been spiritually excommunicated, speaking with them is not permitted in any way."¹⁸⁷

In some occasions, the order of spiritual covenant breaking was given for very trivial reasons. For example, if a Baha'i wishes to go on a pilgrimage to visit the shrine of Bahā'u'llāh in Palestine, they should go in coordination and with the planning of Baha'i organizations and the Universal House of Justice. They are not allowed to travel there without their consent and permission. If this matter is not heeded, the transgressing individual will become a spiritual covenant breaker. For instance, a Baha'i by the name of Šādiq Āshchī visited Palestine without Shoghi's permission. When Shoghi was informed, he issued a spiritual

¹⁸⁷ Shoghi Effendi, *Tauqī'āt-i mubārak-i (1945–1952)*, (n.p. [probably Tehran]: Mu'assisiyi Millī Maṭbū'āt Amrī, 125 B.), pp. 94–95.

covenant breaking decree for Āshchī and ordered the swift implementation of this order. A part of this message is cited below:

Regarding the issue of Şādiq, the son of Āqā Muḥammad Javād Āshchī, he ordered to write that “this ill-mannered and innately lowly person recently traveled to Palestine against the orders of this servant and entered the Holy Land. A telegraph regarding his excommunication and his banishment from the [Baha’i] community has been sent to that assembly. Clearly tell and warn his father that communication with him is not permitted by any means and disobeying and opposing [this order] will have severe results.”¹⁸⁸

Such cases are not rare. Here are two more examples:

In regards to Rūḥī Ghanī, who traveled from Mashhad¹⁸⁹ to America without informing the assembly, he ordered me to write, “this individual, because of his dissent and deviation, is also excommunicated from the community and because he contacted the son of Dihqān in England and both traveled to America . . .” He also stated, “write that the spiritual excommunication of Nuşrat-Allāh Bāhir—after I consulted his mother—is necessary and obligatory.”¹⁹⁰

It is evident from what we quoted that `Abdu’l-Bahā and Shoghi are advocates of shunning and excommunication. As usual their stance contradicts the words of Bahā’u’llāh:

Whatsoever hath led the children of men to shun one another, and hath caused dissensions and divisions amongst

¹⁸⁸ Shoghi Effendi, *Tauqī`āt-i mubārak-i (1945–1952)*, p. 41–42.

¹⁸⁹ A city in northeastern Iran.

¹⁹⁰ Shoghi Effendi, *Tauqī`āt-i mubārak-i (1945–1952)*, p. 78–79.

them, hath, through the revelation of these words, been nullified and abolished.¹⁹¹

Yet, Bahā'u'llāh is contradicting himself too:

Shun any man in whom you perceive enmity for this Servant, though he may appear in the garb of piety of the former and later people, or may arise to the worship of the two worlds.¹⁹²

How can someone who preaches the Oneness of Humanity justify excommunication? `Abdu'l-Bahā's words are even more disturbing:

One thing remains to be said: it is that the communities are day and night occupied in making penal laws, and in preparing and organizing instruments and means of punishment. They build prisons, make chains and fetters, arrange places of exile and banishment, and different kinds of hardships and tortures, and think by these means to discipline criminals, whereas, in reality, they are causing destruction of morals and perversion of characters.¹⁹³

If the *communities* punish and banish it is bad, but if the Baha'is do it there is no problem in doing so?! He then claims that people must be educated so that crime may not occur:

The community, on the contrary, ought day and night to strive and endeavor with the utmost zeal and effort to accomplish the education of men, to cause them day by day to progress and to increase in science and knowledge, to acquire virtues, to gain good morals and to avoid vices, so that crimes may

¹⁹¹ Bahā'u'llāh, *Gleanings from the Writings of Bahā'u'llāh*, p. 95.

¹⁹² `Abdu'l-Bahā, *Bahā'ī World Faith—Selected Writings of Bahā'u'llāh and `Abdu'l-Bahā (Abdu'l-Bahā's Section Only)*, p. 431.

¹⁹³ `Abdu'l-Bahā, *Some Answered Questions*, p. 271.

not occur. At the present time the contrary prevails; the community is always thinking of enforcing the penal laws, and of preparing means of punishment, instruments of death and chastisement, places for imprisonment and banishment; and they expect crimes to be committed. This has a demoralizing effect.¹⁹⁴

When the best form of education—being Baha'ism—was given to its followers but many of them still got banished, how can `Abdu'l-Bahā insist that education solves the problem and people should not be banished?

Banishing and excommunication reached such an extent that by the time of Shoghi almost every single direct descendant of Bahā'u'llāh had been labeled as being corrupt and been banished by either Shoghi or `Abdu'l-Bahā. Why was it that most of Bahā'u'llāh's branches and leaves—i.e. family and descendants—became corrupt and suffered this fate? The answer can be found in Bahā'u'llāh's own words:

You are like a spring of water. When its source becomes corrupt so do the streams that separate from it. Fear God and be pious. Likewise, look at man. When his heart becomes corrupt so do all his limbs and organs. Likewise, if the root of a tree becomes corrupt so do its branches and twigs (*aghsan* and *afnan*) and its leaves and its fruit.¹⁹⁵

6- Treatment of Thieves

One would think there is no punishment harsher than being banished or excommunicated. There is even a harsher punishment in Baha'i law.

¹⁹⁴ `Abdu'l-Bahā, *Some Answered Questions*, p. 272.

¹⁹⁵ Bahā'u'llāh, *Āthār-i Qalam-i A`lā* (Canada: Mu'assisiyi Ma`ārif Bahā'ī, 2002), vol. 2, no. 90, p. 603.

One who has been banished or excommunicated can simply leave the Baha'i community and start a new life elsewhere. A thief, is not that lucky:

Exile and imprisonment are decreed for the thief, and, on the third offence, place ye a mark upon his brow so that, thus identified, he may not be accepted in the cities of God and His countries.¹⁹⁶

If a thief is caught for the third time a mark must be put on his brow so that he will not be accepted in any city or country. That wretched person must probably pursue a lonely life living as a hermit until his demise arrives. Is this the meaning of Oneness of Humanity?

7- Why Have the Baha'is Created a New Calendar?

After all the preaching for the Oneness of Humanity, why have the Baha'is created a new calendar and created further divisions in a world they are apparently trying to unite?

The Baha'i calendar is defined like this:

The Bahā'ī year consists of 19 months of 19 days each (i.e. 361 days), with the addition of certain “Intercalary Days” (four in ordinary and five in leap years) between the eighteenth and nineteenth months in order to adjust the calendar to the solar year. The Bāb named the months after the attributes of God. The Bahā'ī New Year, like the ancient Persian New Year, is astronomically fixed, commencing at the March equinox (usually March 21), and the Bahā'ī era commences with the year of the Bāb's declaration (i.e. 1844 A.D., 1260 A.H.) . . . It seems, therefore, fitting that the new age of unity should have a new calendar free from the objections and

¹⁹⁶ Bahā'u'llāh, *The Kitābi Aqdas*, pp. 35–36.

associations which make each of the older calendar unacceptable to large sections of the world's population, and it is difficult to see how any other arrangement could exceed in simplicity and convenience that proposed by the Bāb.¹⁹⁷

What advantage does this have over the Persian or Gregorian calendar? Or what problems or miseries did the adherents of the two aforementioned calendars have met that required a new “simple” and “convenient” calendar to be proposed. We will leave it to the readers to judge the justification and rationality behind this calendar, and see for themselves why the same flaws and objections attributed to non-Baha’i calendars are equally applicable to the Baha’i system.

8- Defending All Oppressed People or Only the Baha’is

In one his Paris sermons, `Abdu’l-Bahā expresses anger over the fact that in France the drowning of twenty French people in a river has caused a great deal of controversy, while a blind eye is turned to the thousands of non-French killed elsewhere:

I am filled with wonder and surprise to notice what interest and excitement has been aroused throughout the whole country on account of the death of twenty people, while they remain cold and indifferent to the fact that thousands of Italians, Turks, and Arabs are killed in Tripoli! The horror of this wholesale slaughter has not disturbed the Government at all! Yet these unfortunate people are human beings too.¹⁹⁸

`Abdu’l-Bahā criticizes the French government for being concerned only about the French whilst being indifferent towards other peoples.

¹⁹⁷ J. E. Esslemont, *Bahā’u’llāh and the New Era*, pp. 178–179.

¹⁹⁸ `Abdu’l-Bahā, *Paris Talks*, pp. 114–115.

Unfortunately, similar treatments can be seen in the actions of Baha'is towards non-Baha'is.

In Baha'i culture there is usually silence regarding the oppression and death of the thousands and millions of people in wars worldwide and no government is criticized. On the other hand, if a Baha'i is discriminated anywhere in the world, especially in countries hostile towards Baha'ism, all means possible are used to persuade governments of other countries to exert pressure on those who infringe their rights.

Why does this discrimination exist towards different groups? Why do Baha'is remain somewhat "cold and indifferent to the fact that thousands of" people are being killed and oppressed worldwide? After all non-Baha'i "people are human beings too," are they not? Is this the meaning of Oneness of Humanity?

Baha'is usually put forward the excuse that we do not participate in political affairs. If that is really the case, then why isn't this policy exercised when their fellow brethren need their help? Whatever the excuse, the fact remains that in contrary to the claim about the Oneness of Humanity, in *equal circumstances*, Baha'is do not react the same way toward non-Baha'is that they do toward Baha'is.

9- Israeli's Deprived of the Great Grace of Becoming Baha'is

On one hand it is claimed that

He created everyone the same and gives all sustenance, nurtures all, protects all, and is kind to all. He has put no differences in any grace or mercy.¹⁹⁹

On the other hand—as we showed in chapter one—Israeli's are deprived of this great grace and are not allowed to become Baha'is.

¹⁹⁹ `Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 42.

10- Two Examples of Bahā'u'llāh's Attitude Towards non-Baha'is

We will only show two samples here that clearly speak for themselves. Pay attention to the words and complements that Bahā'u'llāh uses to describe the poor soul called Ḥusayn in this quote:

Oh Ḥusayn, you came to visit Ḥusayn²⁰⁰ but you are killing Ḥusayn²⁰¹ oh you unaware and doubtful [person]. We wanted to meet you in Baghdad and put it up to you to choose the meeting place so that we could show you clear arguments. You accepted but when the time came the winds started blowing and you ran away, oh you fly. We came to the house that was the meeting place and we did not find you there, oh you who associates others with the God who sends the winds. When you saw your own weakness you found an excuse for yourself, Oh you trickster. We did not want to meet you except to complete God's proof upon you and those who are around you so that the fire of hatred would dwell in your chest and the chest of those who do not believe in the Lord of the Lords. You abstained from meeting me even though the inhabitants of paradise and the Heavens yearned for me. You will soon cry and wail but you will find no place to run to. Wait until God brings you a wrath from Himself and then the winds of torment will catch you and will return you to [hell] fire.²⁰²

Bahā'u'llāh calls this person a fly, a polytheist, and trickster. He claims this person will be tormented by God and returned to fire. He even claims that he had deliberately sought this meeting to fill the person's chest with the "fire of hatred"! Is this how Baha'is are supposed to implement the Oneness of Humanity? By deliberately filling the chest of

²⁰⁰ Meaning Imam Ḥusayn.

²⁰¹ Meaning Bahā'u'llāh.

²⁰² Bahā'u'llāh, *Āthār-i Qalam-i A'lā*, vol. 1, no. 97, p. 339.

non-Baha'is with the fire of hatred? Where is all the love they were preaching?

`Abdu'l-Bahā narrates another incident:

When his holiness returned from Sulaymaniyah, he was strolling in the street one day with the late Āqā Mīrzā Muḥammad Qulī. A Kabob seller quietly said, “these Bābīs have appeared again!” The Blessed Beauty said to Mīrzā Muḥammad Qulī, “hit him in the mouth!” Mīrzā Muḥammad Qulī grabbed his beard and started hitting him in the head. [The man] went to the ambassador and complained. The ambassador imprisoned the man (instead of assisting him) and said, “without doubt, you must have greatly insulted the Bābīs that they hit you.”²⁰³

Even if we assume this poor, innocent individual who Bahā'u'llāh ordered to be beaten, was his enemy, such an action is still unjustified. For Bahā'u'llāh has said himself:

If, God forbid, you have an enemy, do not see him as an enemy but rather a friend. Deal with your friends in the same way you deal with your enemy.²⁰⁴

This story is in itself an indication that most of Bahā'u'llāh's calls for peace and harmony with enemies and followers of other religions were not out of sympathy and love but were for protecting himself and his followers and out of fear of reprisals.

Even though the principles of Baha'ism were supposed to transform the world and cause the Oneness of Humanity, Baha'is themselves were

²⁰³ Ḥabīb Mu'ayyad, *Khāṭirātī Ḥabīb* (n.p.: Mu'assisiyi Millī Maṭbū'āt Amrī, 118 B.), vol. 1, p.266.

²⁰⁴ `Abdu'l-Bahā, *Khaṭābāt* (Egypt), vol. 1, p. 154.

not spared from the disease of division. Many sects separated from Baha'ism and practice their beliefs without any kind of unity or agreement with others. Some examples of such groups include: Orthodox Baha'is, Gay Baha'is, Unitarian Baha'is, and Reformer Baha'is. Some of these sects are actively preaching against one another.

It is interesting that `Abdu'l-Bahā describes the outcome of his father's creed with attributes that have not been observed to-date:

Bahā'u'llāh appeared like the sunlight from the East, he erected the banner of the Oneness of Humanity, he caused such friendship between different tribes that if one entered their communities, they wouldn't know which is a Christian, which is a Muslim, which is a Jew, which is a Zoroastrian.²⁰⁵

We consider Bahā'u'llāh to be the highest mentor of the human world. At a time that the darkness of division had overwhelmed the East and the nations of the East were in utter enmity and hatred, the religions were in utter avoidance with each other and thought of each other as impure and were always busy with war and quarrels, it was as this time that Bahā'u'llāh rose like the sun from the Eastern horizon. He invited all to kindness and socialization and commenced on advising and nurturing them, and guided [people] from all nations and faiths. He healed the different nations and faiths and made them reach utter unity and harmony, such that when you enter their communities you wouldn't know which is an Israelite and which a Muslim.²⁰⁶

World War I showed the extent of the non-existent "utter unity and harmony" that `Abdu'l-Bahā claimed was the result of his father's teachings.

²⁰⁵ `Abdu'l-Bahā, *Khaṭābāt* (Tehran), vol. 2, p. 4–5.

²⁰⁶ `Abdu'l-Bahā, *Khaṭābāt* (Tehran), vol. 2, p. 54.

Just as we repeatedly pointed out in this section, the founders of Baha'ism insist that on this earth, only Baha'is are worthy and those who don't accept Baha'ism after it has been presented to them, are nothing but bastards and animals that lack reason. The contradictions that this belief has with the slogan of the Oneness of Humanity are so obvious that it leaves no place for explanation or justification. As we previously mentioned, it would have been better if the current teaching was called *Noneness* of Humanity instead of *Oneness* of Humanity.

We will conclude this section by repeating again what `Abdu'l-Bahā had uttered about this teaching and after that a few relevant quotes that Baha'is use to lure non-Baha'is into accepting their faith:

Bahā'u'llāh expressed the oneness of humankind, whereas in all religious teachings of the past the human world has been represented as divided into two parts: one known as the people of the Book of God, or the pure tree, and the other the people of infidelity and error, or the evil tree. The former were considered as belonging to the faithful, and the others to the hosts of the irreligious and infidel—one part of humanity the recipients of divine mercy, and the other the object of the wrath of their Creator. Bahā'u'llāh removed this by proclaiming the oneness of the world of humanity, and this principle is specialized in His teachings, for He has submerged all mankind in the sea of divine generosity.²⁰⁷

We must not make distinctions between individual members of the human family. We must not consider any soul as barren or deprived. Our duty lies in educating souls so that the Sun of the bestowals of God shall become resplendent in them, and this is possible through the power of the oneness of humanity. The more love is expressed among mankind and the stronger the power of unity, the greater will be this

²⁰⁷ `Abdu'l-Bahā, *The Promulgation of Universal Peace*, p. 454.

reflection and revelation, for the greatest bestowal of God is love. Love is the source of all the bestowals of God. Until love takes possession of the heart, no other divine bounty can be revealed in it.²⁰⁸

Be kind to the human world and be kind to all humans. Treat strangers like friends, and caress outsiders like companions. See enemies as friends and consider demons as angels. Deal with betrayers with utter kindness as you would with the loyal. Make bloodthirsty wolves smell the scent of musk like gazelles. Give traitors shelter and refuge and be the reason for peace of the heart and soul of the anxious.²⁰⁹

²⁰⁸ `Abdu'l-Bahā, *The Promulgation of Universal Peace*, p. 15.

²⁰⁹ `Abdu'l-Bahā, *Makātīb*, vol. 3, p. 160.



Is This Principle Correct From a Rational and Logical Perspective?

The Oneness of Humanity was exaggerated to such an extent by `Abdu'l-Bahā that he even gave orders to be kind to tyrants, oppressors, and traitors:

Be kind to the human world and be kind to all humans. Treat strangers like friends, and caress outsiders like companions. See enemies as friends and consider demons as angels. Deal with betrayers with utter kindness as you would with the loyal. Make bloodthirsty wolves smell the scent of musk like gazelles. Give traitors shelter and refuge and be the reason for peace of the heart and soul of the anxious.²¹⁰

Apply ointment to the wounds of tyrants and heal the pain of oppressors. If they give poison, give them honey. If they give swords, give them sugar and milk. If they insult, reply by assistance.²¹¹

Being kind to humans, dealing with strangers like friends, and caressing outsiders just as one would with their companions may be justifiable, but with what logic and reasoning can one justify seeing enemies as friends, considering demons to be angels, dealing with

²¹⁰ `Abdu'l-Bahā, *Makātīb*, vol. 3, p. 160.

²¹¹ Asad-Allāh Fāḍil Māzandarānī, *Amr wa khalq*, vol. 3, p. 228.

betrayers like loyal people, approaching bloodthirsty wolves like gazelles, and sheltering traitors?

Thus, all criminals, murderers, thieves, and felons should have no fear, for in the Baha'i creed they are all good people who deserve kindness as a reward for their acts.

These orders were so unreasonable and illogical that when `Abdu'l-Bahā was not preaching the Oneness of Humanity he would often openly contradict them:

If he exercises his anger and wrath against the bloodthirsty tyrants who are like ferocious beasts, it is very praiseworthy.²¹²

Kindness cannot be shown the tyrant, the deceiver, or the thief, because, far from awakening them to the error of their ways, it maketh them to continue in their perversity as before.²¹³

To sum it up, when Baha'i leaders preach Baha'ism they cry out, "Heal the pain of the oppressors. If they give poison, give them honey." But when it is time to practice these beliefs they say, "One cannot be kind to a tyrant, traitor, or thief, for kindness will make them revolt." When they themselves have power, the smallest rights of human beings like freedom of speech are neglected and Bahā'u'llāh gives the order to hit an innocent man in the mouth for uttering a few simple words or those who voice anything against the UHJ are shunned and excommunicated.

It is up to you to draw your own conclusions!



²¹² `Abdu'l-Bahā, *Some Answered Questions*, p. 215.

²¹³ `Abdu'l-Bahā, *Selections From the Writings of 'Abdu'l-Bahā*, p. 158.



**Bahā'u'llāh:
“Contradiction has and will not
ever have a way in the
sanctified realm of the Divine
Manifestations.”²¹⁴**

²¹⁴ Bahā'u'llāh, *Badī'*, p. 126.

1. Is the Principle of Oneness of Humanity Novel?

‘Abdu’l-Bahā: The Oneness of the World of Humanity is a special teaching of Bahā’u’llāh.²¹⁵

‘Abdu’l-Bahā: The Oneness of Humanity is not novel and was the basis of the teachings of the Divine Prophets.²¹⁶

2. Are Black Africans Cows or Humans?

‘Abdu’l-Bahā: All of humanity are members of the human species.²¹⁷

‘Abdu’l-Bahā: Black Africans that have not been nurtured are cows that God has created with human faces.²¹⁸

²¹⁵ “In all religious teachings of the past the human world has been represented as divided into two parts: one known as the people of the Book of God, or the pure tree, and the other the people of infidelity and error, or the evil tree. The former were considered as belonging to the faithful, and the others to the hosts of the irreligious and infidel—one part of humanity the recipients of divine mercy, and the other the object of the wrath of their Creator. Bahā’u’llāh removed this by proclaiming the oneness of the world of humanity, and this principle is specialized in His teachings, for He has submerged all mankind in the sea of divine generosity,” ‘Abdu’l-Bahā, *The Promulgation of Universal Peace*, p. 454.

²¹⁶ “The foundation laid by all Prophets, is the foundation of Bahā’u’llāh and that foundation is the Oneness of Humanity,” ‘Abdu’l-Bahā, *Khaṭābāt* (Tehran), vol. 2, p. 286; “All divine prophets struggled for the Oneness of Humanity and served humanity. For the foundation of the divine teachings is the Oneness of Humanity. Moses served the Oneness of Humanity, Jesus established the Oneness of Humanity, Mohammad declared the Oneness of Humanity. The Bible, Torah, and Quran established the foundation of the Oneness of Humanity,” ‘Abdu’l-Bahā, *Khaṭābāt* (Egypt), vol. 1, pp. 18–19.

²¹⁷ ‘Abdu’l-Bahā, *Khaṭābāt* (Tehran), vol. 2, pp. 145–146.

²¹⁸ “The [black Africans] are cows that God has created with human faces,” ‘Abdu’l-Bahā, *Khaṭābāt* (Tehran), vol. 3, p. 48.

3. Are Africans All Uncivilized, Wild Savages, and without Common-Sense?

`Abdu'l-Bahā: God created all humans from clay and did not put any differences. He created everyone the same and has put no differences in any grace or mercy.²¹⁹

`Abdu'l-Bahā: The inhabitants of a land like Africa are **all** like wild savages and land-dwelling animals that lack common-sense and knowledge.²²⁰

4. Do Turks Deserve Ridiculous Answers?

`Abdu'l-Bahā: We are all divine sheep and no one has any superiority over another.²²¹

`Abdu'l-Bahā: Turks deserve ridiculous answers.²²²

²¹⁹ “The God of the world created all [humans] from clay and created everyone from one element, created all from one progeny, created all in one land, and created in the shadow of one sky, and made all emotions shared, and did not put any differences. He created everyone the same and gives all sustenance, nurtures/brings up all, protects all, and is kind to all. He has put no differences in any grace or mercy,” `Abd al-Ḥamīd Ishrāq Khāwārī, *Payām-i malakūt*, p. 42 (citing `Abdu'l-Bahā’).

²²⁰ “The inhabitants of a land like Africa are *all* like wild savages and land-dwelling animals that lack common-sense and knowledge and are *all* wild. There is not a single wise and civilized person among them,” `Abdu'l-Bahā, *Makātīb* (Egypt), vol. 1, pp. 331; “The wild tribes have no superiority over animals. For example what is the difference between African blacks and American blacks? The [black Africans] are cows that God has created with human faces. The [black Americans] are civilized, intelligent, and have culture . . .” `Abdu'l-Bahā, *Khaṭābāt* (Tehran), vol. 3, p. 48.

²²¹ “The second principle is the Oneness of Humanity: all humans are divine sheep and God is the kind shepherd who has utter compassion towards all the sheep and has made no distinction [between them],” `Abdu'l-Bahā, *Makātīb*, vol. 3, p. 67.

²²² “When Djemal Pasha . . . reached Acre and asked to see me, I mounted a donkey and headed for his home. As soon as he saw me, he greeted me and sat me next to him and without hesitation said: ‘You are a corrupter of religion and that is why the government of Iran exiled you here . . .’ I thought to myself that he is a Turk and I must give him a ridiculous and silencing answer,” Asad-Allāh Fāḍil Māzandarānī, *Asrār al-āthār khuṣūṣī*, vol. 3, p. 42–43.

5. Is He a Turk?!

`Abdu'l-Bahā: Don't say *he is a Turk!* We are all God's servants.²²³

`Abdu'l-Bahā: *He is a Turk* and deserves a ridiculous answer!²²⁴

7. Good Tree and Bad Tree?

`Abdu'l-Bahā: My father said there is no such thing as a good tree and a bad tree. He submerged everyone in the sea of divine generosity.²²⁵

Bahā'u'llāh: Deniers of Baha'ism are like bad trees that deserve to be burned!²²⁶

²²³ “When there is oneness of humanity how can we have differences by saying that [person] is German, this is British, this is French, this is Turkish, this one is Roman, and that one is Iranian?” `Abdu'l-Bahā, *Khaṭābāt* (Egypt), vol. 1, p. 160; “One must never say this [person] is English, that is German, that is French, and this is Italian. Never utter these words for you are all God's servants and maids,” `Abdu'l-Bahā, *Khaṭābāt* (Egypt), vol. 1, p. 75.

²²⁴ *Asrār al-āthār khuṣūṣī*, vol. 3, p. 42–43.

²²⁵ “Bahā'u'llāh expressed the oneness of humankind, whereas in all religious teachings of the past the human world has been represented as divided into two parts: one known as the people of the Book of God, or the pure tree, and the other the people of infidelity and error, or the evil tree. The former were considered as belonging to the faithful, and the others to the hosts of the irreligious and infidel—one part of humanity the recipients of divine mercy, and the other the object of the wrath of their Creator. Bahā'u'llāh removed this by proclaiming the oneness of the world of humanity, and this principle is specialized in His teachings, for He has submerged all mankind in the sea of divine generosity.” `Abdu'l-Bahā, *The Promulgation of Universal Peace*, p. 454.

²²⁶ “Anyone who has a garden will not allow the dry trees to remain in the garden and will definitely cut them and throw them in fire, for dry wood is only worthy of fire. Thus, O inhabitants of my orchard, protect yourselves from the wicked poisonous breath and void breeze which is socializing with the polytheists (deniers of Baha'ism) and the unaware (ghāfil),” `Abd al-Ḥamīd Ishraq Khāwarī, *Mā'idiy-i āsimānī*, vol. 8, p. 39.

8. Socializing with Non-Baha'is!

Bahā'u'llāh: "Consort with all religions with amity and concord."²²⁷

`Abdu'l-Bahā: All humans must interact with each-other with utter affection.²²⁸

Bahā'u'llāh: Don't you dare socialize with deniers of Baha'ism and the unaware (who are basically all non-Baha'is).²²⁹

9- Are Non-Baha'is Animals in the Presence of God?

Bahā'u'llāh: Non-Baha'is are animals in the presence of God.²³⁰

Bahā'u'llāh: Anyone who has any sense knows that everyone is equal in the presence of God.²³¹

²²⁷ Bahā'u'llāh, *The Kitābi Aqdas*, p. 72.

²²⁸ "All humanity are the creation of one God and all the sheep (meaning the humans) are under the shadow of one shepherd and one shepherd administers all. Thus, the divine sheep must interact with each other with utter affection. If one wanders away, they should return him and accompany him," `Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 44 (citing `Abdu'l-Bahā').

²²⁹ "Do not socialize with those who deny God (meaning non-Baha'is) and his signs and keep away from their kind," `Abd al-Ḥamīd Ishrāq Khāwarī, *Mā'idīy-i āsimānī*, vol. 8, p. 39; "It is incumbent on ever soul to keep away from the wicked breath of the polytheists (deniers of Baha'ism)," `Abd al-Ḥamīd Ishrāq Khāwarī, *Mā'idīy-i āsimānī*, vol. 8, p. 39; "Know that God has forbidden his friends from meeting with the polytheists (deniers of Baha'ism) and hypocrites," `Abd al-Ḥamīd Ishrāq Khāwarī, *Mā'idīy-i āsimānī*, vol. 4, p. 280; "It is not permitted to interact, speak, or meet with those individuals that have turned away and made their objections apparent. This is an order revealed from the heavens of an Ancient Commander," `Abd al-Ḥamīd Ishrāq Khāwarī, *Mā'idīy-i āsimānī*, vol. 8, p. 74; "Run away from he who you do not find my love in his heart, keep away from him, and keep a great distance between you.," Bahā'u'llāh, *Āthār-i Qalam-i A'lā*, vol. 2, p. 345 (*sūrat al-aṣḥāb*); "Cleanse your eyes from [seeing] the deniers and the polytheists (meaning non-Baha'is) and turn away from them," Bahā'u'llāh, *Āthār-i Qalam-i A'lā*, vol. 2, no. 81, p. 477; "Break all ties with the polytheists (deniers of Baha'ism)," Bahā'u'llāh, *Majmū'iy-i alwāḥ-i mubārak-ih*, p. 90.; "O SON OF DUST! Beware! Walk not with the ungodly and seek not fellowship with him, for such companionship turneth the radiance of the heart into infernal fire," Bahā'u'llāh, *The Hidden Words of Bahā'u'llāh*, p. 42, no. 57.

²³⁰ "Today, according to the decree of the Point of Bayān (meaning the Bāb), those individuals who turn away from this Novel Affair (meaning Baha'ism) are deprived of the garb of being called and described [as humans?] and are assembled and mentioned as animals in the presence of God," Bahā'u'llāh, *Badī'*, p. 213.

10. Non-Baha'is Are Animals

`Abdu'l-Bahā: All of humanity are members of the human species.²³²
We should not consider ourselves greater than others, even those who are not believers.²³³

Bahā'u'llāh: Non-Baha'is are animals.²³⁴ Don't even think about calling them humans!²³⁵

²³¹ “Know that none of the servants who have had any sense, have never held the belief that those who face towards [Baha'ism] (*muqbil*) and those who turn away from it (*mu`riz*); or monotheists (meaning Baha'is) and polytheists (meaning non-Baha'is), have the same status and rank. What you have heard [contrary to this] or have seen in the previous books, was meant in the presence of God,” Bahā'u'llāh, *Majmū'iy-i alwāḥ-i mubārak-ih*, p. 154.

²³² `Abdu'l-Bahā, *Khaṭābāt* (Tehran), vol. 2, pp. 145–146.

²³³ “we must not desire ourselves and must regard others as better than ourselves, even those who are not believers,” `Abd al-Ḥamīd Ishrāq Khāwarī, *Ganjīniy-i ḥudūd wa aḥkām*, chap. 49, p. 326.

²³⁴ “Today, according to the decree of the Point of Bayān (meaning the Bāb), those individuals who turn away from this Novel Affair (meaning Baha'ism) are deprived of the garb of being called and described [as humans?] and are assembled and mentioned as animals in the presence of God,” Bahā'u'llāh, *Badī'*, p. 213; “Do not see the polytheists (deniers of Baha'ism) but as earthworms and their sounds but the buzzing of flies,” Bahā'u'llāh, *Āthār-i Qalam-i A'lā*, vol. 1, no. 20, p. 183; “O group of polytheists (deniers of Baha'ism), if you take pride in your name remaining amongst the animals or being mentioned amongst the livestock, then take pride in that for you are worthy of it,” Bahā'u'llāh, *Āthār-i Qalam-i A'lā*, vol. 2, no. 81, p. 452; “Oh you donkeys! Whatever God says is the truth and will not become void by the words of the polytheists (deniers of Baha'ism),” Bahā'u'llāh, *Badī'*, p. 174; “When the one who turned away from God halted (in accepting me) and fell off the path, in that moment his body left the garb of humanness and appeared and became visible in the skin of animals. Sanctified is He who changes the beings how he likes,” Bahā'u'llāh, *Badī'*, p. 110.

²³⁵ “From this day, any individual that mentions as human a single person from those who deny me—whether that [denier] has a high or low stature—they will be excluded from all of (God's) Merciful Graces, let alone trying to prove [those deniers] have dignity or stature,” Bahā'u'llāh, *Badī'*, p. 140.

11. Non-Baha'is Are Worthless Pebbles and Baha'is Are Precious Jewels

Bahā'u'llāh: “You are all the fruits of one tree and the leaves of one branch.”²³⁶

Bahā'u'llāh: “My friends are the pearls of [this] order and all others are earthly pebbles . . . a single one of these (Baha'is) is more precious than a million others (non-Baha'is).”²³⁷

12. Does God's Grace Apply to All Humans?

ʿAbdu'l-Bahā: God's Grace applies to all humans even though some are ignorant and must be taught, some are unaware and should be awakened.²³⁸

Bahā'u'llāh: Whoever calls a single person of those that have not accepted Baha'ism a human will be deprived of God's Grace.²³⁹

²³⁶ Bahā'u'llāh, *Majmū'iy-i alwāḥ-i mubārak-ih*, p. 265.

²³⁷ ʿAbd al-Ḥamīd Ishrāq Khāwarī, *Mā'idīy-i āsimānī*, vol. 4, pp. 353.

²³⁸ “The human species are all in the shadow of the Lord's mercy. At most some are imperfect and must be perfected, are ignorant and must be taught, are sick and must be treated, are asleep and must be awakened. We should not be angry at an infant for being an infant. We should nurture him. We should not be angry at a sick person for not being well. We should have the greatest mercy and kindness towards him. From these [examples] it is apparent that the enmity between religions should be completely wiped out; oppression and injustice should be removed and instead, the greatest amount of kindness and affection should flow,” ʿAbdu'l-Bahā, *Khaṭābāt* (Tehran), vol. 2, pp. 145–146.

²³⁹ “From this day, any individual that mentions as human a single person from those who deny me—whether that [denier] has a high or low stature—they will be excluded from all of (God's) Merciful Graces, let alone trying to prove [those deniers] have dignity or stature,” Bahā'u'llāh, *Badī'*, p. 140.

13. Accompaniment or Banishment?

`Abdu'l-Bahā: If someone is separated, he should be returned and accompanied.²⁴⁰

Shoghi Effendi: No one is allowed to speak with those who have been shunned, even their family members.²⁴¹

14. Kindness or Torment?

`Abdu'l-Bahā: Be kind to any creature that has a soul.²⁴²

Bahā'u'llāh: Be a certain torment for the disbelievers and non-Baha'is.²⁴³

²⁴⁰ “Thus, the divine sheep must interact with each other with utter affection. If one wanders away they should return him and accompany him,” `Abd al-Ḥamīd Isḥrāq Khāwarī, *Payām-i malakūt*, p.44 (citing `Abdu'l-Bahā’).

²⁴¹ “A question was asked about the friends that, as a result of their ignorance and neglect, had been excluded from administrative affairs about whether they should be invited to public assemblies or not? He (Shoghi) said, ‘Inviting them is not permitted.’ And it was asked about those that had been excluded from the community whether greeting and speaking with them was permitted? He replied, ‘If they have been spiritually excommunicated speaking with them is not permitted in any way,’” Shoghi Effendi, *Tauqī’āt Mubāraki (1945–1952)*, pp. 94–95.

²⁴² “God the Exalted has put the crown of grace and beneficence on man’s head so that he shows kindness and affection to all things that possess a soul and to make apparent the greatness of the world of humanity,” `Abdu'l-Bahā, *Makātib* (Tehran), vol. 8, p. 227.

²⁴³ “And you, O friends of God, be clouds of grace for those who believe in God and his signs, and be *certain torment* for those who do not believe in God and are polytheists (deniers of Baha’ism),” Bahā’u’llāh, *Majmū’iy-i alwāḥ-i mubārak-ih*, p. 216.

15. Kindness or Beating?

`Abdu'l-Bahā: All are the creations of God and God is kind to all. So why should we be unkind?²⁴⁴

`Abdu'l-Bahā: My father (Bahā'u'llāh) told his companions to hit the kabob seller in the mouth because he merely said the Bābīs have come again.²⁴⁵

16. Should We Utter Rude Words?

Bahā'u'llāh: Do not utter profanities at any one and do not make anyone upset.²⁴⁶

`Abdu'l-Bahā: In the fight over the succession of his father, calls his brother and his followers names such as flies, earthworm, bat, raven, fox . . .²⁴⁷

²⁴⁴ “All of humanity are members of the human species. They are all servants of God. They have all been created by God. They are all divine children. God gives sustenance to all of them; nurtures all of them; is compassionate to all of them; why should we be uncompassionate?” **`Abdu'l-Bahā**, *Khaṭābāt* (Tehran), vol. 2, pp. 145–146.

²⁴⁵ “When his holiness returned from Sulaymaniyah, he was strolling in the street one day with the late Āqā Mīrẓā Muḥammad Qulī. A Kabob seller quietly said, ‘These Bābīs have appeared again!’ The Blessed Beauty said to Mīrẓā Muḥammad Qulī, ‘Hit him in the mouth!’ Mīrẓā Muḥammad Qulī grabbed his beard and started hitting him in the head,” Ḥabīb Mu'ayyad, *Khāṭirātī Ḥabīb*, vol. 1, p. 266.

²⁴⁶ “Oh followers of Bahā! You were—and are—the starting point of affection and the beginning place of divine favors. Do not stain your tongue by swearing and cursing . . . do not be the cause of sadness,” **`Abd al-Ḥamīd Ishrāq Khāwārī**, *Ganjīnī-yi ḥudūd wa aḥkām*, chap. 47, p. 322.

²⁴⁷ “They are senile like arrogant fools and not seashells full of gems. They are ecstatic from the smell of garbage like dung beetles and not from the scent of a flower of gardens. They are lowly earthworms buried beneath the great earth not high flying birds. They are bats of darkness not the searchlights of clear horizons. They always make excuses and like ravens, have nested in the landfills of fall (Autumn) . . . so you Oh true friend and spiritual helper . . . attack these unjust foxes and like a high soaring eagle drive away these hateful ravens from this field,” **`Abdu'l-Bahā**, *Makātīb* (Egypt), vol. 1, pp. 442–443.

17. Should Traitors Be given Refuge?

‘Abdu’l-Bahā: “Give traitors shelter and refuge.”²⁴⁸

‘Abdu’l-Bahā: Do not be kind to traitors, for kindness will cause them to revolt.²⁴⁹

18. Should We Be Polite or Rude?

Bahā’u’llāh and ‘Abdu’l-Bahā: Whoever is without manners, it is better that they be destroyed.²⁵⁰ We must not insult people.²⁵¹

Bahā’u’llāh referring to his brother: Oh donkey²⁵², oh cow, Oh polytheist, dung beetle, Satan, fly . . .²⁵³

²⁴⁸ ‘Abdu’l-Bahā, *Makātīb*, vol. 3, p. 160.

²⁴⁹ “One cannot be kind to a tyrant, traitor, or thief, for kindness will make them revolt instead of awakening them. The more you show affection to a liar, the more lies he will tell,” ‘Abdu’l-Bahā, *Makātīb* (Egypt), vol. 3, p. 211.

²⁵⁰ “Politeness is one of mankind’s traits that distinguishes him from other [creatures]. He who has no success in [being polite] then his demise certainly has—and will have—priority over his existence,” Bahā’u’llāh, *Badī’*, pp. 203–204.

²⁵¹ “The divine principles in this luminous era are such that one must not insult anyone,” ‘Abdu’l-Bahā, *Makātīb* (Egypt), vol. 1, p. 355.

²⁵² “Oh you donkeys! Whatever God says is the truth and will not become void by the words of the polytheists,” Bahā’u’llāh, *Badī’*, p. 174.

²⁵³ “When Mīrzā Yahyā Azal started opposing the works, deeds, and words of his esteemed brother (Bahā’u’llāh) in Edirne . . . he plunged from his [high] stature and the rank of union and agreement [that he had with Bahā’u’llāh] and was gradually—in the tablets, works, and revelations [from Bahā’u’llāh]—referred to with codes, references, and names such as the polytheist, the calf, the scarab (dung beetle), the tyrant, the Satan, the devil, the foul swamp, the buzzing of a fly, and similar names,” Asad-Allāh Fāḍil Māzandarānī, *Asrār al-āthār khusūṣī*, vol. 5, p. 345–346.

19. Should We Be Kind to Wolves?

‘Abdu’l-Bahā: Act with kindness towards bloodthirsty wolves.²⁵⁴

‘Abdu’l-Bahā: Do not be kind with wolves, for it is betrayal of the sheep.²⁵⁵

20. Those Who Deny Bahā'u'llāh Are Bastards Who Will Go to Hell

‘Abdu’l-Bahā: “As soon as we see ourselves superior to others, we will have gotten distant from the path of salvation and prosperity.”²⁵⁶

Bahā'u'llāh: Whoever denies Baha’ism or is Baha’u’llah’s enemy, is a bastard who will go to hell.²⁵⁷

The result of these words: All Jews, Christians, Muslims, and all other people who do not accept Baha’ism are Bastards.

²⁵⁴ “Make bloodthirsty wolves smell the scent of musk like gazelles,” ‘Abdu’l-Bahā, *Makātib*, vol. 3, p. 160.

²⁵⁵ “If you are kind to a wolf you are betraying the sheep because it will destroy a herd of sheep. If you give a dog that bites the opportunity, it will kill thousands of humans and animals. Thus showing affection to savage animals is equal to being unfair to oppressed animals,” ‘Abdu’l-Bahā, *Makātib* (Egypt), vol. 3, p. 212.

²⁵⁶ ‘Abd al-Ḥamīd Ishrāq Khāwarī, *Ganjīniy-i ḥudūd wa aḥkām*, chap. 49, p. 326.

²⁵⁷ “Whoever denies this apparent exalted luminous grace (meaning Baha’ism), it is worthy that he asks his state from his mother and he will soon be returned to the bottom of hell,” ‘Abd al-Ḥamīd Ishrāq Khāwarī, *Mā'idīy-i āsimānī*, vol. 4, pp. 355 and ‘Abd al-Ḥamīd Ishrāq Khāwarī, *Ganj-i shāyḡān*, p. 78; “Whoever has the enmity of this servant (meaning Bahā'u'llāh) in his heart, certainly Satan has entered their mother’s bed,” ‘Abd al-Ḥamīd Ishrāq Khāwarī, *Ganj-i shāyḡān*, p. 79.

21. Must We Be Kind towards Tyrants or Should We Punish Them?

‘Abdu’l-Bahā: Be kind to tyrants and oppressors!²⁵⁸

‘Abdu’l-Bahā: Punish tyrants so they do not revolt.²⁵⁹

22. Kindness towards the Opposition or Enmity?

‘Abdu’l-Bahā: We must be kind to the enemies and love the deniers.²⁶⁰

‘Abdu’l-Bahā: Meeting with the deniers of Baha’ism is forbidden.²⁶¹

23. How to Deal with the Unaware

‘Abdu’l-Bahā: We must warn the unaware.²⁶²

Bahā’u’llāh: Protect yourself from the wicked poisonous breath of the unaware and do not socialize with them.²⁶³

²⁵⁸ “Apply ointment to the wounds of tyrants and heal the pain of oppressors,” Asad-Allāh Fāḍil Māzandarānī, *Amr wa khalq*, vol. 3, p. 228.

²⁵⁹ “One cannot be kind to a tyrant, traitor, or thief, for kindness will make them revolt instead of awakening them. The more you show affection to a liar, the more lies he will tell,” ‘Abdu’l-Bahā, *Makātīb* (Egypt), vol. 3, p. 211.

²⁶⁰ “We must . . . warn the unaware, show compassion to the enemies, and love the foes,” ‘Abdu’l-Bahā, *Makātīb* (Egypt), vol. 1, p. 288.

²⁶¹ “Know that God has forbidden his friends from meeting with the polytheists (deniers of Baha’ism) and hypocrites,” ‘Abd al-Ḥamīd Ishrāq Khāwarī, *Mā’idiy-i āsimānī*, vol. 4, pp. 280.

²⁶² “We must . . . warn the *unaware*, show compassion to the enemies, and love the foes,” ‘Abdu’l-Bahā, *Makātīb* (Egypt), vol. 1, p. 288.

²⁶³ “Thus, O inhabitants of my orchard, protect yourselves from the wicked poisonous breath and void breeze which is socializing with the polytheists (deniers of Baha’ism) and the unaware (*ghāfil*),” ‘Abd al-Ḥamīd Ishrāq Khāwarī, *Mā’idiy-i āsimānī*, vol. 8, p. 39.

24. Is Shunning Bad?

Bahā'u'llāh: We have nullified anything that as a cause for shunning.²⁶⁴

Bahā'u'llāh: Shun my enemies!²⁶⁵

`Abdu'l-Bahā: Why are the communities engaged in shunning people?! Shunning has a demoralizing effect.²⁶⁶

`Abdu'l-Bahā: Shun those who protest against the Guardian.²⁶⁷

²⁶⁴ “Whatsoever hath led the children of men to shun one another, and hath caused dissensions and divisions amongst them, hath, through the revelation of these words, been nullified and abolished,” Bahā'u'llāh, *Gleanings from the Writings of Bahā'u'llāh*, p. 95.

²⁶⁵ “Shun any man in whom you perceive enmity for this Servant, though he may appear in the garb of piety of the former and later people, or may arise to the worship of the two worlds,” `Abdu'l-Bahā, *Bahā'ī World Faith—Selected Writings of Bahā'u'llāh and `Abdu'l-Bahā* (*`Abdu'l-Bahā's Section Only*), p. 431.

²⁶⁶ “One thing remains to be said: it is that the communities are day and night occupied in making penal laws, and in preparing and organizing instruments and means of punishment. They build prisons, make chains and fetters, arrange places of exile and banishment, and different kinds of hardships and tortures, and think by these means to discipline criminals, whereas, in reality, they are causing destruction of morals and perversion of characters.” `Abdu'l-Bahā, *Some Answered Questions*, p. 271; “The community, on the contrary, ought day and night to strive and endeavor with the utmost zeal and effort to accomplish the education of men, to cause them day by day to progress and to increase in science and knowledge, to acquire virtues, to gain good morals and to avoid vices, so that crimes may not occur. At the present time the contrary prevails; the community is always thinking of enforcing the penal laws, and of preparing means of punishment, instruments of death and chastisement, places for imprisonment and banishment; and they expect crimes to be committed. This has a demoralizing effect.” `Abdu'l-Bahā, *Some Answered Questions*, p. 272.

²⁶⁷ “The Hands of the Cause of God must be ever watchful and so soon as they find anyone beginning to oppose and protest against the Guardian of the Cause of God, cast him out from the congregation of the people of Bahā and in no wise accept any excuse from him. How often hath grievous error been disguised in the garb of truth, that it might sow the seeds of doubt in the hearts of men!” `Abdu'l-Bahā, *The Will and Testament of `Abdu'l-Bahā*, p. 12.

25. To Wish Death or Not to Wish Death?

Bahā'u'llāh: Don't wish unto others what you do not wish for yourself.²⁶⁸

Bahā'u'llāh: "Die with anger, Oh he who denies this grace."²⁶⁹ "Die with anger O you denying polytheist."²⁷⁰

26. Why Have All of Bahā'u'llāh's Descendants Been Shunned and Excommunicated?

Bahā'u'llāh: If the root of a tree becomes corrupt so do all its branches (*aghsān*) and twigs and fruits and leaves.²⁷¹

By the time Shoghi died all of Bahā'u'llāh's blood descendants who are referred to as branches (*Aghsān*) had become corrupt and were shunned from the Baha'i community!

²⁶⁸ "He should not wish for others that which he doth not wish for himself, nor promise that which he doth not fulfil [*sic*]," Bahā'u'llāh, *Gleanings from the Writings of Bahā'u'llāh*, p. 266.

²⁶⁹ Bahā'u'llāh, *Badī'*, p. 213.

²⁷⁰ Bahā'u'llāh, *Āthār-i Qalam-i A'lā*, vol. 1, no. 64, p. 276.

²⁷¹ "“You are like a spring of water. When its source becomes corrupt so do the streams that separate from it. Fear God and be pious. Likewise, look at man. When his heart becomes corrupt so do all his limbs and organs. Likewise, if the root of a tree becomes corrupt so do its branches and twigs (*aghsan* and *afnan*) and its leaves and its fruit.” Bahā'u'llāh, *Āthār-i Qalam-i A'lā*, vol. 2, no. 90, p. 603.

27. Oneness of Humanity in the Baha'i Kingdom

The earth will be cleansed from the filth of the deniers of Baha'ism and Bahā'u'llāh's followers will be feared by the people.²⁷² Thieves will be kicked out of the cities and deprived of all rights.²⁷³ Arsonists will be burned alive, executed, or given life imprisonment.²⁷⁴

28. All the Titles given to Non-Baha'is by Baha'i Leaders

Haters of light, sufferers from spiritual leprosy,²⁷⁵ unreasonable, unknowledgeable, polytheists, dry wood worthy of fire, possessors of wicked poisonous breath, deniers of God and his signs, hypocrites, ungodly, evil, unhuman, animals, earthworms, livestock, lowly flies, donkeys, dogs, beasts, those who should die with anger, earthly pebbles, people that must be tormented, people who will be cleansed from earth, bastards, children of Satan, manifestations of hell, manifestations of Satan, rising place of Pharaohs, calves, dung beetles, tyrants, devil, foul swamp, senile, bats, ravens, foxes . . .²⁷⁶

²⁷² "God will soon take out from the sleeves of power the hands of strength and dominance and will make the Servant (Bahā'u'llāh) victorious and will cleanse the earth from the filth of every rejected polytheist (denier of Baha'ism). And they will stand by the cause and will conquer the lands using my mighty eternal name and will enter the lands and they will be feared by all the servants," Bahā'u'llāh, *Āthār-i Qalam-i A'lā*, vol. 2, no. 90, p. 587.

²⁷³ "Exile and imprisonment are decreed for the thief, and, on the third offence, place ye a mark upon his brow so that, thus identified, he may not be accepted in the cities of God and His countries," Bahā'u'llāh, *The Kitābi Aqdas*, pp. 35–36.

²⁷⁴ "Should anyone intentionally destroy a house by fire, him also shall ye burn; should anyone deliberately take another's life, him also shall ye put to death. Take ye hold of the precepts of God with all your strength and power, and abandon the ways of the ignorant. Should ye condemn the arsonist and the murderer to life imprisonment, it would be permissible according to the provisions of the Book. He, verily, hath power to ordain whatsoever He pleaseth," Bahā'u'llāh, *The Kitābi Aqdas*, p. 203.

²⁷⁵ "It is better not to read books by Covenant-breakers because they are haters of the Light, sufferers from a spiritual leprosy, so to speak. But books by well-meaning yet unenlightened enemies of the Cause can be read so as to refute their charges," Helen Bassett Hornby, *Lights of Guidance: A Bahā'ī Reference File*, chap. XII, no. 628.

²⁷⁶ The references of these titles can be found throughout this chapter.



A Summary and Conclusion of the Three Perspectives:

1) Is the Oneness of Humanity a new principle?

If the meaning of the Oneness of Humanity is that we are all creations of God and should not consider ourselves greater than others for racial or national reasons, then this Baha'i principle is definitely not novel for, over a thousand years ago, it was clearly stated in the Holy Book of the Muslims—the Quran—that we have all been created from one father and mother and the only criterion for superiority is being more God-fearing. Furthermore, `Abdu'l-Bahā had admitted himself that this principle is the basis of the teachings of all prophets.

If the purpose of this principle is the empathy and collaboration of humanity, once again people like the Persian poet Sa'dī stated hundreds of years ago that humanity are all part of one body. Thus the claim that this principle is novel is baseless.

2) Did the leaders of Baha'ism act upon this principle?

Bahā'u'llāh and `Abdu'l-Bahā's beliefs about Turks, black Africans, indigenous people, enemies of Bahā'u'llāh, deniers of Baha'ism, the unaware, non-Baha'is and etc. show that those who claimed to be the promoters of this principle were themselves utterly against it.

3) Is this principle rational and logical?

The extreme version of this principle that `Abdu'l-Bahā preached and included giving refuge and being kind to bloodthirsty wolves, traitors, and demons, is definitely irrational.

CHAPTER 3:


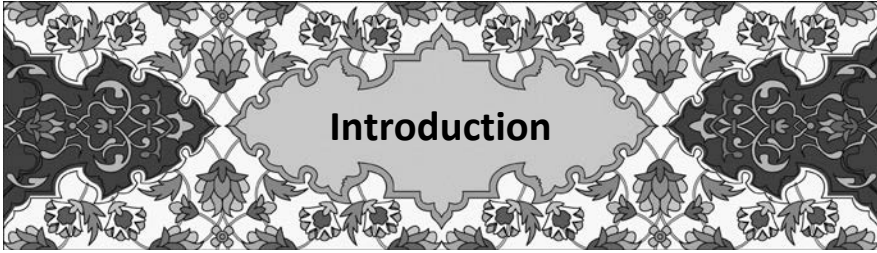
Religion Must be the Source of Unity and Fellowship in the World




“The third principle of his highness Bahā’u’llāh is that religion must be the source of fellowship. It must cause links among humanity. It must be a blessing of the Lord and if religion is a cause of enmity and a cause of war, its absence is better, and a lack of religion is better than religion. Rather, it must be the opposite. Religion must be a cause of fellowship and a cause of relations between the masses of humanity.”²⁷⁷



²⁷⁷ `Abdu’l-Bahā, *Khaṭābāt* (Tehran), vol. 2, p. 146.



The meaning of “Religion Must Be the Source of Unity and Fellowship” is that religion must be the cause of kindness between people and if, as a result of religion, a group comes in conflict with another and enmity arises, that religion has no value.



‘Abdu’l-Bahā reiterates many times that if religion causes divisions instead of unity, its non-existence is better than its existence:

Religion must be the cause of unity and fellowship. If religion causes enmity it will have no result and having no religion is

better. For it becomes the cause of enmity and hatred between humanity and whatever causes enmity is hated by God and whatever causes unity and fellowship is accepted and praised. If religion causes killing and savagery it is not religion and having no religion is better than that. For religion is meant to be a cure. If a cure causes sickness then of course, no cure is better than it. Thus, if religion causes war and slaughter, then of course, it is better to have no religion.²⁷⁸

Religion should create unity and create links between the hearts. Jesus and the other divine prophets came to create unity and fellowship. If religion causes divisions, its non-existence is preferred.²⁷⁹

Baha'is claim that Bahā'u'llāh has brought a new religion whose main purpose is to bring about world peace and unity to the world of humanity; this peace and unity must occur under the shadow of kindness and fellowship. If a religion does not bring about kindness, peace, and unity, then it is not a religion.

²⁷⁸ `Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, pp. 44–45.

²⁷⁹ `Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 59.



Is the Principle “Religion Must be the Source of Unity and Fellowship in the World” New?

Did the previous Divine Prophets causes enmity and disunity? Did they urge people to be evil, oppress, use foul language, and to start wars? Is this principle as `Abdu'l-Bahā claims new:

He sets forth a new principle for this day in the announcement that religion must be the cause of unity, harmony and agreement among mankind. If it is the cause of discord and hostility, if it leads to separation and creates conflict, the absence of religion would be preferable in the world.²⁸⁰

All divine prophets had appeared to overcome the divisions among humanity and to bring about fellowship among the people. `Abdu'l-Bahā confesses to this reality and says:

All the Prophets came to nurture the people so that the immature individuals could reach maturity and to bring about kindness and love among the people, not hatred and enmity.²⁸¹

We read in the Bible:

²⁸⁰ `Abdu'l-Bahā, *The Promulgation of Universal Peace*, pp. 454–455.

²⁸¹ `Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 65.

If you had known what these words mean, “I desire mercy, not sacrifice,” you would not have condemned the innocent.²⁸²

Then Peter came to Jesus and asked, “Lord, how many times shall I forgive my brother or sister who sins against me? Up to seven times?” Jesus answered, “I tell you, not seven times, but seventy-seven times.”²⁸³

In the Zoroastrian traditions it has come that:

I pledge myself to the Mazdayasnian religion, which causes the attack to be put off and weapons put down.²⁸⁴

Islam²⁸⁵ too has a special concern for unity, fellowship, and not hassling other humans. The Prophet of Islam has stated:

God will not have mercy on whoever does not have mercy on the people.²⁸⁶

It is obvious that in contrast to what Baha’is claim this principle is in no way novel and even amongst atheists and those that do not believe in any religion, there are countless individuals that have made kindness and servitude to others the goal of their lives. So, what is the innovation of Bahā’u’llāh and his religion?

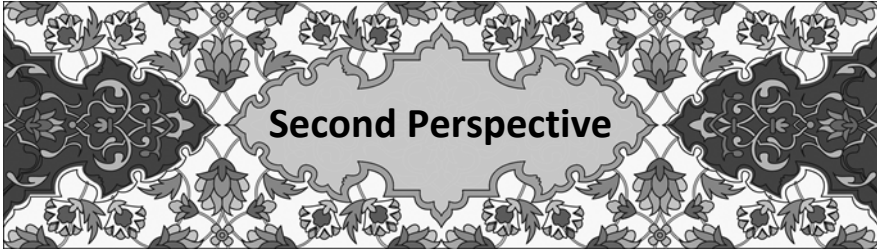
²⁸² Book of Matthew, 12:7 (New International Version).

²⁸³ Book of Matthew, 18:21–22 (New International Version).

²⁸⁴ *Avesta*, Yasna 12, section 9, translated by L. H. Mills, *Sacred Books of the East* (American Edition, 1898).

²⁸⁵ The terrorists acts performed by those who claim to be Muslims must not be confused with the orders of true Islam.

²⁸⁶ *Al-Nūrī*, *Mustadrak al-wasā’il* (Qum: Mu’assisat Āl al-Bayt, 1408 AH), vol. 9, p. 55, no. 10183.



Did the Founders of Baha'ism Act Upon These Principles?

According to this principle and the aforementioned statements from `Abdu'l-Bahā, if a religion causes enmity and hatred, its non-existence is better than its existence. Thus, it logically follows that if Bābism and Baha'ism caused enmity and hatred, they are subject to `Abdu'l-Bahā's decree and their non-existence is preferred over their existence.

We will now proceed to show the many instances in which the Bābī and Baha'i creeds became a cause of enmity, hatred, and divisions.

1- Internal Disputes in the Bābī and Baha'i creeds

The history of Bābism and Baha'ism is filled with various enmities and conflicts between their leaders and followers. Much can be said about each conflict, but we will only refer to a small number of them below:

- The conflicts among the Bābīs over the title of *Him Whom God Shall Make Manifest*²⁸⁷.
- The conflicts, feuds, and bloodshed between Bahā'u'llāh and his brother Mīrzā Yaḥyā Ṣubḥ Azal and their followers that

²⁸⁷ Twenty seven people among the Bābīs brought themselves forth as the Promised One in the Book of Bayān, such as Mīrzā Yaḥyā Ṣubḥ Azal, Mīrzā Ḥusayn `Alī Nūrī (Bahā'u'llāh), Mīrzā Asad-Allāh Dayyān, Mīrzā Muḥammad Nabīl Zarandī, Mīrzā Ghughā Darwīsh, and Sayyid Baṣīr Hindī. See Muḥammad `Alī Fayḏī, *Ḥaḍrat Bahā'u'llāh*, pp. 103–104.

resulted in the exile of the Azalīs (the supporters of Mīrzā Yaḥyā Ṣubḥ Azal) to Cyprus and the Baha'is to Palestine.

- The conflicts and clashes between `Abdu'l-Bahā and his brother Muḥammad `Alī Effendi.²⁸⁸
- The disputes and arguments between Shoghi and those who opposed his successorship.²⁸⁹
- The dispute between Rūḥiyyih Maxwell (Shoghi's widow) and the Hands of the Cause with Mason Remey, the then president of the International Baha'i Council.²⁹⁰

2- Wars During the Bāb's Era

When the Bāb was imprisoned in Chihriq,²⁹¹ Muḥammad Shah of Qājār passed away and the princes and nobles of the court became preoccupied with the issues of succession. This put the country in a state of chaos and turmoil. The Bābīs took advantage of this situation

²⁸⁸ Bahā'u'llāh had willed that his successor would be Ghuṣn A`zam (`Abdu'l-Bahā') and after him Ghuṣn Akbar (`Abdu'l-Bahā's brother Muḥammad `Alī): "God has destined the station [for] Ghuṣn Akbar after his position (meaning `Abdu'l-Bahā'), for He is the Commanding Wise. We chose the Akbar after the A`zam, an order from the All Knowing and Aware (God). All must show kindness towards the two Ghuṣns . . . All must respect and admire the two Ghuṣns," Bahā'u'llāh, *Majmū'iy-i alwāḥ-i mubārak-ih*, pp. 302–303. After Bahā'u'llāh's death the two brothers differed on the amount of authority they had and fights ensued between them and their followers.

²⁸⁹ According to Bahā'u'llāh's orders the successor after `Abdu'l-Bahā was supposed to be his brother Ghuṣn Akbar. `Abdu'l-Bahā disobeyed this decree and instead appointed his own grandson Shoghi Effendi as his successor. This resulted in many differences and conflicts between Shoghi and many Baha'is who didn't accept his authority.

²⁹⁰ In contrast to what `Abdu'l-Bahā had prophesized, Shoghi was sterile and had no children to succeed him. In a bid to become his successor, an internal conflict erupted between Bahā'u'llāh's followers. Amongst these conflicts, the most intense was the one between Shoghi's widow (Rūḥiyyih Maxwell) and Mason Remey (President of the International Baha'i Council). Mason Remey claimed that the UHJ established by Rūḥiyyih Maxwell was illegitimate and in a countermove the UHJ excommunicated Mason Remey from the Baha'i community.

²⁹¹ A village near the city of Salmās located in the Western Ādharbayjān province of Iran near the Turkish border.

and began to riot under the orders of the Bāb. These riots eventually lead to three bloody wars in three different regions of Persia.

The first war began in the first days of the reign of Nāṣir al-Dīn Shāh in the Fort of Sheikh Ṭabarsī in Māzandarān and was led by Mullā Ḥusayn-i-Bushrū'ī and after his death by Mīrzā `Alī Bārfurūshī. These clashes have been described in detail in *The Dawn Breakers*:

The day had not yet broken when at the signal, “Mount your steeds, O heroes²⁹² of God!” . . . Mullā Ḥusayn and two hundred and two of his companions ran to their horses and followed Quddūs . . . He forced his way through the gate and rushed into the private apartments of the prince.²⁹³

Mullā Ḥusayn . . . mounting his charger, gave the signal that the gate of the fort be opened. As he rode out at the head of three hundred and thirteen of his companions to meet the enemy, the cry of “Yā Sāhibu'z-Zamān!” again broke forth. Mullā Ḥusayn first charged the barricade which was defended by Zakariyyay-i-Qādī-Kalā'ī, one of the enemy's most valiant officers. Within a short space of time, he had broken through that barrier, disposed of its commander, and scattered his men. Dashing forward with the same swiftness and intrepidity, he overcame the resistance of both the second and third barricades, diffusing, as he advanced, despair and consternation among his foes. Undeterred by the bullets which rained continually upon him and his companions, they pressed forward until the remaining barricades had all been captured and overthrown.²⁹⁴

²⁹² The original Farsi word used is *jangjoo* which means ‘combatant’ not ‘hero’.

²⁹³ Nabīl Zarandī, *The Dawn-Breakers: Nabīl's Narrative of the Early Days of the Bahā'ī Revelation* (US Bahā'ī Publishing Trust, 1932), p. 365.

²⁹⁴ Nabīl Zarandī, *The Dawn-Breakers: Nabīl's Narrative of the Early Days of the Bahā'ī Revelation*, p. 379–380.

The second clash occurred in the city of Nayrīz²⁹⁵ with the uprising of Sayyid Yaḥyā Dārābī and this clash also left behind a large number of casualties.²⁹⁶

The third clash occurred in Zanjān between the Bābīs and the government forces. The casualties in this conflict were at least 1800 from the Bābī side:

I have heard it stated that one of the companions of Hujjat who undertook to record the names of those who had suffered martyrdom, had left a written statement in which he had computed the number of those who had fallen prior to the death of Hujjat to be a thousand, five hundred and ninety-eight, whilst those who had suffered martyrdom afterwards were thought to have been in all two hundred and two persons.²⁹⁷

Was the cause of these wars and massacres, anything other than the religion of the Bāb and the beliefs of a group of Bābīs? Did these individuals not cause their own destruction, as well as that of many others, because they rioted and fought for their faith and the love they had for the Bāb?

Bābism, which is the root of Baha'ism, openly ordered its followers to start wars and cause bloodshed. In contrary to what Baha'is claim in their history books and want non-Baha'is to believe, the Bābīs were not a group of oppressed and peace-loving people who were merely protecting their women and children from the Persian government:

That humiliating episode was soon followed by a number of similar attempts on the part of the supporters of the

²⁹⁵ Nayrīz is located in the Fārs Province of Iran.

²⁹⁶ Nabīl Zarandī, *The Dawn-Breakers: Nabīl's Narrative of the Early Days of the Bahā'ī Revelation*, pp. 465–500.

²⁹⁷ Nabīl Zarandī, *The Dawn-Breakers: Nabīl's Narrative of the Early Days of the Bahā'ī Revelation*, p. 580.

governor, all of which utterly failed to achieve their purpose. Every time they rushed to attack the fort, Hujjat would order a few of his companions, who were three thousand in number, to emerge from their retreat and scatter their forces. He never failed, every time he gave them such orders, to caution his fellow-disciples against shedding unnecessarily the blood of their assailants. He constantly reminded them that their action was of a purely defensive character, and that their sole purpose was to preserve inviolate the security of their women and children. "We are commanded," he was frequently heard to observe, "not to wage holy war under any circumstances against the unbelievers, whatever be their attitude towards us."²⁹⁸

The peaceful and oppressed face of the Bābis and Baha'is, as well as the historical narratives presented in the books authored by Nabīl Zarandī (many of which were later used by Shoghi Effendi) should be taken with a grain of salt. Nabīl Zarandī was one of the many people who had falsely claimed to be "the One Whom God Shall Make Manifest."²⁹⁹ The words of someone who tries to falsely attribute such a supposedly high station to himself should be met with healthy skepticism.

Furthermore, contrary to Nabīl Zarandī's historical accounts, the orders of the Bāb clearly advocated all forms of violence and blood shedding. The wars that the Bābīs were fighting were the direct result of the Bāb's orders to burn non-Bābī books, behead and massacre those who did not believe in him, and to destroy all monuments. Most of these wars were not the result of government oppression against the Bābīs, and what has been narrated about them in Baha'i books carry with them a high amount of distortions and exaggerations.

²⁹⁸ Nabīl Zarandī, *The Dawn-Breakers: Nabīl's Narrative of the Early Days of the Bahā'ī Revelation*, p. 546.

²⁹⁹ See Muḥammad `Alī Fayḍī, *Ḥaḍrat Bahā' u'llāh*, pp. 103–104.

ʿAbdu’l-Bahā clearly announces:

The utterance of the [book or religion] of Bayān in the day of the appearance of his Highness A`lā (meaning the Bāb) was to behead, burn the books, destroy the monuments, and massacre [everyone] but those who believed [in the Bāb’s religion] and verified it.³⁰⁰

The savagery in the Bāb’s laws can clearly be seen in Bahā’u’llāh’s words too:

The unbelievers and the faithless have set their minds on four things: first, the shedding of blood [beheading]³⁰¹; second, the burning of books; third, the shunning of the followers of other religions; fourth, the extermination of other communities and groups. Now however, through the strengthening grace and potency of the Word of God these four barriers have been demolished, these clear injunctions have been obliterated from the Tablet and brutal dispositions have been transmuted into spiritual attributes.³⁰²

Since the Bābīs denied Bahā’u’llāh’s station, he refers to them as: “unbelievers and the faithless.” Regarding killing and savagery, ʿAbdu’l-Bahā says:

If religion causes killing and savagery it is not religion and having no religion is better than that. For religion is meant to be a cure. If a cure causes sickness then of course, no cure is

³⁰⁰ ʿAbdu’l-Bahā, *Makātīb* (Egypt), vol. 2, p. 266.

³⁰¹ The Farsi word used in the original tablet translates to beheading not shedding blood.

³⁰² Bahā’u’llāh, *Tablets of Bahā’u’llāh Revealed After the Kitāb-i-Aqdas*, p. 91.

better than it. Thus, if religion causes war and slaughter, then of course, it is better to have no religion.³⁰³

According to these words, since the Bab gave orders for war, massacres, and plunder, then Bābism is not a religion. But then the question arises, if Bābism is not a religion, then what is Baha'ism? Did Baha'ism not arise as a continuation of Bābism and as a result of the tidings of the Bab to *Him Whom God Shall Make Manifest*? Does Baha'ism not proudly present itself as the spiritual successor to Babism? If Bābism is not a valid religion—which according to the current principle is not—then neither is Baha'ism.

3- Conflicts During Bahā'u'llāh's Era

After Bahā'u'llāh put forth his claim of being the Bab's successor, he claimed the title of *Him Whom God Shall Make Manifest* and attracted a number of followers, disagreements arose between him and his brother Ṣubḥ Azal, and their respective followers clashed and shed blood.

Bahā'u'llāh was forced to flee Baghdad and take refuge in the mountains of Sulaymaniyah near Mosul to escape his brother's followers. Under the alias Dervish Mohammad, he lived with the lifestyle of a dervish there for two years. Bahā'u'llāh uttered the following statements about this journey:

By the Righteousness of God! Our withdrawal contemplated no return, and Our separation hoped for no reunion. The one object of Our retirement was to avoid becoming a subject of discord among the faithful, a source of disturbance unto Our companions, the means of injury to any soul, or the cause of

³⁰³ Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, pp. 44–45.

sorrow to any heart. Beyond these, We cherished no other intention, and apart from them, We had no end in view.³⁰⁴

Bahā'u'llāh confesses that the proclamation of his authority had caused conflict among his friends and followers of his creed. Thus, he had no choice but to go into hiding to prevent this and for two years there was no news of him or his claims. Some might claim that these actions were justified and in accordance with the principle that is under consideration, for Bahā'u'llāh, in order to prevent hatred and enmity, refrained from preaching his religion altogether.

This argument is unacceptable, for, even though Bahā'u'llāh himself knew that proclaiming his authority would cause conflicts among his followers, he still returned after two years, even though he had said “Our withdrawal contemplated no return, and Our separation hoped for no reunion.” Why did he once again put forth his claims of being the successor to the Bab and claimant to the title of *Him Whom God Shall Make Manifest*? Why did he engage in conflicts and quarrels with his brother, until the situation reached the point that they exchanged all sorts of profanities? Didn't Bahā'u'llāh himself not admit that

In these days, however, such odours of jealousy are diffused, that—I swear by the Educator of all beings, visible and invisible—from the beginning of the foundation of the world—though it hath no beginning—until the present day, such malice, envy, and hate have in no wise appeared, nor will they ever be witnessed in the future. For a number of people who have never inhaled the fragrance of justice, have raised the standard of sedition, and have leagued themselves against Us. On every side We witness the menace of their

³⁰⁴ Bahā'u'llāh, *The Kitāb-i-Īqān* (US Bahā'ī Publishing Trust, 1989 [pocket-size edition]), p. 251.

spears, and in all directions We recognize the shafts of their arrows.³⁰⁵

According to Bahā'u'llāh's own statements, his claims—instead of bringing about unity and fellowship—brought about such a degree of hatred and jealousy that was unprecedented and will never occur again. Thus according to Bahā'u'llāh and Abdu'l-Bahā that, “if religion is a cause of enmity and a cause of war, its absence is better, and a lack of religion is better than religion,”³⁰⁶ it is obvious that having no religion is better than being a Baha'i.

4- Clashes After Bahā'u'llāh's Death

If we analyze the issues of fellowship and hatred among Baha'i's, we will see that even among the followers of Bahā'u'llāh there were many instances where there was no peace or love.

After Bahā'u'llāh's death, disputes arose among his children over the succession of their father. Even though he had ordered them to refrain from conflicts and disagreements, to respect each other and the other family members, and to refrain from saying obscenities to one another, his sons became engrossed in conflicts and accusations.

It is natural for normal people to have differences amongst each other after someone's death. What is difficult to understand is why should differences arise amongst individuals that preach the slogan of the Oneness of Humanity and those that claim they possess divine stations.

If religion must be a cause of fellowship and unity, then why did 'Abdu'l-Bahā refer to his brother with rude and impolite words like calf, dung beetle, the Devil, and Satan?³⁰⁷

³⁰⁵ Bahā'u'llāh, *The Kitāb-i-Īqān*, p. 249.

³⁰⁶ 'Abdu'l-Bahā, *Khaṭābāt* (Tehran), vol. 2, p. 146.

³⁰⁷ “When Mīrzā Yahyā Azal started opposing the works, deeds, and words of his esteemed brother (Bahā'u'llāh) in Edirne . . . he plunged from his [high] stature and the rank of union and agreement [that he had with Bahā'u'llāh] and was gradually— in the tablets, works, and revelations [from Bahā'u'llāh]— referred to with codes, references, and names such as the

5- Baha'i Attitude Toward Non-Baha'is

We showed Baha'i orders regarding non-Baha'is and covenant-breakers in the previous chapter. Was there even a speck of *unity and fellowship* in those words? Why is it that `Abdu'l-Bahā insists that his father caused unity and fellowship while all facts show the contrary:

We consider Bahā'u'llāh to be the highest mentor of the human world. At a time that the darkness of division had overwhelmed the East and the nations of the East were in utter enmity and hatred, the religions were in utter avoidance with each other and thought of each other as impure and were always busy with war and quarrels, it was as this time that Bahā'u'llāh rose like the sun from the Eastern horizon. He invited all to kindness and socialization and commenced on advising and nurturing them, and guided [people] from all nations and faiths. He healed the different nations and faiths and made them reach utter unity and harmony, such that when you enter their communities you wouldn't know which is an Israelite and which a Muslim.³⁰⁸

What do Baha'is really believe in: interacting with followers of other faiths with kindness and affection³⁰⁹ or refraining from having any relations with non-Baha'is?³¹⁰

polytheist, the calf, the scarab (dung beetle), the tyrant, the Satan, the devil, the foul swamp, the buzzing of a fly, and similar names,” Asad-Allāh Fāḍil Māzandarānī, *Asrār al-āthār khuṣūṣī*, vol. 5, p. 345–346.

³⁰⁸ `Abdu'l-Bahā, *Khaṭābāt* (Tehran), vol. 2, p. 54

³⁰⁹ “Consort with all religions with amity and concord,” Bahā'u'llāh, *Aqdas* (n.p.: Baha'i World Centre, 1992), p. 72.

³¹⁰ “We must avoid deniers in all affairs and must not become fond of them or sit and converse with them even for a moment, for by God the [effect of] evil individuals on pure individuals is like fire on dry wood and heat on cold snow,” `Abd al-Ḥamīd Isḥrāq Khāwārī, *Mā'idiy-i āsimānī*, vol. 8, pp. 39.

How is it that the same Baha'is that declare in their proselytization materials that the religion of every person is a personal matter, and our duty is to be kind to everyone, regardless of their religion or creed³¹¹ have their Prophet declare that:

Know that God has forbidden his friends from meeting with the polytheists (deniers of Baha'ism) and hypocrites.³¹²

How is it that Bahā'u'llāh orders his followers to be kind to all in one place, but in another orders them to seek distance from non-Baha'is and to be certain torment for them:

And you, oh friends of God, be clouds of grace for those who believe in God and his signs, and be *certain torment* for those who do not believe in God and are polytheists (deniers of Baha'ism).³¹³

Why does Bahā'u'llāh—who claims religion must be a source of unity and fellowship—openly incite hatred in non-Baha'is' hearts:

We did not want to meet you except to complete God's proof upon you and those who are around you so that the fire of hatred would dwell in your chest and the chest of those who do not believe in the Lord of the Lords.³¹⁴

And finally, why do Baha'is treat covenant breakers in such a harsh manner?

³¹¹ "Why should we say this [person] is a follower of Moses and that [person] a follower of Jesus, this [person] is a follower of Mohammad, and that [person] is a follower of Buddha? This is none of our business. God has created everyone and it is our duty to be kind to all. Belief related issues are God's business and he will give rewards and punishments on the Day of Judgment. God has not made us in charge of them," `Abdu'l-Bahā, *Khaṭābāt* (Tehran), vol. 2, pp. 284–285.

³¹² `Abd al-Ḥamīd Ishrāq Khāwarī, *Mā'idīy-i āsimānī*, vol. 4, p. 280.

³¹³ Bahā'u'llāh, *Majmū'iy-i alwāḥ-i mubārak-ih*, p. 216.

³¹⁴ Bahā'u'llāh, *Āthār-i Qalam-i A'lā*, vol. 1, no. 97, p. 339.

6- Bahā'u'llāh and Peace

In contrast to what Baha'is claim, Bahā'u'llāh had a violent history. Bahā'u'llāh had claimed to be a manifestation of Ḥusayn the grandson of the Prophet Muḥammad. Ḥusayn was ruthlessly murdered by Yazīd in cold blood. Bahā'u'llāh's actions were so violent while he was in Baghdad that according to his aunt, the people would recite the following verse of poetry when referring to him:

If Ḥusayn Ali (Bahā'u'llāh) is the manifestation of Ḥusayn the son of Ali (Prophet Muhammad's grandson), then a thousand blessings be upon the pure soul of Yazīd [for killing him].³¹⁵

This attitude can clearly be seen in a letter that `Abdu'l-Bahā wrote to his aunt. He unintentionally reveals his father's violent actions in the midst of praising him:

He threw an earthquake upon the pillars of Iraq and always left the people of discord (the Shia) in fear and apprehension. His grandeur had infiltrated the arteries and nerves to such an extent that not a single person dared to disapprove of him nor had the audacity to speak bad of him in the middle of the night in Karbala and Najaf (two cities in Iraq).³¹⁶

As his aunt explains, the reaction shown by the people was not due to Bahā'u'llāh's grandeur, but because of him and his followers' violent acts:

³¹⁵ `Izziye Khānum (Khānum Buzurg), *Tanbīh al-nā'imīn* (Tehran: n.p., n.d.), p. 12. This is the only non-Baha'i source that we have used in this book that contains quotes relevant to the Baha'i creed. What we have quoted from this book can be found with less detail in other quotes we have mentioned from Baha'i books.

³¹⁶ `Abdu'l-Bahā, *Makātīb* (Egypt), vol. 2, p. 177.

They gathered a group of hooligans from different provinces of Iran and from the same places fugitives who had never believed in any religion and had no faith in any prophet and had no work but manslaughter and had no occupation but stealing peoples' property. Even though they claimed they were following [the customs] of Ḥusayn (the grandson of the Prophet Muḥammad who was ruthlessly murdered by Shimr on the orders of Yazīd) they summoned a group of Shimr-like people around themselves. The breath of any soul who uttered anything but what they were satisfied with was suffocated. They beat any head which made the slightest sound other than accepting their guardianship. They cut every throat which showed other than humbleness towards them. They pierced every heart which had love toward other than them . . . ³¹⁷

³¹⁷ Ḥizziye Khānum (Khānum Buzurg), *Tanbīh al-nā'imīn*, pp. 11–12.



Is This Principle Correct From a Rational and Logical Perspective?

ʿAbdu’l-Bahā says:

If religion is a cause of enmity and a cause of war, its absence is better, and a lack of religion is better than religion. Rather, it must be the opposite. Religion must be a cause of fellowship and a cause of relations between the masses of humanity.³¹⁸

If religion causes divisions, its non-existence is preferred.³¹⁹

If God sends a prophet and group of people reject Him and resort to conflicts and enmity, can it be said that God has sent a religion in vain, and the non-existence of that religion is better than its existence? Or can the conflicts caused by the opponents be a cause to doubt the divinity of the message?

Were many Prophets not forced to resort to war in the process of bringing about divine goals? Were many not tortured or killed in the process of spreading their message? Should we doubt all these religions and question their validity because of these conflicts? Are the reactions of people toward a religion a criterion for determining its validity?

³¹⁸ ʿAbdu’l-Bahā, *Khaṭābāt* (Tehran), vol. 2, p. 146.

³¹⁹ Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 59.

For all we know, every single religion that was announced by God, became a cause for war and conflict because people automatically took sides and opposed each other. Most religions even had laws and orders about the methods and means of going to war with their opponents. According to the current Baha'i teaching, all these religions are void and rejected. This is totally illogical, irrational, unjustified, and unacceptable.

It is up to you to draw your own conclusions!





**Bahā'u'llāh:
“Contradiction has and will not
ever have a way in the
sanctified realm of the Divine
Manifestations.”³²⁰**

³²⁰ Bahā'u'llāh, *Badī'*, p. 126.

1. Is the Principle "Religion Must Be the Source of Unity and Fellowship in the World" New?

‘Abdu’l-Bahā: This is a new principle brought forth by my father.³²¹

‘Abdu’l-Bahā: All prophets came to create love and kindness among the people.³²²

2. Is Bābism a Religion?

‘Abdu’l-Bahā: If religion causes enmity and war, it is not a religion.³²³

Ponder on: The conflicts among the Bābīs over the title of *Him Whom God Shall Make Manifest*.³²⁴ The massacres and bloody wars that were started on the Bab’s orders in three different parts of Iran.³²⁵ The Bab’s orders to behead and massacre those who did not believe in him.³²⁶

³²¹ “He sets forth a new principle for this day in the announcement that religion must be the cause of unity, harmony and agreement among mankind. If it is the cause of discord and hostility, if it leads to separation and creates conflict, the absence of religion would be preferable in the world,” ‘Abdu’l-Bahā, *The Promulgation of Universal Peace*, p. 454–455.

³²² “All the Prophets came to nurture the people so that the immature individuals could reach maturity and to bring about kindness and love among the people, not hatred and enmity,” ‘Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 65.

³²³ “Religion must be the cause of unity and fellowship. If religion causes enmity it will have no result and having no religion is better. For it becomes the cause of enmity and hatred between humanity and whatever causes enmity is hated by God and whatever causes unity and fellowship is accepted and praised. If religion causes killing and savagery it is not religion and having no religion is better than that. For religion is meant to be a cure. If a cure causes sickness then of course, no cure is better than it. Thus, if religion causes war and slaughter, then of course, it is better to have no religion,” ‘Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, pp. 44–45.

³²⁴ Twenty seven people among the Bābīs brought themselves forth as the Promised One in the Book of Bayān, such as Mīrzā Yahyā Ṣubḥ Azal, Mīrzā Ḥusayn ‘Alī Nūrī (Bahā’u’llāh), Mīrzā Asad-Allāh Dayyān, Mīrzā Muḥammad Nabīl Zarandī, Mīrzā Ghughā Darwīsh, and Sayyid Baṣīr Hindī. See Muḥammad ‘Alī Fayḍī, *Ḥadrat Bahā’u’llāh*, pp. 103–104.

³²⁵ See Nabīl Zarandī, *The Dawn-Breakers: Nabīl’s Narrative of the Early Days of the Bahā’ī Revelation*, chapters XIX, XXII, XIV.

³²⁶ “The utterance of the [book or religion] of Bayān in the day of the appearance of his Highness A’lā (meaning the Bāb) was to behead, burn the books, destroy the monuments, and massacre [everyone] but those who believed [in the Bāb’s religion] and verified it,” ‘Abdu’l-Bahā, *Makātīb* (Egypt: 1330 AH), vol. 2, p. 266; “The unbelievers and the faithless have set their minds on four things: first, the shedding of blood [beheading]; second, the burning of books; third, the shunning

3. Were the Bābī Wars Solely Defensive?

Baha’i History books: The Bāb’s followers were a peaceful oppressed people who only defended their women and children against the evil Persians.³²⁷

Bahā’u’llāh and `Abdul’-Bahā: The Bāb gave the order to massacre and behead all non-Bābīs.³²⁸

of the followers of other religions; fourth, the extermination of other communities and groups. Now however, through the strengthening grace and potency of the Word of God these four barriers have been demolished, these clear injunctions have been obliterated from the Tablet and brutal dispositions have been transmuted into spiritual attributes.” Bahā’u’llāh, *Tablets of Bahā’u’llāh Revealed After the Kitāb-i-Aqdas*, p. 91.

³²⁷ “That humiliating episode was soon followed by a number of similar attempts on the part of the supporters of the governor, all of which utterly failed to achieve their purpose. Every time they rushed to attack the fort, Hujjat would order a few of his companions, who were three thousand in number, to emerge from their retreat and scatter their forces. He never failed, every time he gave them such orders, to caution his fellow-disciples against shedding unnecessarily the blood of their assailants. He constantly reminded them that their action was of a purely defensive character, and that their sole purpose was to preserve inviolate the security of their women and children. “We are commanded,” he was frequently heard to observe, “not to wage holy war under any circumstances against the unbelievers, whatever be their attitude towards us.” Nabīl Zarandī, *The Dawn-Breakers: Nabīl’s Narrative of the Early Days of the Bahā’ī Revelation*, p. 546.

³²⁸ “The utterance of the [book or religion] of Bayān in the day of the appearance of his Highness A’lā (meaning the Bāb) was to behead, burn the books, destroy the monuments, and massacre [everyone] but those who believed [in the Bāb’s religion] and verified it,” `Abdu’l-Bahā, *Makātīb* (Egypt: 1330 AH), vol. 2, p. 266; “The unbelievers and the faithless have set their minds on four things: first, the shedding of blood [beheading]; second, the burning of books; third, the shunning of the followers of other religions; fourth, the extermination of other communities and groups. Now however, through the strengthening grace and potency of the Word of God these four barriers have been demolished, these clear injunctions have been obliterated from the Tablet and brutal dispositions have been transmuted into spiritual attributes.” Bahā’u’llāh, *Tablets of Bahā’u’llāh Revealed After the Kitāb-i-Aqdas*, p. 91.

4. Is Baha'ism a Religion?

‘Abdu’l-Bahā: If a religion causes divisions it is not a religion.³²⁹

Ponder On: The conflicts between Bahā’u’llāh and his brother Mīrzā Yahyā.³³⁰ The conflicts between ‘Abdu’l-Bahā and his brother Muḥammad ‘Alī.³³¹ The disputes between Shoghi and those who opposed his successorship.³³² The dispute between Rūḥiyyih Maxwell and Mason Remey.³³³

³²⁹ “Religion should create unity and create links between the hearts. Jesus and the other divine prophets came to create unity and fellowship. If religion causes divisions, its non-existence is preferred.” ‘Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 59.

³³⁰ The conflicts, feuds, and bloodshed between Bahā’u’llāh and his brother Mīrzā Yahyā Ṣubḥ Azal and their followers resulted in the exile of the Azalīs (the supporters of Mīrzā Yahyā Ṣubḥ Azal) to Cyprus and the Baha’is to Palestine.

³³¹ Bahā’u’llāh had willed that his successor would be Ghuṣn A`zam (‘Abdu’l-Bahā’) and after him Ghuṣn Akbar (‘Abdu’l-Bahā’s brother Muḥammad ‘Alī): “God has destined the station [for] Ghuṣn Akbar after his position (meaning ‘Abdu’l-Bahā’), for He is the Commanding Wise. We chose the Akbar after the A`zam, an order from the All Knowing and Aware (God). All must show kindness towards the two Ghuṣns . . . All must respect and admire the two Ghuṣns,” Bahā’u’llāh, *Majmū`iy-i alwāḥ-i mubārak-ih*, pp. 302–303. After Bahā’u’llāh’s death the two brothers differed on the amount of authority they had and fights ensued between them and their followers.

³³² According to Bahā’u’llāh’s orders the successor after ‘Abdu’l-Bahā was supposed to be his brother Ghuṣn Akbar. ‘Abdu’l-Bahā disobeyed this decree and instead appointed his own grandson Shoghi Effendi as his successor. This resulted in many differences and conflicts between Shoghi and many Baha’is who didn’t accept his authority.

³³³ In contrast to what ‘Abdu’l-Bahā had prophesized, Shoghi was sterile and had no children to succeed him. In a bid to become his successor, an internal conflict erupted between Bahā’u’llāh’s followers. Amongst these conflicts, the most intense was the one between Shoghi’s widow (Rūḥiyyih Maxwell) and Mason Remey (President of the International Baha’i Council). Mason Remey claimed that the UHJ established by Rūḥiyyih Maxwell was illegitimate and in a countermove the UHJ excommunicated Mason Remey from the Baha’i community.

5. Is Baha'ism the Cause of Hatred and Having No Religion Is Better than Being a Baha'i?

‘Abdu’l-Bahā: If religion causes enmity and hatred it is not a religion.³³⁴

Bahā’u’llāh: When I claimed to be *He Whom God Shall make Manifest*, such hatred and envy occurred that had never existed to such a degree from the beginning of creation and never will occur again.³³⁵ I want to incite the fire of hatred in the chest of non-Baha’is.³³⁶

6. Are Other Peoples' Beliefs Any of Our Business?

‘Abdu’l-Bahā: Other people’s beliefs are none of our business. Issues of faith are relevant to God and he will handle them on the Day of Judgment. God has not made us the police of the peoples’ actions.³³⁷

Bahā’u’llāh: Torment the deniers of Baha’ism.³³⁸

³³⁴ “Religion must be the cause of unity and fellowship. If religion causes enmity it will have no result and having no religion is better. For it becomes the cause of enmity and hatred between humanity and whatever causes enmity is hated by God and whatever causes unity and fellowship is accepted and praised. If religion causes killing and savagery it is not religion and having no religion is better than that. For religion is meant to be a cure. If a cure causes sickness then of course, no cure is better than it. Thus, if religion causes war and slaughter, then of course, it is better to have no religion,” ‘Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, pp. 44–45.

³³⁵ “In these days, however, such odours of jealousy are diffused, that—I swear by the Educator of all beings, visible and invisible—from the beginning of the foundation of the world—though it hath no beginning—until the present day, such malice, envy, and hate have in no wise appeared, nor will they ever be witnessed in the future,” Bahā’u’llāh, *The Kitāb-i-Īqān*, p. 249.

³³⁶ “We did not want to meet you except to complete God’s proof upon you and those who are around you so that the fire of hatred would dwell in your chest and the chest of those who do not believe in the Lord of the Lords,” Bahā’u’llāh, *Āthār-i Qalam-i A’lā*, vol. 1, no. 97, p. 339.

³³⁷ “Why should we say this [person] is a follower of Moses and that [person] a follower of Jesus, this [person] is a follower of Mohammad, and that [person] is a follower of Buddha? This is none of our business. God has created everyone and it is our duty to be kind to all. Belief related issues are God’s business and he will give rewards and punishments on the Day of Judgment. God has not made us in charge of them,” ‘Abdu’l-Bahā, *Khaṭābāt* (Tehran), vol. 2, pp. 284–285.

³³⁸ “And you, oh friends of God, be clouds of grace for those who believe in God and his signs, and be *certain torment* for those who do not believe in God and are polytheists (deniers of Baha’ism),” Bahā’u’llāh, *Majmū’iy-i alwāḥ-i mubārak-ih*, p. 216.

7. Befriending the Enemies or Being like Flame of Fire to Them?

Bahā'u'llāh: "If, God forbid, you have an enemy, do not see him as an enemy but rather a friend. Deal with your friends in the same way you deal with your enemy."³³⁹

Bahā'u'llāh: "Be like a flame of fire to my enemies and a river of eternal life to my friends."³⁴⁰ "We did not want to meet you except to complete God's proof upon you and those who are around you so that the fire of hatred would dwell in your chest and the chest of those who do not believe in the Lord of the Lords."³⁴¹

8. Kindness or Violence?

`Abdu'l-Bahā: When everyone was in utmost hatred and spite, Bahā'u'llāh invited the word to kindness and fellowship and brought about unity and agreement.³⁴²

Bahā'u'llāh's Sister: Bahā'u'llāh and his followers murdered many people in Baghdad.³⁴³

³³⁹ `Abdu'l-Bahā, *Khaṭābāt* (Egypt), vol. 1, p. 154.

³⁴⁰ Bahā'u'llāh, *Ad'iyyih-i ḥaḍrat-i maḥbūb* (Egypt: Published by Faraj-Allāh Dhakī al-Kurḍī, 1339 AH), p. 184.

³⁴¹ Bahā'u'llāh, *Āthār-i Qalam-i A'lā*, vol. 1, no. 97, p. 339.

³⁴² "We consider Bahā'u'llāh to be the highest mentor of the human world. At a time that the darkness of division had overwhelmed the East and the nations of the East were in utter enmity and hatred, the religions were in utter avoidance with each other and thought of each other as impure and were always busy with war and quarrels, it was as this time that Bahā'u'llāh rose like the sun from the Eastern horizon. He invited all to kindness and socialization and commenced on advising and nurturing them, and guided [people] from all nations and faiths. He healed the different nations and faiths and made them reach utter unity and harmony, such that when you enter their communities you wouldn't know which is an Israelite and which a Muslim," `Abdu'l-Bahā, *Khaṭābāt* (Tehran), vol. 2, p. 54.

³⁴³ "They gathered a group of hooligans from different provinces of Iran and from the same places fugitives who had never believed in any religion and had no faith in any prophet and had no work but manslaughter and had no occupation but stealing peoples' property. Even though they claimed they were following [the customs] of Ḥusayn (the grandson of the Prophet Muḥammad who was ruthlessly murdered by Shimr on the orders of Yazīd) they summoned a group of Shimr-like people around themselves. The breath of any soul who uttered anything but what they were satisfied with was suffocated. They beat any head which made the slightest sound

9. Is Religion a Cause of Fellowship or Fear?

`Abdu'l-Bahā: Religion must be a cause of fellowship. It must cause kindness. It must cause links among humanity.³⁴⁴

`Abdu'l-Bahā: In Iraq, Bahā'u'llāh had caused such fear in the heart of the Muslims, that not a single person dared to protest against him.³⁴⁵

Bahā'u'llāh: Once my followers conquer the lands they will cleanse them from non-Baha'is and everyone will fear them!³⁴⁶

other than accepting their guardianship. They cut every throat which showed other than humbleness towards them. They pierced every heart which had love towards other than them," `Izziye Khānum (Khānum Buzurg), *Tanbīh al-nā'imīn*, pp. 11–12.

³⁴⁴ "The third principle of his highness Bahā'u'llāh is that religion must be the source of fellowship. It must cause links among humanity," `Abdu'l-Bahā, *Khaṭābāt* (Tehran), vol. 2, p. 146.

³⁴⁵ "He threw an earthquake upon the pillars of Iraq and always left the people of discord (the Shia) in fear and apprehension. His grandeur had infiltrated the arteries and nerves to such an extent that not a single person dared to disapprove of him nor had the audacity to speak bad of him in the middle of the night in Karbala and Najaf," `Abdu'l-Bahā, *Makātib* (Egypt), vol. 2, p. 177.

³⁴⁶ "God will soon take out from the sleeves of power the hands of strength and dominance and will make the Servant (Bahā'u'llāh) victorious and will cleanse the earth from the filth of every rejected polytheist (deniers of Baha'ism). And they will stand by the cause and will conquer the lands using my mighty eternal name and will enter the lands and they will be feared by all the servants," Bahā'u'llāh, *Āthār-i Qalam-i A'lā*, vol. 2, no. 90, p. 587.



A Summary and Conclusion of the Three Perspectives:

1) Is “Religion Must be the Source of Unity and Fellowship” a new principle?

All of God’s Prophets made effort to mend conflicts among humanity and cause unity and fellowship among them. Examples from Zoroastrianism, Christianity, and Islam were brought forth. `Abdu’l-Bahā also confessed that this principle has existed in all religions. It is obvious that this principle is not a new discovery made by the Baha’is.

2) Did the leaders of Baha’ism act upon this principle?

According to the sayings of `Abdu’l-Bahā, if a religion causes war and enmity, its inexistence is better than its existence. The history of Bābism and Baha’ism displays a great deal of bloodshed and conflicts between the followers of these groups and those that opposed them. These conflicts even existed between Baha’i leaders in a bid to become successors to their predecessors.

3) Is this principle rational and logical?

Throughout history, many ignorant people have stood up against God’s prophets and have opposed them. These oppositions resulted in wars and conflicts. Can we say that because these religions brought about war, it would have been fundamentally better for these Prophets not to have come altogether?

CHAPTER 4:


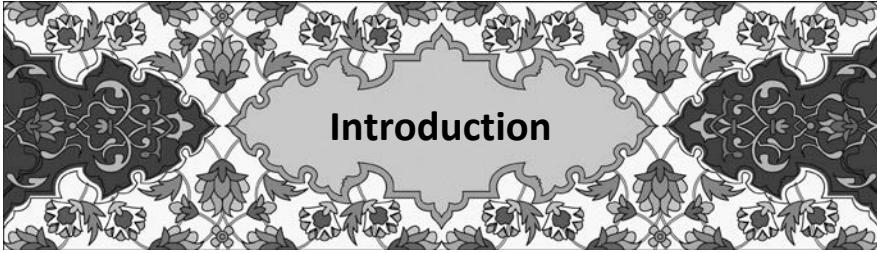
Religion Must Be in Conformity with Science and Reason




“The fourth principle of his highness Bahā’u’llāh is that religion must be in conformation to science. For God has given humans reason to investigate about the truth of things. If religious matters are against science and reason, they are illusions. For that which is against science is ignorance. And if we say religion is against reason, then the meaning is that religion is ignorance. Presumably religion must be in conformation to reason in order to bring assurance to a person. If something is against reason, it is not possible for it to bring about assurance in a person.”³⁴⁷



³⁴⁷ Abdu’l-Bahā, *Khaṭābāt* (Tehran), vol. 2, p. 147.



**‘Religion Must Be in
Conformity with Science and
Reason’ means a religion that
is not in harmony with reason
and science is an illusion, not a
religion.**



‘Abdu’l-Bahā says:

Put all your beliefs into harmony with science; there can be no opposition, for truth is one. When religion, shorn of its superstitions, traditions, and unintelligent dogmas, shows its conformity with science, then will there be a great unifying, cleansing force in the world which will sweep before it all

**wars, disagreements, discords and struggles—and then will
mankind be united in the power of the Love of God.³⁴⁸**

One of the twelve principles that Baha'is put great effort in propagating and consider the intellectual masterpiece of their faith is the accordance of religion with science and reason.

Baha'i's claim that their beliefs are firmly based on the foundation of science and reason and that there is no contradiction between Baha'ism and scientific knowledge.

This principle is one of the most attractive principles for Baha'i youth because they *claim* with utmost pride that they have chosen a religion that in contrast to other faiths, is both in harmony with science and human progress and with whatever reason and intellect arrive at.

If someone accepts this principle, then, they too must accept the following results:

1. Nothing that is against reason exists within the Baha'i scripture, particularly the works of the leaders of this faith.
2. Nothing that contradicts science can be found in Baha'ism.
3. If something is found in Baha'i works that is against science or reason, Baha'i's should put aside their religion, for according to their own beliefs, their religion is no longer a valid religion.

When Baha'i's use this principle to preach their faith, they start by criticizing other faiths for being incompatible with modern sciences³⁴⁹

³⁴⁸ `Abdu'l-Bahā, *Paris Talks*, p. 146.

³⁴⁹ For example: "Islam which has to date taken itself forward with power and pride, is now afflicted by the strike of new scientific knowledge. The same scientific knowledge that rang the death-bells of all the world's great religions. Intellectual and educated Muslims are rapidly furthering themselves from their religion . . . Those that still abide by and believe in their religion are trying to change it to make it in conformity with modern sciences," Stanwood Cobb, *Ārāmish barāy-i jahān-i pur āshūb*, 5th ed. trans. Jamshīd Fanāyīān (New Delhi: Mu'assisiyi Chāp Wa Intishārāt Mir'āt, 1994), pp. 76–77. The aforementioned book was originally written in English with the title *Security For a Failing World*. Unfortunately, we failed to obtain the original English manuscript and have retranslated the official Farsi translation back to English. The Farsi translation can be found at <http://reference.bahai.org/fa/t/o/AJPS/ajps-1.html> (retrieved 13/1/2014).

and claim that it is only Baha'ism that can answer the needs of the modern world.³⁵⁰ However whenever these same criticisms are made of Baha'ism, the answer given is that the problem is not our religion, but rather your understanding.³⁵¹

In essence, Baha'i's try to attract the attention of the youth to their faith with the slogan of the necessity of the conformity of science and reason with Baha'ism. They claim:

Since the Baha'i movement is in accordance to reason and defends science, and is completely free from the [superstitions] inherited from the past . . . the Baha'i movement has had an extraordinary influence on university students around the world.³⁵²

Strangely when it is asked from them that, given that mankind's knowledge is always changing and altering and that scientific theories are constantly being revised, which scientific theories is Baha'ism supposed to be in accordance with, they reply: What we mean by science is 'true science' not human knowledge. What we mean by

³⁵⁰ "All things are renewed thus the essence of divine religion must be renewed too. Imitations must be completely put aside and the light of reality must shine. Teachings that are the soul of this era must be propagated and those are the teachings of Bahā'u'llāh which are famous in the horizons and are the breath of the Holy Spirit," `Abd al-Bahā, *Makātīb*, vol. 3, p. 332.

³⁵¹ "Everything must be measured using the yardstick of knowledge and reason, for religion and reason are the same thing and will never be separated. Sometimes, a weak intellect cannot perceive [a concept]. In such a case, intellect has a shortcoming by being imperfect, not religion," `Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 93 (citing `Abd al-Bahā); "One of the fundamental teachings of Bahā'u'llāh is that true science and true religion must always be in harmony. Truth is one, and whenever conflict appears it is due, not to truth, but to error. Between so-called science and so-called religion there have been fierce conflicts all down the ages, but looking back on these conflicts in the light of the fuller truth we can trace them every time to ignorance, prejudice, vanity, greed, narrow-mindedness, intolerance, obstinacy or something of the kind," J. E. Esslemont, *Bahā'u'llāh and the New Era*, p. 197.

³⁵² Stanwood Cobb, *Ārāmish barāy-i jahān-i pur āshūb*, p. 160.

reason is the perfect Divine Reason, not human reason.³⁵³ They claim that if a principle or wisdom in Baha'ism is not in accordance to today's science and reason, the shortcoming is from man's errors and reasoning.³⁵⁴ This is how `Abdu'l-Bahā explains it:

Everything must be measured using the yardstick of knowledge and reason, for religion and reason are the same thing and will never be separated. Sometimes, a weak intellect cannot perceive [a concept]. In such a case, intellect has a shortcoming by being imperfect, not religion.³⁵⁵

Apparently, `Abdu'l-Bahā had completely forgotten that in their proselytization efforts, Baha'is had defined science as modern science and technology³⁵⁶ and that they had considered other religions old and outdated because, they were not in harmony with modern science and knowledge.³⁵⁷ One wonders, given the above mentioned explanation regarding weak intellects, what is the Baha'i creed's superiority over other religions? What religion would openly claim that its commands and contents are against reason and unscientific?

In Third Perspective we will cover this issue with more detail. But for now, based on the normal procedure, we will start off by analyzing whether this principle is new or not.

³⁵³ "What is meant by knowledge, is Divine Knowledge, and what is meant by reason is the perfect Divine Reason that religion must be in accord to," `Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 91 (citing `Abd al-Bahā).

³⁵⁴ "Truth is one, and whenever conflict appears it is due, not to truth, but to error," J. E. Esslemont, *Bahā'u'llāh and the New Era*, p.197.

³⁵⁵ `Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p.93.

³⁵⁶ Some instances have been mentioned in Third Perspective.

³⁵⁷ "Islam which has to date taken itself forward with power and pride, is now afflicted by the strike of new scientific knowledge. The same scientific knowledge that rang the death-bells of all the world's great religions. Intellectual and educated Muslims are rapidly furthering themselves from their religion . . . Those that still abide by and believe in their religion are trying to change it to make it in conformity with modern sciences," Stanwood Cobb, *Ārāmish barāy-i jahān-i pur āshūb*, pp. 76–77.



Is the principle “Religion Must Be in Conformity with Science and Reason” New?

ʿAbdu’l-Bahā claims that this principle is new:

Furthermore, He proclaims that religion must be in harmony with science and reason. If it does not conform to science and reconcile with reason, it is superstition. Down to the present day it has been customary for man to accept a religious teaching, even though it was not in accord with human reason and judgment. The harmony of religious belief with reason is a new vista which Bahā’u’llāh has opened for the soul of man.³⁵⁸

As usual he contradicts himself elsewhere:

ʿAlī, the son-in-law of Muḥammad, said: “That which is in conformity with science is also in conformity with religion.” Whatever the intelligence of man cannot understand, religion ought not to accept. Religion and science walk hand in hand, and any religion contrary to science is not the truth.³⁵⁹

ʿAbdu’l-Bahā confesses that this principle had previously come in Islam—nearly 1400 years ago—in the words of the first Shia Imam, Ali

³⁵⁸ ʿAbdu’l-Bahā, *The Promulgation of Universal Peace*, p. 455.

³⁵⁹ ʿAbdu’l-Bahā, *Paris Talks*, p. 131.

the son-in-law of Muḥammad. Thus, the claim that this principle is new and novel is unwarranted and baseless.

Regardless of `Abdu'l-Bahā's confession about this principle not being new, we will refer to a few Shia narrations about the relation between religion, science, and reason. Imam Ali states:

The Prophets have come to reveal what has been concealed [by God] in the intellects/reasons of the people.³⁶⁰

There are three things that if present in a person, will make their faith complete: reason, patience, and knowledge.³⁶¹

According to Imam `Alī, the prophets were given the duty to plow the people's reasons and awaken their intellects. Is the meaning of these narrations, anything other than the close relationship between religion, science, and reason? The seventh Shia Imam, Mūsā ibn Ja`far, states:

God has two proofs upon the people: the outer proof and the inner proof. The outer and apparent are his Messengers, Prophets, and the Imams, and the inner (intrinsic) proof is reason.³⁶²

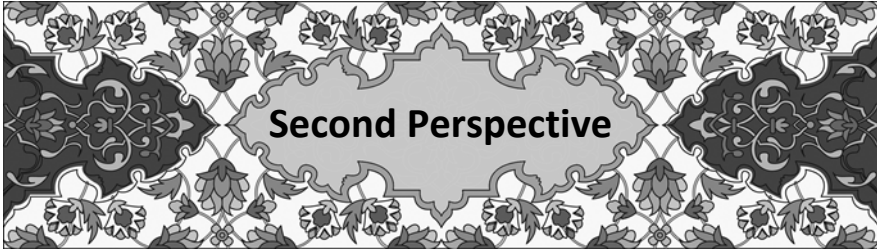
This narration also refers to the relationship between religion and reason. Additionally, the accordance of religion and reason was so important in Shia Islam that from the early years of Islam until now, this famous phrase has—and is still—preached by Shia Muslim scholars:

Whatever reason decrees, is also decreed by religion, and whatever religion decrees, is also decreed by reason.

³⁶⁰ Sayyid Raḍī, *Nahj al-balāgha*, sermon 1.

³⁶¹ `Abd al-Wāḥid `Āmidī, *Ghurur al-ḥikam wa durar al-kalim* (Qum: Intishārāt Daftar Tablīghāt, 1366 AH [solar]), p. 88, no. 1470.

³⁶² Al-Kulaynī, *al-Kāfī* (Tehran: Dār al-Kutub al-Islāmiyya, 1365 AH [solar]), vol. 1, p. 16.



Did Baha'is and Their Leaders Act Upon This Principle?

The Bab, Bahā'u'llāh, and `Abdu'l-Bahā have given orders and have uttered words, that are unacceptable to any sound mind. Some of these words clearly contradict proven scientific facts and established laws of nature. Since these words contradict both science and reason, then, according to `Abdu'l-Bahā, both the Bab and Bahā'u'llāh's creeds are illusions and void. We will gradually show these examples in the next sections.

1- Baha'ism is the Criterion for the Validity of Reason and Science

The first and utmost problem is that Bahā'u'llāh, neither regards reason nor science, as a usable tool for recognizing the truth about a religion. Rather, he believes that Baha'ism is the yardstick of truth and anything uttered in it however unscientific and unreasonable that it may be is the absolute truth. He believes that the correctness of peoples' knowledge and reason must be measured using the words of Bahā'u'llāh, not the other way around:

Say: O leaders of religion!³⁶³ Weigh not the Book of God with such standards and sciences as are current amongst you, for the Book itself is the unerring Balance established amongst men. In this most perfect Balance whatsoever the peoples and kindreds of the earth possess must be weighed, while the measure of its weight should be tested according to its own standard, did ye but know it.³⁶⁴

According to Bahā'u'llāh, science is not a means of weighing the book of Aqdas, rather science and everything the people possess must be weighed and compared with the book of Aqdas!

The following quotes—that we already mentioned in chapter one—clearly show that Baha'ism is a yardstick for measuring ones reason and science:

The general criterion is what we mentioned and any soul who has success in it, meaning recognizes and realizes the Sunrise of Manifestation (meaning himself), will be mentioned in the Divine Book as someone who possesses reason or else he will be (mentioned as) ignorant even if he himself thinks that his reason equals that of the whole world.³⁶⁵

No one has denied or will deny what has been revealed by the Ancient Pen (meaning himself) in this Most Great Manifestation regarding society, unity, manners, rites, and being occupied with what has benefits for the people, except that he completely lacks reason.³⁶⁶

³⁶³ In the Arabic version of the Aqdas, the words used are *yā ma`shar al-`ulamā* which translates to “O group of scholars.” This has been translated to “O leaders of religion,” in the official Baha'i version.

³⁶⁴ Bahā'u'llāh, *The Kitābi Aqdas*, p. 56.

³⁶⁵ `Abd al-Hamīd Ishrāq Khāwarī, *Mā`idiy-i āsimānī*, vol. 7, p. 160.

³⁶⁶ Bahā'u'llāh, *Iqtidārāt wa chand lauḥ dīgar*, p. 168.

If today, someone grasps all of the knowledge on earth but stops at the word 'yes' (meaning does not become a Baha'i), the Lord will not pay attention to him (*ladī l-Ḥaqq madhkūr na*) and he will be considered as the most ignorant amongst the people.³⁶⁷

From now on nobody is to be called knowledgeable, except those who have decorated themselves with the garment of this New Affair (meaning those who have become Baha'is).³⁶⁸

If reason and science are not a criterion for recognizing the truth about a religion, then what is?

It would have been better if this principle was called "Science and Reason Must be in Conformity With Baha'ism" instead of "Religion Must be in Conformity With Science and Reason."

2-Bāb's Religious Orders That Contradict Reason and Common-Sense

As was also mentioned in the first principle, the Bāb and his book, *Bayān* hold a special importance for Baha'i's. This is what Bahā'u'llāh says, about the book of Bayan:

Refer to it, for a letter from it will suffice the entirety of the people of the earth. And surely God has stated all things in the evident book.³⁶⁹

He also says:

³⁶⁷ Bahā'u'llāh, *Iqtidārāt wa chand lauḥ dīgar*, p. 111.

³⁶⁸ Bahā'u'llāh, *Badī`*, pp. 138–139.

³⁶⁹ Asad-Allāh Fāḍil Māzandarānī, *Asrār al-āthār khuṣūṣī*, vol. 2, p. 102.

I [swear by] He who in His hand is my soul and my essence, a single letter from the *Bayān* is dearer to me than everything that is in the heavens and the earth.³⁷⁰

Even though Bahā'u'llāh abrogated the book of the Bayān, he had stresses many times that he had no intention to do so. Rather, he had stated that he intended to reinforce its decrees:

Say: The polytheists thought that we might want to abrogate what was revealed unto the Point of Bayan (*Nuqṭat al-Bayān* which means the Bab). Say: By my Merciful Lord, even if we had intended [to do] what they had thought, no one was allowed to object to God who has created everything . . . but God has desired by this manifestation [meaning Bahā'u'llāh himself] to reinforce what has been revealed by the Point of Bayan . . . thus we will reinforce his decrees and will prove his writings [or signs] on earth with power and authority.³⁷¹

This is while many of the laws that have been put forth by the Bab in the book of Bayan are unacceptable to any sound mind. We have already mentioned a few of these in the previous chapters. We will repeat them here accompanied by a few more samples:

a- Destroy Anything and Anyone non-Bābī

You must destroy everything [non-Bābī?] that you have written and you must argue using the *Bayān*.³⁷²

³⁷⁰ Asad-Allāh Fāḍil Māzandarānī, *Asrār al-āthār khuṣūṣī*, vol. 5, p. 333.

³⁷¹ Bahā'u'llāh, *Badī`*, p. 390.

³⁷² The Bāb, *Arabic Bayān*, unit 6, chap. 6.

Chapter six of the sixth unit which is about destroying all books but those that have been written or will be written about this Order (meaning the Bab's creed).³⁷³

The fifth chapter of the fifth unit which is about the decree of taking the property of those who do not believe in [the religion] of Bayan and giving it back if they become believers in this religion, except in the lands where taking [property] is not possible.³⁷⁴

The sixteenth chapter of the seventh unit which is about [the decree] that all rulers who rise who are [followers] of the religion of the *Bayan*, leave no-one in their land who is not a follower of this religion. This is compulsory upon all the people too.³⁷⁵

He who acquires a position of ruling is a manifestation of God's wrath and if possible for him, must not leave [alive] on earth anyone but the Bābīs!³⁷⁶

Make everyone accept the [religion of] Bayān and do not accept from them jewels that would amount to the whole earth as payment so that they are excused from becoming Bābīs.³⁷⁷

As we previously noted both Bahā'u'llāh and `Abdu'l-Bahā had announced what the essence of the Bab's religion was:

³⁷³ The Bāb, *Farsi bayān*, unit 6, chap. 6.

³⁷⁴ The Bāb, *Farsi Bayan*, unit 5, chap. 5.

³⁷⁵ The Bāb, *Farsi Bayān*, unit 16, chap. 7.

³⁷⁶ The Bāb, *Lauḥ haykal al-dīn*, unit 4, chap. al-Bahā.

³⁷⁷ The Bāb, *Lauḥ haykal al-dīn*, unit 5, chap. al-Lād.

The unbelievers and the faithless have set their minds on four things: first, the shedding of blood [beheading]³⁷⁸; second, the burning of books; third, the shunning of the followers of other religions; fourth, the extermination of other communities and groups. Now however, through the strengthening grace and potency of the Word of God these four barriers have been demolished, these clear injunctions have been obliterated from the Tablet and brutal dispositions have been transmuted into spiritual attributes.³⁷⁹

The utterance of the [book or religion] of Bayān in the day of the appearance of his Highness A`lā (meaning the Bāb) was to behead, burn the books, destroy the monuments, and massacre [everyone] but those who believed [in the Bāb's religion] and verified it.³⁸⁰

These are the orders of the herald to Bahā'u'llāh: behead, burn, destroy, massacre, and exterminate!

b- Books, Writings, and Teaching

Teaching a book other than the book of *Bayān* is not allowed unless it has in it what is related to speculative theology (*kalām*). [Teaching] those [sciences] which have been invented such as logic (*manṭiq*), principles of jurisprudence (*uṣūl*), and other [sciences], are not permitted for those who have faith.³⁸¹

³⁷⁸ The Farsi word used in the original tablet translates to beheading not shedding blood.

³⁷⁹ Bahā'u'llāh, *Tablets of Bahā'u'llāh Revealed After the Kitāb-i-Aqdas*, p. 91.

³⁸⁰ `Abdu'l-Bahā, *Makātīb*, vol. 2, p. 266.

³⁸¹ The Bāb, *Farsi Bayān*, unit 4, chap. 10.

You have been prohibited in the *Bayān* from having more than nineteen books. If you do so, you will be fined 19 mithqāls³⁸² of gold.³⁸³

Do not argue but by the verses [of the *Bayān*] for whoever does not argue using them has no knowledge, and do not mention any miracle [but this book]!³⁸⁴

The best trade is to acquire all of the Bāb's books. Once this is fulfilled sustenance will flow down like rain:

If possible acquire all the writings of the Point (meaning the Bāb) even if they are in printed form (not hand-written) for sustenance will descend upon those who possess these like rain. Say O my servants, this is the best trade!³⁸⁵

And finally some very disturbing words:

Say O Muḥammad, my teacher. Do not hit me before my age finishes five even for a moment for my heart is very very soft. After that discipline me but not more than I can bear. If you want to hit me do not [hit me] more than five times. And do not hit me on my flesh (*lahm*) unless there is a covering over it. If you exceed [these guidelines] your wife will be illegal for you for nineteen days. If you forget and if you don't have a companion, then you must give in charity for every beating nineteen mithqāls³⁸⁶ of gold if you want to be faithful.³⁸⁷

³⁸² Every mithqāl is equal to about 3.6 grams.

³⁸³ The Bāb, *Arabic Bayān*, unit 11, chap. 7.

³⁸⁴ The Bāb, *Arabic Bayān*, unit 6, chapter 8.

³⁸⁵ The Bāb, *Arabic Bayān*, unit 9, chap. 10.

³⁸⁶ 3.6 grams.

³⁸⁷ Bāb, *Arabic Bayān*, unit 6, chapter 11.

These words are very disturbing because he is giving orders to his teacher to do something not in the future, but in the past! He is telling his teacher to not hit him until his age passes five. These words were uttered when the Bab was about 29 years old! He then threatens the teacher that if he surpasses these orders he will make his wife illegal for him for nineteen days (!) or if he doesn't have a companion (wife) he would have to pay nineteen mithqāls of Gold. Are these words in conformity with reason and science?

c- Food and Medicine

Using medicine is forbidden:

You must not possess, buy, sell, or use medicine, intoxicants, and higher than those!³⁸⁸

Drinking donkey milk is also forbidden and by not drinking it people will become pious:

Do not drink donkey milk! And do not load it and other animals with what they cannot bear. This is what God has made incumbent upon you so that you may become pious!³⁸⁹

Do not spoil eggs for they are the Bāb's food on the Day of Resurrection:

Do not hit eggs on something that will spoil their insides before they are cooked, for this is the food of the Primal Point (the Bāb) and his followers in the Day of Resurrection (*Qiyāma*) so that you may be grateful.³⁹⁰

³⁸⁸ The Bāb, *Arabic Bayān*, unit 9, chap. 8.

³⁸⁹ The Bāb, *Arabic Bayān*, unit 10, chap. 15.

³⁹⁰ The Bāb, *Arabic Bayān*, unit 10, chap. 15.

This order is itself very unique for according to the Baha'is, the Day of Resurrection, is the proclamation of Bahā'u'llāh. The Bāb had been dead for many years when this occurred so how could his food be eggs on that day?

d- Going on Journeys

Unreasonable punishments:

Whoever forces anyone in a journey—even one step—or enters someone's house before permission is given, or forces him out of his house without his permission, or unlawfully summons him from his home, then his wife will be illegal for him for 19 months!³⁹¹

Permission is given for going on journeys for one of three reasons:

Do not go on journeys but [1] for the sake of God and [2] if you are going to (visit) He Whom God Shall Make Manifest or [3] (visiting) those who have faith in him. And He orders you to take the leaves of trees and eat them [!] and walk above [!] the earth with your legs!³⁹²

The order has been given to eat the leaves of trees and to walk above the ground with the legs! Pay attention, he says *above (fauq)* the ground not *on* the ground!

e- Some Miscellaneous Laws

³⁹¹ The Bāb, *Arabic Bayān*, unit 6, chap. 16.

³⁹² The Bāb, *Lauḥ haykal al-dīn*, unit 6, chap. al-Badī.

I have given permission to every soul to carry one thousand lines [from my books] with them so that they may have great pleasure!³⁹³

Do not make more than 95 doors for the Point's (the Bāb's) house!³⁹⁴

Do not wear clothes that will frighten children!³⁹⁵

At the age of eleven all children must marry. The consequence for ignoring this order is the annihilation of their good deeds:

It is incumbent upon all souls to leave from himself a soul (meaning to have children) and you must bring them close to each other (i.e. make them marry) after they have turned eleven and whoever can marry but doesn't, then his [good] deeds will be annihilated!³⁹⁶

Buying and selling air, fire, water, and earth is prohibited:

Do not buy or sell the four elements (earth, air, fire, and water)!³⁹⁷

Do not ride cows and do not put loads on them if you (truly) believe in God and His signs!³⁹⁸

In every dispensation, God loves that everything becomes renewed. It is because of this that he has ordered that once in every 202 years every person renew what books he possesses

³⁹³ The Bāb, *Arabic Bayān*, unit 6, chap. 1.

³⁹⁴ The Bāb, *Arabic Bayān*, unit 6, chap. 13.

³⁹⁵ The Bāb, *Arabic Bayān*, unit 7, chap. 6.

³⁹⁶ The Bāb, *Arabic Bayān*, unit 8, chap. 15.

³⁹⁷ The Bāb, *Arabic Bayān*, unit 9, chap. 11.

³⁹⁸ The Bāb, *Arabic Bayān*, unit 10, chap. 15.

by either putting them in fresh water or bestowing them to someone else!³⁹⁹

It is incumbent for every person to leave for his inheritors 19 pieces of soft paper and 19 rings inscribed on them a Name from the Names of God!⁴⁰⁰

If anyone can, they must recite 700 verses from the *Bayān* every day and night and if they can't they must repeat 'Allahu Aẓhar' 700 times!⁴⁰¹

You must accept as guests 19 people in 19 days!⁴⁰²

These are only a handful of the Bāb's orders. We have sufficed with these as to not elongate this section. This is how the Bāb praises these laws:

What has been descended (i.e. revealed) in the *Bayān* from the verses, a single one of them is a proof over everyone that is in the skies and the earth and what is in between them. And if all those who are in the skies and the earth and what is in between them come together so as to put forth anything like it, they will be incapable.⁴⁰³

Bahā'u'llāh had also praised these laws by these words:

³⁹⁹ The Bāb, *Farsi Bayān*, unit 7, chap. 1.

⁴⁰⁰ The Bāb, *Farsi Bayān*, unit 8, chap. 2.

⁴⁰¹ The Bāb, *Farsi Bayān*, unit 8, chap. 14.

⁴⁰² The Bāb, *Arabic Bayān*, unit 9, chap. 17.

⁴⁰³ The Bāb, *Lauḥ haykal al-dīn*, unit 1, chap. 3.

I [swear by] He who in His hand is my soul and my essence, a single letter from the *Bayān* is dearer to me than everything that is in the heavens and the earth.⁴⁰⁴

When Bahā'u'llāh was praising these irrational statements, had he forgotten what he had uttered about religion being in conformance with science:

[That which causes] distinction between humans and animals is reason and science. If religious beliefs contradict reason and science, then of course [they are] ignorance.⁴⁰⁵

Irrespective of the Bayan being abrogated or not, most if not all of the aforementioned decrees clearly contradict reason. Thus, according to Baha'i principles, Bābism is not a religion and consequently Baha'ism too is not a religion.

3-Bahā'u'llāh's Statements That Are Against Science and Reason

a- The punishment for Arson

Is this law about arson logical?

Should anyone intentionally destroy a house by fire, him also shall ye burn; should anyone deliberately take another's life, him also shall ye put to death. Take ye hold of the precepts of God with all your strength and power, and abandon the ways of the ignorant. Should ye condemn the arsonist and the murderer to life imprisonment, it would be permissible according to the provisions of the Book. He, verily, hath power to ordain whatsoever He pleaseth.⁴⁰⁶

⁴⁰⁴ Asad-Allāh Fāḍil Māzandarānī, *Asrār al-āthār khuṣūṣī*, vol. 5, p. 333.

⁴⁰⁵ Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 92.

⁴⁰⁶ Bahā'u'llāh, *The Kitābi Aqdas*, p. 203.

Bahā'u'llāh announces that arsons who destroy a house are to be burned alive or alternatively they can be imprisoned for life. No conditions have been specified whatsoever about the severity and extremity of the offence that will lead to this punishment. This law must be implemented irrespective of anyone dying as a result of this fire. This law is so harsh and illogical that in the complementary notes of the Book of *Aqdas*, the following explanation has been added:

The details of the Baha'i law of punishment for murder and arson, a law designed for a future state of society, were not specified by Bahā'u'llāh. The various details of the law, such as degrees of offence, whether extenuating circumstances are to be taken into account, and which of the two prescribed punishments is to be the norm are left to the Universal House of Justice to decide in light of prevailing conditions when the law is to be in operation. The manner in which the punishment is to be carried out is also left to the Universal House of Justice to decide. In relation to arson, this depends on what "house" is burned. There is obviously a tremendous difference in the degree of offence between the person who burns down an empty warehouse and one who sets fire to a school full of children.

The interesting point is the fact that the above statement was neither uttered by Bahā'u'llāh, nor `Abdu'l-Bahā, nor Shoghi, and none of these characters had stated anything about these conditions and matters whatsoever. They had all accepted the law as it had been announced without the need for further interpretation. As can be seen elsewhere, the Universal House of Justice has put forward an interpretation for one of Bahā'u'llāh's laws that none of the authorized interpreters of Bahā'u'llāh's teachings—meaning `Abdu'l-Bahā and Shoghi⁴⁰⁷—had

⁴⁰⁷ "Bahā'u'llāh designated 'Abdu'l-Bahā, His eldest Son, as His Successor and the Interpreter of His Teachings. 'Abdu'l-Bahā in His turn appointed His eldest grandson, Shoghi Effendi, to

mentioned. The unauthorized interpreter of this law (the UHJ) has designated it as one being “designed for a future state of society,” to prevent it from being implemented and to silence any criticism that might occur. This attitude can be seen in many problematic Baha’i laws in which they are simply ignored and disregarded, by claiming this law is for the future.

b- Nuclear Physics or Alchemy?!

The following quote is propagated by Baha’is in a bid to prove Bahā’u’llāh had spoken about nuclear physics:

Consider the doubts which they who have joined partners with God have instilled into the hearts of the people of this land. “Is it ever possible,” they ask, “for copper to be transmuted into gold?” Say, Yes, by my Lord, it is possible. Its secret, however, lieth hidden in Our Knowledge. We will reveal it unto whom We will. Whoso doubteth Our power, let him ask the Lord his God, that He may disclose unto him the secret, and assure him of its truth. That copper can be turned into gold is in itself sufficient proof that gold can, in like manner, be transmuted into copper, if they be of them that can apprehend this truth. Every mineral can be made to acquire the density, form, and substance of each and every other mineral. The knowledge thereof is with Us in the Hidden Book.⁴⁰⁸

This text is completely misleading for it has a number of errors in the translation and has been taken out of context. We have translated the complete text from the original Farsi words below:

succeed Him as interpreter of the holy Writ and Guardian of the Cause. The interpretations of ‘Abdu’l-Bahā and Shoghi Effendi are considered divinely guided and are binding on the Baha’is,” Bahā’u’llāh, *The Kitābi Aqdas*, p. 221.

⁴⁰⁸ Bahā’u’llāh, *Gleanings from the Writings of Bahā’u’llāh*, pp. 197–198.

From amongst the doubts that the polytheists have induced in this land is [the question] that how is it possible for gold to transmute into copper? Say, “Yes [it is possible], by my Lord, but we have the knowledge and teach it to whoever we want through a knowledge from our side. Whoever has doubts should ask his Lord to show him so that he becomes one of those who has certitude.” The [fact] that copper can attain the state of gold is a clear reason that gold can retain its original state (meaning copper), [they would understand] this if they had any sense. All metals can attain the weight (*wazn*), face (*ṣūrat*), and substance (*māddih*) of each other, but we have this knowledge in a hidden book. We say that the knowledge of the deniers has not reached a state for them to understand that gold transmutes into gold and they have not understood yet that it can turn into earth. This state is visible for all those who have any sense, that they all originated from earth and to earth they will return. Earths importance and price is cheaper than copper for [earth] is from the masses (*ajsām*) and copper is from the bodies (*ajsād*). This is very obvious and evident and if the people had been mature and worthy we would have definitely uttered some of the secret Divine Sciences.⁴⁰⁹

In this quote Bahā’u’llāh has used a number of terms that are peculiar to alchemy. Such as weight, face (*ṣūrat*), masses (*ajsād*), bodies (*ajsām*), copper and gold transmuting to each other, earth being less important and cheaper than copper, etc. The esoteric language that he has used, which is customary of alchemists is further proof that he is explaining his own alchemical beliefs in a strictly alchemical language.

He claims that all metals can transmute into each other but mechanisms involved are Divine secrets that he will not speak about

⁴⁰⁹ `Abd al-Ḥamīd Ishrāq Khāwarī, *Mā’idiy-i āsimānī*, vol. 7, pp. 18-19.

because people are not worthy and mature enough to know these sciences. The first thing that would come to the mind is that he was probably speaking about nuclear physics and the mechanisms that can be performed in *particle accelerators*—by consuming large amounts of energy—to transmute very minute amounts of elements to others. Baha'is would want you to think that since the laws governing nuclear physics were not known in those times, the phrase that *the people are not mature* means they currently lack the means to understand these sciences. Fortunately, Bahā'u'llāh has revealed elsewhere the exact mechanism by which he believes copper transmutes into gold.

When Bahā'u'llāh wants to speak about the “Divine Elixir” that can transform people⁴¹⁰ in an instant, he gives the example of the transformation of copper to gold. He explains that just as copper transforms into gold, the Divine Elixir can transform the people. Then he explains how this transformation happens in detail:

For instance, consider the substance of copper. Were it to be protected in its own mine from becoming solidified, it would, within the space of seventy years, attain to the state of gold. There are some, however, who maintain that copper itself is gold, which by becoming solidified is in a diseased condition, and hath not therefore reached its own state. Be that as it may, the real elixir will, in one instant, cause the substance of copper to attain the state of gold, and will traverse the seventy-year stages in a single moment.⁴¹¹

Bahā'u'llāh states that if copper is prevented from becoming dry in a mine, it will turn to gold after 70 years! The fallacies in this statement are unjustifiable. Shoghi has used the word “solidified” to translate

⁴¹⁰ These metaphors are in exact accordance with alchemist beliefs, for in the spiritual aspect of alchemy, it was believed that the philosophers stone (elixir) would transmute the bad souls into pure souls.

⁴¹¹ Bahā'u'llāh, *The Kitāb-i-Īqān*, p. 157.

“*yubūsat*.” This must not be confused with solid as opposed to liquid or gas, for “*yubūsat*” was used by alchemists to refer to *dryness* as opposed to *wetness*. Either way, the statement is completely wrong and contradicts established physical laws about the conversion of elements, for copper does not turn into gold if left in a wet (or liquified) state for 70 years.

Some Baha’is try to justify these words by claiming that Bahā’u’llāh was merely narrating the beliefs of others. The context of the words prove otherwise and the only sentence that might be the belief of others is the one that comes after his statement: “There are some, however, who maintain that copper itself is gold . . .” This shows that the first statement was his own and the second the belief of others. Furthermore, there are other alchemical statements in Baha’i scripture that clearly show he was uttering his own beliefs:

The King of the Names (God) has made the possibility in some things to change and in others He hasn’t. For instance, copper can transmute into Gold but earth/soil (*turab*) does not have this possibility in actualness (*bil-fi’l*). Since the scientists [meaning alchemists] have already mentioned these subjects this servant did not like to mention it comprehensively.⁴¹²

The last sentence clearly shows that his beliefs about alchemy were based on the science of those days and he had nothing new to utter. Most—if not all—of those beliefs about alchemy have been proven wrong today. If, *Religion Must Be in Conformity with Science and Reason*, Bahā’u’llāh’s words in no means fulfill this criterion.

⁴¹² Abd al-Ḥamīd Ishrāq Khāwarī, *Mā’idiy-i āsimānī*, vol. 7, p. 44.

c- Earth's Age

Bahā'u'llāh claims:

The learned men, that have fixed at several thousand years the life of this earth [the age of this world], have failed, throughout the long period of their observation, to consider either the number or the age of the other planets. Consider, moreover, the manifold divergencies that have resulted from the theories propounded by these men.⁴¹³

What we have placed in square-brackets is the correct translation of the original Farsi text that has been distorted by the Baha'i translation committee. There are more errors in the translation of this quote that we will ignore for now.

The fallacy in these words is that the learned men had noy fixed the age of the earth at several thousand years during Bahā'u'llāh's life. The estimates ranged from tens of thousands to the millions. In the mid-eighteenth century, Russian scientist Mikhail Lomonosov—widely viewed as the founder of modern Russian science—concluded that earth had been created several hundred thousand years ago. The French naturalist, Comte du Buffon, gave an estimate of 75000 years in 1779. The physicist, William Thomson of Glasgow, gave the estimate of between 20–400 million years in 1862.

These are estimates about the “age of the earth.” The original Farsi words used by Baha'u'llah translate to “the age of this world.” Many scientists contemporary to Baha'u'llah believed that this world is eternal (not a few thousand years claimed by Baha'u'llah).

⁴¹³ Bahā'u'llāh, *Gleanings from the Writings of Bahā'u'llāh*, p. 163. The original Fārsī quote can be found in Bahā'u'llāh, *Muntakhabātī az āthār Ḥaḍrat Bahā'u'llāh*, p. 109.

d- Aliens

Bahā' u' llāh says:

Know thou that every fixed star hath its own planets, and every planet its own creatures, whose number no man can compute.⁴¹⁴

Science has already proven the falsity of this claim. We will leave it to the readers to judge for themselves how the founder of a religion that claims divine knowledge can come up with such words.

To justify this fallacy Baha'is have uttered a few arguments that are all invalid. In the first argument they claim he is referring to "fixed stars" and most stars are not fixed but are in motion thus, these words are referring to specific fixed stars which do indeed have life on their planets but we do not have the means to view these life forms from deep within space. This argument is wrong because the Farsi word used is *thawābit* which is used to refer to celestial bodies that appear to have fixed positions with respect to each other from the viewpoint of an observer on earth. Planets do not fit this criterion but all stars do.⁴¹⁵ The correct translation thus would be *all stars* not *fixed stars*.

The second justification is that 'creatures' refers to minerals and non-living matter! Should we thank Bahā' u' llāh for telling us that there are incomputable numbers of minerals and dead matter on other planets? Gary L. Mathews, a prominent Baha'i author explains this in depth:

Furthermore, Bahā' u' llāh's teachings explicitly state that even "minerals are endowed with a spirit and life according to the requirements of that stage . . . [sic] even as He saith in the Qur'ān, 'All things are living.'" Thus rocks, ponds, clouds, and

⁴¹⁴ Bahā' u' llāh, *Gleanings from the Writings of Bahā' u' llāh*, p. 163. The original Fārsī quote can be found in Bahā' u' llāh, *Muntakhabāt az āthār Ḥaḍrat Bahā' u' llāh*, p. 109.

⁴¹⁵ See Dihkhudā and Mu`īn dictionaries under the word *thawābit*.

other inanimate objects may, in some rudimentary sense, fall within Bahā'u'llāh's definition of "creatures."⁴¹⁶

Mathews believes that rocks, ponds, and clouds are creatures endowed with a *spirit and life*! He has reached this conclusion through a verse of the Quran that `Abdu'l-Bahā has quoted: 'All things are living.' This verse does not exist in the Quran and has been forged by `Abdu'l-Bahā to back-up his false claims about everything possessing spirit and life. Here is the real verse:

We made from water everything living.⁴¹⁷

Compare again with the distorted version put forward by Bahā'u'llāh: 'All things are living.' These two sentences have two completely different meanings.

Pay attention to the quote we mentioned from G. Mathews: "minerals are endowed with a spirit and life according to the requirements of that stage . . . [*sic*] even as He saith in the Qur'ān." Why has he removed a section of the quote by using three periods? To hide a bitter truth; here is the quote as it had been uttered by `Abdu'l-Bahā:

As to the existence of spirit in the mineral: it is indubitable that minerals are endowed with a spirit and life according to the requirements of that stage. This unknown secret, too, hath become known unto the materialists⁴¹⁸ who now

⁴¹⁶ Gary L. Mathews, *The Challenge of Bahā'u'llāh: Does God Still Speak to Humanity Today* (George Ronald Pub Ltd, 2001), p. 86.

⁴¹⁷ Quran, 21:30

⁴¹⁸ This is how `Abdu'l-Bahā defines materialists: "By materialists, whose belief with regard to Divinity hath been explained, is not meant philosophers in general, but rather that group of materialists of narrow vision who worship that which is sensed, who depend upon the five senses only, and whose criterion of knowledge is limited to that which can be perceived by the senses. All that can be sensed is to them real, whilst whatever falleth not under the power of the senses is either unreal or doubtful. The existence of the Deity they regard as wholly doubtful," `Abdu'l-Bahā, *Tablet to August Forel* (George Ronald Publishers, 1978), p. 7.

maintain that all beings are endowed with life, even as He saith in the Qur'ān, 'All things are living.'⁴¹⁹

As if distorting the Quran wasn't enough `Abdu'l-Bahā puts the burden of his lies upon the materialists: "materialists who now maintain that all beings are endowed with life." The Farsi words translated to 'beings' are *jamī` kā'ināt* which means *all things existing*. `Abdu'l-Bahā is basically telling us that materialistics believe all things in existence are endowed with life. Materialists have never maintained such a belief!

Whatever the justification, Shoghi too has made it clear that he believes there are creatures on all other planets and science must find them some day:

Regarding the passage on p. 163 of the 'Gleanings': The creatures which Bahā'u'llāh states to be found on every planet cannot be considered to be necessarily similar or different from human beings on this earth. Bahā'u'llāh does not specifically state whether such creatures are like or unlike us. He simply refers to the fact that there are creatures on every planet. It remains for science to discover one day the exact nature of these creatures. (From a letter written on behalf of Shoghi Effendi to an individual believer, February 9, 1937)⁴²⁰

These words from Shoghi are further proof that in the Baha'i creed it is not religion that must be in conformity with science, rather it is science that must try to prove the unscientific words uttered by the leaders of Baha'ism.

`Abdu'l-Bahā too has extensively spoken about Aliens. His words are even more unscientific and unreasonable than his father's. We will analyze them in the next sections.

⁴¹⁹ `Abdu'l-Bahā, *Tablet to August Forel*, p. 9.

⁴²⁰ Helen Bassett Hornby, *Lights of Guidance: A Bahā'ī Reference File*, chap. XLI, no. 1581.

e- Pythagoras Lived in the days of Solomon!

In the *Tablet of Wisdom* Bahā'u'llāh claims that all philosophers have acquired their knowledge from Divine Prophets and then he brings forward two examples:

Empedocles, who distinguished himself in philosophy, was a contemporary of David, while Pythagoras lived in the days of Solomon, son of David, and acquired Wisdom from the treasury of prophethood. It is he who claimed to have heard the whispering sound of the heavens and to have attained the station of the angels. In truth thy Lord will clearly set forth all things, if He pleaseth. Verily, He is the Wise, the All-Pervading.⁴²¹

He claims that Empedocles was a contemporary of David and Pythagoras lived in the days of Solomon. These two examples are both wrong, very wrong. Empedocles lived between 490–440 BC, while David is believed to have lived sometime around 1040–970 BC. Pythagoras lived between 570–495 BC, while Solomon is believed to have lived sometime around 970–931 BC.

Seeing this great fallacy, the Baha'i administration has tried to justify these words by inserting the following footnote in the published version of this tablet:

In many of the passages that follow concerning the Greek philosophers, Bahā'u'llāh quotes verbatim from the works of such Muslim historians as Abu'l-Fatḥ-i-Shāhristānā (1076–1153 A.D.) and Imādu'd-Dān Abu'l-Fidā (1273–1331 A.D.).⁴²²

⁴²¹ Bahā'u'llāh, *Tablets of Bahā'u'llāh Revealed After the Kitāb-i-Aqdas* (US Bahā'ī Publishing Trust, 1988 [pocket-size edition]), p. 145.

⁴²² Bahā'u'llāh, *Tablets of Bahā'u'llāh Revealed After the Kitāb-i-Aqdas*, p. 144 (footnote).

So the infallible Bahā'u'llāh with all his divine knowledge quotes wrong historical facts from two Muslim historians, and verbatim?! What happened to all his divine knowledge and infallibility?!

The absurdity of this justification can be seen more clearly by referring to the First words of this tablet:

This is an Epistle which the All-Merciful hath sent down from the Kingdom of Utterance.⁴²³

Bahā'u'llāh is clearly stating that this tablet is the word of God, the All-Merciful. The justification put forward by the Baha'i administration basically boils down to this: God revealed a tablet in which He quoted verbatim two wrong historical facts from the history books of two of his erring servants!

The fallacies don't end here. In an article titled *Socrates*⁴²⁴, compiled by the Research Department of the Universal House of Justice, Shoghi has been quoted as saying regarding the previous quote:

We must not take this statement too literally; "contemporary" may have been meant in Persian as something far more elastic than the English word. Likewise, the whole translation probably needs revising (15 February 1947).

This is a clear admittance by Shoghi—the authorized interpreter and translator of Baha'i scripture—that he does not have enough knowledge about the Persian language to produce an appropriate translation. This is not the disturbing point in this quote. What is disturbing, is the fact that the original tablet was revealed by Bahā'u'llāh in Arabic, NOT Persian as Shoghi claims! Shoghi's words clearly contradict the claim

⁴²³ Bahā'u'llāh, *Tablets of Bahā'u'llāh Revealed After the Kitāb-i-Aqdas*, p. 137.

⁴²⁴ Available online: http://bahai-library.com/compilation_socrates_bwc (retrieved 17/2/2014). This article points out to a few more historical errors in `Abdu'l-Bahā's words regarding the prophets and philosophers.

(written on his behalf) that he was infallible regarding matters related to the cause:

The infallibility of the Guardian is confined to matters which are related strictly to the Cause and interpretations of the Teachings; he is not an infallible authority on other subjects, such as economics, science, etc.⁴²⁵

f- Bahā'u'llāh's Opinion About the Book of *Bayān*

We showed in the previous sections the illogical and unreasonable orders uttered by the Bāb in the book of *Bayān*. Orders like beheading non-Babis, burning their books, destroying their monuments, massacring them, eating the leaves of trees, walking above the earth with legs, not consuming medicine, etc.

These instructions and orders are so inhumane, illogical, and unreasonable that they are never mentioned by Baha'is. When approached by questions regarding these matters, they respond by saying Bābism has been abrogated and what orders the Bāb gave, have nothing to do with Baha'ism. Bahā'u'llāh considers his own book the *Aqdas* as the abrogator of the *Bayān*:

The book of *Aqdas* abrogates all the decrees of the book of *Bayān* . . . everyone's [religious] source is [now] the book of *Aqdas* not the book of *Bayān*. The decrees of the *Bayān* are [now] abrogated.⁴²⁶

Nevertheless, the author of this violent, irrational, and unreasonable book is considered as the Starting Point (*nuqtiyi aulā*) and herald to Bahā'u'llāh. Baha'is celebrate his birth, rush to visit his shrine, and consider visiting his home (in Shiraz, Iran) to be like performing the

⁴²⁵ Shoghi Effendi, *Directives from the Guardian*, pp. 33–34.

⁴²⁶ Asad-Allāh Fāḍil Māzandarānī, *Asrār al-āthār khuṣūṣī*, vol. 2, p. 106.

Islamic Hajj.⁴²⁷ So how is it that they deny having any relation to the Bāb, and declare Bābism to be abrogated? Furthermore, Bahā'u'llāh had affirmed the status and position of the book of *Bayān* by telling his followers to refer to this book:

Refer to it, for a letter from it will suffice the entirety of the people of the earth. And surely God has stated all things in the evident book.⁴²⁸

Claiming that the book of *Bayān* has been abrogated does not resolve the problem, for Bahā'u'llāh had stated multiple times that he did not intend to abrogate this book:

Say, the polytheists thought that we might want to abrogate what was revealed unto the Point of Bayan (*Nuqṭat al-Bayān* which means the Bab) . . . but God has desired by this manifestation [meaning Bahā'u'llāh himself] to reinforce what has been revealed by the Point of Bayan . . . thus we will reinforce his decrees and will prove his writings [or signs] on earth with an evident power and authority.⁴²⁹

Although everyone knows that by this great manifestation what has been revealed in the *Bayān* has been proved/made firm, made obvious, and has been fulfilled; the name of God has been elevated; the remnants of God have been distributed to the West and East; and the *Farsi Bayān* has been endorsed particularly for this manifestation, but they have been constantly writing “that they (meaning the Baha’is)

⁴²⁷ *Hajj* is a special Islamic pilgrimage that every Muslims is required to perform in the city of Mecca at least once in their lifetime if the conditions are met.

⁴²⁸ Asad-Allāh Fāḍil Māzandarānī, *Asrār al-āthār khuṣūṣī*, vol. 2, p. 102.

⁴²⁹ Bahā'u'llāh, *Badī'*, p. 390.

have abrogated the *Bayān*” so that they may induce doubts in the hearts and the calf⁴³⁰ may be worshipped.⁴³¹

They have attributed to this Station (meaning Bahā’u’llāh)—by whose authority all [divine] Books speak— that he has abrogated the decrees of the *Bayān*. May the curse of God fall upon the unjust.⁴³²

I swear to God that if an individual from the followers of the *Bayān* mentions the abrogation of that book, God will break the mouth of the speaker and defamer.⁴³³

Bahā’u’llāh had even stated that

I [swear by] He who in His hand is my soul and my essence, a single letter from the *Bayān* is dearer to me than everything that is in the heavens and the earth.⁴³⁴

According to what Bahā’u’llāh states—irrespective of the *Bayān* being abrogated or not—the savage acts of murder⁴³⁵, looting⁴³⁶, and the

⁴³⁰ Calf or *ʿIjl*, was used by Bahā’u’llāh to refer to his brother Mīrzā Yahyā who opposed him and was widely believed by the Bābīs to be the successor of the Bāb.

⁴³¹ Bahā’u’llāh, *Iqtidārāt wa chand lauḥ dīgar*, pp. 45-46.

⁴³² Bahā’u’llāh, *Iqtidārāt wa chand lauḥ dīgar*, p. 103.

⁴³³ Asad-Allāh Fāḍil Māzandarānī, *Asrār al-āthār khuṣūṣī*, vol. 5, p. 333.

⁴³⁴ Asad-Allāh Fāḍil Māzandarānī, *Asrār al-āthār khuṣūṣī*, vol. 5, p. 333.

⁴³⁵ Chapter 7 of the 16th unit of the *Farsi Bayan*: “The sixteenth chapter of the seventh unit which is about [the decree] that all rulers who rise who are [followers] of the religion of the *Bayan*, leave no-one in their land who is not a follower of this religion. This is compulsory upon all the people too”; “The utterance of the [book or religion] of *Bayān* in the day of the appearance of his Highness A’lā (meaning the Bāb) was to behead, burn the books, destroy the monuments, and massacre [everyone] but those who believed [in the Bāb’s religion] and verified it,” `Abdu’l-Bahā, *Makātīb* (Egypt: 1330 AH), vol. 2, p. 266.

⁴³⁶ Chapter 5 of the 5th unit of the *Farsi Bayan*: “The fifth chapter of the fifth unit which is about the decree of taking the property of those who do not believe in [the religion] of *Bayan* and giving it back if they become believers in this religion, except in the lands where taking [property] is not possible.”

crimes against humanity⁴³⁷ that Ali Muḥammad Bāb ordered his followers to commit in the *Bayān*, were more dear to Bahā'u'llāh than everything that is in the heavens and earth. This is the true face of Bahā'u'llāh that Baha'is are trying to hide today. One is truly lost in amazement at how Bahā'u'llāh glorifies the acts of savagery ordered by the Bāb while at the same time whines about other people taking glory in savage acts:

Gracious God! The great and the noble in Persia glory in acts of such savagery that one is lost in amazement at the tales thereof.⁴³⁸

g- Baha'u'llah is the Creator of Multiple Gods

Baha'u'llah claims:

All Gods became Gods from the flow of my affairs and all Lords became Lords by the overflowing of my decree.⁴³⁹

These words make no sense and are against reason and the teachings of all monotheistic religions.

4-`Abdu'l-Bahā's Statements That Are Against Science and Reason

Before we start this section we must point out that when `Abdu'l-Bahā was asked if he knew everything, he had answered:

⁴³⁷ "The utterance of the [book or religion] of Bayān in the day of the appearance of his Highness A'lā (meaning the Bāb) was to behead, burn the books, destroy the monuments, and massacre [everyone] but those who believed [in the Bāb's religion] and verified it," `Abdu'l-Bahā, *Makātīb* (Egypt: 1330 AH), vol. 2, p. 266; *Farsi Bayān*: "Chapter six of the sixth unit which is about destroying all books but those that have been written or will be written about this order (meaning the Bab's creed)."

⁴³⁸ Bahā'u'llāh, *Tablets of Bahā'u'llāh Revealed After the Kitāb-i-Aqdas*, p. 90.

⁴³⁹ `Abdu'l-Bahā, *Makātīb*, vol. 2, p. 255.

No, I do not know everything. But when I need to know something, it is pictured before me.⁴⁴⁰

These words are sometimes labeled by Baha'is as being *pilgrims notes* that cannot be verified. Shoghi has done us a favor and has verified these words at least in the sense that `Abdu'l-Bahā is unerring, has superhuman knowledge, and his words are valid like his father:

Little wonder that from the same unerring pen there should have flowed, after 'Abdu'l-Bahā's memorable visit to the West . . .⁴⁴¹

He is, and should for all time be regarded, first and foremost, as the Center and Pivot of Bahā'u'llāh's peerless and all-enfolding Covenant, His most exalted handiwork, the stainless Mirror of His light, the perfect Exemplar of His teachings, the unerring Interpreter of His Word . . . He is, above and beyond these appellations, the "Mystery of God"—an expression by which Bahā'u'llāh Himself has chosen to designate Him, and which, while it does not by any means justify us to assign to Him the station of Prophethood, indicates how in the person of 'Abdu'l-Bahā the incompatible characteristics of a human nature and superhuman knowledge and perfection have been blended and are completely harmonized.⁴⁴²

Magnified be He, therefore, for this sublime, this blessed, this mighty, this exalted Handiwork . . . A Word hath, as a token of Our grace, gone forth from the Most Great Tablet—a Word which God hath adorned with the ornament of His own Self,

⁴⁴⁰ Stanwood Cobb, *Memories of `Abdu'l-Bahā in In his Presence: Visits to `Abdu'l-Bahā* (Kalimāt Press, 1989), p. 60.

⁴⁴¹ Shoghi Effendi, *The World Order of Bahā'u'llāh*, p. 75.

⁴⁴² Shoghi Effendi, *The World Order of Bahā'u'llāh*, p. 134.

and made it sovereign over the earth and all that is therein, and a sign of His greatness and power among its people . . . Render thanks unto God, O people, for His appearance; for verily He is the most great Favor unto you, the most perfect bounty upon you . . . We have sent Him down in the form of a human temple . . . He is the Trust of God amongst you, His charge within you, They who deprive themselves of the shadow of the Branch, are lost in the wilderness of error, are consumed by the heat of worldly desires, and are of those who will assuredly perish.⁴⁴³

That ‘Abdu’l-Bahā is not a Manifestation of God, that He gets His light, His inspiration and sustenance direct from the Fountain-head of the Bahā’ī Revelation; that He reflects even as a clear and perfect Mirror the rays of Bahā’u’llāh’s glory, and does not inherently possess that indefinable yet all-pervading reality the exclusive possession of which is the hallmark of Prophethood; that His words are not equal in rank, though they possess an equal validity with the utterances of Bahā’u’llāh . . .⁴⁴⁴

Shoghi clearly states that ‘Abdu’l-Bahā is unerring, has Superhuman Knowledge, and his words are equal in validity with those of Bahā’u’llāh. Now let us test this unerring, super human, and valid knowledge:

a- Spontaneous Generation

Spontaneous generation is the incorrect belief that non-living things can give rise to living organisms. For instance, the belief had been held for years that maggots (fly larvae) were created due to the decay of meat. These beliefs were effectively disproved by Louis Pasteur’s experiments

⁴⁴³ Shoghi Effendi, *The World Order of Bahā’u’llāh*, p. 136.

⁴⁴⁴ Shoghi Effendi, *The World Order of Bahā’u’llāh*, p. 139.

in the nineteenth century. Apparently, the same `Abdu'l-Bahā that preached about the accordance of religion with science and reason at every opportunity, had not heard about these scientific discoveries:

Know that the creatures are of many kinds . . . some are created in wombs others [are created] by spontaneous regeneration (*khalq al-sā`a*) and come into existence by themselves, such as the animals that are created in fruits, and a group are created in eggs. These are the types of creation of [living] things.⁴⁴⁵

b- Convex and Concave Mirrors

`Abdu'l-Bahā believes that a convex mirror, like a concave mirror, focuses light rays in a single real point. When explaining the necessity of focusing thought in one point he uses the following parable:

Like sunlight that does not have a complete effect on a flat mirror, but when it shines on a concave or convex mirror, all its heat is focused in a single point and the heat of that point will become stronger than fire.⁴⁴⁶

This is while it has been proven centuries ago that a convex mirror, as opposed to a concave mirror, spreads light rays apart and does not create heat by focusing them. Some have defended Abdu'l-Bahā's words by claiming that he meant a virtual focus; this is unacceptable because he clearly states that the heat in the focus point will be hotter than fire and this phenomena only occurs in a real focus point.

c- Animal Breath

⁴⁴⁵ `Abdu'l-Bahā, *Makātib* (Egypt), vol. 2, p. 24.

⁴⁴⁶ `Abd al-Ḥamīd Ishrāq Khāwarī, *Ayyām tis`a*, p. 324.

From the breath of animals a watery element (*`unṣur*) spreads that is nowadays called hydrogen and carbon and this gives life to plants and from plants and trees a fiery element spreads that is nowadays phrased as oxygen and is the cause of animal survival.⁴⁴⁷

What `Abdu'l-Bahā apparently means by the element that “gives life to plants” is carbon dioxide. Carbon dioxide is not an element, is not called “hydrogen and carbon,” does not have hydrogen in it, and is not watery. It is a gaseous compound.

d- Male and Female

`Abdu'l-Bahā says:

The tenth principle of his Highness Bahā'u'llāh is the unity of men and women; for in the view of God men and women are equal. They are all from the human race and the descendants of Adam. Because being male or female is not specific to the human race. Plants have male and female and animals too have male and female and there is no distinction. Look at the plant kingdom. Is there any distinction between male plants and female plants? Rather there is complete equality; and in the Animal kingdom too, there is no distinction at all. They are all under the shadow of God's mercy.⁴⁴⁸

Are we supposed to believe male and female plants and animals are completely equal and have no distinction at all because `Abdu'l-Bahā says so? Are males and females completely equal from the perspectives of genetics, anatomy, physiology, body size and form, power, ability, ranking, and sexual domination? Had Abdu'l-Bahā not seen the male date-palm trees in Palestine that do not give any fruit whilst the female

⁴⁴⁷ `Abdu'l-Bahā, *Makātib* (Egypt), vol. 1, p. 459.

⁴⁴⁸ `Abdu'l-Bahā, *Khaṭābāt* (Tehran), vol. 2, pp. 149–150.

produce ripe dates? Had he not seen bulls, rams, and roosters dominating a group of females? Were these male animals completely equal in behavior, shape, and domination with cows, ewes, and hens?! Do male animals have the ability to bear offspring and to lay eggs? And why does he contradict his own words elsewhere and clearly states there are distinctions and differences between male and female:

Although women and men share the same capacities and abilities, there is definitely no doubt that men are superior and stronger. Even in animals like pigeons, sparrows, peacocks, and other [birds] this advantage is visible.⁴⁴⁹

e- The Reason Humans Have Canine Teeth

‘Abdu’l-Bahā says:

Thou hast written regarding the four canine teeth in man, saying that these teeth, two in the upper jaw and two in the lower, are for the purpose of eating meat. Know thou that these four teeth are not created for meat-eating, although one can eat meat with them. All the teeth of man are made for eating fruit, cereals and vegetables. These four teeth, however, are designed for breaking hard shells, such as those of almonds.⁴⁵⁰

‘Abdu’l-Bahā claims that the four human canine teeth have been created for breaking nuts like almonds! Firstly, breaking nuts using teeth are dentists’ (and parents’) worst nightmares! The easiest way to chip one’s canines is to try to break open a nut with them.

Secondly, even if one does want to make the unwise choice of breaking nuts with their teeth, they will go about doing so using their molars, not canines, for the canines are in no way suited for this task.

⁴⁴⁹ Maḥmūd Zaraqānī, *Badā’i’ al-āthār* (Bombay: Karīmī Press, 1921), vol. 1, p. 153.

⁴⁵⁰ Helen Bassett Hornby, *Lights of Guidance: A Bahā’ī Reference File*, chap. XXIV, no. 1007.

f- Christopher Columbus Discovered America Using His Reason

This spirit has the power of discovery; it encompasses all things. All these wonderful signs, these scientific discoveries, great enterprises and important historical events which you know are due to it. From the realm of the invisible and hidden, through spiritual power, it brought them to the plane of the visible. So man is upon the earth, yet he makes discoveries in the heavens. From known realities—that is to say, from the things which are known and visible—he discovers unknown things. For example, man is in this hemisphere; but, like Columbus, through the power of his reason he discovers another hemisphere—that is, America—which was until then unknown.⁴⁵¹

ʿAbdu’l-Bahā claims that Christopher Columbus discovered America by spiritual power and reason while he was in his place in one hemisphere and America was in another hemisphere. All kinds of thorny problems arise from this statement. Firstly, Columbus did not discover America, as there were humans living there for thousands of years before he was born. Abdu’l-Bahā clearly must have known this, which raises the question of whether he, like so many of his contemporaries, considers only the Europeans to be human, and other, ‘backward’ people to be subhuman.

Secondly, even if one adopts the racist Eurocentric mindset of ignoring the Native Americans and only considering the Western Hemisphere as ‘discovered’ when Europeans land there, Abdu’l Bahā’s statement is still incorrect. Historians today undisputedly accept that the Norse explorer Leif Erikson was the first European to land in North America, nearly 500

⁴⁵¹ ʿAbdu’l-Bahā, *Some Answered Questions*, p. 144.

years before Columbus. This fact was not known during ‘Abdu’l-Bahā’s lifetime, but is clear to us today.

Finally, even if one accepts the erroneous idea that Christopher Columbus did indeed ‘discover’ America, it is well known that this was by chance—not reason or spirituality—when he was looking for an alternate route from Europe to India. When he reached America he had thought he had reached India and incorrectly called the natives Indians. ‘Abdu’l-Bahā has repeated the aforementioned claim elsewhere:

Thus it is in Europe and discovers America; it is on the earth, and it makes discoveries in the heavens.⁴⁵²

An animal in Europe could not foresee and plan the discovery of America as Columbus did. It could not take the globe map of the earth and scan the various continents, saying, “This is the eastern hemisphere; there must be another, the western hemisphere.”⁴⁵³

The last sentence is very problematic. The eastern and western hemispheres are the hemispheres that lie on the west and east of an imaginary line called the Prime Meridian. ‘Abdu’l-Bahā’s belief that at a time people believed there was only an eastern hemisphere and then Columbus came about and thought to himself that there must be a western one too is totally baseless.

g- The Pupil of the Eye is Black to Attract the Rays of the Sun

‘Abdu’l-Bahā claims:

How many things exist of which we do not yet know the reason! So the science of physiology—that is to say, the knowledge of the composition of the members—records that

⁴⁵² ‘Abdu’l-Bahā, *Some Answered Questions*, p. 252.

⁴⁵³ ‘Abdu’l-Bahā, *The Promulgation of Universal Peace*, p. 417.

the reason and cause of the difference in the colors of animals, and of the hair of men, of the redness of the lips, and of the variety of the colors of birds, is still unknown; it is secret and hidden. But it is known that the pupil of the eye is black so as to attract the rays of the sun, for if it were another color—that is, uniformly white—it would not attract the rays of the sun. Therefore, as the reason of the things we have mentioned is unknown, it is possible that the reason and the wisdom of these traces of members, whether they be in the animal or man, are equally unknown. Certainly there is a reason, even though it is not known.⁴⁵⁴

The first sentence is in itself interesting. `Abdu'l-Bahā claims many things exist that we do not know the reason about, yet Baha'is insist he has superhuman knowledge.⁴⁵⁵ Some might argue that he wasn't referring to himself but to other people. The context and examples he puts forward show the contrary.

A great fallacy that he utters is where he says the pupil of the eye is black to attract the rays of the sun. The fact is, the pupil is merely a transparent hole in the center of the eye which light passes through to reach the retina. The only reason it *appears* black is that most of the light that passes through it either gets absorbed inside the eye or is diffused therein. This fact had been known for decades and optometrists had been using ophthalmoscopes to see inside the eye through this hole ever since the mid nineteenth century!

Another error is the fact that black colored things do not *attract* the rays of the sun. They absorb them. Whether absorption or attraction was intended, they are both wrong because the reason for the blackness of the pupil has nothing to do with it absorbing or attracting light, for the pupil is transparent and colorless.

⁴⁵⁴ `Abdu'l-Bahā, *Some Answered Questions*, pp. 192–193.

⁴⁵⁵ Shoghi Effendi, *The World Order of Bahā'u'llāh*, p. 134.

Baha'is try to justify these words by claiming that the phrase has been incorrectly translated and `Abdu'l-Bahā was not referring to the pupil but was referring to another part of the eye. Firstly, the pupil is the only black part of the eye that fits `Abdu'l-Bahā's words. Secondly, The Farsi word used is *tukhm chishm* which is used to refer to the pupil.

Sometimes Baha'is go as far as claiming the space within the eye that is filled with a special gel was intended. This too is wrong because this space is transparent and has no color neither black nor white. Whatever part of the eye is intended, none have been created black for the purpose of attracting or absorbing sunlight and the aforementioned statements are grievous mistakes committed by the *Unerring Pen*.

h- Death Occurs After Decomposition

When `Abdu'l-Bahā wants to explain that the soul is immortal, he utters these words:

The whole physical creation is perishable. These material bodies are composed of atoms; when these atoms begin to separate decomposition sets in, then comes what we call death. This composition of atoms, which constitutes the body or mortal element of any created being, is temporary.⁴⁵⁶

In most if not all cases, death occurs before decomposition. `Abdu'l-Bahā claims the opposite, and says first material bodies start decomposing then death occurs!

i- Atoms are Indestructable

Scientific philosophy has demonstrated that a simple element ('simple' meaning 'not composed') [*sic*] is indestructible, eternal. The soul, not being a composition of elements, is, in

⁴⁵⁶ `Abdu'l-Bahā, *Paris Talks*, pp. 90–91.

character, as a simple element, and therefore cannot cease to exist.⁴⁵⁷

By *simple element*, he is clearly referring to atoms. He claims atoms are indestructible. This had already been proved wrong in theory by Einstein in 1905 (seven years before `Abdu'l-Bahā uttered these words). And if he had any superhuman knowledge⁴⁵⁸ he would have known how wrong his words—that were based on wrong scientific facts of those times—were.

What is strange is the fact that based on a few very vague quotes, Baha'is claim that Bahā'u'llāh and `Abdu'l-Bahā have spoken about and prophesized nuclear power. This is totally unreasonable, because nuclear power is based on the destruction of atoms whilst `Abdu'l-Bahā is uttering in a very clear manner that he believes atoms are indestructible. The first quote is from `Abdu'l-Bahā:

Scientific discoveries have greatly increased material civilization. There is in existence a stupendous force, as yet, happily, undiscovered by man. Let us supplicate God, the Beloved, that this force be not discovered by science until Spiritual Civilization, i.e. the Kingdom, shall dominate the human mind. In the hands of men of lower material nature, this power would be able to destroy the whole earth.⁴⁵⁹

Nuclear energy is based on the destruction of atoms. How can one accept that this vague statement is referring to nuclear energy whilst the same person who uttered it had stated that atoms are indestructible?

⁴⁵⁷ `Abdu'l-Bahā, *Paris Talks*, pp. 90–91.

⁴⁵⁸ Shoghi Effendi, *The World Order of Bahā'u'llāh*, p. 134.

⁴⁵⁹ Adib Taherzadeh, *The Revelation of Bahā'u'llāh*, vol. 4, p. 225.

j- All Stars Are Inhabited by Animals That Have Souls and Move

As we previously showed Bahā'u'llāh believes that all planets are inhabited by Aliens. `Abdu'l-Bahā has similar beliefs that are even more radical. He claims all stars are inhabited by aliens:

All celestial stars have special creatures. When this planet earth that is comparably infinitely small is not empty and in vain, then these great bright shining [heavenly] bodies are a different matter altogether (meaning they definitely possess life). It has been explicitly [mentioned] in the Quran, “And from His signs is the creation of the heavens and the earth and the animals/beasts (*dābbah*) He scattered in both of them.” He says *in both of them* not *in it* (meaning only earth). It is very clear that in both of them there are creatures that have souls. For *dābbah* (animal/beast) is used [to refer to] a creature that has a soul and moves.⁴⁶⁰

`Abdu'l-Bahā explicitly states these creatures have souls and move. It is also evident from the context that he believes these creatures live on the stars! He iterates elsewhere to make this point perfectly clear:

He explicitly says in the Quran, “And from His signs is the creation of the heavens and the earth and the animals/beasts (*dābbah*) He scattered in both of them.” This means that there are [creatures] that have souls in both the sky and Earth. Thus it is clear that all these bright [heavenly] bodies are inhabited and the light of truth shines and beams in all of them. God has not created these infinite bright [heavenly] bodies in vain.⁴⁶¹

⁴⁶⁰ `Abdu'l-Bahā, *Muntakhabātī az makātib Ḥaḍrat `Abdu'l-Bahā* (Germany: Mu'assisiyi Maṭbū'āt Amrī Ālmān), vol. 6, no. 480.

⁴⁶¹ `Abdu'l-Bahā, *Muntakhabātī az makātib Ḥaḍrat `Abdu'l-Bahā*, vol. 6, no. 481.

This belief has also been echoed in an Arabic tablet where he even goes as far as giving a rough description of these creatures:

Regarding (the question about) the species of these creatures and if they are like the creatures on earth, (the answer is) yes. But their difference is like the difference between sea dwelling, land dwelling, air dwelling, and fire dwelling animals and the difference in their nature and the variance in the balance of elements (that create them). These creatures differ in the composite parts that they are created from.⁴⁶²

We already showed that these claims are baseless and scientifically wrong. One wonders what `Abdu'l-Bahā means by *fire dwelling (al-maujūdāt al-nāriyya) creatures*?!

k- Blessed Animals Don't Have Patriotic Quarrels

`Abdu'l-Bahā says:

The blessed animals engage in no patriotic quarrels. They are in the utmost fellowship with one another and live together in harmony. For example, if a dove from the east and a dove from the west, a dove from the north and a dove from the south chance to arrive, at the same time, in one spot, they immediately associate in harmony. So is it with all the blessed animals and birds. But the ferocious animals, as soon as they meet, attack and fight with each other, tear each other to pieces and it is impossible for them to live peaceably together in one spot. They are all unsociable and fierce, savage and combative fighters.⁴⁶³

⁴⁶² `Abdu'l-Bahā, *Makātīb*, vol. 1, p. 120.

⁴⁶³ `Abdu'l-Bahā, *Bahā'ī World Faith—Selected Writings of Bahā'u'llāh and `Abdu'l-Bahā (‘Abdu'l-Bahā’s Section Only)*, pp. 287–288.

We don't know what a *blessed animal* is, but if `Abdu'l-Bahā had paid close attention to pigeons and doves he would have seen that they too engage in quarrels and feather-plucking for a variety of reasons. Furthermore there are many ferocious animals that live peacefully with each other in large groups and packs. Lions, wolves, and dogs are obvious examples. `Abdu'l-Bahā believes that even wolves and dogs hunt alone and cannot live in groups:

Among the beasts of prey each kind liveth apart from other species of its genus, observing complete antagonism and hostility; and whenever they meet they immediately fight and draw blood, gnashing their teeth and baring their claws. This is the way in which ferocious beasts and bloodthirsty wolves behave, carnivorous animals that live by themselves and fight for their lives . . . dogs, wolves, tigers, hyenas and those other beasts of prey, are alienated from each other as they hunt and roam about alone.⁴⁶⁴

I- The Sun is Stationary, Fixed, and Ever Occupies the Same Space

The animal cannot become aware of the fact that the earth is revolving and the sun stationary. Only processes of reasoning can come to this conclusion. The outward eye sees the sun as revolving. It mistakes the stars and the planets as moving about the earth. But reason decides their orbit, knows that the earth is moving and the other worlds fixed, knows that the sun is the solar center and ever occupies the same place, proves that it is the earth which revolves around it.⁴⁶⁵

⁴⁶⁴ `Abdu'l-Bahā, *Selections From the Writings of 'Abdu'l-Bahā*, p. 287.

⁴⁶⁵ `Abdu'l-Bahā, *The Promulgation of Universal Peace*, p. 417.

It is a known fact that the sun—like other stars in the Milky Way galaxy—is in constant motion and it does not occupy the same place.

m- The Pupil of the Eye is the Source of Light

‘Abdu’l-Bahā says:

Although the pupil of the eye is black in color, but it is the mine of light. You must become like this. The essence must be luminous not the face. Thus say with utmost certitude and sureness, “O Lord, make a dazzling light, a glowing lamp, and a rising star, so that I may illuminate the hearts by the shining beam of the Abhā kingdom.”⁴⁶⁶

These words are a clear reference to the *emission theory* that is the incorrect belief that a beam of light is generated in the eye which bounces off objects and returns to the eye and creates vision.

Some might claim that what he meant by *mine* is the place where light is entrapped in the eye. This is incorrect because firstly, a mine is a source for something, and secondly, words like *essence must be luminous*, *dazzling light*, and *glowing lamp* that come after this sentence, clearly show that he meant the pupil is the source of light.

n- Deductive Reasoning

Usually, when ‘Abdu’l-Bahā wants to prove a concept, he puts forward an example then based on that example tries to prove a concept. This method, if used correctly, can be of some use. Unfortunately, ‘Abdu’l-Bahā’s examples are usually logically flawed. For instance he uses three creatures to prove males are superior to females in one instance, then uses three other creatures to prove that females are superior to males in another:

⁴⁶⁶ ‘Abdu’l-Bahā, *Makātīb* (Tehran: Mu’assisiyi Millī Maṭbū’āt Amrī, 134 B.), vol. 7, pp. 60–61.

'Abdu'l-Bahā smiled and asked: "What will you say if I prove to you that the woman is the stronger wing?" The answer came in the same bright vein: "You will earn my eternal gratitude!" at which all the company made merry. 'Abdu'l-Bahā then continued more seriously: "The woman is indeed of the greater importance to the race. She has the greater burden and the greater work. Look at the vegetable and the animal worlds. The palm which carries the fruit is the tree most prized by the date grower. The Arab knows that for a long journey the mare has the longest wind. For her greater strength and fierceness, the lioness is more feared by the hunter than the lion."⁴⁶⁷

A woman's question was referred to him who had asked why hasn't God made any woman Prophets and why have all Divine Manifestations been men. He answered: "Although women and men share the same capacities and abilities, there is definitely no doubt that men are superior and stronger. Even in animals like pigeons, sparrows, peacocks, and other [birds] this advantage is visible."⁴⁶⁸

5-Shoghi's Sayings That Contradict Science or Reason

Although Baha'is sometimes try to portray Shoghi as being infallible, he himself begs to differ. Here is a letter written on his behalf by his secretary in 1944:

The infallibility of the Guardian is confined to matters which are related strictly to the Cause and interpretations of the

⁴⁶⁷ 'Abdu'l-Bahā, *'Abdu'l-Bahā in London*, pp. 102–103.

⁴⁶⁸ Maḥmūd Zaraqānī, *Badā'ī` al-āthār*, vol. 1, p. 153.

Teachings; he is not an infallible authority on other subjects, such as economics, science, etc.⁴⁶⁹

He clearly says that he is not infallible in science. With this quote at hand there is no need to put forward any of his errors and unscientific words that exist in his translations, history books, letters, and elsewhere.

Furthermore, if one errs in one subject there is no guarantee that he won't err in another, and thus there is no guarantee that Shoghi won't err in matters related to the Baha'i cause and its interpretations. We previously showed how helpless he was in interpreting Bahā'u'llāh's words in the following quote from the article called *Socrates*⁴⁷⁰ compiled by the Research Department of the UHJ:

We must not take this statement too literally; "contemporary" may have been meant in Persian as something far more elastic than the English word. Likewise, the whole translation probably needs revising (15 February 1947).⁴⁷¹

Pay attention to the words *probably* and *may*. Would one expect these words from someone assigned by a divine figure to be the sole interpreter of Baha'i works? Is this how he interprets Baha'i works: by saying *maybe* and *probably*?! He also makes a mistake regarding the work he is referring to and believes the original words were uttered in Persian whilst they were uttered in Arabic.

There are other instances:

⁴⁶⁹ Shoghi Effendi, *Directives from the Guardian*, p. 33–34.

⁴⁷⁰ Available online: http://bahai-library.com/compilation_socrates_bwc (retrieved 17/2/2014). This article points out to a few more historical errors in `Abdu'l-Bahā's words regarding the prophets and philosophers.

⁴⁷¹ http://bahai-library.com/compilation_socrates_bwc (retrieved 18/2/2014)

Concerning the different translations of the Words. It is surely the original text that should never be changed. The translations will continue to vary as more and better translations are made. Shoghi Effendi does not consider even his own translations as final, how much more translations made in the early days of the Cause in the West when no competent translators existed (From a letter on behalf of the Guardian to John Hyde Dunn, 14 August 1930)⁴⁷²

Shoghi Effendi does not consider his own translations as final. Apparently, in this creed, everything is subject to change and error prone. We ask again, how can someone fulfill the station of being the authoritative interpreter of Baha'i works when he constantly expresses doubts and is unsure of his own translations and interpretations?

6- The Bāb, Bahā'u'llāh, and `Abdu'l-Bahā's Religious Knowledge

a- The Bab's Religious Knowledge

The Bāb copied verses of the Quran, changed a few words then presented them as his own divine revelations. To show this obvious act of prophetic and religious plagiarism we will analyze the first and last page of his book *Qayyūm al-asmā'* (commentary on the Sura of Joseph) to provide evidence.⁴⁷³

Unfortunately, the manner by which he has joined these verses together has made many of his sentences meaningless or vague and translating some of these words into something that makes any sense at all, is very difficult. Those who have tried to translate these verses have

⁴⁷² http://bahai-library.com/compilation_provisional_translations (retrieved 18/2/2014).

⁴⁷³ The Bāb. *Qayyūm al-Asmā'* (commentary on the Surah of Joseph). n.p.: n.p.,n.d. <http://www.bayanic.com/showPict.php?id=ahsan&ref=0&err=0&curr=0>

usually altered some parts to make something meaningful out of them.⁴⁷⁴

In the following table, we have shown which parts of the Quran he has used to create the first statements of the first page of the *Qayyūm al-Asmā'*. The copied sections have been underlined.

Table 2: Quranic source of the Bāb's words in the first page of the *Qayyūm al-Asmā'*

The Bab's Words	The Origins in the Quran
<p><u>الحمد لله الذي نزل الكتاب على عبده بالحق ليكون</u> <u>للعالمين سراجاً وهاجاً.</u></p> <p>"All praise is to God who descended the Book unto His servant with truth so that he may be for the worlds a blazing lamp."</p>	<p>Sections from 3 different verses have been joined together:</p> <p>"الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ"</p> <p>"All praise is to God who descended the Book unto His servant (Quran 18:1)"</p> <p>"لِيَكُونَ لِّلْعَالَمِينَ"</p> <p>"so that he may be for the worlds (25:1)"</p> <p>"سِرَاجاً وَهَاجاً"</p> <p>"a blazing lamp (78:13)"</p>
<p>ان هذا صراط على عند ربك بالحق قد كان في ام الكتاب على الحق القيم مستقيماً</p> <p>"This is truly an exalted path with your Lord that has been straight above the Upright Truth in the Mother Book."</p>	<p>The main verse copied is:</p> <p>"و هَذَا صِرَاطٌ رَبِّكَ مُسْتَقِيمًا"</p> <p>"And this is your Lord's straight path (6:126)"</p> <p>After copying the verse, he has thrown in a scramble of different quranic words in between the main words that we have underlined. The final result is a vague and to some extent meaningless phrase.</p>
<p>وانه في ام الكتاب لدينا لعلي و على الحق الاكبر قد كان عند الرحمن حكيمًا.</p>	<p>An exact replica of the following verse in which he has placed some fairly meaningless words before the end.</p>

⁴⁷⁴ For instance see *Selections from the writings of the Bab*, pp. 38–41 and Stephen Lambden's translation at <http://www.hurqalya.pwp.blueyonder.co.uk/03-THE%20BAB/QAYYUM%20AL-ASMA%27/Q-ASMA.001.htm>

<p>"He is exalted in the Mother Book that is with us and He is above the most great truth and he possessed wisdom in the presence of the Merciful."</p>	<p>"وَإِنَّهُ فِي أُمَّ الْكِتَابِ لَدَيْنَا لَعَلِيَّ حَكِيمٌ" "He is exalted and wise in the Mother Book that is with Us (43:4)"</p>
<p>و انه الحق من عند الله و على الدين الخالص قد كان في ام الكتاب حول الطور مسطورا. "And it is a truth from God and in accordance with the pure religion. It was in the Mother Book inscribed near mount Sinai."</p>	<p>The first section is made up of these two verses: "إِنَّهُ الْحَقُّ مِنْ رَبِّكَ" "It is a truth from your Lord (11:17)" "الدين الخالص" "the pure religion (39:3)" The last section is based on the following verse and as usual he has thrown in some extra words and has created another vague meaningless sentenc: "فِي الْكِتَابِ مَسْطُورًا" "inscribed in the book (33:6)"</p>
<p>ان هذا هو الحق صراط الله في السموات و الارض. "This is verily the truth, the path of God in the skies and earth."</p>	<p>Sections from two verses have been joined together. This time he has deleted a few words instead of adding some: "إِنَّ هَذَا هُوَ حَقُّ الْيَقِينِ" "This is verily the certain truth (56:95)" "صِرَاطَ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ" "The path of God who possess what is in the skies and what is in the earth (42:53)"</p>
<p>فمن شاء اتخذ الى الله بالحق سبيلا "Whoso wishes may take a path to God by the truth."</p>	<p>Replica of the following verse with a slight distortion: "فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا" "Whoso wishes may take a path to God (76:29)"</p>
<p>ان هذا هو الدين القيم و كفى بالله و من عنده علم الكتاب شهيدا "This is verily the upright religion and</p>	<p>The following three verses have been used: "إِنَّ هَذَا هُوَ"</p>

God and he who possesses the knowledge of the Book suffice as witnesses.”

“This is verily (56:95)”

"ذَلِكَ الَّذِي الْقَيِّمُ"

“that is the upright religion (30:30)”

"كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ"

“God suffices as a witness between me and you and he who possesses the knowledge of the Book (13:43)”

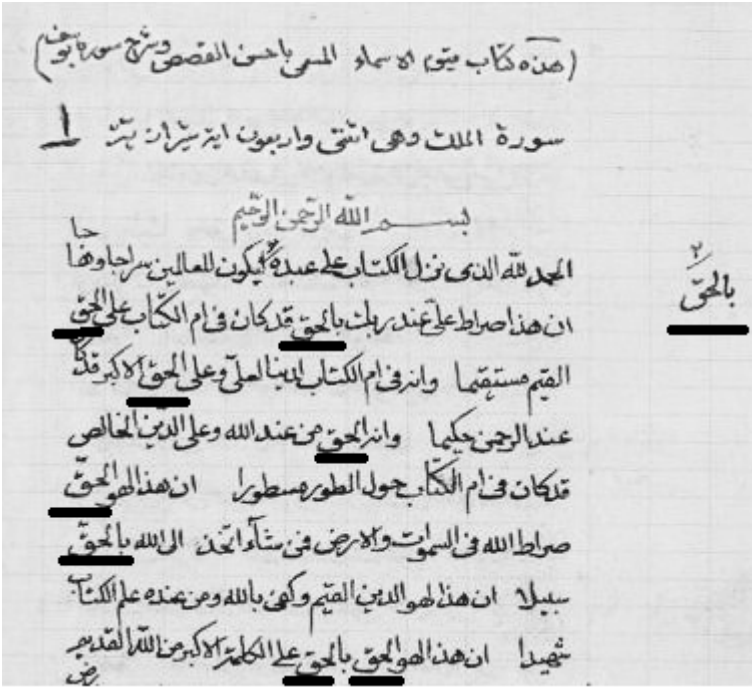


Figure 4: Facsimile of the beginning sentences of the first page of the book *Qayyūm al-asmā'*

We have underlined the word *haqq* (meaning truth) in the facsimile. This word has been added to the verses of the Quran nine times in eight lines. As if adding the word *truth* between his distortions will make

them any more *true*! The same trend is used in all the book. The word truth has also been added five times between the distorted Quranic verses in the six ending lines of the book. We have shown these in bold-face. In the next table the ending sentences of the book have been examined:

The Bab's Words	The Origins in the Quran
<p>قل ما اسئلكم من اجر فهو عند الله ربي في ام الكتاب هذا قد كان بالحق على الحق موجودا.</p> <p>“Say I do not ask you for a reward, for it is present with my Lord in the Mother Book. This is truly and above truth existant.”</p>	<p>The first section is copied from these two verses:</p> <p>"قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ "</p> <p>“Say I do not ask you for a reward for this (25:57)”</p> <p>"إِنْ أَجْرِي إِلَّا عَلَى رَبِّ الْعَالَمِينَ "</p> <p>“My reward (will be given) by the Lord of the worlds (26:109)”</p>
<p>و ان اجرى على الله بالحق على الحق قد كان في يوم البدء مقضيا</p> <p>“My reward (will be given to me) by God, with the truth and above the truth. This has been ordained in the Day of Beginning.”</p>	<p>The two verses copied are:</p> <p>"إِنْ أَجْرِي إِلَّا عَلَى اللَّهِ "</p> <p>“My reward (will only be given to me) by God (34:47)”</p> <p>"كَانَ أَمْرًا مَقْضِي "</p> <p>“This matter has been ordained (19:21)”</p>
<p>و ان الله و ملائكته يصلون على النبي و اله يا ايها الذين امنوا صلوا عليهم كما صلى الله عليهم و على شيعتهم</p> <p>“God and His angels send blessings on the Prophet and his family. Oh you who believe, send blessings on them like how God sent blessings on them and their followers.”</p>	<p>A copy of this verse with a few distortions added:</p> <p>"إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيمًا "</p> <p>“God and His angels send blessings on the Prophet. Oh you who believe, send blessings on him and be very submissive (33:56)”</p>
<p>و هو الله كان بالحق على كل شيء شهيدا و هو الله كان بكل شيء محيطا</p>	<p>Copy of these two verses:</p> <p>" إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا "</p>

<p>“He is God who is truly witness to all things and He is God who encompasses all things.”</p>	<p>“verily God is witness to all things (4:33)” " وَ كَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا " “and God encompasses all things (4:126)”</p>
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The same trend is followed more or less throughout the book with exact or very similar replicas of whole verses being used in every page. There are multiple ways to convey a message using many different words and their combinations. Why insist on using exact replicas of the Quran and insist they are new revelations?

Now let us read all these phrases side-by-side to see if they make any sense:

All praise is to God who descended the Book unto His servant with truth so that he may be for the worlds a blazing lamp. This is truly an exalted path with your Lord that has been straight above the Upright Truth in the Mother Book. He is exalted in the Mother Book that is with us and He is above the most great truth and he possessed wisdom in the presence of the Merciful. And it is a truth from God and in accordance with the pure religion. It was in the Mother Book inscribed near mount Sinai. This is verily the truth, the path of God in the skies and earth. Whoso wishes may take a path to God by the truth. This is verily the upright religion and God and he who possesses the knowledge of the Book suffice as witnesses.

Say I do not ask you for a reward, for it is present with my Lord in the Mother Book. This is truly and above truth existant. My reward (will be given to me) by God, with the truth and above the truth. This has been ordained in the Day of Beginning. God and His angels send blessings on the Prophet and his family. Oh you who believe, send blessings on

them like how God sent blessings on them and their followers. He is God who is truly witness to all things and He is God who encompasses all things.

These words don't make much sense and are very similar to Sufi and mystic cult language designed to baffle the reader and create artificial esoteric sensations in them. The sentences usually do not convey a clear message and when they do, they are out of context and mostly unrelated to each other. The remaining sections of this book are also of this form and contain many grammatical errors that we will not point out to for they are inappropriate for a non-Arabic audience.

Another point that must be mentioned here is the fact that this book (*commentary* on the Sura of Joseph) was meant to be a *commentary*. A commentary is a series of explanatory notes which make clear the meanings of a sentence and remove any ambiguity therein. What the Bab has done is the exact opposite, not only has he not made the verses of the Sura of Joseph clear, for every verse he has written 2–3 pages of very conflicting and ambiguous words that are more baffling than any ambiguous verse that one might encounter in the Quran.

Furthermore, anyone who reads this book will frequently encounter the catchphrase “*bi l-haqq `ala l-haqq* (with the truth above the truth)” which is meaningless even in its original Arabic form.

This is how Baha'is describe the revealing of the aforementioned verses by the Bāb:

He [meaning the Bāb] then proceeded to say: “Now is the time to reveal the commentary on the Sūrih of Joseph.” He took up His pen and with incredible rapidity revealed the entire Sūrih of Mulk, the first chapter of His commentary on the Sūrih of Joseph. The overpowering effect of the manner in which He wrote was heightened by the gentle intonation of His voice which accompanied His writing. Not for one moment did He interrupt the flow of the verses which

streamed from His pen. Not once did He pause till the Sūrih of Mulk was finished. I sat enraptured by the magic of His voice and the sweeping force of His revelation.⁴⁷⁵

Pay attention to the description: incredible rapidity, overpowering effect, gentle intonation, not once did he pause, magic, and force of revelation. This is how Baha'is portray the revelation of these ambiguous words to make their audience believe they are divine inspirations and guidance brought from God. Not once do they tell their followers that most of these words are sections copied from the Quran, are a clear act of plagiarism, and most other sentences in this book are meaningless. Here is another sample:

within the space of forty-eight hours, verses had streamed that equalled in number those of the Qur'ān, which it took its Author twenty-three years to reveal⁴⁷⁶

Since when did the sheer amount of sentences written down in a short time become a criterion for the truth? And when did Muḥammad become the author of the Quran? It is only in the Bābī and Baha'i creeds that a prophet writes down his own revelations and is the author of the Book of God.

Furthermore, according to Shia Islamic beliefs that Baha'u'llah believed in, the Quran was revealed upon the Prophet of Islam's heart all at once at the beginning of his proclamation but it was announced to the people in a form known as *progressive revelation* so that they would gradually become acquainted with its laws. Claiming that it took twenty years to reveal the Quran whilst the same was revealed by the Bab in 48 hours is a baseless claim made by Shoghi which shows the amount of

⁴⁷⁵ Nabīl Zarandī, *The Dawn-Breakers: Nabīl's Narrative of the Early Days of the Bahā'ī Revelation*, p. 61.

⁴⁷⁶ Shoghi Effendi, *God Passes By*, p. 10.

knowledge he possessed. This statement serves no purpose but to degrade Islam and try to show a superior Bāb.

b- Bahā'u'llāh's Religious Knowledge

To show how much religious knowledge Bahā'u'llāh had, we will use the first book he authored, the book of *Īqān* (Certitude). This book has been designated by Bahā'u'llāh as “the Lord of all Books.” Contrary to what Baha'is claim, the book of *Īqān* was widely dismissed by Persian Scholars and researchers as a book full of fallacies and errors and a number of works were authored in Farsi that clearly showed these errors.

Currently, the original manuscript of the book of *Īqān* is stored at the International Baha'i Archives in Israel.⁴⁷⁷ This manuscript which is in 'Abdu'l-Bahā's handwriting, retains the many errors that have now been fixed in versions of the *Īqān* being distributed by the Baha'i administration. For reasons that are fairly obvious, copies of this manuscript have not been made available to the public.

The errors in the *Īqān* fall under four categories:

1. Interpretations of Islamic narrations and verses of the Quran that do not conform to established Shia/Islamic teachings.
2. Obvious linguistic and grammatical errors.
3. Errors in citing the Quran.
4. Distorting and forging Shia narrations.

We will not speak about the first category here because it requires a fair amount of knowledge about the Shia belief that most readers might find confusing. We will now proceed to analyze the other three categories.

⁴⁷⁷ Some researchers believe that this manuscript is not the original *Īqān* and is a second generation. They claim the audience of the original *Īqān* were the followers of Bayān (i.e. the Bābīs) but references to these people have been removed in the second generation versions. This theory is plausible because Asad-Allāh Fāḍil Māzandarānī mentions in *Asrār al-āthār khuṣūṣī* (Mu'assisiyi Millī Maṭbū'āt Amrī, 124 Badī'), vol. 1, pp. 279–280, that in some manuscripts the following sentence on the first page “Sanctify your souls, O ye peoples of the world,” has been written as “Sanctify your souls, O ye peoples of the Bayān.”

1- Obvious Linguistic and Grammatical Errors

The only publicly available section of the original *Īqān* that we were able to find, is a facsimile of the first and last page that Buck has reproduced at the beginning of his book *Symbol and Secret: Qur'an Commentary in Bahā'u'llāh's Kitāb-i-Iqān*⁴⁷⁸. To show the extent of grammatical errors in the original *Īqān*, we will compare this facsimile with first page of the book of *Īqān* that is being propagated by the Baha'i administration today.

In the image that follows, we have underlined ten words that have been changed or deleted in only the first page of this book.

⁴⁷⁸ The electronic version of his book holds another image, whilst the printed edition has the original image.

باسم ربنا العلی علی

الباب المذكور فی بیان ان العباد ان یصلوا الی ساطع بحر العرفان
 الا بالانقطاع الصروف عن کل من فی السموات والارض فالتقدیر
 انضکم با اصل الارض لعل تصلوا الی القیام الذی قدر الله لکم
 وقد خلن فی سراق الذی جعله الله فی سما البیان مرفوعا
 جهر لیزیم انک سائلین سبل بیان وضا لبع کابوس لقان با یه نکتو نخل
 از بیج شش نوات عرضیه پاک وینه کس ساید لغیر کوشش در سماع
 وینک از ضنونیت معتقد سبب علیل در حواله زر تعقیب سبب است
 وینک از ملاحظه کلمات فانه بوتوکل بوسله و بوسله ایه سکت شونه
 تا کتفا و تحلیات شش اقات شتموس ندر عرفان عشر و محل صورت
 فیوضات غیبیه سنا هر کفیز از کله از غیب بجله کت قول و عثمان
 زرعه و روح بدر بیان معرفت حق و اولیا را قمر لار در هر از بر صمولان معرفت
 س العزیه و غرضش و یعیون نمو بکلمه سکتان حضرت فاکر کزود و هرگز
 بسز نزل بقا ز سره و از حد قریش ضامه زروق کزود ناظر با ایم شویه
 که چه قدر محرم از ران اولی که همیشه فمنظر نعموت اعزیه در سبب کلمه تیسریه

Figure 5: Facsimile of the first page of the original *Iqān* being held at the UHJ archives. We have underlined ten grammatical errors uttered by Bahā'u'llāh that have been fixed in the current versions.

These errors were penned down by 'Abdu'l-Bahā who Shoghi describes as the *Unerring Pen*.⁴⁷⁹ Both the Farsi and Arabic sections of this work contain these mistakes. Apparently, Bahā'u'llāh had linguistic problems not only in Arabic, but in his mother tongue too.

If today, a book is published with so many obvious stylistic, grammatical, and editing errors, the author, editor, and publisher (who are all prone to error) would be criticized in the harshest manner

⁴⁷⁹ Shoghi Effendi, *The World Order of Bahā'u'llāh*, p. 75.

possible. But if a claimant to prophethood commits these mistakes, his followers act like it is no big deal.

In the following table we have put side by side the text of the current and original *Īqān* to show the errors that have been fixed.

Table 3: Comparison between original *Īqān* and current *Īqān* in which errors uttered by Bahā'u'llāh have been corrected

Original <i>Īqān</i> Manuscript	Current official <i>Īqān</i>
<p>بِسْمِ رَبِّنا الْعَلِيِّ الْعَالِي</p> <p>الباب المذكورُ في بيان أنَّ العباد لَنْ <u>يَصِلُنْ</u> إلى شاطئِ بحرِ العرفانِ إِلَّا بِالانْقِطاعِ الصَّرْفِ عَن كُلِّ مَنْ فِي السَّمواتِ وِ الْأَرْضِ. <u>فَلتَقْدَسَنَّ</u> أَنْفُسُكُمْ يا أَهْلَ الْأَرْضِ لَعَلَّ تَصِلُنَّ إلى <u>المَقامِ</u> الَّذِي قَدَّرَ اللَّهُ لَكُمْ وِ تَدْخُلُنَّ فِي سُرادِقِ <u>الَّذِي</u> جَعَلَهُ اللَّهُ فِي سَماءِ الْبِیانِ مَرْفوعاً. جوهر این باب آنکه سالکین سبیل ایمان و طالبین کؤوس ایقان باید نفوس خود را از جمیع شئون عارضیه پاک و مقدس نمایند، یعنی گوش را از استماع اقوال و قلب را از ظنون متعلقه به سُبُحات جلال و روح را از تعلق به اسباب ظاهره و چشم را از ملاحظه کلمات فانیه و <u>متوکّلین</u> علی الله و <u>متوسّلین</u> الیه سالک شوند تا آنکه قابل تجلیات اشراقات شمس علم و عرفان الهی <u>شوند</u> و محلّ ظهورات فیوضات غیب نامتناهی گردند . زیرا <u>که</u> اگر عبد بخوهد <u>که</u> اقوال و اعمال و افعال عباد را از عالم و جاهل میزان معرفت حقّ و اولیای او قرار دهد هرگز به رضوان معرفت ربّ العزّه داخل نشود و بعیون علم و حکمت سلطان احدیت فائز نگردد و هرگز و به سر منزل بقا نرسد و از جام قُرب و رضا مرزوق نگردد. ناظر به ایام قبل شوید که چقدر مردم از اعالی</p>	<p>بِسْمِ رَبِّنا الْعَلِيِّ الْعَالِي</p> <p>الباب المذكورُ في بيان أنَّ العباد لَنْ <u>يَصِلُوا</u> إلى شاطئِ بحرِ العرفانِ إِلَّا بِالانْقِطاعِ الصَّرْفِ عَن كُلِّ مَنْ فِي السَّمواتِ وِ الْأَرْضِ. <u>قَدَسُوا</u> أَنْفُسُكُمْ يا أَهْلَ الْأَرْضِ لَعَلَّ تَصِلُنَّ إلى <u>المَقامِ</u> الَّذِي قَدَّرَ اللَّهُ لَكُمْ وِ تَدْخُلُنَّ فِي سُرادِقِ <u>(؟)</u> جَعَلَهُ اللَّهُ فِي سَماءِ الْبِیانِ مَرْفوعاً. جوهر این باب آنکه سالکین سبیل ایمان و طالبین کؤوس ایقان باید نفوس خود را از جمیع شئون عارضیه پاک و مقدس نمایند، یعنی گوش را از استماع اقوال و قلب را از ظنون متعلقه به سُبُحات جلال و روح را از تعلق به اسباب ظاهره و چشم را از ملاحظه کلمات فانیه و <u>متوکّلین</u> علی الله و <u>متوسّلین</u> الیه سالک شوند تا آنکه قابل تجلیات اشراقات شمس علم و عرفان الهی <u>(؟)</u> و محلّ ظهورات فیوضات غیب نامتناهی گردند . زیرا <u>(؟)</u> اگر عبد بخوهد <u>(؟)</u> اقوال و اعمال و افعال عباد را از عالم و جاهل میزان معرفت حقّ و اولیای او قرار دهد هرگز به رضوان معرفت ربّ العزّه داخل نشود و بعیون علم و حکمت سلطان احدیت فائز نگردد و هرگز و به سر منزل بقا نرسد و از جام قُرب و رضا مرزوق نگردد. ناظر به ایام قبل شوید که چقدر مردم از اعالی</p>

و ادانی <u>که</u> همیشه منتظر ظهورات احدیه در هیاکل قدسیه بوده‌اند	و ادانی (؟) همیشه منتظر ظهورات احدیه در هیاکل قدسیه بوده‌اند
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This is how the UHJ justifies Bahā'u'llāh's act of correcting these errors:

In his Questions and Answers, supplemental to the Kitāb-i Aqdas, Bahā'u'llāh himself discloses the editing process and reasons for it: "Many Tablets were revealed and dispatched in their original form without being checked and reviewed. Consequently, as bidden, they were again read out in the Holy Presence, and brought into conformity with the grammatical conventions of the people in order to forestall the cavils of the opponents of the Cause."⁴⁸⁰

What a careless Prophet! Utter words using inappropriate grammar and style, let them be inscribed under your nose, allow them to be distributed far and wide, and once the errors have been exposed bring them in conformity with the grammatical conventions of the people and use the excuse of forestalling the cavils of the opponents!

What the UHJ doesn't tell us is that this reasoning fundamentally contradicts what Bahā'u'llāh had uttered when he was confronted with the grammatical errors in his writings and the writings of the Bāb:

Say, oh you ignorant man; look at the words of God using His Eyes so that you may realize they are free of the allusions and the grammatical conventions of the people for He possesses the knowledge of the worlds. Say, if the words of God were revealed based on your grammatical conventions and (the

⁴⁸⁰ Christopher buck, edited by Juan R. Cole and Moojan Momen, *Symbol and Secret: Qur'an Commentary in Bahā'u'llāh's Kitāb-i-Iqan*, p. 27.

laws) that are with you, then they would be like your words, oh group of people who are veiled (from the truth).⁴⁸¹

You and your kind have said that the words of the Great Bāb and the Most Complete Remembrance are wrong and not in conformance with the grammatical conventions of the people. You still haven't understood that the divine revealed words are the yardstick for all and what is lower than them cannot be a yardstick. Every grammatical convention that is not in accordance with the divine verses has no credibility.⁴⁸²

Bahā'u'llāh had stated in the clearest words that his writings are not and must not be⁴⁸³ in accordance with the grammatical conventions of the people. He had stated that all grammatical conventions that are not in conformance with his writings are wrong and have no credibility. Suddenly he changes his mind and distorts all his writings and brings them in conformity with the grammatical conventions of the people, the same conventions that he had openly stated had no credibility and the words of God must not follow!

Bahā'u'llāh is probably the only Prophet ever who has revised and changed the *errors* in his own writings, and the only erring infallible. Unfortunately, some people fail to see why these errors must not be committed by a divine figure who carries God's messages. Some people fail to realize that God's words don't need to be edited, proofread, and changed, especially if they have been penned by the "Unerring Pen."

To make matters worse, the UHJ explicitly mentions that many of the changes were suggested to Bahā'u'llāh by an ordinary person:

⁴⁸¹ Bahā'u'llāh, *Majmū'iy-i alwāḥ-i mubārak-ih*, p. 71.

⁴⁸² Bahā'u'llāh, *Majmū'iy-i alwāḥ-i mubārak-ih*, p. 78.

⁴⁸³ This can be deduced from his statement "then they would be like your words," which was uttered by Bahā'u'llāh to state that there must be a difference between the words of God and the words of the people and this difference exists in the grammatical conventions.

It is important to note that the stylistic and grammatical changes mentioned above took place over time—often it was Zayn himself that suggested them—and therefore the various manuscripts differ somewhat, one from the other.⁴⁸⁴

These words show how helpless Bahā'u'llāh was in correcting his errors. Every time he fixed the errors some more were found and he was again forced to make changes in the book and give out a new revised version. He even needed a fallible person to point out these errors and give him *suggestions*. Thus, the book was not revised once but numerous times. If these changes were made to “to forestall the cavils of the opponents of the Cause” then why not change it accordingly once and shut the mouth of the opponents once and for all. Are the words of God some sort of joke that must be changed every time someone objects to them? The words of God are perfect they need not be changed for style and grammar.

These acts by Bahā'u'llāh are in direct contradiction with the claimed infallibility and divine knowledge attributed to him. What is the difference between this Baha'i prophet and all other ordinary men who make mistakes and correct them later on? What kind of an Omniscient God do Baha'is believe in that cannot foresee the troubling consequences of his revelations and changes them multiple times and gives out newer versions and editions?!

2- Errors in Citing the Quran

Bahā'u'llāh had made many errors in citing the verses of the Quran and was forced to correct these too in revisions of the *Īqān*. The closest version to the original undistorted book of *lqān* that we found is a

⁴⁸⁴ Christopher buck, edited by Juan R. Cole and Moojan Momen, *Symbol and Secret: Qur'an Commentary in Bahā'u'llāh's Kitāb-i-Iqān*, p. 27.

manuscript held at the National Library of Iran (Kitābkhaniyi Millī) with the book code 1613405.

Although missing some pages, this book retains the distorted verses of the Quran that were uttered by Bahā'u'llāh and the grammatical errors; including the ones we pointed to from the first page held at the Baha'i Archives. The manuscript can be accessed online from the digital section of the library.⁴⁸⁵ For convenience, we have downloaded the images and uploaded them as a pdf file to archive.org.⁴⁸⁶

Refuting this manuscript is not an option for the Universal House of Justice. Any objections they make can only be validated if they show us the original Ṭqān which they claim they possess. It isn't that hard to make available the original manuscript and relieve all researchers once and for all. If Bahā'u'llāh was justified in correcting that manuscript, then what harm will it do if it is shown to the world? What are the Baha'is afraid of? What are they trying to hide?

When a request was made for a copy of this Ṭqān the UHJ had answered:

It is not possible to provide photocopies of the entire volume of the lithographed editions for the purpose of research at this time.⁴⁸⁷

As usual, problematic matters have been postponed to a future time. We believe it is completely possible to provide copies but the UHJ simply does not want to make this manuscript available for research, for as we mentioned in chapter 1, all manuscripts at the Baha'i Archives

⁴⁸⁵ <http://dl.nlai.ir/UI/0703ce2c-183d-4267-bb7a-35498b51ecc6/LRRView.aspx?tocterm=&History=True&First=true>

⁴⁸⁶ https://archive.org/details/original_Iqan

⁴⁸⁷ Christopher buck, edited by Juan R. Cole and Moojan Momen, *Symbol and Secret: Qur'an Commentary in Bahā'u'llāh's Kitāb-i-Iqān*, p. 27.

have been digitized at least since 1993,⁴⁸⁸ and all the effort needed to make them available to the public is simply a “copy and paste”.

Anyway, we have compared the verses of the Quran from the original and corrected versions and have created a table below which shows the distortions. The page numbers are in accordance with the pdf document at archive.org. The underlined words mark the distortions.

p.	Original version	distorted version	Corrected Version	Notes
5	و لقد همت كل امة برسولهم لياخذوه و يجادلوا به بالباطل ليدحضوا به الحق	و همت كل امة برسولهم لياخذوه و يجادلوا به بالباطل ليدحضوا به الحق	وَ هَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ وَ جَادَلُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ (40:5)	Three distortions
8	و ما يزيد الكافرين الا خسارا	و ما يزيد الكافرين الا خسارا	وَ لَا يَزِيدُ الْكَافِرِينَ كُفْرَهُمْ إِلَّا خَسَارًا (35:39)	Two distortions
17	انما نطعمكم لوجه الله و ما نريد منكم جزاء و لا شكورا	انما نطعمكم لوجه الله و ما نريد منكم جزاء و لا شكورا	إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَ لَا شُكُورًا (76:9)	One distortion
17	مثل كلمة طيبة كشجرة طيبة اصلها ثابت في الارض و فرعها في السماء و يوتى اكلها في كل حين	مثل كلمة طيبة كشجرة طيبة اصلها ثابت في الارض و فرعها في السماء و يوتى اكلها في كل حين	مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَ فَرْعُهَا فِي السَّمَاءِ، تُؤْتِي أُكْلَهَا كُلَّ حِينٍ (14:24-25)	Four distortions. The distorted verse has grammatical errors too.
38	كحمر مستنفره فرت من القسورة	كحمر مستنفره فرت من القسورة	كَأَنَّهُمْ حُمُرٌ مُسْتَنْفِرَةٌ، فَرَّتْ مِنْ قَسْوَرَةٍ (74:50-51)	Two distortions. This verse has also been distorted in Bahā'u'llāh's <i>Ishrāqāt wa chand lauḥ dīgar</i> , p.

⁴⁸⁸ “To assist the House of Justice in referring to the wealth of guidance and teachings contained in the Bahā'ī Writings, a computer database is used which contains descriptions of every Tablet and every letter of Shoghi Effendi, together with a typed copy of the text of each document. In the near future images of the original documents will also be stored in the computer, making it unnecessary to refer to the original items.” This is a section of a pamphlet inserted in *Andalīb magazine*, 12:48 (Fall 1993).

			16.
41	یا لیتنی مت قبل هذا ام کنت نسیا منسیا	یا لیتنی مت قبل هذا و کنت نسیا منسیا (19:23)	One distortion
57	"یوم یاتی الله فی ظلل من الغمام" و علمای ظاهر این آیه را بعضی از علائم قیامت موهوم که خود تعقل نموده اند گرفته اند که مضمون آن اینست: که روزی که میاید خدا در سایه از ابر و حال اینکه این مضمون در اکثر کتب سماوی مذکور است و در همه اماکن در ذکر علامات ظهور فرموده اند.	"هل یَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلْمٍ مِنَ الْعَمَامِ." و علمای ظاهر بعضی این آیه را از علائم قیامت موهوم که خود تعقل نموده اند گرفته اند و مضمون آن این است: آیا انتظار می کشند مگر اینکه بباید آنها را خدا در سایه ای از ابر؟ و حال آنکه این مضمون در اکثر کتب سماوی مذکور است و در همه اماکن در ذکر علامات ظهور بعد ذکر فرموده اند.	Numerous distortions in both the verse and the explanations after it. The distortions in the explanations have been made to make it in conformance with the corrected verse.
57	يَوْمَ يَأْتِي السَّمَاءُ بِدُحَانٍ مُبِينٍ يَعْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ	يَوْمَ تَأْتِي السَّمَاءُ بِدُحَانٍ مُبِينٍ يَعْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ (44:10-11)	One distortion.
58	وَ إِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَ إِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الْأَنَامِلَ مِنَ الْعِظِ قُلْ مُؤْتُوا بِعَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِمَا فِي الصُّدُورِ	وَ إِذَا لَقُوكُمْ قَالُوا آمَنَّا وَ إِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الْأَنَامِلَ مِنَ الْعِظِ قُلْ مُؤْتُوا بِعَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ	Two distortions
66	وَ قَدْ كَانَ فَرِيقٌ مِّنْكُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوا وَ هُمْ يَعْلَمُونَ	وَ قَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوا وَ هُمْ يَعْلَمُونَ	One distortion. Ironically this verse says: "A group of them would hear the words of God and would distort them after they had understood them." The distortion here is grammatically wrong

			too.
71	لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ أَنْ تَوَمَّنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ	لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ	One distortion.
74	و فِي أَنفُسِهِمْ أَفَلَا تَبْصُرُونَ	و فِي أَنفُسِكُمْ أَفَلَا تَبْصُرُونَ	One distortion.
81	وَ إِنْ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنِ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ	وَ إِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنِ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ	One distortion.
84	وَ لَا قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَ هُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا	هُم قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَ هُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا	One distortion.
85	"إِنْ تَعْجَبَ فَعَجَبٌ قَوْلُهُمْ أَ إِذَا كُنَّا تُرَابًا أَمْ كُنَّا نُحْيِي الْمَيِّتِينَ" که ترجمه آن این است که می فرماید اگر عجب می داری پس عجب است قول کافران و معروضان که می گویند آیا ما تراب و استخوان بودیم و از روی استهزاء می گفتند که آیا مائیم مبعوث شده گان.	"وَ إِنْ تَعْجَبَ فَعَجَبٌ قَوْلُهُمْ أَ إِذَا كُنَّا تُرَابًا أَمْ كُنَّا نُحْيِي الْمَيِّتِينَ" ترجمه آن این است که می فرماید اگر عجب می داری پس عجب است قول کافران و معروضان که می گویند آیا ما تراب بودیم و از روی استهزاء می گفتند که آیا مائیم مبعوث شدگان	Multiple distortions. What is strange is that Bahā'u'llāh has written the Farsi translation of this verse after it and one part of the translation has been corrected in the distorted version while the end part has not.
86	"فَنُفِّخَ فِي الصُّورِ فَذَلِكِ يَوْمُ الْوَعِيدِ وَ جَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَ شَهِيدٌ" که معنی ظاهر آن این است که دمیده شد در صور و آن است یوم وعید که به نظرها بسیار بعید بود و آمد هر نفسی برای حساب و با اوست راننده و	"وَ نُفِّخَ فِي الصُّورِ فَذَلِكِ يَوْمُ الْوَعِيدِ وَ جَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَ شَهِيدٌ" که معنی ظاهر آن این است دمیده شد در صور و آن است یوم وعید که به نظرها بسیار بعید بود و آمد هر نفسی برای حساب و با اوست راننده و	Multiple distortions in the verse and explanations provided.

	اوست كشنده و گواهان.	گواه.	
94	جند الله هم الغالبون	و ان جندنا لهم الغالبون	Multiple distortions.
105	وَ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَ لِقَائِهِ أُولَئِكَ يَكْسِبُوا مِنْ رَحْمَتِ اللَّهِ وَ أُولَئِكَ هُمْ عَذَابٌ أَلِيمٌ	وَ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَ لِقَائِهِ أُولَئِكَ يَكْسِبُوا مِنْ رَحْمَتِي وَ أُولَئِكَ هُمْ عَذَابٌ أَلِيمٌ	Two distortions.
105	الَّذِينَ يَظُنُّونَ رَحْمَةً مِنْ رَبِّهِمْ وَ أَنَّهُمْ إِلَيْهِ رَاجِعُونَ	الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَ أَنَّهُمْ إِلَيْهِ رَاجِعُونَ	Two words deleted.
109	يوم ياتي الله في ظلال من الغمام	هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ	The same distortion has been made in p. 57.
156	وَ إِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصُدَّكُمْ عَمَّا كَانَ يَعْبُدُ آبَاؤَكُمْ وَ قَالُوا مَا هَذَا إِلَّا إِفْكٌ مُفْتَرٍ	وَ إِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصُدَّكُمْ عَمَّا كَانَ يَعْبُدُ آبَاؤَكُمْ وَ قَالُوا مَا هَذَا إِلَّا إِفْكٌ مُفْتَرٍ	Single word deleted.
160	وَ لَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالُوا الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ	وَ لَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالُوا الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ	Two words distorted.

The fact that Bahā'u'llāh has distorted some of the verses in the exact same manner in multiple places (for instance on p. 109 and 57 or on p. 16) shows that these verses were memorized by him incorrectly and his claimed Tablet of Wisdom⁴⁸⁹ was malfunctioning. His malfunctioning Tablet of wisdom had also made grammatical mistakes in citing some of the verses.

⁴⁸⁹ “Whenever We desire to quote the sayings of the learned and of the wise, presently there will appear before the face of thy Lord in the form of a tablet all that which hath appeared in the world and is revealed in the Holy Books and Scriptures,” Bahā'u'llāh, *Tablets of Bahā'u'llāh Revealed After the Kitāb-i-Aqdas*, p. 149.

Let us see what the Research Department of the Universal House of Justice say about these verses:

During His lifetime, Bahā'u'llāh Himself reviewed the book and indicated necessary changes so that, subsequently, a new, revised version of the book became available. In several Tablets of Bahā'u'llāh, indications are found that during 1305-1306 A.H. (1887–1889 A.D.), Bahā'u'llāh undertook the task of revising the book particularly in order to bring the Qur'anic quotations in line with the common standard.⁴⁹⁰

Since the invalid excuse of bringing the verses “into conformity with the grammatical conventions of the people” cannot be used here, a new excuse is put forward and it is claimed that Bahā'u'llāh revised the book and reached the conclusion that it was necessary to “to bring the Qur'anic quotations in line with the common standard.” Is the research department serious? Is this the attitude of an infallible Prophet from God? Just Imagine Moses and Jesus telling their followers that the Torah and Bible they had revealed had problems and need to be changed. The Research Department continues by Quoting Bahā'u'llāh saying:

A copy of a correct *Īqān* was given to Jināb-i-'Alī Akbar, My Glory be upon him. Existing copies should be brought into conformity with this copy, or new transcriptions made from it. The latter is better and more appropriate.⁴⁹¹

So the original *Īqān* was not correct and a *correct* copy was reproduced by Bahā'u'llāh that was better and more appropriate?! The Research Department then claims:

⁴⁹⁰ Christopher buck, edited by Juan R. Cole and Moojan Momen, *Symbol and Secret: Qur'an Commentary in Bahā'u'llāh's Kitāb-i-Iqān* (United States of America: Kalimat Press, 1995), p.26.

⁴⁹¹ *Symbol and Secret: Qur'an Commentary in Bahā'u'llāh's Kitāb-i-Iqān*, p. 26.

A careful study of the changes that were made clearly shows that the verses of the Qur'an that were not quoted exactly in the first edition of the Īqān were brought into exact conformity in the new edition. As Mr. Buck is undoubtedly aware, when Bahā'u'llāh quotes His own Writings in a Tablet, He not infrequently quotes them in a form that, while conveying the essential meaning of the original, is not in exactly the same words. It would seem that in revealing the Kitāb-i Īqān, He followed the same practice in relation to passages He quoted from the Qur'an. The fact that He Himself had them later changed to be in accordance with the accepted text of the Qur'an makes it clear that He was fully aware of the matter and, moreover, that the change in wording had no effect on the purport of His argument.

What the Baha'i Research Department apparently fails to recognize is that they are speaking about a Prophet of God, not some ordinary fallible erring person. The words of the Books of God are perfect and need not be changed. These changes have been made by the same Bahā'u'llāh that had constantly claimed the words of God are different from the words and conventions of the people. Someone who utters such words cannot change them later on to "bring them in accordance with the accepted text".

Furthermore, the justification that Bahā'u'llāh had a habit of quoting verses of the Quran in their unoriginal forms is totally unacceptable because whenever Bahā'u'llāh wants to quote a verse or narration he stops writing in *Farsi* and clearly quotes the verse or hadith in *Arabic* to show that he is quoting an exact text. This attitude was—and still—is customary in Persian religious Islamic writings and when a verse of the Quran or an Arabic narration is quoted in the midst of a Farsi text it is written in its exact Arabic form without any changes. The same manner is followed in Arabic works and verses of the Quran are cited in the exact form because they are held with utmost respect.

Regarding this matter, the UHJ is portraying a very annoying act of double-standards. When the UHJ is asked as to why Bahā'u'llāh had three wives when he himself forbade it, it is claimed:

He was following the Laws of the previous Dispensation and the customs of the people of His own land⁴⁹²

Why is it that Bahā'u'llāh adheres to the customs of the previous dispensations and people of his own land when it is related to worldly controversial matters like polygamy, but in spiritual matters like citing sacred texts he fails to recognize these customs? Apparently, the only place that the conformity with the beliefs must be disregarded is in an *unimportant* subject like citing the Quran, but in *very important* matters like sex, Bahā'u'llāh must strictly follow the customs of a fairly small group⁴⁹³ of people who engaged in polygamy.

Before making unreasonable justifications and to realize how important it is to clearly and correctly cite verses of the Quran, the UHJ should take a look at `Abdu'l-Bahā's attitude when he received a text from Mīrzā Yaḥyā Şubḥ Azal in which he had—probably unintentionally—misplaced two adjacent letters in a word when citing a verse of the Quran. `Abdu'l-Bahā says:

He had written the blessed verse of the Quran “what are these statues/images that you are worshipping” (*mā hādhihī l-tamāthīl al-latī antum `alayhā `āḳifūn*) [and had written the last word] as *`āḳifūn* and the [text] is in the possession of Mīrzā Yaḥyā Qazwīnī. Pay attention that the leader of this

⁴⁹² Letter from Universal House of Justice to an individual believer dated 23/10/1995: http://bahai-library.com/uhj_wives_bahauallah (retrieved 1/6/2104)

⁴⁹³ Even in a community where polygamy is accepted as a standard norm, only a percentage of the people can engage in polygamy before the community runs out of women; because the number of men and women are nearly equal. Furthermore, in Iran, polygamy was mostly practiced by the elite who had the financial or other means needed to support a polygamous lifestyle and it was not something compulsory or customary.

group cannot make a distinction between *`āḳif* and *`āfik* and he distorts the evident verse of the Book of God in his own handwriting!⁴⁹⁴

When only two adjacent letters are misplaced by Mīrzā Yaḥyā, he is labeled by `Abdu'l-Bahā as a distorter of the Book of God, but when Bahā'u'llāh completely distorts multiple verses from of the Quran, we are supposed to believe some unreasonable justification put forward by the UHJ. `Abdu'l-Bahā's words show without doubt that his father was a distorter of the Book of God.

3-Distorting and Forging Shia narrations

Unlike the grammatical and Quranic errors that were revised and corrected in later versions, Bahā'u'llāh failed to fix the Shia narrations that he had mentioned in the *Īqān*. Some of these narrations have been made up and do not exist in the Shia corpus. Why didn't Bahā'u'llāh fix these distortions and forgeries in the second version of the *Īqān*? Because the Quran was so widespread and known to the people and the linguistic errors so obvious that even the average Joe could point out the errors committed by Bahā'u'llāh. Thus, finding the specific verses and fixing the erroneous versions that Bahā'u'llāh had mentioned was fairly easy, just as it was fairly easy for non-Bahā'is to point out these mistakes.

The same cannot be said about the narrations that he has mentioned in this book because of two reasons:

The first, is that he claims that some of the narrations he is citing are from the book *Biḥār (al-anwār)* without mentioning the volume or chapter he is referring to. The current printed version of this book consists of about 107 volumes and about 35000 pages. Since this book was not widely available, most of Bahā'u'llāh's distortions from this

⁴⁹⁴ `Abdu'l-Bahā, *Muntakhabātī az makātib Ḥaḍrat `Abdu'l-Bahā* (Germany: Mu'assisiyi Maṭbū'āt Amrī Almān), vol. 6, no. 430.

book had remained unnoticed. With recent advances in digitizing these works, all this book and many other Shia sources have been typed and placed in searchable databases. Using these databases we have found and pinpointed the exact narrations that Bahā'u'llāh had distorted and had used in the *Īqān*.

Second, he had forged a number of concepts in these narrations to prove the Bāb's creed. Correcting these forged concepts would have invalidated his arguments.

Just like the verses of the Quran, Bahā'u'llāh mentions these narrations in Arabic in the midst of writing in Farsi to show that he is making exact quotations. We will only refer to the narrations that have been mentioned in the last three pages of the *Īqān* for they are enough to show the purpose. We will go along with Shoghi's translation although he has made some mistakes in translating them. The first narration:

Consider, that even the year in which that Quintessence of Light is to be made manifest hath been specifically recorded in the traditions, yet they still remain unmindful, nor do they for one moment cease to pursue their selfish desires. According to the tradition, Mufaddal asked Sādiq saying: "What of the sign of His manifestation, O my master?" He made reply: "In the year sixty, His Cause shall be made manifest, and His Name shall be proclaimed." How strange! Notwithstanding these explicit and manifest references these people have shunned the Truth.⁴⁹⁵

Pay attention to how Bahā'u'llāh labels the Shias as unmindful selfish shunners of truth because they do not believe in his forged and distorted narrations. He claims that in Shia narrations, even the year of the Bāb's appearance has been mentioned and he quotes the year 60

⁴⁹⁵ Bahā'u'llāh, *The Kitāb-i-Īqān*, pp. 253–254.

referring to the year 1260 AH. The only hadith that is similar to this in the Shia scripture is the hadith in volume 53 of *Biḥār al-anwār* under the chapter titled: “What Occurs When he Appears According to What Mufaḍḍal ibn Umar Has Narrated.” The hadith starts by Mufaḍḍal asking Imam al-Ṣādiq that “Is there an apparent time (for the appearance) of the assigned awaiting Mahdi?” The Imam then gives a negative answer and in contrary to what Bahā’u’llāh claims, does not mention any date.

In the following table we have compared the original and forged narration with each other. Since the original narration is fairly long, only the relevant section has been mentioned. We have underlined the two sections that are very similar to the original narration.

Īqān version	Shoghi’s Translation	Original narration	Translation of original narration
<p>حديث في المفضل "سئل عن الصادق فكيف يا مولاي في ظهوره؟ فقال عليه السلام: في سنة الستين يظهر أمره و يعلو ذكره".</p>	<p>According to the tradition, Mufaḍḍal asked Ṣādiq saying: “What of the sign of His manifestation, O my master?” He made reply: “In the year sixty, His Cause shall be made manifest, and His Name shall be proclaimed”.</p>	<p>عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ سَأَلْتُ سَيِّدِي الصَّادِقَ ع هَلْ لِلْمَأْمُورِ الْمُتَنَطِّرِ الْمَهْدِيِّ ع مِنْ وَقْتٍ مُوقَّتٍ يَعْلَمُهُ النَّاسُ فَقَالَ حَاشَ لِلَّهِ أَنْ يُوقَّتَ ظُهُورُهُ بِوَقْتٍ . . . قَالَ الْمُفَضَّلُ: "يَا مُوَلَايَ فَكَيْفَ بَدَأَ ظُهُورَ الْمَهْدِيِّ ع وَ إِلَيْهِ التَّسْلِيمُ" قَالَ ع "يَا مُفَضَّلُ يَظْهَرُ فِي شُبْهَةِ لَيْسَنَبِينَ فَيَعْلُو ذِكْرُهُ وَ يَظْهَرُ أَمْرُهُ"</p>	<p>From Mufaḍḍal ibn Umar who said, “I asked my Master (Imam) Ṣādiq is there an appointed time (for the appearance) of the assigned waiting Mahdi that the people know about?” He replied, “God forbid, that He appoint a time for his appearance . . .” Mufaḍḍal said, “How will the beginning of his appearance be and how will (they) submit to him?” He replied, “O Mufaḍḍal, he will appear during (a great) doubt to dispel it. Then his name will be proclaimed and his cause shall be made manifest.”⁴⁹⁶</p>

⁴⁹⁶ Al-Majlisī, *Biḥār al-anwār* (Beirut: Mu’assissat al-Wafā, 1404 AH), vol. 53, p.1–3.

Do Baha'is expect non-Baha'is to have faith in someone who forges scripture? The next narration:

For instance, mention of the sorrows, the imprisonment and afflictions inflicted upon that Essence of divine virtue hath been made in the former traditions. In the “Bihār” it is recorded: “In our Qā’im there shall be four signs from four Prophets, Moses, Jesus, Joseph, and Muḥammad. The sign from Moses, is fear and expectation; from Jesus, that which was spoken of Him; from Joseph, imprisonment and dissimulation; from Muḥammad, the revelation of a Book similar to the Qur’ān.” Notwithstanding such a conclusive tradition, which in such unmistakable language hath foreshadowed the happenings of the present day, none hath been found to heed its prophecy, and methinks none will do so in the future.⁴⁹⁷

In this section Bahā’u’llāh explicitly mentions that he is narrating from the book *Biḥār (al-anwār)*. In the book of *Biḥār*, there are a number of narrations that show a meaning similar to the above tradition. We have mentioned and compared them all in the table below:

	Arabic text	Translation
<i>Īqān</i>	<p>إِنَّ فِي قَائِمِنَا أَرْبَعَ عِلَامَاتٍ مِنْ أَرْبَعَةِ نَبِيِّ مُوسَىٰ وَ عِيسَىٰ وَ يُوسُفَ وَ مُحَمَّدٍ. أَمَّا الْعِلَامَةُ مِنْ مُوسَىٰ الْخَوْفَ وَ الْإِنْتِظَارَ. وَ أَمَّا الْعِلَامَةُ مِنْ عِيسَىٰ مَا قَالُوا فِي حَقِّهِ. وَ الْعِلَامَةُ مِنْ يُوسُفَ السَّجْنَ وَ التَّقِيَّةَ. وَ الْعِلَامَةُ مِنْ مُحَمَّدٍ يُظْهَرُ بِآثَارِهِ مِثْلَ الْقُرْآنِ.</p>	<p>In our Qā’im there shall be four signs from four Prophets, Moses, Jesus, Joseph, and Muḥammad. The sign from Moses, is fear and expectation; from Jesus, that which was spoken of Him; from Joseph, imprisonment and dissimulation; from Muḥammad, the revelation of a Book similar to the Qur’ān.</p>

⁴⁹⁷ Bahā’u’llāh, *The Kitāb-i-Īqān*, p. 254.

<p>Bihār al-anwār (51:216)</p>	<p>فِي صَاحِبِ هَذَا الْأَمْرِ أَرْبَعُ سُنَنٍ مِنْ أَرْبَعَةِ أَنْبِيَاءَ سُنَّةٌ مِنْ مُوسَى وَ سُنَّةٌ مِنْ عِيسَى وَ سُنَّةٌ مِنْ يُوسُفَ وَ سُنَّةٌ مِنْ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِمْ فَأَمَّا مِنْ مُوسَى فَخَائِفٌ يَتَرَقَّبُ وَ أَمَّا مِنْ يُوسُفَ فَالسَّجْنُ وَ أَمَّا مِنْ عِيسَى فَيُقَالُ إِنَّهُ مَاتَ وَ لَمْ يَمُتْ وَ أَمَّا مِنْ مُحَمَّدٍ ص فَالسَّيْفُ</p>	<p>The owner of this affair (meaning the Mahdi) will have four customs from four Prophets: a custom from Moses, a custom from Jesus, a custom from Joseph, and a custom from Muḥammad, Allah’s Blessings be upon them. The custom (from Moses) is that he will be in a state of insecurity/fright and he will be awaiting, the custom from Joseph is prison, the custom from Jesus is that it will be said he has died but he hasn’t, and the custom from Muḥammad is the sword.</p>
<p>Bihār al-anwār (51:218)</p>	<p>فِي صَاحِبِ الْأَمْرِ سُنَّةٌ مِنْ مُوسَى وَ سُنَّةٌ مِنْ عِيسَى وَ سُنَّةٌ مِنْ يُوسُفَ وَ سُنَّةٌ مِنْ مُحَمَّدٍ ص فَأَمَّا مِنْ مُوسَى فَخَائِفٌ يَتَرَقَّبُ وَ أَمَّا مِنْ عِيسَى فَيُقَالُ فِيهِ مَا قِيلَ فِي عِيسَى وَ أَمَّا مِنْ يُوسُفَ فَالسَّجْنُ وَ التَّقِيَّةُ وَ أَمَّا مِنْ مُحَمَّدٍ ص فَالْقِيَامُ بِسِرَّتِهِ وَ تَبْيِينُ آتَارِهِ ثُمَّ يَضَعُ سَيْفَهُ عَلَى عَاتِقِهِ تَمَانِيَةً أَشْهُرٍ وَ لَا يَزَالُ يَقْتُلُ أَعْدَاءَ اللَّهِ حَتَّى يَرْضَى اللَّهُ</p>	<p>In the Owner of the Affair (meaning the Mahdi) there will be a custom from Moses, a custom from Jesus, a custom from Joseph, and a custom from Muḥammad. (The custom) from Moses is that he will be in a state of insecurity/fright and he will be awaiting, from Jesus is that it will be said about him what was said about Jesus, from Joseph is prison and dissimulation, and from Muḥammad is that he will rise with his manners and will demonstrate his works (teachings) and he will carry his sword (meaning Muḥammad’s sword) on his shoulder and will kill the enemies of God for eight months until God becomes satisfied.</p>
<p>Bihār al-anwār (51:224)</p>	<p>إِنَّ فِي صَاحِبِ هَذَا الْأَمْرِ سُنَنًا مِنَ الْأَنْبِيَاءِ سُنَّةٌ مِنْ مُوسَى بْنِ عِمْرَانَ وَ سُنَّةٌ مِنْ عِيسَى وَ سُنَّةٌ مِنْ يُوسُفَ وَ سُنَّةٌ مِنْ مُحَمَّدٍ ص فَأَمَّا سُنَّتُهُ مِنْ مُوسَى فَخَائِفٌ يَتَرَقَّبُ وَ أَمَّا سُنَّتُهُ مِنْ عِيسَى فَيُقَالُ فِيهِ مَا قِيلَ فِي عِيسَى وَ أَمَّا سُنَّتُهُ مِنْ يُوسُفَ فَالسَّجْنُ جَعَلَ اللَّهُ بَيْنَهُ وَ بَيْنَ الْخَلْقِ حِجَابًا يَرُونَهُ وَ لَا يَعْرِفُونَهُ وَ أَمَّا</p>	<p>In the owner of this Affair are customs from the Prophets. A custom from Moses son of `Imrān, a custom from Jesus, a custom from Joseph, and a custom from Muḥammad. The custom from Moses is that he will be in a state of insecurity/fright, the custom from Jesus is that it will be said about him what was said about Jesus, from Joseph is a veil that</p>

	<p>سُنَّتُهُ مِنْ مُحَمَّدٍ ص فَيَهْتَدِي بِهُدَاؤِهِ وَ يَسِيرُ بِسِيرَتِهِ</p>	<p>God will put between him and the people so that they will see him but they will not recognize him, and the custom from Muḥammad is that he will guide using his guidance and will act by his manners.</p>
<p>Bihār al-anwār (52:347)</p>	<p>فِي صَاحِبِ هَذَا الْأَمْرِ شَبَهُ مِنْ أَرْبَعَةِ أَنْبِيَاءَ شَبَهُ مِنْ مُوسَى وَ شَبَهُ مِنْ عِيسَى وَ شَبَهُ مِنْ يُوسُفَ وَ شَبَهُ مِنْ مُحَمَّدٍ ص فَعُلْتُ وَ مَا شَبَهُ مُوسَى قَالَ خَائِفٌ يَتَرَقَّبُ قُلْتُ وَ مَا شَبَهُ عِيسَى فَقَالَ قِيلَ فِيهِ مَا قِيلَ فِي عِيسَى قُلْتُ فَمَا شَبَهُ يُوسُفَ قَالَ السَّجْنُ وَ الْعَيْبَةُ قُلْتُ وَ مَا شَبَهُ مُحَمَّدٍ ص قَالَ إِذَا قَامَ سَارَ بِسِيرَةِ رَسُولِ اللَّهِ ص إِلَّا أَنَّهُ يُبَيِّنُ آثَارَ مُحَمَّدٍ وَ يَضَعُ السِّيفَ تَمَانِيَةً أَشْهُرَ هَرْجًا هَرْجًا حَتَّى يَرْضَى اللَّهُ</p>	<p>“In the owner of this Affair will be similarities from four Prophets. A similarity with Moses, a similarity with Jesus, a similarity with Joseph, and a similarity with Muḥammad.” (The narrator says) I asked, “What is the similarity with Moses?” He replied, “He will be in a state of insecurity/fright.” I asked, “What is the similarity with Jesus?” He replied, “It will be said about him what was said about Jesus.” I asked, “What is the similarity with Joseph?” He replied, “Prison and occultation.” I asked, “What is the similarity with Muḥammad?” He replied, “When he rises he will act by the manners of the Messenger of God except that he will demonstrate Muḥammad’s teachings and he will slaughter with the sword for eight months until God becomes satisfied.</p>

What Bahā’u’llāh claims is a mixture of the aforementioned hadiths with many distortions. The most important false statement that Bahā’u’llāh puts forward is this: “from Muḥammad, the revelation of a Book similar to the Qur’ān.” In none of the aforementioned hadiths was there anything slightly similar to this claim and what the hadiths had mentioned was that he would demonstrate Muhammad’s teachings and would guide using his guidance. Why would Bahā’u’llāh make up such words and claim the Mahdi would reveal a book similar to the Quran? Because as we previously showed, the Bāb had used verses of the Quran

to make up the *Qayyūm al-Asmā'* and it would have been a very positive point if a narration existed that had said the Mahdī would reveal “a Book similar to the Qur’ān”! The next narration:

Thus hath Ṣādiq, son of Muḥammad, spoken: “God verily will test them and sift them.”⁴⁹⁸

Īqān version	Original narration
این است که صادق بن محمد می فرماید: و الله لیمحصن و الله لیغربلن	عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ ع يَقُولُ وَاللَّهِ لَتَمَيِّزَنَّ وَاللَّهِ لَتُفَرِّقَنَّ وَاللَّهِ لَتُغْرِبِلُنَّ
Thus hath Ṣādiq, <u>son of Muhammad</u> , spoken: “God verily will test <u>them</u> and sift them.”	From Abū Baṣīr who said I heard Abū Jafar <u>Muḥammad the son of `Alī</u> say, “By God <u>you</u> will be separated, by God <u>you</u> will be screened out, by God <u>you</u> will be sifted.” ⁴⁹⁹

The next narration:

Īqān version	Original narration
لِكُلِّ عِلْمٍ سَبْعُونَ وَجْهًا وَ لَيْسَ بَيْنَ النَّاسِ إِلَّا وَاحِدٌ وَ إِذَا قَامَ الْقَائِمُ يُبَيِّتُ بَاقِيَ الْوُجُوهِ بَيْنَ النَّاسِ	الْعِلْمُ سَبْعَةٌ وَ عِشْرُونَ حَرْفًا فَجَمِيعُ مَا جَاءَتْ بِهِ الرُّسُلُ حَرْفَانِ فَلَمْ يَعْرِفِ النَّاسُ حَتَّى الْيَوْمِ غَيْرَ الْحَرْفَيْنِ فَإِذَا قَامَ قَائِمُنَا أَخْرَجَ الْحَمْسَةَ وَ الْعِشْرِينَ حَرْفًا فَبَيَّنَّهَا فِي النَّاسِ وَ صَمَّ إِلَيْهَا الْحَرْفَيْنِ حَتَّى يُبَيِّنَّهَا سَبْعَةً وَ عِشْرِينَ حَرْفًا
Every knowledge hath seventy meanings, of which one only is known amongst the people. And when the Qā'im shall arise, He shall reveal unto men all that which remaineth.	Knowledge is twenty-seven words and all that the Prophets have brought are two (of these words) and until now, the people know not but two of these words. When our Qa'im (the Mahdi) rises he will reveal (the remaining) twenty five words and he will distribute them amongst the people and will supplement to them the two other words, until he distributes the twenty seven words. ⁵⁰⁰

⁴⁹⁸ Bahā'u'llāh, *The Kitāb-i-Īqān*, p. 255.

⁴⁹⁹ Al-Majlisī, *Biḥār al-anwār*, vol. 52, p. 114.

⁵⁰⁰ Al-Majlisī, *Biḥār al-anwār*, vol. 52, p. 336.

What is amazing is that even though it is explicitly mentioned in this narration that when the Qa'im rises he will reveal all the remaining meanings, the Bāb died without this prophecy being fulfilled. What was Bahā'u'llāh thinking when he was citing this narration to prove the Bāb's claims? In no way does he fit the criterion presented in this narration, even the distorted version. Next narration:

Īqān version	Original narration
نَحْنُ نَتَكَلَّمُ بِكَلِمَةٍ وَ نُرِيدُ مِنْهَا إِحْدَى وَسَبْعِينَ وَجْهًا وَلَنَا لِكُلِّ مِنْهَا الْمَخْرُجُ.	إِنَّا لَنَتَكَلَّمُ بِالْكَلِمَةِ لَهَا سَبْعُونَ وَجْهًا لَنَا مِنْ كُلِّهَا الْمَخْرُجُ
We speak one word, and by it we intend <u>one and seventy meanings</u> ; each one of these meanings <u>we can explain</u> .	We speak one word that has <u>seventy meanings</u> and we <u>intend all those</u> (meanings). ⁵⁰¹

The distortions and Bahā'u'llāh's forgeries are evident in these narrations. These were only narrations from the last three pages of the book.

Another important hadith that Bahā'u'llāh has distorted and deserves special attention is:

Have they not heard the well-known tradition: “When the Qā'im riseth, that day is the Day of Resurrection?”⁵⁰²

This narration has been forged to justify the claims made by the Bāb about the day of resurrection being the day of the appearance of the Bāb. Bahā'u'llāh claims this is a “well-known tradition” but it is completely made up and does not exist in the Shia hadith corpus.

These hadiths show that the UHJ's justifications about why the numerous errors of the *Īqān* were corrected by Bahā'u'llāh are baseless

⁵⁰¹ Al-Majlisī, *Biḥār al-anwār*, vol. 2, p. 198.

⁵⁰² Bahā'u'llāh, *The Kitāb-i-Īqān*, p. 144.

and the only purpose they have is to hide the truth. Why did he correct verses of the Quran and the grammatical errors but left intact the forged narrations that no one knew exactly where he had cited from? Why did he only correct the obvious errors that anyone could point out? And we ask again, why did this supposedly infalible manifestation make these mistakes, errors, and deliberate forgeries in the first place? The answers are obvious.

As a side-note, this is what Shoghi says about the book of *Īqān*:

Foremost among the priceless treasures cast forth from the billowing ocean of Bahā'u'llāh's Revelation ranks the Kitāb-i-Īqān (Book of Certitude), revealed within the space of two days and two nights, in the closing years of that period (1278 A.H.—1862 A.D.)⁵⁰³

Shoghi fixes the date the *Īqān* was written to the year 1278 AH. Here is the interesting part, Bahā'u'llāh refers to the year 1280 AH in the book of *Īqān*, p. 172:

Twelve hundred and eighty years have passed since the dawn of the Muḥammadan Dispensation.

How can Shoghi claim that the book of *Īqān* was written in 1278 whilst Bahā'u'llāh refers to 1280 in the book. Maybe—in contrary to what Baha'is preach—the book wasn't finished in two days and two nights, and it was finished in two years (1278–1280)?

The answer to this question is not important because there is a greater fallacy on behalf of Bahā'u'llāh within these words. The Islamic calendar started 13 years⁵⁰⁴ after the “the dawn of the Muḥammadan Dispensation” when Prophet Muḥammad migrated from the city of

⁵⁰³ Shoghi Effendi, *God Passes by*, p. 138.

⁵⁰⁴ This number is some time erroneously said to be 10 instead of 13.

Mecca to Medina. Thus, when Bahā'u'llāh says 1280 years have passed since the dawn of the “Muḥammadan Dispensation” he is saying: the year I am writing these words in is: 1280 - 13 = 1267.

Shoghi says the book was written in 1278 AH, whilst Bahā'u'llāh mentions the year 1267. So, either Shoghi made a mistake in dating the *Īqān*, or Bahā'u'llāh didn't know that the Islamic calendar didn't start from the *dawn of the Muḥammadan Dispensation*. We'll leave it up to the readers to figure out whose infallibility and knowledge we must question: Shoghi, Bahā'u'llāh, or both?

c- `Abdu'l-Bahā's Religious Knowledge

To show how much religious knowledge `Abdu'l-Bahā had, we will analyze a single book from his writings: *Muntakhabātī az makātīb ḥaḍrat `Abdu'l-Bahā*, volume 6.⁵⁰⁵ From this book we will cite the verses of the Quran that he has quoted to evaluate his knowledge on this matter. The following table shows the errors that he has made in this respect. The left column refers to the tablet number.

no.	`Abdu'l-Bahā version	Correct Version	Notes
5	و من الناس من يقول آمنا بالله و باليوم الآخر و ما هم بمؤمنين يخادعون الله و رسوله و ما يخدعون إلا انفسهم	و من الناس من يقول آمنا بالله و باليوم الآخر و ما هم بمؤمنين يخادعون الله و الذين آمنوا و ما يخدعون إلا انفسهم و يشعرون (2:8-9)	'Those who believe' has been replaced with "the messenger." `Abdu'l-Bahā then proceeds to speak about the "messengers" based on this distortion!

⁵⁰⁵ `Abdu'l-Bahā, *Muntakhabātī az makātīb Ḥaḍrat `Abdu'l-Bahā* (Germany: Mu'assisiyi Maṭbū'āt Amrī Almān), vol. 6: <http://reference.bahai.org/download/swa6-fa-doc.zip> (retrieved 16/2/2014).

<p>25</p>	<p>در قرآن می فرماید و لنبلونكم بشيء من الخوف و الجوع و نقص من الأموال و الأنفس و التمرات فيبشر الصابرين(2:155)</p> <p>... . چنانکه می فرماید <u>اذا وجدوا آثروا على انفسهم و اذا فقدوا اشكروا الله شكراً جزياً</u></p> <p><u>هذه صفة الأبرار و سمة الأخيار.</u> با وجود این <u>انّ مع العسر يسرا (94:6)</u> یا <u>ايتها الذين آمنوا لا تقنطوا من رحمة الله (39:53)</u> یا <u>بيّ لا تيأسوا من روح الله (12:87)</u>. پس باید توکل نمود و به تقوای الهی تمسک جست و <u>من يتق الله يجعل له مخرجاً و يرزقه من حيث لا يحتسب (3-2:65)</u>. نهایت تضرع به ربّ جلیل می نماند تا گشایشی حاصل گردد.</p>	<p>قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ (39:53)</p> <p>يَا بَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِن يُّوسُفَ وَ أَخِيهِ وَ لَا تَيْأَسُوا مِن رُّوحِ اللَّهِ (12:87)</p>	<p>He starts listing verses of the Quran. I have underlined these verses and placed their address in parentheses. One of the verses he cites is virtually non-existent (shown in boldface). The first section of verse 53:39 is wrong. Sections of 12:87 have been left out.</p>
<p>37</p>	<p>احسبتم ان تدخلوا الجنة و لما يأتيكم مثل الذين كانوا من قبلكم اصابتهم البأساء و الضراء</p>	<p>أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَ لَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسْتَهْتُمُ الْبُؤْسَاءِ وَ الضَّرَّاءِ (2:214)</p>	<p>Three words have been distorted.</p>
<p>47</p>	<p>آية ملكه ان تأتيكم التابوت فيه سكينه</p>	<p>آيَةٌ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةً (2:248)</p>	<p>The first letter of the underlined word has been distorted. This letter changes the meaning from “he” to “you”</p>

59	كحَبَّةٍ انبتت سبع سنابل في كلِّ سنبله مائة جلده و الله يضاعف لمن يشاء	كَمَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٍ وَ اللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ (2:261)	The first word has been dropped and the second has been distorted. This verse has also been mentioned in tablets 60, 61, 62, 63, 64, and 545 and the same mistake has been repeated in all these verses, except that in 61, 62, and 64 only the first mistake has been repeated.
119	لا تأخذهم في الله لومة لائم	لا يَخَافُونَ لَوْمَةَ لَائِمٍ (5:54)	`Abdu'l-Bahā explicitly states this is from the Quran: “ <i>dar Qurān miḥarmāyad.</i> ” He has repeated this mistake in tablets 40, 120, 122,123,124, 125, 126, 127, and 128.
166	و اتمناه بعشره	وَ أَتَمَّنَاهَا بِعَشْرٍ (7:142)	This change is deliberate because `Abdu'l-Bahā speaks about the second word and its non-existent ‘s’ that he as added to the end and its meaning in Abjad code.
172	لو كنت اعلم الغيب لاستكثرت من الخير و ما ادري ماذا يفعل بي و بكم غداً	لَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَأَسْتَكْثَرْتُ مِنَ الْخَيْرِ (7:188) وَ مَا أَدْرِي مَا يُفْعَلُ بِي وَ لَأَبْكُمْ (46:9)	This time `Abdu'l-Bahā has attributed a verse to the Quran using the Bab's method. He has cut two sections of two different verses and has joined them together to form a

			new verse. The second verse has been quoted incorrectly and a word has also been added at the end of the newly created verse! Same non-existent verse repeated in tablets 173 and 271.
191	رضوان الله أكبر	وَ رِضْوَانٌ مِنَ اللَّهِ أَكْبَرُ (9:72)	He has dropped out two words.
193	لم يروا يفتنون في كل عام مرة او مرتين	أَوْ لَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَرَّةً أَوْ مَرَّتَيْنِ (9:126)	Total distortion at beginning of verse. The distorted verse is grammatically wrong. A similarly distorted version can also be found in tablet 380.
194	و جعلنا الشمس ضياءً و جعلنا القمر نوراً	هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَ الْقَمَرَ نُورًا (10:5)	Distortions and additions.
371	و انزلنا من السماء ماءً فسالنا اودية بقدرها فاحتمل السيل زبداً رابياً و مما يوقدون عليه في النار زيد مثله فأما الزبد فيذهب جفاءً و اما ما ينفع الناس فيمكث في الأرض	أَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا وَ مِمَّا يُوقَدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حُلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلُهُ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَ الْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَ أَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ (13:17)	First part of verse distorted and two sections completely removed.
229	مثل كلمة طيبة كشجرة طيبة اصلها ثابت و فرعها في السماء و تؤتي اكلها في كل حين	مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَ فَرْعُهَا فِي السَّمَاءِ تُؤْتِي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا (14:24-25)	Three distortions. The same distortions have been repeated in tablets 227, 228, and 230. In the two latter tablets a fourth distortion exists.

249	و اخفض لهما جناح الذلّ و قل رب ارحمهما كما ربياني صغيراً	وَ اخْفِضْ لهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَ قُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا (17:24)	Two words have been deleted.
260	و نبعتك مقاماً محموداً	عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا (17:79)	Distortion of first section.
348	1- ان هذا آلا بشر مثلكم 2- افتري على الله أم به جنه 3- اذا راوك ان يتخذوك آلا هزواً ا هذا الذي بعث الله رسولا	إِنْ نَحْنُ إِلَّا بَشَرٌ مِثْلُكُمْ (14:11) أَفْتَرَى عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ (34:8) إِذَا رَأَوْكَ إِذْ يَتَّخِذُونَكَ إِلَّا هُزُوًا أ هَذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا (25:41)	Three distorted verses in a single tablet. The third verse has also been repeated in 309 and 347.
354	و اجعل لي لسان صدق علياً	وَ اجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ (26:84) وَ جَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا (19:50)	Sections of two verses joined and presented as a new verse.
390	و لقد اخذناهم بالعذاب الأدنى دون العذاب الأكبر لعلهم يرجعون	وَ لَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَ مَا يَتَضَرَّعُونَ (23:76) وَ لَنَذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَى دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ (32:21)	Again sections of two verses have been cut and joined as presented as another verse. This distortion has also been repeated in tablets 391, 392, 393, and 394.
410	ثم اورثنا الكتاب الذين اصطفينا منهم ظالم لنفسه و منهم مقتصد و منهم سارع الى الخيرات	ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَ مِنْهُمْ مُقْتَصِدٌ وَ مِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُأَذِّنُ اللَّهُ ذَلِكَ هُوَ	A deletion and two distortions.

		الْفَضْلُ الْكَبِيرُ (35:32)	
414	اَنَا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَ لَيَمَسَّنَّكُمْ مِنَّا عَذَابٌ أَلِيمٌ (36:18)	فَالَوْ اِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَ لَيَمَسَّنَّكُمْ مِنَّا عَذَابٌ أَلِيمٌ (36:18)	Repeated twice in 414 and once in 415.
134	جند هنالك مهزوم من الأحزاب	جُنُودٌ مَا هُنَالِكَ مَهْزُومٌ مِنَ الْأَحْزَابِ (38:11)	Word deleted. This has been repeated in 434, 435, and 437.
434	هذا هو الحق و ما بعد الحق الا الضلال	فَذَلِكُمْ اللَّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَعَدَ الْحَقِّ إِلَّا الضَّلَالُ (10:32)	Multiple distortions.
452	لا يستوي الذين يعلمون و الذين لا يعلمون	هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَ الَّذِينَ لَا يَعْلَمُونَ (39:9)	One distortion.
455	انك ميت و هم ميئون	إِنَّكَ مَيِّتٌ وَ إِنَّهُمْ مَيِّتُونَ (39:30)	One distortion.
467	قابل التوب غافر الذنب و ان الله يغفر الذنوب جميعاً	غَافِرِ الذَّنْبِ وَ قَابِلِ التَّوْبِ (40:3) إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعاً (39:53)	Sections from two verses have been joined then presented as a new verse. Parts from the first verse have also been misplaced.
485	ما كان محمد ابا احد من رجالكم و لكنه رسول الله و خاتم النبيين	مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَ لَكِنَّهُ رَسُولَ اللَّهِ وَ خَاتَمَ النَّبِيِّينَ (33:40)	One distortion.
524	كل شيء خلقناه زوجين اثنين	كُلَّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ (51:49) أَجْمَلٌ فِيهَا مِنْ كُلِّ زَوْجَيْنِ ائْتَيْنِ (11:40)	Mixture of two different verses presented as a new verse.
545	و يؤثرون على انفسهم ولو كانت بهم خصاصة	وَ يُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَ لَوْ كَانَ بِهِمْ خَصَاصَةٌ (59:9)	This error has also been repeated in tablet 45.

548	يا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَ ذَرُوا الْبَيْعَ (62:9)	يا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَ ذَرُوا الْبَيْعَ (62:9)	One word changed.
551	يَوْمَ يَغْنَى اللَّهُ كَلًّا مِنْ سَعْتِهِ	وَ إِنْ يَنْتَفَرَا يُعْنِ اللَّهُ كُلاًّ مِنْ سَعْتِهِ (4:130)	The exact same distortion has been repeated in tablets 105, 106, 107, 108, 109, and 110.
203	قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ أَجْرِي أَلَّا عَلَى اللَّهِ رَبِّ الْعَالَمِينَ	وَ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِي إِلَّا عَلَى رَبِّ الْعَالَمِينَ (26:109)	Multiple distortions. This has been repeated in 355 and 356.
363	تِلْكَ بَيُوتُهُمْ خَاوِيَةٌ عَلَى عُرُوشِهَا بِمَا ظَلَمُوا وَ مَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ.	فَتِلْكَ بُيُوتُهُمْ خَاوِيَةٌ بِمَا ظَلَمُوا إِنْ فِي ذَلِكَ لآيَةٌ لِقَوْمٍ يَعْلَمُونَ (27:52) فَكَأَيُّنَ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَ هِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَ بُيُوتُهُمْ مُعَظَّلَةٌ وَ قَصُورُهُمْ مَشِيدٌ (22:45) وَ ظَلَلْنَا عَلَيْكُمُ الْعُمَامَ وَ أَنْزَلْنَا عَلَيْكُمُ الْمَنَّ وَ السَّلْوى كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَ مَا ظَلَمُونَا وَ لَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ (2:57)	This one is a masterpiece. He has created a new verse using the beginning, middle, and ending of three different verses. This is what he says before this verse: "He has become an example of the blessed verse . . ."
394	إِنْ تَصِبْهُمْ مِنْ حَسَنَةٍ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَ إِنْ تَصِبْهُمْ مِنْ سَيِّئَةٍ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ لِلَّهِ فَمَا لِهَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا (4:78)	ان تصبهم من حسنة يقولوا هذه من عند الله و ان تصبهم من سيئة يقولوا هذه من عندك قل للّٰه فمآ لهؤلاء القوم لا يكادون يفقهون حديثا	Two words added.

557	لن ترى في خلق الرحمن من فتور و لن ترى في خلق الرحمن من تفاوت	ما ترى في خلق الرحمن من تفاوت فارجع البصر هل ترى من فُطور (67:3)	A complete shuffling of the words in the verse. Also, the word <u>فتور</u> has been written with the wrong spelling.
557	كلاً نمد هؤلاء و هؤلاء و ما كان عطاء ربك محظورا	كلاً نمد هؤلاء و هؤلاء من عطاء ربك و ما كان عطاء ربك مُظورا (17:20)	Three words deleted from middle of verse.

We have not mentioned many of the distorted verses because the distortions were minor. The same distortions can be found in the many other writings of `Abdu'l-Bahā. The fact that he has repeated the exact distortions multiple times clearly shows that he had memorized the verses incorrectly. This can be further verified by the verses that he has forged by mixing up multiple verses and presenting them as new verses.

It is appropriate here to remind the UHJ what `Abdu'l-Bahā had said about Mīrzā Yaḥyā Şubḥi Azal:

He had written the blessed verse of the Quran “what are these statues/images that you are worshipping” (*mā hādhihī al-tamāthīl al-latī antum `alayhā `āḳifūn*) [and had written the last word] as *`āḳifūn* and the [text] is in the possession of Mīrzā Yaḥyā Qazwīnī. Pay attention that the leader of this group cannot make a distinction between *`āḳif* and *`āḳik* and he distorts the evident verse of the Book of God in his own handwriting!⁵⁰⁶

If a single change in a word warrants such a harsh response, then what should ones response be to the many verses we cited, which were only a handful of `Abdu'l-Bahās distortion of the verses of the Quran.

⁵⁰⁶ `Abdu'l-Bahā, *Muntakhabātī az makātib Ḥaḍrat `Abdu'l-Bahā*, vol. 6, no. 430.

The story gets even more interesting. No one probably noticed but `Abdu'l-Bahā has even distorted the current verse and has written it incorrectly: *mā hādhihī al-tamāthīl al-latī antum `alayhā `ākifūn*. The underlined word should be *lahā*! The Mystery of God bashes a person for misplacing two adjacent letters whilst he distorts the same verse when trying to criticizing him. The story doesn't end here. We have only mentioned the first part of the quote. `Abdu'l-Bahā continues:

This writing has been unwillingly inscribed by his pen so that it becomes evident that he is the chief of the distorters and the leader of those who are in Hell. Some of the followers of that unknown person⁵⁰⁷—even though they saw this [distortion] with their own eyes—didn't wake up and proved that they were lowly flies that followed any caller and bended with any breeze.⁵⁰⁸

How would Baha'is react if we used the exact same reasoning and words to refer to Bahā'u'llāh and `Abdu'l-Bahā the distorters, and the Baha'is who don't wake up and blindly follow them?

7- The source of the Bāb, Bahā'u'llāh, and `Abdu'l-Bahā's Knowledge

Baha'is believe that the Bab, Bahā'u'llāh, and `Abdu'l-Bahā were divinely inspired and received knowledge directly from God. For instance this is how Bahā'u'llāh claims he received divine knowledge:

Whenever We desire to quote the sayings of the learned and of the wise, presently there will appear before the face of thy

⁵⁰⁷ This is again a reference to Mīrzā Yahyā. The Arabic word used is *majhūl* which literally means *unknown* and was probably used by `Abdu'l-Bahā to degrade him, or it could be that `Abdu'l-Bahā had intended to say *jāhil* which means *ignorant*.

⁵⁰⁸ `Abdu'l-Bahā, *Muntakhabātī az makātib Ḥaḍrat `Abdu'l-Bahā*, vol. 6, no. 430.

Lord in the form of a tablet all that which hath appeared in the world and is revealed in the Holy Books and Scriptures.⁵⁰⁹

Likewise, as we already mentioned, `Abdu'l-Bahā claims:

I do not know everything. But when I need to know something, it is pictured before me.⁵¹⁰

Baha'is claim that these figures never attended school and didn't receive education like other people. As we will show these claims are baseless.

a- The Bāb's Education

`Abdu'l-Bahā says:

It was universally admitted by the Shi'is that He had never studied in any school and had not acquired knowledge from any teacher; all the people of Shīrāz bear witness to this.⁵¹¹

`Abdu'l-Bahā's claims that "it was universally admitted by the Shi'is that He had never studied in any school," this *universal admittance* has not been verified to date and there exists no document that we know of that can even partially show this admission. On the contrary, it is nearly universally admitted by Baha'is and non-Baha'is alike that the Bāb had studied in school. We will present here only a few samples from the many recorded documents on this matter.

Fāḍil Māzandarānī mentions that he was taught both reading and writing at the school of Shaykh Abid.⁵¹² He also mentions that he had attended Sayyid Kāzīm Rashtī's classes in Karbalā and had taught from

⁵⁰⁹ Bahā'u'llāh, *Tablets of Bahā'u'llāh Revealed After the Kitāb-i-Aqdas*, p. 149.

⁵¹⁰ Stanwood Cobb, *Memories of `Abdu'l-Bahā in In his Presence: Visits to `Abdu'l-Bahā*, p. 60.

⁵¹¹ `Abdu'l-Bahā, *Some Answered Questions*, p. 25.

⁵¹² Asad-Allāh Fāḍil Māzandarānī, *Tārīkh zuhūr al-Ḥaqq*, vol. 3, p. 263.

him the works of Suyūṭī and Ḥāshiyi Mullā `Abdullāh.⁵¹³ This is further verified by two documents in which the Bāb refers to Sayyid Kāẓim as his teacher.⁵¹⁴

In another document it is narrated from Ḥājī Sayyid Jawād that:

One day I was in the Khāl's (the Bāb's uncle) house when I saw that his highness (the Bāb) returned from school while he was holding some papers. I asked him, "What are these?" He replied with a weak whisper, "These are my homework (or calligraphy practices)."⁵¹⁵

Esslemont too admits that the Bāb had received education at school:

In childhood He learned to read, and received the elementary education customary for children.⁵¹⁶

He then continues in the footnote:

On this point a historian remarks: "The belief of many people in the East, especially the believers in the Bāb (now Baha'is) was this: that the Bāb received no education, but that the Mullās, in order to lower him in the eyes of the people, declared that such knowledge and wisdom as he possessed were accounted for by the education he had received. After deep search into the truth of this matter we have found evidence to show that in childhood for a short time he used to go to the house of Shaykh Muhammad (also known as Abid) where he was taught to read and write in Persian. It was this

⁵¹³ Asad-Allāh Fāḍil Māzandarānī, *Tārīkh zuhūr al-Ḥaqq*, vol. 3, pp. 200 & 437.

⁵¹⁴ See Asad-Allāh Fāḍil Māzandarānī, *Asrār al-āthār khuṣūṣī*, vol. 1, p. 35 & vol. 2, pp. 61–62.

⁵¹⁵ Mīrzā Abu l-Faḍl Gulpāygānī and Mīrza Mīhdī Gulpāygānī, *Kashf al-ghitā'* (Tashkent, 1919), pp. 56–57.

⁵¹⁶ J. E. Esslemont, *Bahā'u'llāh and the New Era*, p. 13.

to which the Bāb referred when he wrote in the book of Bayān: ‘O Muḥammad, O my teacher! . . . ’”

The last sentence which Esslemont has replaced with three periods refers to what the Bāb had written in the *Arabic Bayān*. We have previously cited a section of this quote:

Say O Muḥammad, my teacher. Do not hit me before my age finishes five even for a moment for my heart is very very soft. After that discipline me but not more than I can bear. If you want to hit me do not [hit me] more than five times. And do not hit me on my flesh (*laḥm*) unless there is a covering over it. If you exceed [these guidelines] your wife will be illegal for you for nineteen days. If you forget and if you don’t have a companion, then you must give in charity for every beating nineteen mithqāls⁵¹⁷ of gold if you want to be faithful. And do not hit but very very softly. And you must place the children on a throne, seat, or stool because [the time they are sitting there] will not be calculated as their age and you must allow them to do what makes them happy. And you must teach me the *Shikastih*⁵¹⁸ handwriting for that is what God loves and has made the gateway to His soul . . .⁵¹⁹

Pay attention to the first sentence in which the Bāb refers to that person as his teacher, and to the sentence in which the Bāb is clearly asking the teacher to teach him: “And you must teach me the *Shikastih* handwriting.” Do these words show anything but the fact that the Bāb was schooled?

Nabīl Zarandī claims that the Bāb studied at school for five years:

⁵¹⁷ 3.6 grams.

⁵¹⁸ A form of calligraphy.

⁵¹⁹ Bāb, *Arabic Bayān*, unit 6, chapter 11.

The Bāb was six or seven years of age when He entered the school of Shaykh Abid. The school was known by the name of “Qahvīyah-Awliya.” The Bāb remained five years at that school where He was taught the rudiments of Persian.⁵²⁰

To cover-up this fact, it is claimed in this book that the Bab was forced to go to school and didn't need to be educated, although the previous examples we mentioned clearly show the contrary. It is even claimed that he had shown super-human wisdom at the school:

“ . . . Day after day He continued to manifest such remarkable evidences of superhuman wisdom as I am powerless to recount.” At last His uncle was induced to take Him away from the school of Shaykh Abid, and to associate Him with himself in his own profession. There, too, He revealed signs of a power and greatness that few could approach and none could rival.⁵²¹

The validity of the claims about the Bāb's super human knowledge and inspirations can be verified by studying his beliefs and writings mentioned earlier in this book. As usual, Nabil Zarandī's historical accounts go against established facts. As we previously mentioned, Nabil himself should be looked at with skepticism, because he had falsely claimed that he was the One Who God Would Make Manifest.

Anyway, what is important here is that in contrast to what `Abdu'l-Bahā claimed, the Bab had attended school.

`Abdu'l-Bahā's challenge is even more interesting: “all the people of Shīrāz bear witness to this.” These words were uttered by `Abdu'l-Bahā between the years 1904–1906 (let us use the average 1905). The Bab

⁵²⁰ Nabīl Zarandī, *The Dawn-Breakers: Nabīl's Narrative of the Early Days of the Bahā'ī Revelation*, p. 75 (footnote).

⁵²¹ Nabīl Zarandī, *The Dawn-Breakers: Nabīl's Narrative of the Early Days of the Bahā'ī Revelation*, p. 76.

was born in the year 1819 and had reached the age of schooling by 1825. What `Abdu'l-Bahā is saying is this: all the people in Shiraz bear witness to what happened 80 (1905-1825 = 80) years ago! Most—if not all—the people who might have witnessed the Bab's schooling were definitely dead when `Abdu'l-Bahā had put forward this challenge. Now let us read `Abdu'l-Bahā's sentence again:

(1) It was universally admitted by the Shī'is that (2) He had never studied in any school and (3) had not acquired knowledge from any teacher; (4) all the people of Shīrāz bear witness to this.⁵²²

Is it an exaggeration to say that `Abdu'l-Bahā has uttered four lies in a single sentence?

b- Bahā'u'llāh's Education

`Abdu'l-Bahā says about his father:

As all the people of Persia know, He had never studied in any school, nor had He associated with the `ulamā or the men of learning. The early part of His life was passed in the greatest happiness. His companions and associates were Persians of the highest rank, but not learned men.⁵²³

In the Bāb's case, the witness to `Abdu'l-Bahā's claims were all the people of Shiraz, in Bahā'u'llāh's case the matter is taken to a whole new level: all the people of Iran! The falsity of this claim is obvious.

`Abdu'l-Bahā claims his father had not associated with the `Ulamā. Apparently he has forgotten that when he was exaggerating his father's knowledge elsewhere, he had mentioned that his father had in fact associated with the `Ulamā:

⁵²² `Abdu'l-Bahā, *Some Answered Questions*, p. 25.

⁵²³ `Abdu'l-Bahā, *Some Answered Questions*, p. 27.

When He was only thirteen or fourteen years old He became renowned for His learning. He would converse on any subject and solve any problem presented to Him. In large gatherings He would discuss matters with the `Ulamā (leading mullās) and would explain intricate religious questions. All of them used to listen to Him with the greatest interest.⁵²⁴

In whatever meeting, scientific assembly or theological discussion He was found, He became the authority of explanation upon intricate and abstruse questions presented.⁵²⁵

The claims about Bahā' u' llāh's superior knowledge in these gatherings, are merely `Abdu'l-Bahā's claims and have not been verified to date by any external source. In these talks, the `Ulamā are basically displayed as a group of unlearned foolish men who were begging Bahā' u' llāh to answer their questions. Once again, what is important here is that in contrary to what `Abdu'l-Bahā had claimed, these quotes clearly show that Bahā' u' llāh would socialize and associate with the `Ulamā and scholars.

Yet `Abdu'l-Bahā repeatedly insists that his father had not attended school. Here is another instance:

During the period of youth the Blessed Perfection did not enter school. He was not willing to be taught. This fact is well established among the Persians of Ṭīhrān.⁵²⁶

⁵²⁴ J. E. Esslemont, *Bahā' u' llāh and the New Era*, p. 48. The author claims on page 23 that he directly heard these words from `Abdu'l-Bahā: "On one occasion `Abdu'l-Bahā, the eldest son of Bahā' u' llāh, related to the writer the following particulars about His Father's early day."

⁵²⁵ `Abdu'l-Bahā, *Bahā' ī World Faith—Selected Writings of Bahā' u' llāh and `Abdu'l-Bahā (Abdu'l-Bahā's Section Only)*, (US Bahā' ī Publishing Trust, 1976), p. 220.

⁵²⁶ `Abdu'l-Bahā, *Bahā' ī World Faith—Selected Writings of Bahā' u' llāh and `Abdu'l-Bahā (Abdu'l-Bahā's Section Only)*, p. 220.

This time the people of Tehran are used as witnesses. These hundreds and thousands of witnesses (!) too like the people of Shiraz were all probably dead when `Abdu'l-Bahā made this claim.

In a similar quote `Abdu'l-Bahā says:

He never attended school or college, and what little teaching He received was given at home.⁵²⁷

In this quote, `Abdu'l-Bahā admits that his father received education at home. We will allow Adib Taherzadeh, a member of the Universal House of Justice from 1988–2000, to tell us how Bahā'u'llāh was educated:

In Persia in the nineteenth century . . . There were two educated classes, divines and government officials, plus a small number of others . . . The second class included government officials, clerks and some merchants, who received a certain elementary education in their childhood. This consisted of reading, writing, calligraphy, the study of the Qur'ān and the works of some famous Persian poets. All this was usually accomplished within the span of a few years, after which many of them would marry, as was customary, in their late teens.

It was to this class that Bahā'u'llāh belonged. His father was a senior dignitary at the court of the Shāh and famous as a calligrapher—an art which carried with it great prestige in royal circles. Bahā'u'llāh as a child received a simple education for a brief period of time. Like His father, He excelled in calligraphy. Some specimens of His exquisite handwriting are kept in the International Bahā'ī Archives on Mount Carmel.⁵²⁸

⁵²⁷ J. E. Esslemont, *Bahā'u'llāh and the New Era*, p. 23.

⁵²⁸ Adib Taherzadeh, *The Revelation of Bahā'u'llāh*, vol. 1, pp. 18–19.

Adib Taherzadeh gives us further information elsewhere:

Bahā'u'llāh received an elementary education during His childhood in Tihran [sic]. The nobility of those days usually employed the services of a teacher at home to tutor their children. The main subjects were calligraphy, the study of the Qur'an and the works of the Persian poets. This type of schooling ended after only a few years when the child was in his early teens. Bahā'u'llāh's education did not go further than this.⁵²⁹

According to these words, the reason Bahā'u'llāh didn't go to school was because he was born in a noble family and it was customary in these families to not send their children to school. Rather they would employ a private teacher to teach their children. It is well known that the quality of teaching received from a private tutor usually far exceeds the education that one might attain in a public school.

The final witness to how Bahā'u'llāh was educated is someone who knew him from childhood and as `Abdu'l-Bahā claims, apparently reared him. This person is no one but his sister, Khānum Buzurg (also known as Shāh Sultan Khānum and `Izziye Khānum). Although she became a follower of Mīrzā Yahyā, nonetheless, she was held with high esteem and was greatly respected by `Abdu'l-Bahā. The bond between `Abdu'l-Bahā and his aunt was so strong that `Abdu'l-Bahā used these words to address her:

Do you not remember that during my childhood and infancy what devotion I had to you, and now, for the sake of the Blessed Dust (*Turbat Mubārakī*) and the Encircling Place of

⁵²⁹ Adib Taherzadeh, *The child of the covenant: A Study Guide to the Will and Testament of 'Abdu'l-Baha* (Oxford: George Ronald, 2000), p. 19.

the Most High Ones (*Maṭāf Mala' A`lā*), I still have the utmost love (for you).⁵³⁰

O intelligent aunt! I swear by the Encircling Place of the Most High Ones (*Maṭāf Mala' A`lā*) that in intelligence, cognition, reason, and understanding you have distinction and superiority over those who claim they are the pole/axis of the Merciful (Lord's) world. The child that you had nurtured in your lap of love and affection had no similarity with his other brothers in any aspect and he wouldn't accept any position.⁵³¹

These words show that Khānum Buzurg had very close ties to Bahā'u'llāh and `Abdu'l-Bahā until they split up over the Bab's successorship. The words also clearly show that Khānum Buzurg possessed a very high degree of intelligence. Furthermore, the child that `Abdu'l-Bahā is referring to who she had nurtured, is most probably Bahā'u'llāh himself because he is the one that “wouldn't accept any positions.”⁵³² These statements show that the Aunt knew a fair amount about the internal affairs of Bahā'u'llāh and how he had been schooled.

There are at least five tablets from `Abdu'l-Bahā that have been addressed to her in a bid to persuade her to become a follower of

⁵³⁰ `Abdu'l-Bahā, *Makātīb* (Egypt), vol. 2, p. 180.

⁵³¹ `Abdu'l-Bahā, *Makātīb* (Egypt), vol. 2, p. 183.

⁵³² “This occasioned surprise and comment. It was frequently said: ‘How is it that a young man of such keen intelligence and subtle perception does not seek lucrative appointments? As a matter of fact every position is open to him.’ This is a historical statement fully attested by the people of Īrān. He was most generous, giving abundantly to the poor. None who came to Him were turned away. The doors of His house were open to all. He always had many guests. This unbounded generosity was conducive to greater astonishment from the fact that He sought neither position nor prominence.” `Abdu'l-Bahā, *Bahā'ī World Faith—Selected Writings of Bahā'u'llāh and `Abdu'l-Bahā* (*`Abdu'l-Bahā's Section Only*), pp. 220–221; “When Bahā'u'llāh was twenty-two years old, His father died, and the Government wished Him to succeed to His father's position in the Ministry, as was customary in Persia, but Bahā'u'llāh did not accept the offer.” J. E. Esslemont, *Bahā'u'llāh and the New Era*, p. 24.

Bahā'u'llāh.⁵³³ In the longest tablet,⁵³⁴ `Abdu'l-Bahā refers to her as kind (*mihrabān*), pure (*ṭayyiba*), honored (*mukrama*). It is in this tablet that he asks her to “awaken those who are asleep.”⁵³⁵ In a response to this request, she sends him a letter with the title *Ṭanbīh al-na'imīn*⁵³⁶ (Awakening the asleep) to refute his claims. It is in this letter that she explains how Bahā'u'llāh—her brother—was tutored:

The Mirzā (meaning Bahā'u'llāh), who was your father, from the beginning of his life to when he came of age—because the means were at hand and because of the gathering of the companions—was engrossed in studying and endeavored in homework⁵³⁷. He wouldn't disengage from learning the rudiments for a moment. After studying the rudiments of Arabic and literature he inclined towards the science of philosophy (*ḥikmat*) and mysticism (*'irfān*) so that he might benefit from these. It was such that he would spend most of the day and night socializing with high statured philosophers and the gatherings of mystics and Sufis. When it was blown in Seraph's Trumpet of Appearance (meaning when the Bāb made his claims), he (meaning Bahā'u'llāh) was a man who had seen most of the words and phrases of the mystics and philosophers and had heard and understood most of the signs of the appearance (of the Mahdi) . . . after returning from Badasht and after the Shaykh Ṭabarsī Fort war was over, he was engaged day and night in socializing with great Islamic scholars and followers of mysticism . . .⁵³⁸

⁵³³ `Abdu'l-Bahā, *Makātīb* (Egypt), vol. 2, pp. 162–186.

⁵³⁴ `Abdu'l-Bahā, *Makātīb* (Egypt), vol. 2, pp. 170–186.

⁵³⁵ `Abdu'l-Bahā, *Makātīb* (Egypt), vol. 2, p. 172.

⁵³⁶ This document is the only non-Baha'i source used in this book. The sections that we are citing from this document bear very close resemblance to what we mentioned from Baha'i sources.

⁵³⁷ The Farsi word used is *mashgh* which can also mean practicing calligraphy.

⁵³⁸ `Izziye Khānum (Khānum Buzurg), *Tanbīh al-nā'imīn*, pp. 4–5.

Both friend and foe, admit that Bahā'u'llāh received education and was engaged in studying and socializing with the scholars in his youth. The story doesn't end here, even Bahā'u'llāh himself admits that he used to read Islamic books when he was a child:

This oppressed one in his childhood (ṭufūliyyat) saw the war of the tribe of Qurayza in a book that belonged to (was authored by) Mullā Bāqir Majlisī, and has been sad and sorrowful ever-since.⁵³⁹

Bahā'u'llāh also says that he “has been sad and sorrowful ever-since” whilst `Abdul'-Bahā had claimed the exact opposite:

As all the people of Persia know, He had never studied in any school, nor had He associated with the `ulamā or the men of learning. The early part of His life was passed in the greatest happiness. His companions and associates were Persians of the highest rank, but not learned men.⁵⁴⁰

Bahā'u'llāh also unwittingly admits in the Ṭiqān that he would read the books of other people:

For instance, a certain man,⁵⁴¹ reputed for his learning and attainments, and accounting himself as one of the pre-eminent leaders of his people, hath in his book denounced and vilified all the exponents of true learning. This is made abundantly clear by his explicit statements as well as by his allusions throughout his book. As We had frequently heard about him, We purposed to read some of his works. Although We never felt disposed to peruse other peoples' writings, yet as some had questioned Us concerning him, We felt it

⁵³⁹ `Abd al-Ḥamīd Ishrāq Khāwarī, *Mā'idiy-i āsimānī*, vol. 7, p. 136.

⁵⁴⁰ `Abdu'l-Bahā, *Some Answered Questions*, p. 27.

⁵⁴¹ Hājī Mīrzā Karīm Khān.

necessary to refer to his books, in order that We might answer Our questioners with knowledge and understanding. His works, in the Arabic tongue, were, however, not available, . . . We sent for the book, and kept it with Us a few days. It was probably referred to twice. The second time, We accidentally came upon the story of the “Mi’rāj”⁵⁴² . . . We noticed that he had enumerated some twenty or more sciences, the knowledge of which he considered to be essential for the comprehension of the mystery of the “Mi’rāj”.

These words clearly show that Bahā’u’llāh would read books to attain knowledge and would even refer to them to answer questions. This is while `Abdu’l-Bahā says the knowledge of divine figures is divine not acquired:

Since the Sanctified Realities, the supreme Manifestations of God, surround the essence and qualities of the creatures, transcend and contain existing realities and understand all things, therefore, Their knowledge is divine knowledge, and not acquired—that is to say, it is a holy bounty; it is a divine revelation.⁵⁴³

Furthermore, why would Bahā’u’llāh lie elsewhere and claim he had not read any books:

You know that we did not read the books of the people and were unaware of the sciences that they possessed.⁵⁴⁴

⁵⁴² Ascent.

⁵⁴³ `Abdu’l-Bahā, *Some Answered Questions*, pp. 157–158.

⁵⁴⁴ Bahā’u’llāh, *Majmū’ihī az alwāḥ jamāl aqdas abhā ki ba`d az kitāb Aqdas nāzil shude*. (Langenhain [Germany]: Lajniyi Nashr Āthār Amrī Bi Lisān Fārsī wa `Arabī), p. 89.

And why would the Baha'i administration distort these words when translating them to English:

Thou knowest full well that We perused not the books which men possess and We acquired not the learning current amongst them.⁵⁴⁵

Why would the word *qara'a* which simply means *read* be translated to *peruse* which means *read or examine thoroughly or carefully*?⁵⁴⁶ Why would we "were unaware of the sciences that they possessed" be translated to "We acquired not the learning current amongst them"? Why does the Baha'i administration insist on presenting to the World a Bahā'u'llāh that isn't the real Bahā'u'llāh?

When friend and foe and even Bahā'u'llāh himself admit that he had received education, had read the books, and had socialized with learned people, then why is there insistence by Baha'is that he was not schooled and his knowledge was Divine? The answer can be found in the Quran:

And before this you had not read any book and you do not write it by your right hand, for if it was so, the slanderers would have defamed you.⁵⁴⁷

Prophet Muḥammad, prior to becoming a Prophet, had received no schooling or education. It was for this fact that when he became Divinely Inspired by knowledge and wisdom he was not refuted as a liar who had learned the knowledge that he was uttering in school or had read it in books. It is because of this verse, that Baha'is try to display an illiterate Bāb and Bahā'u'llāh who had only attained knowledge through divine inspirations, whilst all evidence shows the contrary.

⁵⁴⁵ Bahā'u'llāh, *Tablets of Bahā'u'llāh Revealed After the Kitāb-i-Aqdas*, p. 149.

⁵⁴⁶ Concise Oxford English Dictionary

⁵⁴⁷ Quran 29:48.

c- `Abdu'l-Bahā's Education

`Abdu'l-Bahā himself had received schooling in Tehran and had then been educated at home by his father and family members. We will not delve into this matter. We will only present two sources that clearly show an alternative source for many of his political views and superhuman knowledge:

Today I was reading the events in Italy and Turkey. Another war has started and the blood of wretched people is spilled for the lowliest causes.⁵⁴⁸

I read in the newspaper that even in Italy people are protesting and shouting.⁵⁴⁹

As it has been made obvious, the source of the knowledge of these figures is rooted in many places:

- 1- Education they received from school and their teachers (publicly and privately).
- 2- What they were taught by family members.
- 3- Socializing with scholars, philosophers, and mystics and Sufis⁵⁵⁰.
- 4- Reading the Quran, Islamic books, philosophical works, history⁵⁵¹ books, newspapers etc.
- 5- Reading books of literature and poetry.

Out of these five sources, we have already provided documents for four of them. The Baha'is have kindly provided us with enough

⁵⁴⁸ `Abdu'l-Bahā, *Khaṭābāt* (Egypt), vol. 1, p. 87.

⁵⁴⁹ `Abdu'l-Bahā, *Khaṭābāt* (Egypt), vol. 1, p. 205.

⁵⁵⁰ This can also be seen in what is narrated from his days in Kurdistan.

⁵⁵¹ The latter can be found from incorrect verbatim quotes which we previously showed that he had claimed were divine revelations. See Bahā'u'llāh, *Tablets of Bahā'u'llāh Revealed After the Kitāb-i-Aqdas*, p. 144 (footnote).

documents regarding the fifth source. In a Farsi book titled *Source of Poems in Baha'i Works*⁵⁵² Dr. Vahid Rafati—former director of the Research Department of the Baha'i World Center—has provided many documents in three volumes and about a thousand pages on this topic. This is what he says in the introduction of the third volume:

In the holy Baha'i works there are numerous quotes from the verses of the previous Holy Books, hadiths, sayings of the Prophets and Imams, poems from Turk, Arab, and Persian poets, and Persian and Arabic proverbs. The reality is that for the first time in the history of Divine Religions, not only the sayings of the Prophets, but the desirable thoughts and exalted emotions and expressive opinions and beliefs of prominent Arab and Persian litterateurs and mystics and even slangy mottos peculiar to the common folk have been given the honor of becoming a part of the Words of God in this Godly cycle and become widely manifest in the works of the Interpreter ('Abdu'l-Bahā) of this great manifestation.⁵⁵³

With all the errors and contradictions that we mentioned, which conclusion must we reach: that the poems and sayings of all the different groups of people that exist in the Baha'i corpus have been given the *honor* of becoming *a part of the words of God*; or the founders of this religion copied these words and presented them as words from God? Should we believe that this act is something performed *for the first time in the history of Divine Religions* or maybe divine religions are mostly devoid of quotations of this form? Dr. Rafati continues:

Whatever has been narrated from the works of the former people—whether concepts or exact quotes—in the Baha'i

⁵⁵² Vahid Rafati, *Ma'ākhiz ash'ār dar āthār Bahā'ī* (Canada: Persian Institute for Baha'i Studies, 1990, 1995, and 2000).

⁵⁵³ Vahid Rafati, *Ma'ākhiz ash'ār dar āthār Bahā'ī*, p. 3.

scripture, has made the [scripture] impressive and elegant and has phenomenally extended the meanings and concepts inscribed in the Baha’i scripture.⁵⁵⁴

If this is not a confession to the fact that the *claimed* elegance and the concepts found in Baha’i works have virtually been taken from other non-divine and divine sources, then what is it?

Dr Rafati continues:

Poetry can literarily decorate the words, make them more attractive and cause rapture, make the tone more appealing, creates a charming rhythm, and creates a sweeter echo in the perception of the soul.⁵⁵⁵

This is another confession that the *claimed* elegance and rhythm in Baha’i scripture is due to the borrowed poetry and literature therein. Rafati further admits that the poetry quoted in Baha’i literature—just like the verses of the Quran and hadith that we showed—have in many instances been quoted incorrectly. In some instances, the quoted verses have been reported in not one, but multiple incorrect forms!⁵⁵⁶

Not only these, but apparently these figures were engrossed in obtaining knowledge from all worldly means possible. This is how one Baha’i author puts it:

There are many stories in the Bahá’í community about the supernatural access to information that Bahá’u’lláh, ‘Abdu’l-Bahá, and Shoghi Effendi had. My point here is not to dispute these stories; merely to say these superhuman mechanisms do not seem to have been working at every instant. If they

⁵⁵⁴ Vahid Rafati, *Ma’ákhiz ash`ár dar áthār Bahá’í*, p. 3.

⁵⁵⁵ Vahid Rafati, *Ma’ákhiz ash`ár dar áthār Bahá’í*, p. 4.

⁵⁵⁶ Vahid Rafati, *Ma’ákhiz ash`ár dar áthār Bahá’í*, pp. 5–6.

had, Bahā'u'llāh would not have read newspapers, as He suggests He may have done; 'Abdu'l-Bahā and Shoghi Effendi would not have constantly written the friends asking for news; they would not have pumped visiting pilgrims for their knowledge and evaluation of places, peoples, cultures, and individuals; and Shoghi Effendi would not have had to do massive, monumental research in order to edit The Dawn-breakers or write God Passes By.⁵⁵⁷

He makes another point which further confirms that the knowledge possessed by these figures was not divine:

Further, when one examines the historical and cultural information contained in Bahā'u'llāh's writings one notes that the knowledge to which He customarily refers is information that would have been available to Him via ordinary nineteenth-century means. Bahā'u'llāh never reveals a commentary on Confucian ethics or Buddhist cosmology, neither of which would have been readily available in nineteenth-century Persian or Arabic. He does not discuss Olmec hymns or Indo-European myths, none of which are available to even twentieth-century scholars, but which must have existed and which must have contained profound statements worthy of discussion, commentary, and praise by a Manifestation of God. Bahā'u'llāh revealed in pure Persian — much to the astonishment of the Zoroastrians — but never revealed in ancient Avestan, Iran's ancestral tongue.⁵⁵⁸

⁵⁵⁷ Robert Stockman, *Revelation, Interpretation, and Elucidation in the Baha'i Writings in Scripture and Revelation*, ed. Moojan Momen (Oxford: George Ronald, 1997): http://bahai-library.com/stockman_revelation_interpretation_elucidation (retrieved 2/12/2014).

⁵⁵⁸ Robert Stockman, *Revelation, Interpretation, and Elucidation in the Baha'i Writings in Scripture and Revelation*, ed. Moojan Momen (Oxford: George Ronald, 1997): http://bahai-library.com/stockman_revelation_interpretation_elucidation (retrieved 2/12/2014).

If these figures had divine knowledge then why were all their talks and speeches based on sciences known in those days and information available to them? Amazingly, they didn't even bother to double check these sciences with the divine tablets that they claimed they had and as we showed, they committed multiple mistakes in their scientific claims and citations of Holy scripture.

Pay attention to another quote from Adib Taherzadeh:

In Persia in the nineteenth century most people were illiterate, under the domination of the clergy whom they blindly obeyed. There were two educated classes, divines and government officials, plus a small number of others. Only the religious leaders and divines, however, could be called learned. They used to spend decades of their lives applying themselves to theology, Islamic law, jurisprudence, philosophy, medicine, astronomy and, above all, the Arabic language and its literature.⁵⁵⁹

Do these sciences ring a bell: theology, Islamic law, jurisprudence, philosophy, medicine, astronomy, and Arabic literature? These are mostly the same sciences that we showed Bahā'u'llāh and 'Abdu'l-Bahā had made errors in. Why did they only speak about these sciences? Was it because the Holy Spirit had taught them these sciences and these sciences were revealed to them; or in contrary to their claim of not being schooled and not learning the sciences of those times, they had been schooled and tutored on the exact same customary sciences of Iran in the nineteenth century?

It will not be far-fetched if we claim that Bahā'u'llāh was referring to his own self and his own methods when he uttered these words:

⁵⁵⁹ Adib Taherzadeh, *The Revelation of Bahā'u'llāh*, vol. 1, pp. 18–19.

Never trust narrations and news from anybody for it has been observed that a soul⁵⁶⁰ that associated others with God and drank the blood of His loved ones—in the few years that we saw him—listened to all sciences and methods and then wrote all those down and presented them to the people and claimed to have virtues.⁵⁶¹

And a final confession from Bahā'u'llāh as to where he obtained his divine knowledge from:

There is many an utterance of the mystic seers and doctors of former times which I have not mentioned here, since I dislike the copious citation from sayings of the past; for quotation from the words of others proveth acquired learning, not the divine bestowal. Even so much as We have quoted here is out of deference to the wont of men and after the manner of the friends. Further, such matters are beyond the scope of this epistle. Our unwillingness to recount their sayings is not from pride, rather is it a manifestation of wisdom and a demonstration of grace.⁵⁶²

Bahā'u'llāh confesses that quotation from the words of others proves acquired learning not divine bestowal. Ponder on the following:

- Why would Bahā'u'llāh and `Abdu'l-Bahā cite hundreds of lines of poetry in their writings without acknowledging the original composers?⁵⁶³
- Why would Bahā'u'llāh quote verbatim⁵⁶⁴ many passages about philosophers from Muslim historians in the Tablet of

⁵⁶⁰ He is probably referring to Mīrzā Yaḥyā.

⁵⁶¹ `Abd al-Ḥamīd Ishrāq Khāwarī, *Mā'idiy-i āsimānī* (Tehran: Mu'assisiyi Millī Maṭbū'āt Amrī, 128 B.), vol. 1, p. 42.

⁵⁶² Bahā'u'llāh, *The Seven Valleys And the Four Valleys*, p. 26.

⁵⁶³ See Vahid Rafati's *Ma'ākhiz ash'ār dar āthār Bahā'ī*.

Wisdom whilst claiming the tablet is a divine revelation from God?⁵⁶⁵

- Why would Bahā'u'llāh and `Abdu'l-Bahā refer countless times to the sayings of the learned men,⁵⁶⁶ scientists,⁵⁶⁷ and what has been written in the books?⁵⁶⁸
- Why would Bahā'u'llāh refer to books to gain knowledge.⁵⁶⁹

8- Reason Judges That One Must Practice What He Preaches

If religion must be in conformance with reason, then one would expect that the leaders of a religion too act in accordance to reason and its judgements. One of the most obvious judgments of reason is that one must practice what he preaches. This act has also been emphasized on in the Holy Books sent by God. For instance:

⁵⁶⁴ “In many of the passages that follow concerning the Greek philosophers, Bahā'u'llāh quotes verbatim from the works of such Muslim historians as Abu'l-Fath-i-Shāhristānā (1076–1153 A.D.) and Imādu'd-Dān Abu'l-Fidā (1273–1331 A.D.),” Bahā'u'llāh, *Tablets of Bahā'u'llāh Revealed After the Kitāb-i-Aqdas*, p. 144 (footnote).

⁵⁶⁵ Bahā'u'llāh, *Tablets of Bahā'u'llāh Revealed After the Kitāb-i-Aqdas*, p. 137.

⁵⁶⁶ For instance, “The learned men, that have fixed at several thousand years the life of this earth . . .” Bahā'u'llāh, *Gleanings from the Writings of Bahā'u'llāh*, p. 163.

⁵⁶⁷ For instance, “For instance copper can transmute into Gold but earth/soil (*turab*) does not have this possibility in actualness (*bil-fi'l*). Since the scientists have already mentioned these subjects this servant did not like to mention it comprehensively,” `Abd al-Ḥamīd Ishrāq Khāwarī, *Mā'idiy-i āsimānī*, vol. 7, p. 44.

⁵⁶⁸ For instance, “Mention hath been made in certain books of a deluge which caused all that existed on earth,” Bahā'u'llāh, *Gleanings from the Writings of Bahā'u'llāh*, p. 174.

⁵⁶⁹ For instance, “This oppressed one in his childhood (*tufūliyyat*) saw the war of the tribe of Qurayza in a book that belonged to (was authored by) Mullā Bāqir Majlisī, and has been sad and sorrowful ever-since,” `Abd al-Ḥamīd Ishrāq Khāwarī, *Mā'idiy-i āsimānī*, vol. 7, p. 136; “We purposed to read some of his works. Although We never felt disposed to peruse other peoples' writings, yet as some had questioned Us concerning him, We felt it necessary to refer to his books, in order that We might answer Our questioners with knowledge and understanding. His works, in the Arabic tongue, were, however, not available . . . We sent for the book, and kept it with Us a few days. It was probably referred to twice,” Bahā'u'llāh, *The Kitāb-i-Īqān*, pp. 184–186.

O You who believe! Why do you utter what you do not do? It is greatly detested by God to utter what you do not do.⁵⁷⁰

Do you order the people to do good but forget about yourselves whilst you read the Book! Do you not use your reason!⁵⁷¹

You, then, who teach others, do you not teach yourself? You who preach against stealing, do you steal? You who say that people should not commit adultery, do you commit adultery?⁵⁷²

There are many instances in the Baha'i scripture that show that Baha'i leaders have preached what they have not practiced. Apart from the instances that we have mentioned throughout the book and are related to the twelve principles, we will mention a few other samples here:

a- Prohibition of Kissing Hands

Bahā'u'llāh writes in the Aqdas:

The kissing of hands hath been forbidden in the Book. This practice is prohibited by God, the Lord of glory and command.

This law has been completely ignored by Bahā'u'llāh and `Abdu'l-Bahā and they freely allowed anyone who wanted to kiss their hands. Here are a few examples:

“The inhabitants of the quarter in which Bahā'u'llāh had been living, and the neighbors who had gathered to bid Him farewell, came one after the other,” writes an eye-witness,

⁵⁷⁰ Quran 61:2-3

⁵⁷¹ Quran 2:44.

⁵⁷² Romans 2:21-22 (New International Version).

“with the utmost sadness and regret to kiss His hands and the hem of His robe, expressing meanwhile their sorrow at His departure . . .”⁵⁷³

Until it was time to leave and he kissed (‘Abdu’l-Bahā’s) blessed hand.⁵⁷⁴

With great sincerity one would kiss (‘Abdu’l-Bahā’s) blessed hand and another would hold his skirt.⁵⁷⁵

There is a video from ‘Abdu’l-Bahā’s journey in America that clearly shows women kissing his hand:

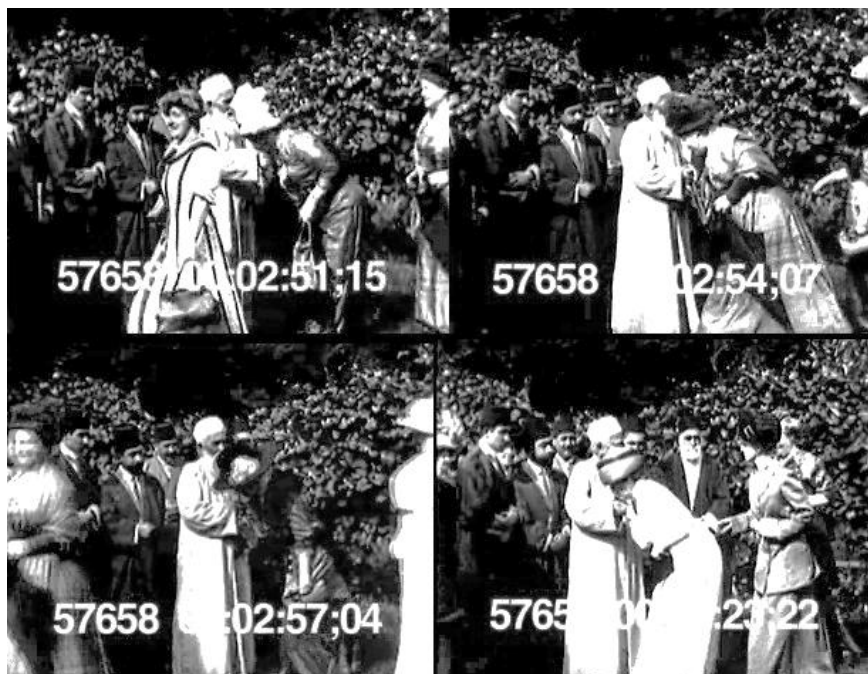


Figure 6: Portions of a movie in which women kiss ‘Abdu’l-Bahā’s hands in America.

⁵⁷³ Shoghi Effendi, *God Passes By*, p. 181.

⁵⁷⁴ *Maḥmūd Zaraqānī, Badā’i` al-āthār*, vol. 2, p. 31.

⁵⁷⁵ *Maḥmūd Zaraqānī, Badā’i` al-āthār*, vol. 2, p. 340.

The hand kissing in America attracted so much attention that the title of an article in the newspaper, The Baltimore Sun, November 12 1912 was “Women kiss his hand”. This is how it was described:

With condescension, he greeted his followers as they were presented by the interpreter, Dr. Ameer U. Farewed, a Persian and a graduate in medicine of Johns Hopkins University. “Oh, I am so glad to see you,” was uttered in tones of reverence by the women as they bowed before him and kissed his wrinkled hand.⁵⁷⁶



Figure 7: Portion of a newspaper that shows women used to kiss 'Abdu'l-Bahā's hands in America.

Baha'is try to justify these acts by claiming a specific kind of kissing was meant, or the kissing that is equal to submission has been prohibited. This whilst Bahā'u'llāh's words elsewhere show that any kind of kissing the hand is prohibited. For instance he says:

God is my witness! Had it not been in conflict with that which the Tablets of God have decreed, I would have gladly kissed

⁵⁷⁶ <http://centenary.bahai.us/news/women-kiss-his-hand> (retrieved 20/1/2014)

the hands of whosoever attempted to shed my blood in the path of the Well-Beloved.⁵⁷⁷

b- Where to Bury the Dead

The Baha'i law for Burial states:

It is forbidden you to transport the body of the deceased a greater distance than one hour's journey from the city . . . The spirit of Bahā'u'llāh's law is for the deceased to be buried near where he or she dies.⁵⁷⁸

This is how the Burial was performed for the Bāb on the orders of Bahā'u'llāh and `Abdu'l-Bahā:

As observed in a previous chapter the mangled bodies of the Bāb and His fellow-martyr, Mīrzā Muḥammad-`Alī, were removed, in the middle of the second night following their execution, through the pious intervention of Ḥājī Sulaymān Khān, from the edge of the moat where they had been cast to a silk factory owned by one of the believers of Milān, and were laid the next day in a wooden casket, and thence carried to a place of safety. Subsequently, according to Bahā'u'llāh's instructions, they were transported to Ṭīhrān and placed in the shrine of Imām-Zādiḥ Ḥasan. They were later removed to the residence of Ḥājī Sulaymān Khān himself in the Sar-Chashmih quarter of the city, and from his house were taken to the shrine of Imām-Zādiḥ Ma`ṣūm, where they remained concealed until the year 274 1284 A.H. (1867–1868), when a Tablet, revealed by Bahā'u'llāh in Adrianople, directed Mullā `Alī-Akbar-i-Shāhmīrzādī and Jamāl-i-Burūjirdī to transfer

⁵⁷⁷ Bahā'u'llāh, *Gleanings from the Writings of Bahā'u'llāh*, p. 102.

⁵⁷⁸ Bahā'u'llāh, *The Kitābi Aqdas*, p. 230.

them without delay to some other spot . . . Ḥājī Shāh Muḥammad buried the casket beneath the floor of the inner sanctuary of the shrine of Imām-Zādiḥ Zayd, where it lay undetected until Mīrzā Asadu’llāh-i-Iṣfahānī was informed of its exact location through a chart forwarded to him by Bahā’u’llāh. Instructed by Bahā’u’llāh to conceal it elsewhere, he first removed the remains to his own house in Ṭihrān, after which they were deposited in several other localities such as the house of Ḥusayn-’Alīy-i-Iṣfahānī and that of Muḥammad-Karīm-i-’Aṭṭār, where they remained hidden until the year 1316 (1899) A.H., when, in pursuance of directions issued by ‘Abdu’l-Bahā, this same Mīrzā Asadu’llāh, together with a number of other believers, transported them by way of Iṣfahān, Kirmanshāh, Baghdād and Damascus, to Beirut and thence by sea to ‘Akkā, arriving at their destination on the 19th of the month of Ramadān 1316 A.H. (January 31, 1899), fifty lunar years after the Bāb’s execution in Tabrīz.⁵⁷⁹

This one hour limit, changes to about 50 years and thousands of kilometers when applied to the Bāb.

c- Noah and the Flood: Symbolical or Reality

Shoghi tells his followers to believe in a symbolical flood and Ark in the time of Noah:

The statement in ‘Seven Days of Creation’ certainly cannot be considered authoritative or correct. The Ark and the Flood we believe are symbolical.⁵⁸⁰

This is while Bahā’u’llāh clearly refers to the flood as a cause for the destruction of many historical records:

⁵⁷⁹ Shoghi Effendi, *God Passes By*, pp. 273–274

⁵⁸⁰ Helen Bassett Hornby, *Lights of Guidance: A Bahā’ī Reference File*, chap. XLI, no. 1716.

Manifestations . . . were dispatched in the first centuries and invited the people to the truth. But because of the disturbances and changes in the world some of their names and sayings have been lost. In the books, the flood has been mentioned and in that event everything that was on earth was drowned including history records and other things. Furthermore, there have been many revolutions which have annihilated (the records) of some events . . .⁵⁸¹

Here is the official distorted Baha'i translation that when one reads does not think he is referring to the flood:

Manifestations . . . have been sent down from time immemorial, and been commissioned to summon mankind to the one true God. That the names of some of them are forgotten and the records of their lives lost is to be attributed to the disturbances and changes that have overtaken the world. Mention hath been made in certain books of a deluge which caused all that existed on earth, historical records as well as other things, to be destroyed. Moreover, many cataclysms have occurred which have effaced the traces of many events.⁵⁸²

⁵⁸¹ Bahā' u' llāh, *Muntakhabātī az āthār Ḥaḍrat Bahā' u' llāh*, pp. 115–116.

⁵⁸² Bahā' u' llāh, *Gleanings from the Writings of Bahā' u' llāh*, p. 174.



Is This Principle Correct From a Rational and Logical Perspective?

In order to analyze this principle logically and rationally, we first must determine what Baha'is mean by *reason*, and *science*?

The Meaning of Science

Abdu'l-Bahā says:

If religious beliefs contradict reason and science, then of course [they are] ignorance.⁵⁸³

Depending on the situation, Baha'i's change the meaning of science. In some places it means modern empirical science, while in others, it is used to refer to the true, divine sciences. If the Baha'i creed is being preached in a university environment, science is presented as that which has been empirically determined by modern research, observations, and experiments and it is claimed that the Baha'i creed holds a special value and importance for the sciences that universities are acquiring, and if a religion is at odds with these sciences, it is not a valid religion. Let us take a look at two examples:

Science, is the greatest virtue of the human world. Science, is eternal dignity. Science, is everlasting life . . . all of the people

⁵⁸³ Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 92.

are dead and scholars are alive . . . thus I have utmost delight that I am present in this university . . . for science is light and ignorance is darkness.⁵⁸⁴

The highest virtue of the human world is science for it is the discovery of the truth of things. I have utmost delight today that we see ourselves in this center of knowledge, in this college whose fame has reached the horizons. For the best of the groups that gather in the world are the group of the scholars and the best of the centers in the human world are the centers of science and technology.⁵⁸⁵

When critics criticize the *necessity of the conformity of religion with human science* by pointing out the fact that science is always in a state of change, it is claimed that what is meant by science is the true, divine science.⁵⁸⁶

This problem is much bigger in the sphere of the social sciences and humanities. The scientists of these sciences have rarely reached a consensus on any matter. In this domain, different movements and schools exist that are completely opposed to one another. Now the question is which one of these movements is the Baha'i faith in accordance with?

Is the Baha'i creed in accordance with whatever mankind contemplates in this era? Is whatever that occurs to the mind of 21st century man in accordance to the Baha'i creed?

When these criticisms are made, Baha'is turn back from their claims that their religion is up to date. They say that if at a time there is

⁵⁸⁴ `Abd al-Ḥamīd Isḥrāq Khāwarī, *Payām-i malakūt*, pp. 83–84.

⁵⁸⁵ `Abd al-Ḥamīd Isḥrāq Khāwarī, *Payām-i malakūt*, p. 81.

⁵⁸⁶ “What is meant by knowledge, is Divine Knowledge, and what is meant by reason is the perfect Divine Reason that religion must be in accord to,” `Abd al-Ḥamīd Isḥrāq Khāwarī, *Payām-i malakūt*, p. 91 (citing `Abdu'l-Bahā).

disagreement between science and religion, in that matter religion is definitely correct and the inconsistency is due to our error.⁵⁸⁷

Furthermore, in universities and colleges, Baha'is never refer to the fact that they believe all people are ignorant but Baha'is and no non-Baha'i is to be regarded as knowledgeable.⁵⁸⁸

The Meaning of Reason

`Abdu'l-Bahā says:

Unquestionably there must be agreement between true religion and science. If a question be found contrary to reason faith and belief in it are impossible, and there is no outcome but wavering and vacillation.⁵⁸⁹

He also iterates that what is meant by reason is the complete Divine Reason:

What is meant by knowledge, is Divine Knowledge, and what is meant by reason is the perfect Divine Reason that religion must be in accord to.⁵⁹⁰

One would wonder, what is the use of the perfect Divine Reason when humankind does not possess it and what humans possess—according to `Abdu'l-Bahā—are apparently some kind of inferior reasons that are susceptible to error? `Abdu'l-Bahā too asks this question:

⁵⁸⁷ “One of the fundamental teachings of Bahā'u'llāh is that true science and true religion must always be in harmony. Truth is one, and whenever conflict appears it is due, not to truth, but to error,” J. E. Esslemont, *Bahā'u'llāh and the New Era*, p. 197.

⁵⁸⁸ We mentioned some relevant quotes at the beginning of the Second Perspective in chapters 1 and 4.

⁵⁸⁹ `Abdu'l-Bahā, *The Promulgation of Universal Peace*, p. 181.

⁵⁹⁰ `Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 91(citing `Abdu'l-Bahā).

Every religion which is not in accordance with established science is superstition. Religion must be reasonable. If it does not square with reason, it is superstition and without foundation. It is like a mirage, which deceives man by leading him to think it is a body of water. God has endowed man with reason that he may perceive what is true. If we insist that such and such a subject is not to be reasoned out and tested according to the established logical modes of the intellect, what is the use of the reason which God has given man?⁵⁹¹

The contradiction in these sentences is clear: In one place it is claimed God has endowed man with reason so he may perceive what is true, but when that same reason that is the tool for perceiving the truth, finds a contradiction in Baha'i beliefs, then reason is no longer a tool in the hands of men but a Divine apparatus that men lack:

If religious belief and doctrine is at variance with reason, it proceeds from the limited mind of man and not from God.⁵⁹²

It can be summarized that:

Baha'is claim that Baha'ism is a unique faith and is consistent with the modern age, and in accordance with science and reason. When it is asked how the Baha'i creed can be in conformity to human sciences while these sciences are constantly changing and different scientific theories invalidate each other as time passes by, they respond that what they mean by this principle is the conformity of religion with Divine Sciences. When scientific contradictions in their religion are pointed to, the same answer is given and it is claimed that science will soon catch up with our teachings. When unreasonable texts and orders are pointed to in the Baha'i scripture, the response given is that these orders are in conformity with Divine Reason not the limited human

⁵⁹¹ \`Abdu'l-Bahā, *The Promulgation of Universal Peace*, p. 65.

⁵⁹² \`Abdu'l-Bahā, *The Promulgation of Universal Peace*, p. 231.

reason. So then what is all this proselytizing and evangelization for? What religion is there that does not claim to be in accordance to Divine Science and Reason? If science and reason are the criterion for finding the truth, then what use is this criterion when man lacks it and its true form is only in the hands of God?

It is up to you to draw your own conclusions!





**Bahā'u'llāh:
“Contradiction has and will not
ever have a way in the
sanctified realm of the Divine
Manifestations.”⁵⁹³**

⁵⁹³Bahā'u'llāh, *Badī'*, p. 126.

1. Is the Principle "Religion Must Be in Conformity with Science and Reason" New?

`Abdu'l-Bahā: This principle is a new vista proclaimed by Bahā'u'llāh.⁵⁹⁴

`Abdu'l-Bahā: The first Shia Muslim Imam, Imam `Alī, has said that religion must be in accord with science.⁵⁹⁵

2. If Religion Contradicts Reason Which One Is Incorrect?

`Abdu'l-Bahā: If religion contradicts science and reason, that religion is an illusion.⁵⁹⁶

Bahā'u'llāh and `Abdu'l-Bahā: If religion contradicts science and reason, the human mind is to be blamed.⁵⁹⁷

⁵⁹⁴ "Furthermore, He proclaims that religion must be in harmony with science and reason. If it does not conform to science and reconcile with reason, it is superstition. Down to the present day it has been customary for man to accept a religious teaching, even though it was not in accord with human reason and judgment. The harmony of religious belief with reason is a new vista which Bahā'u'llāh has opened for the soul of man," `Abdu'l-Bahā, *The Promulgation of Universal Peace*, p. 455.

⁵⁹⁵ "'Alī, the son-in-law of Muḥammad, said: 'That which is in conformity with science is also in conformity with religion.' Whatever the intelligence of man cannot understand, religion ought not to accept. Religion and science walk hand in hand, and any religion contrary to science is not the truth," `Abdu'l-Bahā, *Paris Talks*, p. 131.

⁵⁹⁶ "If religious matters are against science and reason, they are illusions," `Abdu'l-Bahā, *Khaṭābāt* (Tehran), vol. 2, p. 147.

⁵⁹⁷ "Sometimes, a weak intellect cannot perceive [a concept]. In such a case, intellect has a shortcoming by being imperfect, not religion," `Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p.93 (citing `Abd al-Bahā); "One of the fundamental teachings of Bahā'u'llāh is that true science and true religion must always be in harmony. Truth is one, and whenever conflict appears it is due, not to truth, but to error," J. E. Esslemont, *Bahā'u'llāh and the New Era*, p.197.

3. Is Science Good or Bad?

‘Abdu’l-Bahā: The difference between man and animal is science and reason.⁵⁹⁸ “The highest virtue of the human world is science for it is the discovery of the truth of things.”⁵⁹⁹

The Bāb: Teaching anything but my books is forbidden.⁶⁰⁰ All non-Bābī books must be burned.⁶⁰¹

4. Is Bābism a True Religion: Books and Teaching

‘Abdu’l-Bahā: “If religious matters are against science and reason, they are illusions.”⁶⁰²

The Bāb: Do not teach but my books,⁶⁰³ do not argue but by my words,⁶⁰⁴ do not own but my writings.⁶⁰⁵

⁵⁹⁸ “[That which causes] distinction between humans and animals is reason and science. If religious beliefs contradict reason and science, then of course [they are] ignorance,” ‘Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 92.

⁵⁹⁹ ‘Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 81.

⁶⁰⁰ ‘Alī Muḥammad Bāb, *Farsi Bayān*, unit 4, chap. 10.

⁶⁰¹ “The utterance of the [book or religion] of Bayān in the day of the appearance of his Highness A’lā (meaning the Bāb) was to behead, burn the books, destroy the monuments, and massacre [everyone] but those who believed [in the Bāb’s religion] and verified it,” ‘Abdu’l-Bahā, *Makātīb* (Egypt: 1330 AH), vol. 2, p. 266; “The unbelievers and the faithless have set their minds on four things: first, the shedding of blood [beheading]; second, the burning of books; third, the shunning of the followers of other religions; fourth, the extermination of other communities and groups. Now however, through the strengthening grace and potency of the Word of God these four barriers have been demolished, these clear injunctions have been obliterated from the Tablet and brutal dispositions have been transmuted into spiritual attributes.” Bahā’u’llāh, *Tablets of Bahā’u’llāh Revealed After the Kitāb-i-Aqdas*, p. 91.

⁶⁰² ‘Abdu’l-Bahā, *Khaṭābāt* (Tehran), vol. 2, p. 147.

⁶⁰³ “Teaching a book other than the book of *Bayān* is not allowed unless it has in it what is related to speculative theology (*kalām*). [Teaching] those [sciences] which have been invented such as logic (*manṭiq*), principles of jurisprudence (*uṣūl*), and other [sciences], are not permitted for those who have faith,” The Bāb, *Farsi Bayān*, unit 4, chap. 10.

⁶⁰⁴ “Do not argue but by the verses [*of the Bayān*] for whoever does not argue using them has no knowledge, and do not mention any miracle [but this book]!” The Bāb, *Arabic Bayān*, unit 6, chapter 8.

5. Is Bābism a True Religion: Destroy Anyone and Everything Non-Bābī

ʿAbdu’l-Bahā: “If religious matters are against science and reason, they are illusions.”⁶⁰⁶

The Bāb: Destroy anyone and anything non-Bābī.⁶⁰⁷

⁶⁰⁵ “Chapter six of the sixth unit which is about destroying all books but those that have been written or will be written about this Order (meaning the Bab’s creed),” The Bāb, *Farsi bayān*, unit 6, chap. 6.

⁶⁰⁶ ʿAbdu’l-Bahā, *Khaṭābāt* (Tehran), vol. 2, p. 147.

⁶⁰⁷ “The utterance of the [book or religion] of Bayān in the day of the appearance of his Highness A’lā (meaning the Bāb) was to behead, burn the books, destroy the monuments, and massacre [everyone] but those who believed [in the Bāb’s religion] and verified it,” ʿAbdu’l-Bahā, *Makātib* (Egypt: 1330 AH), vol. 2, p. 266; “The unbelievers and the faithless have set their minds on four things: first, the shedding of blood [beheading]; second, the burning of books; third, the shunning of the followers of other religions; fourth, the extermination of other communities and groups. Now however, through the strengthening grace and potency of the Word of God these four barriers have been demolished, these clear injunctions have been obliterated from the Tablet and brutal dispositions have been transmuted into spiritual attributes.” Bahā’u’llāh, *Tablets of Bahā’u’llāh Revealed After the Kitāb-i-Aqdas*, p. 91; “You must destroy everything [non-Bābī?] that you have written and you must argue using the *Bayān*,” The Bāb, *Arabic Bayān*, unit 6, chap. 6. “Chapter six of the sixth unit which is about destroying all books but those that have been written or will be written about this Order (meaning the Bab’s creed),” The Bāb, *Farsi bayān*, unit 6, chap. 6; “The fifth chapter of the fifth unit which is about the decree of taking the property of those who do not believe in [the religion] of Bayan and giving it back if they become believers in this religion, except in the lands where taking [property] is not possible,” The Bāb, *Farsi Bayan*, unit 5, chap. 5; “Chapter six of the sixth unit which is about destroying all books but those that have been written or will be written about this Order (meaning the Bab’s creed),” The Bāb, *Farsi bayān*, unit 6, chap. 6; “The sixteenth chapter of the seventh unit which is about [the decree] that all rulers who rise who are [followers] of the religion of the *Bayan*, leave no-one in their land who is not a follower of this religion. This is compulsory upon all the people too,” The Bāb, *Farsi Bayān*, unit 7, chap. 16; “He who acquires a position of ruling is a manifestation of God’s wrath and if possible for him, must not leave [alive] on earth anyone but the Bābīs!” The Bāb, *Lauḥ haykal al-dīn*, unit 4, chap. al-Bahā; “Make everyone accept the [religion of] Bayān and do not accept from them jewels that would amount to the whole earth as payment so that they are excused from becoming Bābīs,” The Bāb, *Lauḥ haykal al-dīn*, unit 5, chap. al-Lād.

6. Is Bābism a True Religion: Food and Medicine

‘Abdu’l-Bahā: “If religious matters are against science and reason, they are illusions.”⁶⁰⁸

The Bāb: Do not buy, sell, or use medicine. Not drinking donkey milk will make you pious.⁶⁰⁹

7. Is Bābism a True Religion: Guidelines for Going on Journeys

‘Abdu’l-Bahā: “If religious matters are against science and reason, they are illusions.”⁶¹⁰

The Bāb: “Do not go on journeys but [1] for the sake of God and [2] if you are going to (visit) He Whom God Shall Make manifest or [3] (visiting) those who have faith in him. And He orders you to take the leaves of trees and eat them [!] and walk above [!] the earth with your legs!”⁶¹¹

⁶⁰⁸ ‘Abdu’l-Bahā, *Khaṭābāt* (Tehran), vol. 2, p. 147.

⁶⁰⁹ “You must not possess, buy, sell, or use medicine, intoxicants, and higher than those!” The Bāb, *Arabic Bayān*, unit 9, chap. 8; “Do not drink donkey milk! And do not load it and other animals with what they cannot bear. This is what God has made incumbent upon you so that you may become pious!” The Bāb, *Arabic Bayān*, unit 10, chap. 15.

⁶¹⁰ ‘Abdu’l-Bahā, *Khaṭābāt* (Tehran), vol. 2, p. 147.

⁶¹¹ The Bāb, *Lauḥ haykal al-dīn*, unit 6, chap. al-Badī.

8. Is Bābism a True Religion: Some Miscellaneous Laws

‘Abdu’l-Bahā: “If religious matters are against science and reason, they are illusions.”⁶¹²

The Bāb: Renew your books every 202 years by throwing them in water or giving them to someone else.⁶¹³ If you truly believe in God you must not ride cows or make them carry loads.⁶¹⁴ “Do not wear clothes that will frighten children!”⁶¹⁵ “Do not buy or sell the four elements (earth, air, fire, and water)!”⁶¹⁶

9. Does the Quran Say Everything Is Living?

‘Abdu’l-Bahā: It says in the Qur’an that all things are living.⁶¹⁷

Qur’an: “We made from water everything living.”⁶¹⁸

⁶¹² ‘Abdu’l-Bahā, *Khaṭābāt* (Tehran), vol. 2, p. 147.

⁶¹³ “In every dispensation, God loves that everything becomes renewed. It is because of this that he has ordered that once in every 202 years every person renew what books he possesses by either putting them in fresh water or bestowing them to someone else!” The Bāb, *Farsi Bayān*, unit 7, chap. 1;

⁶¹⁴ “Do not ride cows and do not put loads on them if you (truly) believe in God and His signs,” The Bāb, *Arabic Bayān*, unit 10, chap. 15.

⁶¹⁵ The Bāb, *Arabic Bayān*, unit 7, chap. 6.

⁶¹⁶ The Bāb, *Arabic Bayān*, unit 9, chap. 11.

⁶¹⁷ “As to the existence of spirit in the mineral: it is indubitable that minerals are endowed with a spirit and life according to the requirements of that stage. This unknown secret, too, hath become known unto the materialists⁶¹⁷ who now maintain that all beings are endowed with life, even as He saith in the Qur’an, ‘All things are living,’” ‘Abdu’l-Bahā, *Tablet to August Forel*, p. 9.

⁶¹⁸ Quran, 21:30

10. The Criterion for Being Knowledgeable and Reasonable in the Baha'i Creed?

Esslemont (Baha'i author): "The religious world owes a debt of gratitude to the men of science who helped to tear such worn-out creeds and dogmas to tatters and allowed the truth to step forth free."⁶¹⁹

Bahā'u'llāh: If you don't become a Baha'i you are ignorant even if you possess all the science in the world.⁶²⁰ If you do not become a Baha'i you have no reason.⁶²¹

11. Was the Tablet of Wisdom Revealed in Persian?

Shoghi: The tablet of wisdom was revealed in Persian.⁶²²

The tablet was revealed by Bahā'u'llāh in Arabic!

⁶¹⁹ J. E. Esslemont, *Bahā'u'llāh and the New Era*, p. 200.

⁶²⁰ "If today, someone grasps all of the knowledge on earth but stops at the word 'yes' (meaning does not become a Baha'i), the Lord will not pay attention to him and he will be considered as the most ignorant amongst the people," Bahā'u'llāh, *Iqtidārāt wa chand lauḥ dīgar*, p. 111; "From now on nobody is to be called knowledgeable, except those who have decorated themselves with the garment of this New Affair (meaning those who have become Baha'is)," Bahā'u'llāh, *Badī'*, pp. 138–139.

⁶²¹ "The general criterion is what we mentioned and any soul who has success in it, meaning recognizes and realizes the Sunrise of Manifestation (meaning himself), will be mentioned in the Divine Book as someone who possesses reason or else he will be (mentioned as) ignorant even if he himself thinks that his reason equals that of the whole world," `Abd al-Ḥamīd Ishrāq Khāwarī, *Mā'idīy-i āsimānī*, vol. 7, p. 160; "No one has denied or will deny what has been revealed by the Ancient Pen (meaning himself) in this Most Great Manifestation regarding society, unity, manners, rites, and being occupied with what has benefits for the people, except that he completely lacks reason," Bahā'u'llāh, *Iqtidārāt wa chand lauḥ dīgar*, p. 168.

⁶²² When referring to a problematic matter in the English translation of this tablet he says: "We must not take this statement too literally; "contemporary" may have been meant in Persian as something far more elastic than the English word. Likewise, the whole translation probably needs revising (15 February 1947)." Article titled *Socrates* compiled by the Research Department of the Universal House of Justice: http://bahai-library.com/compilation_socrates_bwc (retrieved 17/2/2014).

12. Is Shoghi Infallible?

Shoghi: I am only infallible in matters regarding the faith and interpreting it.⁶²³

Shoghi makes errors when speaking about Bahā'u'llāh's Tablet of Wisdom and claims it was revealed in Persian while it was revealed in Arabic.⁶²⁴

13. Can Shoghi Fit the Role of Being the Authorized Interpreter of Baha'i Texts?

`Abdu'l-Bahā: Shoghi is the authoritative interpreter of the words of God.⁶²⁵

Shoghi is unsure in interpreting the words of Bahā'u'llāh and uses the words *may* and *probably*.⁶²⁶ He doesn't even consider his own translations as final.⁶²⁷

⁶²³ "The infallibility of the Guardian is confined to matters which are related strictly to the Cause and interpretations of the Teachings; he is not an infallible authority on other subjects, such as economics, science, etc," Shoghi Effendi, *Directives from the Guardian*, p. 33–34.

⁶²⁴ See previous footnotes.

⁶²⁵ "O my loving friends! After the passing away of this wronged one, it is incumbent upon the Aghsān (Branches), the Afnān (Twigs) of the Sacred Lote-Tree, the Hands (pillars) of the Cause of God and the loved ones of the Abhā Beauty to turn unto Shoghi Effendi—the youthful branch branched from the two hallowed and sacred Lote-Trees and the fruit grown from the union of the two offshoots of the Tree of Holiness,—as he is the sign of God, the chosen branch, the Guardian of the Cause of God, he unto whom all the Aghsān, the Afnān, the Hands of the Cause of God and His loved ones must turn. He is the Interpreter of the Word of God and after him will succeed the first-born of his lineal descendents," `Abdu'l-Bahā, *The Will and Testament of `Abdu'l-Bahā*, p. 11.

⁶²⁶ "We must not take this statement too literally; "contemporary" may have been meant in Persian as something far more elastic than the English word. Likewise, the whole translation probably needs revising (15 February 1947)," Article titled *Socrates* compiled by the Research Department of the Universal House of Justice: http://bahai-library.com/compilation_socrates_bwc (retrieved 17/2/2014).

⁶²⁷ "Concerning the different translations of the Words. It is surely the original text that should never be changed. The translations will continue to vary as more and better translations are made. Shoghi Effendi does not consider even his own translations as final, how much more translations made in the early days of the Cause in the West when no competent translators existed (From a

14. Are the Bāb's Words Divine Inspirations?

Writes the *Qayyūm al-Asmā'* by copying verses of the Quran, the end result being mostly vague incomprehensible sentences, then claims they are divine revelations.⁶²⁸

15. Bahā'u'llāh and Divine Knowledge: Referring to Books

Bahā'u'llāh: Whenever I want to quote a book it is revealed in a tablet before my face.⁶²⁹ "You know that we did not read the books of the people and were unaware of the sciences that they possessed."⁶³⁰

Bahā'u'llāh: I searched in vain for a book to see what the author had written in it until I finally found it!⁶³¹ I used to read books when I was a child.⁶³²

letter on behalf of the Guardian to John Hyde Dunn, 14 August 1930)," http://bahai-library.com/compilation_provisional_translations (retrieved 18/2/2014).

⁶²⁸ See the section on *The Bab's Religious Knowledge* in this chapter.

⁶²⁹ "Whenever We desire to quote the sayings of the learned and of the wise, presently there will appear before the face of thy Lord in the form of a tablet all that which hath appeared in the world and is revealed in the Holy Books and Scriptures," Bahā'u'llāh, *Tablets of Bahā'u'llāh Revealed After the Kitāb-i-Aqdas*, p. 149.

⁶³⁰ Bahā'u'llāh, *Majmū'ihī az alwāḥ jamāl aqdas abhā ki ba'd az kitāb Aqdas nāzil shude*. (Langenhain [Germany]: Lajniyi Nashr Āthār Amrī Bi Lisān Fārsī wa `Arabī), p. 89.

⁶³¹ "As We had frequently heard about him, We purposed to read some of his works. Although We never felt disposed to peruse other peoples' writings, yet as some had questioned Us concerning him, We felt it necessary to refer to his books, in order that We might answer Our questioners with knowledge and understanding. His works, in the Arabic tongue, were, however, not available, . . . We sent for the book, and kept it with Us a few days. It was probably referred to twice." Bahā'u'llāh, *The Kitāb-i-Īqān*, pp. 184–186.

⁶³² "This oppressed one in his childhood (tufūliyyat) saw the war of the tribe of Qurayza in a book that belonged to (was authored by) Mullā Bāqir Majlisī, and has been sad and sorrowful ever-since," `Abd al-Ḥamīd Ishrāq Khāwarī, *Mā'idiy-i āsimānī*, vol. 7, p. 136

16. Bahā'u'llāh and Divine Knowledge: Historical Facts

Claims the words in the Tablet of Wisdom are divine revelations from God⁶³³ and quotes verbatim⁶³⁴ therein, wrong historical facts from other history books.⁶³⁵

17. Bahā'u'llāh and Divine Knowledge: Citing Verses of the Quran

Bahā'u'llāh: Whenever I want to quote Holy Books and scriptures they are revealed in a tablet before my face.⁶³⁶

Bahā'u'llāh multiple distortions while citing verses of the Quran in the *Īqān*.⁶³⁷ The Universal House of Justice Says it is no big deal!

`Abdu'l-Bahā: Those who distort two letters from the verses of the Quran are leaders of those who are in hell and their followers are lowly flies.⁶³⁸

⁶³³ “This is an Epistle which the All-Merciful hath sent down from the Kingdom of Utterance,” Bahā'u'llāh, *Tablets of Bahā'u'llāh Revealed After the Kitāb-i-Aqdas*, p. 137.

⁶³⁴ “In many of the passages that follow concerning the Greek philosophers, Bahā'u'llāh quotes verbatim from the works of such Muslim historians as Abu'l-Faḥ-i-Shāhristānā (1076–1153 A.D.) and Imādu'd-Dān Abu'l-Fidā (1273–1331 A.D.),” Bahā'u'llāh, *Tablets of Bahā'u'llāh Revealed After the Kitāb-i-Aqdas*, p. 144 (footnote).

⁶³⁵ “Empedocles, who distinguished himself in philosophy, was a contemporary of David, while Pythagoras lived in the days of Solomon, son of David, and acquired Wisdom from the treasury of prophethood. It is he who claimed to have heard the whispering sound of the heavens and to have attained the station of the angels. In truth thy Lord will clearly set forth all things, if He pleaseth. Verily, He is the Wise, the All-Pervading,” Bahā'u'llāh, *Tablets of Bahā'u'llāh Revealed After the Kitāb-i-Aqdas*, p. 145. Empedocles lived between 490–440 BC whilst David lived between 1040–970 BC. There are about 500 years of difference between these dates. Pythagoras lived between 570–495 BC whilst Solomon lived between 970–931 BC. The difference between these two is also about 500 years.

⁶³⁶ “Whenever We desire to quote the sayings of the learned and of the wise, presently there will appear before the face of thy Lord in the form of a tablet all that which hath appeared in the world and is revealed in the Holy Books and Scriptures,” Bahā'u'llāh, *Tablets of Bahā'u'llāh Revealed After the Kitāb-i-Aqdas*, p. 149.

⁶³⁷ See section titled *Bahā'u'llāh's Religious Knowledge*

⁶³⁸ “He had written the blessed verse of the Quran “what are these statues/images that you are worshipping” (*mā hādhihī l-tamāthīl al-latī antum `alayhā `ākifūn*) [and had written the last word] as *`āfikūn* and the [text] is in the possession of Mīrzā Yaḥyā Qazwīnī. Pay attention that the leader of this group cannot make a distinction between *`ākif* and *`āfik* and he distorts the evident

18. Bahā'u'llāh and Divine Knowledge: Revisions in the Divine Texts

Bahā'u'llāh revealed a Holy book, found out that it had multiple grammatical mistakes and discovered many errors in citing the verses of the Quran. He then proceeded to revise it, and gave out a second version, and then claimed “the latter is better and more appropriate”!⁶³⁹

19. Bahā'u'llāh and Adhering to the Customs of the Previous People

In matters of sex, Bahā'u'llāh adhered to the customs of Muslims and took three wives. However he forbids this for everyone else.⁶⁴⁰ When citing the Quran, he put aside the custom of the Muslims in carefully citing the exact verses of the Quran and erroneously cites many verses in the book of *Īqān*.

verse of the Book of God in his own handwriting! This writing has been unwillingly inscribed by his pen so that it becomes evident that he is the chief of the distorters and the leader of those who are in Hell. Some of the followers of that *unknown person* (meaning Mīrẓā Yaḥyā) —even though they saw this [distortion] with their own eyes—didn't wake up and proved that they were lowly flies that followed any caller and bended with any breeze,” `Abdu'l-Bahā, *Muntakhabātī az makātīb Ḥadrat `Abdu'l-Bahā*, vol. 6, no. 430.

⁶³⁹ “A copy of a correct *Īqān* was given to Jināb-i-`Alī Akbar, My Glory be upon him. Existing copies should be brought into conformity with this copy, or new transcriptions made from it. The latter is better and more appropriate.” *Symbol and Secret: Qur'an Commentary in Bahā'u'llāh's Kitab-i-Iqān*, p. 26.

⁶⁴⁰ When the UHJ is asked as to why Bahā'u'llāh had three wives when he himself forbade it, it is claimed: “He was following the Laws of the previous Dispensation and the customs of the people of His own land,” Letter from Universal House of Justice to an individual believer dated 23/10/1995: http://bahai-library.com/uhj_wives_bahauallah (retrieved 1/6/2104).

20. Bahā'u'llāh and Citing Shia Narrations

Bahā'u'llāh forged many narrations and distorted many others to prove that the Bāb was divine.⁶⁴¹ He then labeled the Shia as being unmindful selfish shunners of truth because they did not believe in his forged and distorted narrations.⁶⁴²

21. `Abdu'l-Bahā and Citing Verses of the Quran

`Abdul-Bahā distorted dozens of verses from the Quran.⁶⁴³ He announced those who distort two letters from the verses of the Quran are leaders of those who are in hell and their followers are lowly flies.⁶⁴⁴ Yet he distorted the same verse of the Quran that he is using to bash Mīrzā Yaḥyā because Mīrzā Yaḥyā had misplaced two letters in it!⁶⁴⁵

⁶⁴¹ See section titled *Bahā'u'llāh's Religious Knowledge*

⁶⁴² “Consider, that even the year in which that Quintessence of Light is to be made manifest hath been specifically recorded in the traditions, yet they still remain unmindful, nor do they for one moment cease to pursue their selfish desires. According to the tradition, Mufaḍḍal asked Ṣādiq saying: “What of the sign of His manifestation, O my master?” He made reply: “In the year sixty, His Cause shall be made manifest, and His Name shall be proclaimed.” How strange! Notwithstanding these explicit and manifest references these people have shunned the Truth.” Bahā'u'llāh, *The Kitāb-i-Īqān*, pp. 253–254.

⁶⁴³ See section titled *`Abdu'l-Bahā's Religious Knowledge*

⁶⁴⁴ “He had written the blessed verse of the Quran “what are these statues/images that you are worshipping” (*mā hādhihī l-tamāthīl al-latī antum `alayhā `ākifūn*) [and had written the last word] as *`āfikūn* and the [text] is in the possession of Mīrzā Yaḥyā Qazwīnī. Pay attention that the leader of this group cannot make a distinction between *`ākif* and *`āfik* and he distorts the evident verse of the Book of God in his own handwriting! This writing has been unwillingly inscribed by his pen so that it becomes evident that he is the chief of the distorters and the leader of those who are in Hell. Some of the followers of that *unknown person* (meaning Mīrzā Yaḥyā) —even though they saw this [distortion] with their own eyes—didn't wake up and proved that they were lowly flies that followed any caller and bended with any breeze.” `Abdu'l-Bahā, *Muntakhabāt az makātīb Ḥadrat `Abdu'l-Bahā*, vol. 6, no. 430.

⁶⁴⁵ `Abdu'l-Bahā mentions the verse as *mā hādhihī l-tamāthīl al-latī antum `alayhā `ākifūn*. The underlined word should be *lahā!* (see previous footnote).

22. The Bāb's Education

‘Abdu’l-Bahā: “(1) It was universally admitted by the Shī’is that (2) He had never studied in any school and (3) had not acquired knowledge from any teacher (4) all the people of Shīrāz bear witness to this.”⁶⁴⁶

Four false statements in a single sentence.⁶⁴⁷

23. Is It in Accordance with Reason to Prohibit Someone from Doing Something in the Past?

The Bāb, while about 29 years old, gave orders to his childhood teacher to not hit him until he is five years old!⁶⁴⁸

24. Had Bahā’u’llāh Associated with the Learned and the ‘Ulamā?

‘Abdu’l-Bahā: “As all the people of Persia know, He had never studied in any school, nor had He associated with the ‘ulamā or the men of learning.”⁶⁴⁹

‘Abdu’l-Bahā: My father used to associate with the learned and the ‘Ulamā!⁶⁵⁰

⁶⁴⁶ ‘Abdu’l-Bahā, *Some Answered Questions*, p. 25.

⁶⁴⁷ See the section titled *The Bāb's education*.

⁶⁴⁸ “Say O Muḥammad, my teacher. Do not hit me before my age finishes five even for a moment for my heart is very very soft. After that discipline me but not more than I can bear. If you want to hit me do not [hit me] more than five times. And do not hit me on my flesh (*lahm*) unless there is a covering over it. If you exceed [these guidelines] your wife will be illegal for you for nineteen days. If you forget and if you don’t have a companion, then you must give in charity for every beating nineteen mithqāls of gold if you want to be faithful. And do not hit but very very softly,” Bāb, *Arabic Bayān*, unit 6, chapter 11.

⁶⁴⁹ ‘Abdu’l-Bahā, *Some Answered Questions*, p. 27.

⁶⁵⁰ “When He was only thirteen or fourteen years old He became renowned for His learning. He would converse on any subject and solve any problem presented to Him. In large gatherings He would discuss matters with the ‘Ulamā (leading mullās) and would explain intricate religious questions. All of them used to listen to Him with the greatest interest,” J. E. Esslemont, *Bahā’u’llāh and the New Era*, p. 48; “In whatever meeting, scientific assembly or theological

25. Is Quoting the Words of Others a Sign of Not Having Divine Knowledge?

Bahā'u'llāh: "I mislike the copious citation from sayings of the past; for quotation from the words of others proveth acquired learning, not the divine bestowal."⁶⁵¹

Ponder on these questions:

- Why would Bahā'u'llāh and `Abdu'l-Bahā cite hundreds of lines of poetry in their writings without acknowledging the original composers?⁶⁵²
- Why would Bahā'u'llāh quote verbatim⁶⁵³ many wrong passages about philosophers from Muslim historians in the Tablet of Wisdom whilst claiming the tablet is a divine revelation from God?⁶⁵⁴
- Why would Bahā'u'llāh and `Abdu'l-Bahā refer countless times to the sayings of the learned men,⁶⁵⁵ scientists,⁶⁵⁶ and what has been written in the books?⁶⁵⁷
- Why would Bahā'u'llāh refer to books to gain knowledge.⁶⁵⁸

discussion He was found, He became the authority of explanation upon intricate and abstruse questions presented," `Abdu'l-Bahā, *Bahā'ī World Faith—Selected Writings of Bahā'u'llāh and `Abdu'l-Bahā* (`Abdu'l-Bahā's Section Only), p. 220.

⁶⁵¹ Bahā'u'llāh, *The Seven Valleys And the Four Valleys*, p. 26.

⁶⁵² See Wahid Rafati's *Ma'ākhiz ash'ār dar āthār Bahā'ī*.

⁶⁵³ "In many of the passages that follow concerning the Greek philosophers, Bahā'u'llāh quotes verbatim from the works of such Muslim historians as Abu'l-Fath-i-Shāhristānā (1076–1153 A.D.) and Imādu'd-Dān Abu'l-Fidā (1273–1331 A.D.)," Bahā'u'llāh, *Tablets of Bahā'u'llāh Revealed After the Kitāb-i-Aqdas*, p. 144 (footnote).

⁶⁵⁴ Bahā'u'llāh, *Tablets of Bahā'u'llāh Revealed After the Kitāb-i-Aqdas*, p. 137.

⁶⁵⁵ For instance, "The learned men, that have fixed at several thousand years the life of this earth . . ." Bahā'u'llāh, *Gleanings from the Writings of Bahā'u'llāh*, p. 163.

⁶⁵⁶ For instance, "For instance copper can transmute into Gold but earth/soil (*turab*) does not have this possibility in actualness (*bil-fi'l*). Since the scientists have already mentioned these subjects this servant did not like to mention it comprehensively," `Abd al-Ḥamīd Ishrāq Khāwarī, *Mā'idiy-i āsimānī*, vol. 7, p. 44.

⁶⁵⁷ For instance, "Mention hath been made in certain books of a deluge which caused all that existed on earth," Bahā'u'llāh, *Gleanings from the Writings of Bahā'u'llāh*, p. 174.

26. Bahā'u'llāh's Childhood: Happiness or Sorrow?

ʿAbdu'l-Bahā: "The early part of His life was passed in the greatest happiness."⁶⁵⁹

Bahā'u'llāh: "This oppressed one in his childhood (*ṭufūliyyat*) saw the war of the tribe of Qurayza in a book that belonged to (was authored by) Mullā Bāqir Majlisī, and has been sad and sorrowful ever-since."⁶⁶⁰

27. Kissing the Hand of Ones Murderer

Bahā'u'llāh: Had it not been against God's law I would have kissed the hand of the one who intends to kill me.⁶⁶¹

Bahā'u'llāh: My followers kiss the hands of those who intend to kill them.⁶⁶²

⁶⁵⁸ For instance, "This oppressed one in his childhood (*tufūliyyat*) saw the war of the tribe of Qurayza in a book that belonged to (was authored by) Mullā Bāqir Majlisī, and has been sad and sorrowful ever-since," ʿAbd al-Ḥamīd Ishrāq Khāwarī, *Mā'idiy-i āsimānī*, vol. 7, p. 136; "We purposed to read some of his works. Although We never felt disposed to peruse other peoples' writings, yet as some had questioned Us concerning him, We felt it necessary to refer to his books, in order that We might answer Our questioners with knowledge and understanding. His works, in the Arabic tongue, were, however, not available . . . We sent for the book, and kept it with Us a few days. It was probably referred to twice," Bahā'u'llāh, *The Kitāb-i-Īqān*, pp. 184–186.

⁶⁵⁹ ʿAbdu'l-Bahā, *Some Answered Questions*, p. 27.

⁶⁶⁰ ʿAbd al-Ḥamīd Ishrāq Khāwarī, *Mā'idiy-i āsimānī*, vol. 7, p. 136.

⁶⁶¹ "God is my witness! Had it not been in conflict with that which the Tablets of God have decreed, I would have gladly kissed the hands of whosoever attempted to shed my blood in the path of the Well-Beloved," Bahā'u'llāh, *Gleanings from the Writings of Bahā'u'llāh*, p. 102.

⁶⁶² "He bareth his breast to meet the darts of the enemy and raiseth his head to greet the sword of destiny; nay rather, he kisseth the hand of his would-be murderer and surrendereth his all," Bahā'u'llāh, *Gems of Divine Mysteries*, p. 29.

28. When and Where to Bury the Dead

Bahā'u'llāh: "It is forbidden you to transport the body of the deceased a greater distance than one hour's journey from the city."⁶⁶³

Under Bahā'u'llāh and 'Abdu'l-Bahā's orders, this one hour limit changes to fifty years and thousands of kilometers for the Bāb!⁶⁶⁴

29. Does Bahā'u'llāh Intend to Abrogate the Book of Bayān?

⁶⁶³ Bahā'u'llāh, *The Kitābi Aqdas*, p. 230.

⁶⁶⁴ "As observed in a previous chapter the mangled bodies of the Bāb and His fellow-martyr, Mīrzā Muḥammad-'Alī, were removed, in the middle of the second night following their execution, through the pious intervention of Ḥājī Sulaymān Khān, from the edge of the moat where they had been cast to a silk factory owned by one of the believers of Milān, and were laid the next day in a wooden casket, and thence carried to a place of safety. Subsequently, according to Bahā'u'llāh's instructions, they were transported to Ṭīhrān and placed in the shrine of Imām-Zādiḥ Ḥasan. They were later removed to the residence of Ḥājī Sulaymān Khān himself in the Sar-Chashmih quarter of the city, and from his house were taken to the shrine of Imām-Zādiḥ Ma'ṣūm, where they remained concealed until the year 274 1284 A.H. (1867–1868), when a Tablet, revealed by Bahā'u'llāh in Adrianople, directed Mullā 'Alī-Akbar-i-Shāhmīrzādī and Jamāl-i-Burūjirdī to transfer them without delay to some other spot . . . Ḥājī Shāh Muḥammad buried the casket beneath the floor of the inner sanctuary of the shrine of Imām-Zādiḥ Zayd, where it lay undetected until Mīrzā Asadu'llāh-i-Iṣfahānī was informed of its exact location through a chart forwarded to him by Bahā'u'llāh. Instructed by Bahā'u'llāh to conceal it elsewhere, he first removed the remains to his own house in Ṭīhrān, after which they were deposited in several other localities such as the house of Ḥusayn-'Alī-i-Iṣfahānī and that of Muḥammad-Karīm-i-'Aṭṭār, where they remained hidden until the year 1316 (1899) A.H., when, in pursuance of directions issued by 'Abdu'l-Bahā, this same Mīrzā Asadu'llāh, together with a number of other believers, transported them by way of Iṣfahān, Kirmanshāh, Baghdād and Damascus, to Beirut and thence by sea to 'Akkā, arriving at their destination on the 19th of the month of Ramadān 1316 A.H. (January 31, 1899), fifty lunar years after the Bāb's execution in Tabrīz," Shoghi Effendi, *God Passes By*, pp. 273–274.

Bahā'u'llāh: We will re-enforce the Bayān's decrees and prove them. God curse those who say we abrogated it and break their mouths.⁶⁶⁵

Bahā'u'llāh: The book of *Bayān* has been abrogated.⁶⁶⁶

30. Noah's Flood: Symbolic or Reality?

Shoghi: The flood is symbolic.⁶⁶⁷

Bahā'u'llāh: The flood is a reality and destroyed everything on earth.⁶⁶⁸

⁶⁶⁵ "Say: The polytheists thought that we might want to abrogate what was revealed unto the Point of Bayan (*Nuqṭat al-Bayān* which means the Bab). Say: By my Merciful Lord, even if we had intended [to do] what they had thought, no one was allowed to object to God who has created everything . . . but God has desired by this manifestation [meaning Bahā'u'llāh himself] to reinforce what has been revealed by the Point of Bayan . . . thus we will reinforce his decrees and will prove his writings [or signs] on earth with power and authority," Bahā'u'llāh, *Badī'*, p. 390; "Although everyone knows that by this great manifestation what has been revealed in the *Bayān* has been proved/made firm, made obvious, and has been fulfilled; the name of God has been elevated; the remnants of God have been distributed to the West and East; and the *Farsi Bayān* has been endorsed particularly for this manifestation, but they have been constantly writing 'that they (meaning the Baha'is) have abrogated the *Bayān*' so that they may induce doubts in the hearts and the calf may be worshipped," Bahā'u'llāh, *Iqtidārāt wa chand lauḥ dīgar*, pp. 45-46; "They have attributed to this Station (meaning Bahā'u'llāh)—by whose authority all [divine] Books speak—that he has abrogated the decrees of the *Bayān*. May the curse of God fall upon the unjust," Bahā'u'llāh, *Iqtidārāt wa chand lauḥ dīgar*, p. 103; "I swear to God that if an individual from the followers of the *Bayān* mentions the abrogation of that book, God will break the mouth of the speaker and defamer. I [swear by] He who in His hand is my soul and my essence, a single letter from the *Bayān* is dearer to me than everything that is in the heavens and the earth," Asad-Allāh Fāḍil Māzandarānī, *Asrār al-āthār khuṣūṣī*, vol. 5, p. 333;

⁶⁶⁶ "The book of Aqdas abrogates all the decrees of the book of *Bayān* . . . everyone's [religious] source is [now] the book of Aqdas not the book of *Bayān*. The decrees of the *Bayān* are [now] abrogated," Asad-Allāh Fāḍil Māzandarānī, *Asrār al-āthār khuṣūṣī*, vol. 2, p. 106.

⁶⁶⁷ "The statement in 'Seven Days of Creation' certainly cannot be considered authoritative or correct. The Ark and the Flood we believe are symbolical," Helen Bassett Hornby, *Lights of Guidance: A Bahā'ī Reference File* (New Delhi: Bahā'ī Publishing Trust, 1983), chap. XLI, no. 1716.

⁶⁶⁸ "Manifestations . . . were dispatched in the first centuries and invited the people to the truth. But because of the disturbances and changes in the world some of their names and sayings have been lost. In the books the flood has been mentioned and in that event everything that was on earth was drowned including history records and other things. Furthermore, there have been many revolutions which have annihilated (the records) of some events . . ." Bahā'u'llāh, *Muntakhabātī az āthār Ḥaḍrat Bahā'u'llāh*, pp. 115–116.

31. Bahā'u'llāh and `Abdu'l-Bahā as Scientists

- **Nuclear Physics:**
 - Coppers transmutes into Gold after 70 years!⁶⁶⁹
 - Atoms are indestructible!⁶⁷⁰
- **Physics:** Both convex and concave mirrors focus light in a real point that creates great heat!⁶⁷¹
- **Geology:**
 - The Earth's age (world's age) is several thousand years!⁶⁷²
 - All minerals possess a spirit and life.⁶⁷³
- **Biology:**
 - Some creatures are created by spontaneous generation!⁶⁷⁴

⁶⁶⁹ "For instance, consider the substance of copper. Were it to be protected in its own mine from becoming solidified, it would, within the space of seventy years, attain to the state of gold," Bahā'u'llāh, *The Kitāb-i-Īqān*, p. 157.

⁶⁷⁰ "Scientific philosophy has demonstrated that a simple element ('simple' meaning 'not composed') is indestructible, eternal. The soul, not being a composition of elements, is, in character, as a simple element, and therefore cannot cease to exist," `Abdu'l-Bahā, *Paris Talks*, pp. 90–91.

⁶⁷¹ "Like sunlight that does not have a complete effect on a flat mirror, but when it shines on a concave or convex mirror, all its heat is focused in a single point and the heat of that point will become stronger than fire," `Abd al-Ḥamīd Ishrāq Khāwarī, *Ayyām tis`a*, p. 324.

⁶⁷² Bahā'u'llāh claims that this date has been given by the learned men. Since the learned men have not given this date, then these words are his own beliefs: "The learned men, that have fixed at several thousand years the life of this earth [the age of this world], have failed, throughout the long period of their observation, to consider either the number or the age of the other planets," Bahā'u'llāh, *Gleanings from the Writings of Bahā'u'llāh*, p. 163. The correct translation is the *world's age*.

⁶⁷³ "As to the existence of spirit in the mineral: it is indubitable that minerals are endowed with a spirit and life according to the requirements of that stage. This unknown secret, too, hath become known unto the materialists who now maintain that all beings are endowed with life." `Abdu'l-Bahā, *Tablet to August Forel*, p. 9.

⁶⁷⁴ "Know that the creatures are of many kinds . . . some are created in wombs others [are created] by spontaneous regeneration (*khalq al-sā`a*) and come into existence by themselves, such as the animals that are created in fruits, and a group are created in eggs. These are the types of creation of [living] things," `Abdu'l-Bahā, *Makātib* (Egypt), vol. 2, p. 24.

- There is absolutely no difference and distinction between male and female plants and animals!⁶⁷⁵
- **Chemistry:** Plants survive on a watery element called carbon and hydrogen that comes from the mouth of animals!⁶⁷⁶
- **Astronomy:**
 - The Sun is Stationary, Fixed, and Ever Occupies the Same Space!⁶⁷⁷
 - All stars have planets and all these planets have countless aliens on them!⁶⁷⁸
 - All stars have aliens living on them!⁶⁷⁹

⁶⁷⁵ “Plants have male and female and animals too have male and female and there is no distinction. Look at the plant kingdom. Is there any distinction between male plants and female plants? Rather there is complete equality; and in the Animal kingdom too, there is no distinction at all.” `Abdu’l-Bahā, *Khaṭābāt* (Tehran), vol. 2, pp. 149–150.

⁶⁷⁶ “From the breath of animals a watery element (*ʿunsur*) spreads that is nowadays called hydrogen and carbon and this gives life to plants,” `Abdu’l-Bahā, *Makātib* (Egypt), vol. 1, p. 459.

⁶⁷⁷ “The animal cannot become aware of the fact that the earth is revolving and the sun stationary. Only processes of reasoning can come to this conclusion. The outward eye sees the sun as revolving. It mistakes the stars and the planets as moving about the earth. But reason decides their orbit, knows that the earth is moving and the other worlds fixed, knows that the sun is the solar center and ever occupies the same place, proves that it is the earth which revolves around it,” `Abdu’l-Bahā, *The Promulgation of Universal Peace*, p. 417.

⁶⁷⁸ “Consider, moreover, the manifold divergencies that have resulted from the theories propounded by these men. Know thou that every fixed star hath its own planets, and every planet its own creatures, whose number no man can compute,” Bahā’u’llāh, *Gleanings from the Writings of Bahā’u’llāh*, p. 163; “Regarding the passage on p. 163 of the ‘Gleanings’: The creatures which Bahā’u’llāh states to be found on every planet cannot be considered to be necessarily similar or different from human beings on this earth. Bahā’u’llāh does not specifically state whether such creatures are like or unlike us. He simply refers to the fact that there are creatures on every planet. It remains for science to discover one day the exact nature of these creatures. (From a letter written on behalf of Shoghi Effendi to an individual believer, February 9, 1937),” Helen Bassett Hornby, *Lights of Guidance: A Bahā’ī Reference File*, chap. XLI, no. 1581.

⁶⁷⁹ “All celestial stars have special creatures. When this planet earth that is comparably infinitely small is not empty and in vain, then these great bright shining [heavenly] bodies are a different matter altogether (meaning they definitely possess life). It has been explicitly [mentioned] in the Quran, “And from His signs is the creation of the heavens and the earth and the animals/beasts (*dābbah*) He scattered in both of them.” He says *in both of them* not *in it* (meaning only earth). It is very clear that in both of them there are creatures that have souls. For *dābbah* (animal/beast) is used [to refer to] a creature that has a soul and moves,” `Abdu’l-Bahā, *Muntakhabāt az makātib Haḍrat `Abdu’l-Bahā*, vol. 6, no. 480; “He explicitly says in the Quran, “And from His signs is the creation of the heavens and the earth and the animals/beasts (*dābbah*) He scattered in both of

- **Humanitarianism:** The more oppressed that you are the better.⁶⁸⁰ Do not protest to oppressors.⁶⁸¹ Self-victimize yourself by not defending yourself!⁶⁸² Baha'is kiss the hand of those who want to kill them!⁶⁸³
- **Human rights:** Confiscating peoples' property and banishing them based on religious matters are more dear than everything that is in the Skies and earth!⁶⁸⁴

them.” This means that there are [creatures] that have souls in both the sky and Earth. Thus it is clear that all these bright [heavenly] bodies are inhabited and the light of truth shines and beams in all of them. God has not created these infinite bright [heavenly] bodies in vain,” `Abdu'l-Bahā, *Muntakhabātī az makātīb Ḥaḍrat `Abdu'l-Bahā*, vol. 6, no. 481; “Regarding (the question about) the species of these creatures and if they are like the creatures on earth, (the answer is) yes. But their difference is like the difference between sea dwelling, land dwelling, air dwelling, and fire dwelling animals and the difference in their nature and the variance in the balance of elements (that create them), those creatures differ in the composite parts that they are created from,” `Abdu'l-Bahā, *Makātīb*, vol. 1, p. 120.

⁶⁸⁰ “The more you are oppressed the more favored it has and it will be,” Bahā'u'llāh, *Iqtidārāt wa chand lauḥ dīgar*, p. 127; “Know, by the Age of God, that being oppressed is loved [by God] . . . God, the Almighty, has loved being oppressed and will continue to do so,” `Abd al-Ḥamīd Ishrāq Khāwarī, *Mā'idiy-i āsimānī*, vol. 4, pp. 349–350;

⁶⁸¹ “[Our] friends must leave the actions and deeds of the oppressors to God and must not protest in any way,” `Abd al-Ḥamīd Ishrāq Khāwarī, *Mā'idiy-i āsimānī*, vol. 8, p. 44.

⁶⁸² “As a religious body, Baha'is have, at the express command of Bahā'u'llāh, entirely abandoned the use of armed force in their own interests, even for strictly defensive purposes. In Persia many, many thousands of the Bābīs and Baha'is have suffered cruel deaths because of their faith. In the early days of the Cause the Bābīs on various occasions defended themselves and their families by the sword, with great courage and bravery. Bahā'u'llāh, however, forbade this,” J. E. Esslemont, *Bahā'u'llāh and the New Era*, pp. 169–170.

⁶⁸³ “He bareth his breast to meet the darts of the enemy and raiseth his head to greet the sword of destiny; nay rather, he kisseth the hand of his would-be murderer and surrendereth his all,” Bahā'u'llāh, *Gems of Divine Mysteries*, p. 29.

⁶⁸⁴ Compare what Bahā'u'llāh says about the book of Bayān: “I [swear by] He who in His hand is my soul and my essence, a single letter from the Bayān is dearer to me than everything that is in the heavens and the earth,” and the orders given therein: “The fifth chapter of the fifth unit which is about the decree of taking the property of those who do not believe in [the religion] of Bayan and giving it back if they become believers in this religion, except in the lands where taking [property] is not possible,” The Bāb, *Farsi Bayan*, unit 5, chap. 5; “The sixteenth chapter of the seventh unit which is about [the decree] that all rulers who rise who are [followers] of the religion of the *Bayan*, leave no-one in their land who is not a follower of this religion. This is compulsory upon all the people too,” The Bāb, *Farsi Bayan*, unit 7, chap. 16;

- **Psychology:** The communities must not shun the citizens for it has a demoralizing effect and will cause perversion of character;⁶⁸⁵ but we will shun people!⁶⁸⁶
- **History:** Empedocles was a contemporary of David and Pythagoras lived in the days of Solomon!⁶⁸⁷
- **Linguistics:**
 - Bahā'u'llāh commits many grammatical and linguistic mistakes when writing the *Ṭiqān*!⁶⁸⁸

⁶⁸⁵ “One thing remains to be said: it is that the communities are day and night occupied in making penal laws, and in preparing and organizing instruments and means of punishment. They build prisons, make chains and fetters, arrange places of exile and banishment, and different kinds of hardships and tortures, and think by these means to discipline criminals, whereas, in reality, they are causing destruction of morals and perversion of characters,” `Abdu'l-Bahā, *Some Answered Questions*, p. 271; “The community, on the contrary, ought day and night to strive and endeavor with the utmost zeal and effort to accomplish the education of men, to cause them day by day to progress and to increase in science and knowledge, to acquire virtues, to gain good morals and to avoid vices, so that crimes may not occur. At the present time the contrary prevails; the community is always thinking of enforcing the penal laws, and of preparing means of punishment, instruments of death and chastisement, places for imprisonment and banishment; and they expect crimes to be committed. This has a demoralizing effect,” `Abdu'l-Bahā, *Some Answered Questions*, p. 272.

⁶⁸⁶ “The Hands of the Cause of God must be ever watchful and so soon as they find anyone beginning to oppose and protest against the Guardian of the Cause of God, cast him out from the congregation of the people of Bahā and in no wise accept any excuse from him. How often hath grievous error been disguised in the garb of truth, that it might sow the seeds of doubt in the hearts of men!” `Abdu'l-Bahā, *The Will and Testament of `Abdu'l-Bahā*, p. 12; “Shun any man in whom you perceive enmity for this Servant, though he may appear in the garb of piety of the former and later people, or may arise to the worship of the two worlds,” `Abdu'l-Bahā, *Bahā'ī World Faith—Selected Writings of Bahā'u'llāh and `Abdu'l-Bahā* (*`Abdu'l-Bahā's Section Only*), p. 431.

⁶⁸⁷ “Empedocles, who distinguished himself in philosophy, was a contemporary of David, while Pythagoras lived in the days of Solomon, son of David, and acquired Wisdom from the treasury of prophethood. It is he who claimed to have heard the whispering sound of the heavens and to have attained the station of the angels. In truth thy Lord will clearly set forth all things, if He pleaseth. Verily, He is the Wise, the All-Pervading,” Bahā'u'llāh, *Tablets of Bahā'u'llāh Revealed After the Kitāb-i-Aqdas*, p. 145. Empedocles lived between 490–440 BC whilst David lived between 1040–970 BC. There are about 500 years of difference between these dates. Pythagoras lived between 570–495 BC whilst Solomon lived between 970–931 BC. The difference between these two is also about 500 years.

⁶⁸⁸ “Regarding stylistic and grammatical changes: numerous changes are recorded, all of which are reflected in the texts transcribed during the time of Bahā'u'llāh, i.e., assumed to have been

- **Dentistry:** Humans have canine teeth to break nuts with!⁶⁸⁹
- **Geography:** Christopher Columbus discovered America using his reason!⁶⁹⁰
- **Ophthalmology:**
 - The Pupil of the Eye is Black to Attract the Rays of the Sun!⁶⁹¹
 - The Pupil of the Eye is the Source of Light!⁶⁹²
- **Theology:**
 - `Abdu'l-Bahā claims God says in the Qur'an that everything is living!⁶⁹³ God says "We made from water everything living."⁶⁹⁴

seen and approved by Him," *Symbol and Secret: Qur'an Commentary in Bahā'u'llāh's Kitab-i-Iqan*, p.27.

⁶⁸⁹ "Thou hast written regarding the four canine teeth in man, saying that these teeth, two in the upper jaw and two in the lower, are for the purpose of eating meat. Know thou that these four teeth are not created for meat-eating, although one can eat meat with them. All the teeth of man are made for eating fruit, cereals and vegetables. These four teeth, however, are designed for breaking hard shells, such as those of almonds." Helen Bassett Hornby, *Lights of Guidance: A Bahā'ī Reference File*, chap. XXIV, no. 1007.

⁶⁹⁰ Although Christopher Columbus discovered America by sheer chance when trying to find an alternative way to India, `Abdu'l-Bahā claims: "For example, man is in this hemisphere; but, like Columbus, through the power of his reason he discovers another hemisphere—that is, America—which was until then unknown," `Abdu'l-Bahā, *Some Answered Questions*, p. 144; "An animal in Europe could not foresee and plan the discovery of America as Columbus did. It could not take the globe map of the earth and scan the various continents, saying, "This is the eastern hemisphere; there must be another, the western hemisphere." `Abdu'l-Bahā, *The Promulgation of Universal Peace*, p. 417.

⁶⁹¹ "So the science of physiology—that is to say, the knowledge of the composition of the members—records that the reason and cause of the difference in the colors of animals, and of the hair of men, of the redness of the lips, and of the variety of the colors of birds, is still unknown; it is secret and hidden. But it is known that the pupil of the eye is black so as to attract the rays of the sun, for if it were another color—that is, uniformly white—it would not attract the rays of the sun." `Abdu'l-Bahā, *Some Answered Questions*, pp. 192–193.

⁶⁹² "Although the pupil of the eye is black in color, but it is the mine of light. You must become like this. The essence must be luminous not the face. Thus say with utmost certitude and sureness, 'O Lord, make a dazzling light, a glowing lamp, and a rising star, so that I may illuminate the hearts by the shining beam of the Abhā kingdom,'" `Abdu'l-Bahā, *Makātīb*, vol. 7, pp. 60–61.

⁶⁹³ "He saith in the Qur'ān, 'All things are living.'" `Abdu'l-Bahā, *Tablet to August Forel*, p. 9.

⁶⁹⁴ Quran, 21:30

- Father and son distort multiple verses from the Quran when citing them.⁶⁹⁵
- Bahā'u'llāh claims he is the creator of multiple Gods.⁶⁹⁶
- **Science:** Materialists believe that all things have a spirit and life!⁶⁹⁷
- **Deductive reasoning:** Since roosters are superior to hens then there is no doubt that males are superior to females and stronger. Since lioness' are fiercer thus females are stronger and more important than males!⁶⁹⁸

⁶⁹⁵ Refer to the tables we provided in the current chapter.

⁶⁹⁶ "All Gods became Gods from the flow of my affairs and all Lords became Lords by the overflowing of my decree," `Abdu'l-Bahā, *Makātīb*, vol. 2, p. 255.

⁶⁹⁷ "As to the existence of spirit in the mineral: it is indubitable that minerals are endowed with a spirit and life according to the requirements of that stage. This unknown secret, too, hath become known unto the materialists who now maintain that all beings are endowed with life." `Abdu'l-Bahā, *Tablet to August Forel*, p. 9.

⁶⁹⁸ "Although women and men share the same capacities and abilities, there is definitely no doubt that men are superior and stronger. Even in animals like pigeons, sparrows, peacocks, and other [birds] this advantage is visible." Maḥmūd Zaraqānī, *Badā'i` al-āthār*, vol. 1, p. 153; "'Abdu'l-Bahā smiled and asked: "What will you say if I prove to you that the woman is the stronger wing?" The answer came in the same bright vein: "You will earn my eternal gratitude!" at which all the company made merry. 'Abdu'l-Bahā then continued more seriously: "The woman is indeed of the greater importance to the race. She has the greater burden and the greater work. Look at the vegetable and the animal worlds. The palm which carries the fruit is the tree most prized by the date grower. The Arab knows that for a long journey the mare has the longest wind. For her greater strength and fierceness, the lioness is more feared by the hunter than the lion." `Abdu'l-Bahā, *'Abdu'l-Bahā in London*, pp. 102–103.



A Summary and Conclusion of the Three Perspectives:

1) Is the principle “Religion Must be in Conformity With Science and Reason” a new principle?

Hundreds of years before Bahā’u’llāh, Shia Islam clearly referred to the relationship between reason, science, and belief, and described the Prophets as the awakeners of people’s reasons. This issue was so important that the sentence “Whatever reason decrees, is also decreed by religion, and whatever religion decrees, is also decreed by reason,” was widespread among the scholars.

2) Did Baha’i leaders follow this principle?

Bahā’u’llāh neither considers reason nor science to be a criterion for recognizing the truth. Rather, he believes the yardstick for someone having any reason or science is their acceptance of Baha’ism. Aside from this, the works of the Bab, Bahā’u’llāh, and `Abdu’l-Bahā are filled with sayings and orders that are both against science reason. This shows that they either didn’t believe in this principle, or based on this principle, the Bābī and Baha’i faiths are invalid.

3) Is this principle rational and logical?

If the meaning of science, is that which is empirically determined with modern technology, there is no doubt that this principle is not reasonable, for these sciences are subject to change. If the meaning of reason is “Complete Divine Reason” that men lack, then this is also incorrect because reason has been mentioned as a tool and criterion for

finding the truth about a religion. If this only resides with God then what use is it to us?

CHAPTER 5:


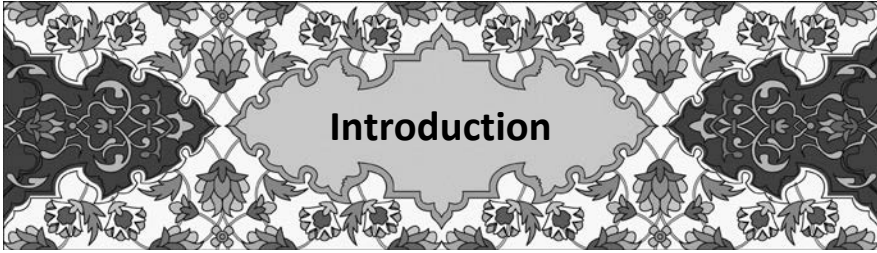
The Removal of All Prejudice




“The fifth Baha’i principle is that sexual prejudice, religious prejudice, spiritual prejudice, national prejudice, and political prejudice are the destroyers of human foundations and any form of prejudice ruins the basis of humankind. Not until these prejudices are removed, will the human world attain tranquility. The proof for [this claim] is that all wars and battles and all enmities and hatreds which have occurred amongst humans were either the result of national prejudice or the result of political prejudice. The human world has not seen peace for 6000 years and the reason for this lack of peace is these prejudices. Until there is prejudice, there will be war, there will be hatred, there will be enmity, and there will be inconvenience. If the human world is to attain comfort, we must dump all these prejudices or else tranquility will be impossible.”⁶⁹⁹



⁶⁹⁹ `Abdu’l-Bahā, *Khaṭābāt* (Tehran), vol. 2, pp. 147–148.



**The definition of the Removal
of Prejudice is that all forms of
prejudice, whatsoever, must
be put aside.**



`Abdu'l-Bahā says:

National prejudice is also [rooted in] pure ignorance. For the surface of Earth is a single nation and all of planet earth is man's home. Man has created these limits and borders and these limits and borders did not exist in nature . . . as for economical prejudice, it is obvious that the increase in international relations and exchanging goods and every economical center which is created in any land, will inevitably expand to other lands and general welfare will show itself. So, why have prejudice? But regarding political prejudice, God's policies must be followed and it is very clear that divine

policies are grander than human policies. We must follow divine policies for He is the same to all people and has no difference. He is the base of all divine religions.⁷⁰⁰

⁷⁰⁰ Abdu'l-Bahā, *Makātīb* (Egypt), vol. 3, pp. 105–106.



Is This Principle New?

ʿAbdu’l-Bahā claims this principle is new:

A new religious principle is that prejudice and fanaticism—whether sectarian, denominational, patriotic or political—are destructive to the foundation of human solidarity; therefore, man should release himself from such bonds in order that the oneness of the world of humanity may become manifest.⁷⁰¹

As we already mentioned, Bahā’u’llāh had grown up in a Shia community and for years, was under the influence of those beliefs. The Shia belief about prejudice and zeal states that not all kinds of zeal are undesirable. Showing zeal towards what is right and is logically and rationally correct is by no means bad. On the other hand, having indiscriminate prejudice on race, incorrect beliefs, and even one’s family must be put aside. The third Shia Imam explains it like this

Prejudice [is bad] when it results in a sin. For instance, [regarding tribal prejudice], if a man regards the worst person in his tribe better than the best person from another tribe, this is prejudice, but if a person loves his tribe this is not

⁷⁰¹ ʿAbdu’l-Bahā, *The Promulgation of Universal Peace*, p. 455.

prejudice. Another form of prejudice is when a man assists his tribe in oppressing [another group].⁷⁰²

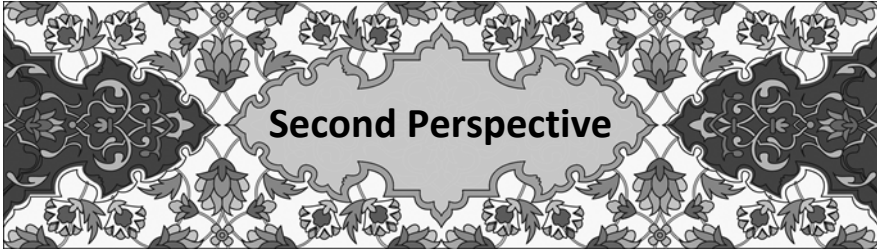
This is how the Prophet of Islam describes the outcome of having prejudice:

He who has prejudice or others show prejudice because of him, then he has removed the necklace of faith from his neck (meaning he no longer has any faith).⁷⁰³

The Baha'i view about prejudice has elements borrowed from Shia Islam combined with a fair amount of illogical extremism. This extremism, which regards all prejudice and zeal void irrespective of their outcome, is to an extent novel, but nevertheless unjustifiable.

⁷⁰² Al-Kulaynī, *al-Kāfī*, vol. 2, p. 308

⁷⁰³ Al-Kulaynī, *al-Kāfī*, vol. 2, p. 308



Did the Founders of Baha'ism Refrain From Prejudice?

A quick review of Baha'i scripture and history shows that Baha'i leaders have shown great a great amount of prejudice regarding different matters. We will now enumerate some of these instances:

1- The Bāb

Some of the most extreme and most violent prejudice and zeal in Baha'i history can be found in the laws and actions of the Bāb:

- The order to destroy all non-Bābī books.⁷⁰⁴
- The order to destroy all monuments.⁷⁰⁵
- The order to exile or massacre all non-Bābī people.⁷⁰⁶

⁷⁰⁴ The Bāb, *Farsi Bayān*: “Chapter six of the sixth unit which is about destroying all books but those that have been written or will be written about this order (meaning the Bab’s creed).”

⁷⁰⁵ “The utterance of the [book or religion] of Bayān in the day of the appearance of his Highness A`lā (meaning the Bāb) was to behead, burn the books, destroy the monuments, and massacre [everyone] but those who believed [in the Bāb’s religion] and verified it,” `Abdu`l-Bahā, *Makātīb* (Egypt: 1330 AH), vol. 2, p. 266

⁷⁰⁶ The Bāb, *Farsi Bayān*: “The sixteenth chapter of the seventh unit which is about [the decree] that all rulers who rise who are [followers] of the religion of the *Bayan*, leave no-one in their land who is not a follower of this religion. This is compulsory upon all the people too”; “The utterance of the [book or religion] of Bayān in the day of the appearance of his Highness A`lā (meaning the Bāb) was to behead, burn the books, destroy the monuments, and massacre [everyone] but those

- Prohibition of teaching any book but those that the Bāb had revealed.⁷⁰⁷
- The order to confiscate the wealth of non-Bābīs.⁷⁰⁸

Even with all these savage and irrational laws, Baha’i prejudice and zeal towards the Bāb is so great that he is regarded by them as one of the greatest prophets of God. Bahā’u’llāh had so much zeal with respect to the Bāb that he had uttered that a single word from his book was more dear to him than anything in the skies and on the earth.⁷⁰⁹

2- Removal of Prejudice: Only for Non-Baha’is

If all prejudice and zeal must be put aside, even religious zeal, then Baha’is too, must put aside their religious beliefs and stop preaching their religion to others. As we previously showed, when `Abdu’l-Bahā speaks about setting aside religious prejudice, he only addresses non-Baha’is:

Zoroastrians say we are right, Jews say we are right, Christians say we are right, and Buddhists say we are right. How can the [one who is really] right be shown? The follower of Moses must put aside prejudice, the Christian must put aside prejudice, and the Buddhist must put aside prejudice.

who believed [in the Bāb’s religion] and verified it,” `Abdu’l-Bahā, *Makātīb* (Egypt: 1330 AH), vol. 2, p. 266.

⁷⁰⁷ The Bāb, *Farsi Bayān*: “The tenth chapter of the fourth unit which is about [the decree] that it is prohibited to teach any book but the book of *Bayān*.”

⁷⁰⁸ The Bāb, *Farsi Bayan*: “The fifth chapter of the fifth unit which is about the decree of taking the property of those who do not believe in [the religion] of Bayan and giving it back if they become believers in this religion, except in the lands where taking [property] is not possible.”

⁷⁰⁹ “I [swear by] He who in His hand is my soul and my essence, a single letter from the *Bayān* is dearer to me than everything that is in the heavens and the earth,” Asad-Allāh Fāḍil Māzandarānī, *Asrār al-āthār khuṣūṣī*, vol. 5, p. 333.

Not until this is performed will it be possible to expose the truth . . . [no one] should have prejudice.⁷¹⁰

Why have Baha'is been excluded from this order? Why shouldn't they too put aside prejudice? Why don't Baha'is practice what they preach? Why does `Abdu'l-Bahā state that words needs actions but his own words remain only as words:

Words need actions. Words without actions are like a bee without honey or a tree without fruits.⁷¹¹

3- Baha'i Attitude Toward Deniers

The Baha'i corpus is filled with sentences about the need to put aside all prejudice. For example:

Keep aloof from the scent of ignorant prejudice, enmity, vulgar hatred, and sexual, national and religious delusions, for they are all against God's religion and His satisfaction and will deprive mankind of God's graces . . . do not have the slightest hatred towards anyone from any nation, religion, tribe, sex, or land, rather show utmost compassion and friendship.⁷¹²

But when it concerns Baha'ism directly, this is no longer the case and a very disturbing prejudice can be seen in Bahā'u'llāh's orders:

We must avoid deniers in all affairs and must not become fond of them or sit and converse with them even for a

⁷¹⁰ `Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p.18.

⁷¹¹ Riyāḍ Qadīmī, *Gulzār-i ta`ālim Bahā'ī*, p. 1.

⁷¹² Riyāḍ Qadīmī, *Gulzār-i ta`ālim Bahā'ī*, pp. 366–367.

moment, for by God the [effect of] evil individuals on pure individuals is like fire on dry wood and heat on cold snow.⁷¹³

We showed many other similar quotes in the second chapter.

4- Baha'is Have No Prejudice but Non-Baha'is Are Bastards

`Abdu'l-Bahā says:

Praise God that you have accepted this great affair that is the light of the horizons and the promoter of the oneness of humanity. You detest all prejudice and show utmost compassion and kindness to all religions. You love all humanity.⁷¹⁴

We must not desire ourselves and must regard others as better than ourselves, even those who are not believers . . . we must see all people superior to ourselves . . . we must see other peoples shortcomings as our own shortcomings for if we didn't have shortcomings ourselves we couldn't have seen the shortcomings of others. Man must always see himself as imperfect and others perfect.⁷¹⁵

The falsity of the claims of having no prejudice and loving all humanity can be seen when we compare `Abdu'l-Bahā's words with those of his father. As we showed in chapter two, Bahā'u'llāh regards all those who deny him as being bastards.

5- Baha'is Have No Prejudice but Non-Baha'is Are Animals

According to Bahā'u'llāh non-Baha'is are animals:

⁷¹³ `Abd al-Ḥamīd Ishrāq Khāwarī, *Mā'idiy-i āsimānī*, vol. 8, pp. 39.

⁷¹⁴ `Abdu'l-Bahā, *Makātīb* (Egypt), vol. 3, pp. 81–82.

⁷¹⁵ `Abd al-Ḥamīd Ishrāq Khāwarī, *Ganjīniy-i ḥudūd wa aḥkām*, chap. 49, p. 326–327.

Today, according to the decree of the Point of Bayān (meaning the Bāb), those individuals who turn away from this Novel Affair (meaning Baha'ism) are deprived of the garb of being called and described [as humans?] and are assembled and mentioned as animals in the presence of God.⁷¹⁶

Non-Baha'is must be viewed as earthworms and their sound is the buzz of flies⁷¹⁷. They are mentioned among the livestock⁷¹⁸.

Instead of preaching to non-Baha'is, `Abdu'l-Bahā should have reminded his father that:

This century, is the century of progress. These prejudices are unjustified. These are rooted in ignorance.⁷¹⁹

Is considering non-Baha'is to be non-humans not a clear sign of prejudice? Whose words should Baha'is adhere to? `Abdu'l-Bahā who claims prejudice is rooted in ignorance? Or Bahā'u'llāh who insists on having prejudice?

6- Baha'is Are Jewels and Other People Worthless Rocks

If any creed or group had claimed that they themselves were jewels and all other people were worthless pieces of rock, would Baha'is not have expressed their dissatisfaction because of such blatant prejudice? Why is it acceptable for Bahā'u'llāh to utter such words:

⁷¹⁶Bahā'u'llāh, *Badī'*, p. 213.

⁷¹⁷ "Do not see the polytheists (deniers of Baha'ism) but as earthworms and their sounds but the buzzing of flies," Bahā'u'llāh, *Āthār-i Qalam-i A'lā*, vol. 1, no. 20, p. 183.

⁷¹⁸ "O group of polytheists (deniers of Baha'ism), if you take pride in your name remaining amongst the animals or being mentioned amongst the livestock, then take pride in that for you are worthy of it," Bahā'u'llāh, *Āthār-i Qalam-i A'lā*, vol. 2, no. 81, p. 452.

⁷¹⁹ `Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 25.

My friends are the pearls of [this] order and all others are earthly pebbles . . . a single one of these (Baha'is) is more precious than a million others (non-Baha'is).⁷²⁰

Why must one show such ignorance, as `Abdu'l-Bahā puts it, by having all this prejudice:

We must neither say bad things nor quarrel. We must know that all are the servants of one God and are encompassed with his sea of mercy . . . see how ignorant people can be by being prisoners of such prejudice.⁷²¹

Even though the words of the leaders of this creed have a high degree of prejudice in them, `Abdu'l-Bahā announces with great pride that:

We must thank God a hundred thousand times every moment, that thank-god, we have been freed from ignorant prejudice and are kind to all of God's sheep.⁷²²

7- Non-Baha'is Inherit Nothing from Baha'i Parents

If in the Baha'i creed, religious prejudice has really been abolished, and all people, regardless of their religion have equal rights, then why are non-Baha'is deprived of their share of inheritance from their deceased parents?⁷²³ And why does `Abdu'l-Bahā insist that there are equality of rights:

⁷²⁰ `Abd al-Ḥamīd Ishrāq Khāwarī, *Mā'idiy-i āsimānī*, vol. 4, p. 353.

⁷²¹ `Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 25.

⁷²² `Abdu'l-Bahā, *Makātib* (Egypt), vol. 3, p. 43.

⁷²³ "Bahā'u'llāh states that non-Baha'is have no right to inherit from their Bahā'ī parents or relatives," Bahā'u'llāh, *The Kitābi Aqdas*, p. 184.

There is equality between people and complete brotherhood. Justice implies that the rights of humankind be protected and preserved and all have equal rights.⁷²⁴

How can such discriminatory laws be considered just and manifestations of complete brotherhood? How are they not examples of clear religious prejudice? Perhaps Baha'u'llah has a totally new definition for prejudice.

8- Baha'is Have No Prejudice but All Non-Baha'is Are Ignorant and Unreasonable

We have quoted Baha'u'llah multiple times saying only Baha'is can be referred to as knowledgeable and reasonable. If this is not prejudice, then what is it? Is this the meaning of not seeing ourselves superior to others, as described below:

One of Bahā'u'llāh's teachings is mutual aid between humans. This aid is much greater than equality. It means that not only one must not see himself superior to others; rather, he must sacrifice his life and belongings for other people.⁷²⁵

9- Racial prejudice in Baha'i teachings

As we already pointed out in the second chapter, there exists a certain degree of racial prejudice in the Baha'i scripture. For instance `Abdu'l-Bahā believes that Turks deserve ridiculous answers⁷²⁶ and all Africans

⁷²⁴ `Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 30.

⁷²⁵ `Abdu'l-Bahā, *Makātīb* (Egypt), vol. 3, p. 107.

⁷²⁶ "When Djemal Pasha . . . reached Acre and asked to see me, I mounted a donkey and headed for his home. As soon as he saw me, he greeted me and sat me next to him and without hesitation said: "You are a corrupter of religion and that is why the government of Iran exiled you here . . ." I thought to myself that he is a Turk and I must give him a ridiculous and silencing answer," Asad-Allāh Fāḍil Māzandarānī, *Asrār al-āthār khuṣūṣī*, vol. 3, p. 42–43.

are like savage wild animals⁷²⁷ that are cows with human faces until they are nurtured.⁷²⁸

10- Sexual Prejudice

Although Baha'is preach for equality between men and women, their laws show a great degree of prejudice and discrimination towards women and women are regarded inferior to men.⁷²⁹ For example, they take a smaller share of inheritance⁷³⁰ and cannot be a member of the Universal House of Justice.⁷³¹ We will present many other examples in the tenth chapter.

With all these forms of prejudice, `Abdu'l-Bahā still insists that:

To reach the goal of (removing prejudice) we strive . . . but others just talk.⁷³²

Yes they strive. They strive by saying non-Baha'is are like dry wood that are only worthy of fire,⁷³³ no socializing is allowed with them,⁷³⁴

⁷²⁷ "The inhabitants of a land like Africa are all like wild savages and land-dwelling animals that lack common-sense and knowledge and are all wild. There is not a single wise and civilized person among them," `Abdu'l-Bahā, *Makātīb* (Egypt), vol. 1, pp. 331

⁷²⁸ "The wild tribes have no superiority over animals. For example, what is the difference between African blacks and American blacks? The [black Africans] are cows that God has created with human faces. The [black Americans] are civilized, intelligent, and have culture," `Abdu'l-Bahā, *Khaṭābāt* (Tehran), vol. 3, p. 48.

⁷²⁹ "A woman's question was referred to him who had asked why hasn't God made any woman Prophets and why have all Divine Manifestations been men. He answered, 'Although women and men share the same capacities and abilities, there is definitely no doubt that men are superior and stronger. Even in animals like pigeons, sparrows, peacocks, and other [birds] this advantage is visible,'" Maḥmūd Zaraqānī, *Badā'ī` al-āthār*, vol. 1, p. 153.

⁷³⁰ The deceased's property are split into 2520 portions. Out of these, 1080 are for the children, 390 for the wives, fathers 330, mothers 270, brothers 210, sisters 150, teachers 90 (Abd al-Ḥamīd Ishrāq Khāwarī, *Ganjīniy-i ḥudūd wa aḥkām*, chap. 10, p. 117–119).

⁷³¹ `Abd al-Ḥamīd Ishrāq Khāwarī, *Ganjīniy-i ḥudūd wa aḥkām*, chap. 27, p. 219.

⁷³² `Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 99.

and the earth will be cleansed from their filth when the Baha'i kingdom materializes.⁷³⁵

⁷³³ “Anyone who has a garden will not allow the dry trees to remain in the garden and will definitely cut them and throw them in fire, for dry wood is only worthy of fire. Thus, O inhabitants of my orchard, protect yourselves from the wicked poisonous breath and void breeze which is socializing with the polytheists (deniers of Baha’ism) and the unaware (*ghāfil*),” `Abd al-Ḥamīd Isḥrāq Khāwarī, *Mā’idiy-i āsimānī*, vol. 8, p. 39.

⁷³⁴ “Do not socialize with those who deny God (meaning non-Baha’is) and his signs and keep away from their kind,” `Abd al-Ḥamīd Isḥrāq Khāwarī, *Mā’idiy-i āsimānī*, vol. 8, p. 39; “In it incumbent on ever soul to keep away from the wicked breath of the polytheists (deniers of Baha’ism),” `Abd al-Ḥamīd Isḥrāq Khāwarī, *Mā’idiy-i āsimānī*, vol. 8, p. 39; “Know that God has forbidden his friends from meeting with the polytheists (deniers of Baha’ism) and hypocrites,” `Abd al-Ḥamīd Isḥrāq Khāwarī, *Mā’idiy-i āsimānī*, vol. 4, p. 280. for more quotes refer to chapter 2.

⁷³⁵ “God will soon take out from the sleeves of power the hands of strength and dominance and will make the Servant (Bahā’u’llāh) victorious and will cleanse the earth from the filth of every rejected polytheist (deniers of Baha’ism). And they will stand by the cause and will conquer the lands using my mighty eternal name and will enter the lands and they will be feared by all the servants,” Bahā’u’llāh, *Āthār-i Qalam-i A’lā*, vol. 2, no. 90, p. 587.



Is This Principle Correct From a Rational and Logical Perspective?

Not all forms of prejudice and zeal can be considered bad. For instance, national prejudice and zeal, in times of foreign intervention, is by no means detestable, rather it is necessary. Bahā' u' llāh even detests national prejudice and pride:

There is no pride in loving ones country, rather [there is only pride] in loving the whole world.⁷³⁶

`Abdu'l-Bahā further advocates this belief:

We title every fenced patch [of land] homeland and fancifully call it mother[land], whilst planet Earth is everybody's mother[land], not this fenced patch. We live a few days on this earth and will finally be buried in it. It is our eternal grave. Is it reasonable to shed blood over this eternal grave and rip each-other apart? Of course not! Neither God is satisfied with nor does any rational person admit [such a thing]. Pay attention to the blessed animals which have no territorial disputes and have complete friendship with one-another and live in groups. For instance, if an eastern pigeon, a western pigeon, a northern pigeon, and a southern pigeon,

⁷³⁶ Bahā' u' llāh, *Ishrāqāt wa chand lauḥ dīgar*, pp. 20–21.

come together at a single location, they immediately show affection to each other. All blessed animals and birds are like this too. As for predatory animals, as soon as they see each other, they attack and tear one another apart. It is impossible for them to live in a unit land.⁷³⁷

Are our mother lands just a patch of fenced off earth that we shouldn't care about? Should we only care about the earth as a whole? If a foreign force invades us what do we do? Lay down our arms, and allow them to invade, just like what `Abdu'l-Bahā did when the British invaded Palestine?

History shows that this attitude is not limited to laying down arms and in extreme cases results in serving the enemy. It was because of this attitude that `Abdu'l-Bahā was awarded the title of Knighthood for his service to the invading forces.⁷³⁸ The same invading forces who in a few years, would lay the foundations for a nation whose very foundations were based on national and tribal prejudice: A Jewish country for a Jewish people. Is this how prejudice is removed?

This attitude was not only limited to `Abdu'l-Bahā'. During the Russian wars with Persia, Bahā'u'llāh was imprisoned for his alleged role in plotting to kill Nāṣir al-Dīn Shah. In a series of events, whose reason was never revealed, the Russian government exerted pressure on the Iranian government to free Bahā'u'llāh from prison. These efforts bore fruit and Bahā'u'llāh was released after four months. A tablet was revealed by Bahā'u'llāh to thank the Russian government:

In the days when this Wronged One was sore-afflicted in prison, the minister of the highly esteemed government (of Russia)—may God, glorified and exalted be He, assist him!—

⁷³⁷ `Abdu'l-Bahā, *Makātīb* (Egypt), vol. 3, pp. 105–106.

⁷³⁸ Baha'is relate `Abdu'l-Bahā's Knighthood to humanitarian services. This title is given to a person who serves the British Empire, not to someone who provides humanitarian services to people being oppressed under an invading army. What is more ironic, is the fact that the title of knighthood is provided by the invading forces, not the defenders.

exerted his utmost endeavor to compass My deliverance. Several times permission for My release was granted. Some of the `ulamās of the city, however, would prevent it. Finally, My freedom was gained through the solicitude and the endeavor of His Excellency the Minister . . . His Imperial Majesty, the Most Great Emperor—may God, exalted and glorified be He, assist him!—extended to Me for the sake of God his protection—a protection which has excited the envy and enmity of the foolish ones of the earth.⁷³⁹

Pay attention to Bahā'u'llāh's prayers for the Russian government. He asks God, twice, to "assist" the government whose country is invading his homeland! Why? Only because they secured his release from prison. Bahā'u'llāh doesn't even care that this government is the same government who is responsible for the deaths of thousands of people in his homeland in their bid to conquer it and take over its natural resources. It seems that the only thing he cares about is his own freedom.

Bahā'u'llāh claims that the Russians extended their protection for him "for the sake of God." One wonders if the Russians truly offered protection for the followers of a group who were inciting civil war in a country that they were at war with, merely "for the sake of God".

This does not mean that prejudice and zeal are justified in every case. Extreme neutrality is just as problematic as extreme prejudice. Defending one's country, family, or tribe during certain times of danger does not mean that one should defend every unjust action that happens in it. Clearly this is not a case of black and white.

Would it not have been better if Bahā'u'llāh had stuck with the Shia model of prejudice instead of presenting a radical extreme version? The first Shia Imam (who is often cited by Baha'i leaders) determines when it is justified by saying:

⁷³⁹ Shoghi Effendi, *God Passes By*, p. 106

If one must have prejudice, then they should have prejudice on virtuous morals, praiseworthy actions, and admirable matters . . .⁷⁴⁰

Should we not have prejudice towards the truth? Are truth and falsehood the same? Are the oppressed and the oppressor the same? When the Nazi's invaded France in World War II, should the French have laid down their arms and ignored the situation, because the entire earth is their homeland, not just France? This is a clear example of the classic situation in which, in an attempt to remedy one extreme, someone has fallen into the opposite extreme.

It is up to you to draw your own conclusions!



⁷⁴⁰ Sayyid Raḍī, *Nahj al-balāgha*, sermon 192.



**Bahā'u'llāh:
“Contradiction has and will not
ever have a way in the
sanctified realm of the Divine
Manifestations.”⁷⁴¹**

⁷⁴¹ Bahā'u'llāh, *Badī`*, p. 126.

1. Removing All Prejudice or Prohibition of Meeting with Non-Baha'is

`Abdu'l-Bahā: Have no prejudice and show no hatred towards any religion.⁷⁴²

Bahā'u'llāh and `Abdu'l-Bahā: Keep away from non-Baha'is and do not socialize with them.⁷⁴³

2. Having No Prejudice or Considering All Non-Baha'is Ignorant and Unreasonable?

`Abdu'l-Bahā: Religious prejudice destroys the foundations of humanity.⁷⁴⁴

Bahā'u'llāh: Only Baha'is are knowledgeable and reasonable and non-Baha'is are ignorant and lack reason.⁷⁴⁵

⁷⁴² “Keep aloof from the scent of ignorant prejudice, enmity, vulgar hatred, and sexual, national and religious delusions, for they are all against God’s religion and His satisfaction and will deprive mankind of God’s graces . . . do not have the slightest hatred towards anyone from any nation, religion, tribe, sex, or land, rather show utmost compassion and friendship,” Riyāḍ Qadīmī, *Gulzār-i ta`ālim Bahā`ī*, pp. 366–367.

⁷⁴³ “Do not socialize with those who deny God (meaning non-Baha’is) and his signs and keep away from their kind,” `Abd al-Ḥamīd Isḥrāq Khāwarī, *Mā`idiy-i āsimānī*, vol. 8, p. 39; “In it incumbent on ever soul to keep away from the wicked breath of the polytheists (deniers of Baha’ism),” `Abd al-Ḥamīd Isḥrāq Khāwarī, *Mā`idiy-i āsimānī*, vol. 8, p. 39; “Know that God has forbidden his friends from meeting with the polytheists (deniers of Baha’ism) and hypocrites,” `Abd al-Ḥamīd Isḥrāq Khāwarī, *Mā`idiy-i āsimānī*, vol. 4, p. 280. for more quotes refer to chapter 2.

⁷⁴⁴ “The fifth Baha’i principle is that sexual prejudice, religious prejudice, spiritual prejudice, national prejudice, and political prejudice are the destroyers of human foundations,” `Abdu'l-Bahā, *Khaṭābāt* (Tehran), vol. 2, p. 147.

⁷⁴⁵ “From now on nobody is to be called knowledgeable, except those who have decorated themselves with the garment of this New Affair (meaning those who have become Baha’is),” Bahā’u’llāh, *Badī`*, p. 138–139; “If today, someone grasps all of the knowledge on earth but stops at the word ‘yes’ (meaning does not become a Baha’i), the Lord will not pay attention to him (*ladī l-Ḥaqq madhkūr na*) and he will be considered as the most ignorant amongst the people,” Bahā’u’llāh, *Iqtidārāt wa chand lauḥ dīgar*, p. 111; “The general criterion is what we mentioned and any soul who has success in it, meaning recognizes and realizes the Sunrise of Manifestation (meaning himself), will be mentioned in the Divine Book as someone who possesses reason or else he will be (mentioned as) ignorant even if he himself thinks that his reason equals that of the

3. Removing Prejudice or Claiming Each Baha'i worth More than a Million Non-Baha'is?

`Abdu'l-Bahā: People must not regard themselves superior to others.⁷⁴⁶

Bahā'u'llāh: "My friends are the pearls of [this] order and all others are earthly pebbles . . . a single one of these (Baha'is) is more precious than a million others (non-Baha'is),"⁷⁴⁷

4. Removing Prejudice or Depriving Non-Baha'is from Their Share of Inheritance?

`Abdu'l-Bahā: All people have equal rights.⁷⁴⁸

Bahā'u'llāh: Non-Baha'is do not inherit from their Baha'i parents.⁷⁴⁹

whole world," `Abd al-Ḥamīd Ishrāq Khāwarī, *Mā'idīy-i āsimānī*, vol. 7, p. 160; "No one has denied or will deny what has been revealed by the Ancient Pen (meaning himself) in this Most Great Manifestation regarding society, unity, manners, rites, and being occupied with what has benefits for the people, except that he completely lacks reason," Bahā'u'llāh, *Iqtidārāt wa chand lauh dīgar*, p. 168.

⁷⁴⁶ "One of Bahā'u'llāh's teachings is mutual aid between humans. This aid is much greater than equality. It means that not only one must not see himself superior to others; rather, he must sacrifice his life and belongings for other people," `Abdu'l-Bahā, *Makātīb* (Egypt), vol. 3, p. 107.

⁷⁴⁷ `Abd al-Ḥamīd Ishrāq Khāwarī, *Mā'idīy-i āsimānī*, vol. 4, p. 353.

⁷⁴⁸ "There is equality between people and complete brotherhood. Justice implies that the rights of humankind be protected and preserved and all have equal rights," `Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 30.

⁷⁴⁹ "Bahā'u'llāh states that non-Baha'is have no right to inherit from their Bahā'ī parents or relatives," Bahā'u'llāh, *The Kitābi Aqdas*, p. 184.

5. Removing All Prejudice or Calling Non-Baha'is Animals

‘Abdu’l-Bahā: The truth can only be exposed when all religions remove prejudice.⁷⁵⁰

Bahā’u’llāh: Non-Baha’is are animals.⁷⁵¹

6. Removing All Prejudice or Calling Non-Baha'is Bastards

‘Abdu’l-Bahā: “This century, is the century of progress. These prejudices are unjustified. These are rooted in ignorance.”⁷⁵²

Bahā’u’llāh: Non-Baha’is are Bastards⁷⁵³.

⁷⁵⁰ “The follower of Moses must put aside prejudice, the Christian must put aside prejudice, and the Buddhist must put aside prejudice. Not until this is performed will it be possible to expose the truth . . . [no one] should have prejudice,” ‘Abd al-Ḥamīd Isḥrāq Khāwarī, *Payām-i malakūt*, p.18.

⁷⁵¹ “Today, according to the decree of the Point of Bayān (meaning the Bāb), those individuals who turn away from this Novel Affair (meaning Baha’ism) are deprived of the garb of being called and described [as humans?] and are assembled and mentioned as animals in the presence of God,” Bahā’u’llāh, *Badī’*, p. 213; “Do not see the polytheists (deniers of Baha’ism) but as earthworms and their sounds but the buzzing of flies,” Bahā’u’llāh, *Āthār-i Qalam-i A’lā*, vol. 1, no. 20, p. 183; “O group of polytheists (deniers of Baha’ism), if you take pride in your name remaining amongst the animals or being mentioned amongst the livestock, then take pride in that for you are worthy of it,” Bahā’u’llāh, *Āthār-i Qalam-i A’lā*, vol. 2, no. 81, p. 452; “Oh you donkeys! Whatever God says is the truth and will not become void by the words of the polytheists (deniers of Baha’ism),” Bahā’u’llāh, *Badī’*, p. 174; “When the one who turned away from God halted (in accepting me) and fell off the path, in that moment his body left the garb of humanness and appeared and became visible in the skin of animals. Sanctified is He who changes the beings how he likes,” Bahā’u’llāh, *Badī’*, p. 110.

⁷⁵² ‘Abd al-Ḥamīd Isḥrāq Khāwarī, *Payām-i malakūt*, p. 25.

⁷⁵³ “Whoever denies this apparent exalted luminous grace (meaning Baha’ism), it is worthy that he asks his state from his mother and he will soon be returned to the bottom of hell,” ‘Abd al-Ḥamīd Isḥrāq Khāwarī, *Mā’idī-i āsimānī*, vol. 4, pp. 355 and ‘Abd al-Ḥamīd Isḥrāq Khāwarī, *Ganj-i shāyḡān*, p. 78; “Whoever has the enmity of this servant (meaning Bahā’u’llāh) in his heart, certainly Satan has entered their mother’s bed,” ‘Abd al-Ḥamīd Isḥrāq Khāwarī, *Ganj-i shāyḡān*, p. 79.

7. Removing All Prejudice or Saying Non-Baha'is Are like Dry Wood That Are Only Worthy of Fire?

`Abdu'l-Bahā: We act to remove prejudice but others just talk.⁷⁵⁴

Bahā'u'llāh: Non-Baha'is are like dry wood that are only worthy of fire.⁷⁵⁵

8. Removing Prejudice or Depriving of All Graces, Those Who View Non-Baha'is as Humans?

`Abdu'l-Bahā: People must not regard themselves superior to others.⁷⁵⁶

Bahā'u'llāh: Whoever call my deniers humans, will be deprived of all of God's graces.⁷⁵⁷

⁷⁵⁴ “To reach the goal of (removing prejudice) we strive . . . but others just talk,” `Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 99.

⁷⁵⁵ “Anyone who has a garden will not allow the dry trees to remain in the garden and will definitely cut them and throw them in fire, for dry wood is only worthy of fire. Thus, O inhabitants of my orchard, protect yourselves from the wicked poisonous breath and void breeze which is socializing with the polytheists (deniers of Baha'ism) and the unaware (*ghāfil*),” `Abd al-Ḥamīd Ishrāq Khāwarī, *Mā'idiy-i āsimānī*, vol. 8, p. 39.

⁷⁵⁶ “One of Bahā'u'llāh's teachings is mutual aid between humans. This aid is much greater than equality. It means that not only one must not see himself superior to others; rather, he must sacrifice his life and belongings for other people,” `Abdu'l-Bahā, *Makātīb* (Egypt), vol. 3, p. 107.

⁷⁵⁷ “From this day, any individual that mentions as human a single person from those who deny me—whether that [denier] has a high or low stature—they will be excluded from all of (God's) Merciful Graces, let alone trying to prove [those deniers] have dignity or stature,” Bahā'u'llāh, *Badī'*, p. 140.

9. Removing Racial Prejudice or Calling All Black Africans Irrational Savages?

‘Abdu’l-Bahā: Prejudice destroys the foundations of humanity.⁷⁵⁸

‘Abdu’l-Bahā: The inhabitants of a land like Africa are *all* like wild savages and land-dwelling animals that lack common-sense and knowledge.⁷⁵⁹

10. Having No Prejudice or Saying Turks Deserve Ridiculous Answers?

‘Abdu’l-Bahā: “In the presence of God there is no [such thing] as English, French, Turk, or Persian. To God they are all the same.”⁷⁶⁰

‘Abdu’l-Bahā: Turks deserve ridiculous answers.⁷⁶¹

⁷⁵⁸ “The fifth Baha’i principle is that sexual prejudice, religious prejudice, spiritual prejudice, national prejudice, and political prejudice are the destroyers of human foundations,” ‘Abdu’l-Bahā, *Khaṭābāt* (Tehran), vol. 2, p. 147.

⁷⁵⁹ “The inhabitants of a land like Africa are all like wild savages and land-dwelling animals that lack common-sense and knowledge and are all wild. There is not a single wise and civilized person among them,” ‘Abdu’l-Bahā, *Makātīb* (Egypt), vol. 1, pp. 331; “The wild tribes have no superiority over animals. For example what is the difference between African blacks and American blacks? The [black Africans] are cows that God has created with human faces. The [black Americans] are civilized, intelligent, and have culture . . .” ‘Abdu’l-Bahā, *Khaṭābāt* (Tehran), vol. 3, p. 48.

⁷⁶⁰ ‘Abd al-Hamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 45-46.

⁷⁶¹ “When Djemal Pasha⁷⁶¹ . . . reached Acre⁷⁶¹ and asked to see me, I mounted a donkey and headed for his home. As soon as he saw me, he greeted me and sat me next to him and without hesitation said: “You are a corrupter of religion and that is why the government of Iran exiled you here . . .” I thought to myself that he is a Turk and I must give him a ridiculous and silencing answer,” Asad-Allāh Fāḍil Māzandarānī, *Asrār al-āthār khuṣūṣī*, vol. 3, p. 42–43.

11. Having No Prejudice or Praising the Most Prejudice Based Religion to Ever Exist?

`Abdu'l-Bahā: Religious prejudice destroys the foundations of humanity.⁷⁶²

The Bāb: Destroy all non-Bābī books.⁷⁶³ Massacre all non-Bābis and destroy their monuments.⁷⁶⁴ Teaching non-Bābī books is prohibited.⁷⁶⁵

Bahā'u'llāh: "I [swear by] He who in His hand is my soul and my essence, a single letter from the *Bayān* is dearer to me than everything that is in the heavens and the earth."⁷⁶⁶

12. Removing All Prejudice or Discrimination between Men and Women?

`Abdu'l-Bahā: All people have equal rights.⁷⁶⁷

Bahā'u'llāh and `Abdu'l-Bahā: Women are inferior to men,⁷⁶⁸ they take a smaller share of inheritance,⁷⁶⁹ and cannot be a member of the UHJ.⁷⁷⁰

⁷⁶² "The fifth Baha'i principle is that sexual prejudice, religious prejudice, spiritual prejudice, national prejudice, and political prejudice are the destroyers of human foundations," `Abdu'l-Bahā, *Khaṭābāt* (Tehran), vol. 2, p. 147.

⁷⁶³ The Bāb, *Farsi Bayān*: "Chapter six of the sixth unit which is about destroying all books but those that have been written or will be written about this order (meaning the Bab's creed)"; "The utterance of the [book or religion] of Bayān in the day of the appearance of his Highness A'lā (meaning the Bāb) was to behead, burn the books, destroy the monuments, and massacre [everyone] but those who believed [in the Bāb's religion] and verified it," `Abdu'l-Bahā, *Makātīb* (Egypt: 1330 AH), vol. 2, p. 266.

⁷⁶⁴ "The utterance of the [book or religion] of Bayān in the day of the appearance of his Highness A'lā (meaning the Bāb) was to behead, burn the books, destroy the monuments, and massacre [everyone] but those who believed [in the Bāb's religion] and verified it," `Abdu'l-Bahā, *Makātīb* (Egypt: 1330 AH), vol. 2, p. 266.

⁷⁶⁵ The Bāb, *Farsi Bayān*: "The tenth chapter of the fourth unit which is about [the decree] that it is prohibited to teach any book but the book of *Bayān*."

⁷⁶⁶ Asad-Allāh Fāḍil Māzandarānī, *Asrār al-āthār khuṣūṣī*, vol. 5, p. 333.

⁷⁶⁷ "There is equality between people and complete brotherhood. Justice implies that the rights of humankind be protected and preserved and all have equal rights," `Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 30.



A Summary and Conclusion of the Three Perspectives:

1) Is Removing All Prejudice a new principle?

The extreme form of removing all kinds of prejudice brought forward by Bahā'u'llāh is novel to an extent but nevertheless incorrect and unacceptable.

2) Did the leaders of Baha'ism act upon this principle?

There are numerous documented instances where Baha'i leaders have expressed, religious, racial, and sexual prejudice. This shows that those who created this principle didn't adhere to it themselves.

3) Is this principle rational and logical?

No rational person will accept that all kinds of prejudice and zeal must be removed. In other religions such as Islam, this fact has been explained by pointing out that having prejudice on what is right and favorable is not only good but also defensible.

⁷⁶⁸ "A woman's question was referred to him who had asked why hasn't God made any woman Prophets and why have all Divine Manifestations been men. He answered: 'Although women and men share the same capacities and abilities, there is definitely no doubt that men are superior and stronger. Even in animals like pigeons, sparrows, peacocks, and other [birds] this advantage is visible,'" Maḥmūd Zaraqānī, *Badā'i' al-āthār*, vol. 1, p. 153.

⁷⁶⁹ The deceased's property are split into 2520 portions. Out of these, 1080 are for the children, 390 for the wives, fathers 330, mothers 270, brothers 210, sisters 150, teachers 90 (Abd al-Ḥamīd Ishrāq Khāwarī, *Ganjīniy-i ḥudūd wa aḥkām*, chap. 10, p. 117–119).

⁷⁷⁰ Abd al-Ḥamīd Ishrāq Khāwarī, *Ganjīniy-i ḥudūd wa aḥkām*, chap. 27, p. 219.


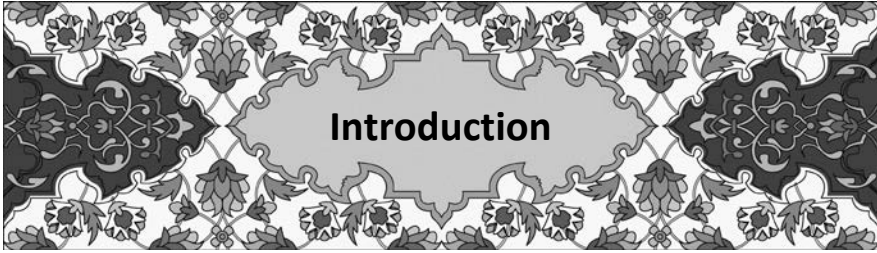
CHAPTER 6:

The Equalization of the Means of Livelihood for All Humanity




“Every human being has the right to live; they have a right to rest, and to a certain amount of well-being. As a rich man is able to live in his palace surrounded by luxury and the greatest comfort, so should a poor man be able to have the necessities of life. Nobody should die of hunger; everybody should have sufficient clothing; one man should not live in excess while another has no possible means of existence.”⁷⁷¹

⁷⁷¹ `Abdu'l-Bahā, *Paris Talks*, pp. 131–132.



**The Equalization of the Means
of Livelihood for All Humanity
means that universal wealth
must be distributed in such a
way that all people—rich or
poor—live in peace and
tranquility.**



‘Abdu’l-Bahā says:

People are of different [social] classes. Some are extremely wealthy others extremely poor. One lives in a splendid palace whilst another doesn’t even have a hole [to live in]. One has all kinds of food on his table another doesn’t even have a

single loaf of bread . . . thus the means of livelihood for people must be remedied.⁷⁷²

He stresses that the Equalization of the Means of Livelihood, does not mean that everyone should have equal wealth, rather, it means that the wealthy should help the needy:

Remedying the means of livelihood for humans is necessary. [This does not] mean equality . . . Humans cannot be all the same because they are different in creation. Some have first-degree intelligence, others have medium intelligence, and others are completely deprived of it. Is it possible for someone who has very high intelligence to be equal to someone who has no intelligence at all?⁷⁷³

He believes that people of all social classes must live a tranquil life irrespective of their class and position:

All must become needless and everyone must have tranquility proportional to their position and status. Just as a ruler has honor and is immersed in blessings, the poor must too have daily sustenance and must not be left in great abjection and be deprived of this living world by starvation.⁷⁷⁴

`Abdu'l-Bahā states that there must exist different social ranks and classes:

We must strive for the eternal salvation of humankind. In this respect, laws are needed so [social] classes [and differences] remain and [at the same time] the members of the community be in complete peace. Because a community is

⁷⁷² `Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 134.

⁷⁷³ `Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 134.

⁷⁷⁴ `Abdu'l-Bahā, *Khaṭābāt* (Egypt), vol. 1, pp. 32–33.

like a [military] camp that needs generals, majors, lieutenants, and privates. All members cannot be generals or privates. There must be [different] classes and different ranks are needed.⁷⁷⁵

‘Abdu’l-Bahā clearly expresses that social ranks and classes will not be abolished. The Baha’i vision is to create a community with moderate social classes:

It is better that moderation be introduced. Moderation means a series of laws and systems must be put in place which prevent some people from unnecessary accumulation of wealth and [at the same time] provide the necessary needs of the public.⁷⁷⁶

‘Abdu’l-Bahā further iterates that this principle cannot be implemented unless laws are passed and legislation is introduced which oblige the wealthy to give some of their wealth to the needy:

It is not acceptable that some are extremely wealthy whilst others are extremely poor. Reforms must be introduced and laws must be implemented so that all enjoy welfare and well-being. It shouldn’t be such that one is poverty-stricken and another enjoys utmost opulence. For instance, a wealthy person who has great wealth must not allow another person to remain in a state of poverty and must consider his needs so that he reaches peace. This must be enforced by law and the wealthy must give the surplus of their wealth to the needy themselves. The laws of a country should be such that according to God’s tradition everyone has tranquility.⁷⁷⁷

⁷⁷⁵ ‘Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 138.

⁷⁷⁶ ‘Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 142.

⁷⁷⁷ ‘Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 135.

`Abdu'l-Bahā repeats a few times that there must be a law or legislation that prevents the accumulation of wealth by the wealthy and causes them to give the surplus of their revenue to the needy. This clearly shows that this principle must be enforced through the use of legal means and possibly by using excessive force. In an unusual change of mind, he immediately claims that distribution of wealth by the wealthy must be performed out of free will not force:

The wealthy must have mercy on the poor, but out of free will not by force. It is useless if force is used. There must not be force but a general law by which everyone will know their duty.⁷⁷⁸

He then continues by presenting an example on how this should be implemented. Amazingly, the example he presents still relies on legal obligation like all the previous quotes. Whatever `Abdu'l-Bahā is saying, contradicts itself and does not make any sense, whether in theory or in action.

⁷⁷⁸ `Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 148.



Is the Equalization of the Means of Livelihood for All Humanity a New Principle?

Modern economic movements date back to the sixteenth and seventeenth centuries. All these movements have the common belief that society is economically flawed and not in favor of the general population. The doctrines proposed by these movements were all brought forward with the promise of reform and better means of livelihood for the people. Many of these doctrines, when implemented, failed to perform as promised and were put aside.

The current principle that the Baha'i leadership has proposed, is a solution to the economic problems of the modern world. How this model will perform when implemented has yet to be seen.

Religious teachings about social justice have existed ever since antiquity. This is a goal most, if not all, religions have been striving to achieve. The system proposed by Shia Islam, is based on two different actions: The first is a legal obligation which is enforced by the government and the second is a religious obligation, which is unto the adherents to apply to and is not enforced by the government.

In the first form, a certain percentage of certain kinds of wealth, when exceeding a fixed amount, are paid to the government to be used for the welfare of the general population and also the needy. In the second form, the wealthy are recommended to pay charity to the needy. It is up to them to decide to pay these alms and they are in no way obliged to do so although God will judge them in the hereafter for these actions:

God has placed the sustenance of the needy amongst the wealth of the wealthy. No poor person starves but because of the benefiting of a wealthy person. God will question [the wealthy] because of [these actions].⁷⁷⁹

Some of the elements of the model proposed by `Abdu'l-Bahā are strikingly similar to the Islamic model. Borrowing elements from Islam is so common, that when `Abdu'l-Bahā is asked about the tax called *zakāt*, he replies:

We ordered that the *zakāt* be paid as has been revealed in the Quran.⁷⁸⁰

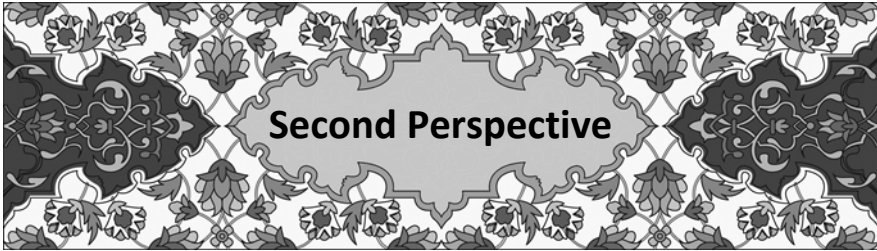
Even though both religious and social movements before Bahā'u'llāh had all strived to reach this goal, `Abdu'l-Bahā claims this principle is new and no religion has spoken about it:

He has set forth the solution and provided the remedy for the economic question. No religious Books of the past Prophets speak of this important human problem.⁷⁸¹

⁷⁷⁹ Sayyid Raḍī, *Nahj al-balāgha*, saying no. 328.

⁷⁸⁰ `Abd al-Ḥamīd Ishrāq Khāwarī, *Ganjīniy-i ḥudūd wa aḥkām*, chap. 12, p. 149.

⁷⁸¹ `Abdu'l-Bahā, *The Promulgation of Universal Peace*, p. 455.



Did the Founders of the Baha'i Creed Follow the Goal of Equalization of the Means of Livelihood for All Humanity?

1- Confiscating the wealth of all non-Bābīs:

Bab had given orders to confiscate the wealth of all who didn't believe in him:

The fifth chapter of the fifth unit which is about the decree of taking the property of those who do not believe in [the religion] of Bayan and giving it back if they become believers in this religion, except in the lands where taking [property] is not possible.⁷⁸²

2- All kinds of outrageous fines for Bābīs

In the book of Bayān, for every misdemeanor committed, an outrageous fine has to be paid to the Bāb. For instance:

⁷⁸² The Bāb, *Farsi Bayān*, unit 5, chap. 5.

You have been prohibited in the *Bayān* from having more than nineteen books. If you do so, you will be fined 19 mithqāls⁷⁸³ of gold.⁷⁸⁴

He who deliberately saddens another [follower of the Bāb], must pay a fine of nineteen mithqāls of gold, or else silver, or else must repent to God nineteen times.⁷⁸⁵

It has been destined in the sixth chapter to remember God's Oneness nineteen times [every day] from the beginning of night to the end of day. If you do not perform this [deliberately] after you have been informed, a fine of 19 mithqāls of fine diamonds will be imposed.⁷⁸⁶

After the aforementioned decree, he continues to order the remembrance of himself, and other figures every day for nineteen times and imposes the following fines if such an act is not performed: nineteen mithqāls of gold, five mithqāls of red rubies, and five mithqāls of yellow rubies. The Bab's writings are replete with fines of this form.

3- Loans with Interest and Usury

Usury has been prohibited in Judaism, Christianity, and Islam:

If you lend money to one of my people among you who is needy, do not treat it like a business deal; charge no interest.⁷⁸⁷

⁷⁸³ Each mithqāl is equal to about 3.6 grams.

⁷⁸⁴ The Bāb, *Arabic Bayān*, unit 11, chap. 7.

⁷⁸⁵ The Bāb, *Farsi Bayān*, unit 7, chap. 18.

⁷⁸⁶ The Bāb, *Lauḥ haykal al-dīn*, chap. 6, p. 3.

⁷⁸⁷ Exodus, 22:25

Do not take interest or any profit from them, but fear your God, so that they may continue to live among you. You must not lend them money at interest or sell them food at a profit.⁷⁸⁸

And for taking interest, which was forbidden, and for consuming the people's money unjustly, we have prepared for the disbelievers among them a painful retribution.⁷⁸⁹

Although lending with interest and usury are profitable for the lender, they are a pain and cause of hardship for the borrower who is usually in need and has financial problems. Bahā'u'llāh, without foreseeing the outcomes of his actions, announces that loans with interest are permissible:

We see many people who are in need of [these kinds of loans]. If there is no profit [in the loan] the affairs will not move forward. It is very rare that someone becomes successful in tolerating and heeding someone who is the same gender as himself, his countryman, or brethren, and gives them a loan without interest. So, as a favor to [God's] servants, we made loans with interest like all other forms of deals which people make with each-other. The profit gained [by lending] money, is now permissible, pure, and clean, because this order has been revealed from the Sky of Ordinance, so that the people of earth can be engrossed in remembering/speaking about the *Beloved of the World*, with utmost peace, tranquility, happiness, and pleasure.⁷⁹⁰

⁷⁸⁸ Leviticus, 25:36–37

⁷⁸⁹ Quran 4:161

⁷⁹⁰ Abd al-Ḥamīd Ishrāq Khāwarī, *Ganjīniy-i ḥudūd wa aḥkām*, chap. 24, p. 202.

Bahā'u'llāh's justification for allowing interest is "If there is no profit [in the loan] the affairs will not move forward." Didn't God know this when He prohibited this act in all other religions?

He further claims that lending with interest is a favor from God so that people would become engrossed in remembering him with peace and tranquility. The only thing that is clear is having a loan with interest neither brings peace nor tranquility.

Apparently, this new law decreed by Bahā'u'llāh had a devastating effect on the livelihood of Baha'is who adhered to it. This effect was such that `Abdu'l-Bahā ordered his followers to refrain from these kinds of loans in the strictest sense:

From now on do not give loans with interest to anyone because `Abdu'l-Bahā dislikes interest even though it is legitimate. Only give [loans] without interest and take no loan with interest from anybody.⁷⁹¹

Again, there is a clear contradiction between Bahā'u'llāh and his son. It is not clear why `Abdu'l-Bahā, who is only allowed to interpret Bahā'u'llāh's laws, directly orders his followers to disobey his father's orders and deprives them of the "favor to [God's] servants."

4- Outrageous fines for fornication and adultery

God hath imposed a fine on every adulterer and adulteress, to be paid to the House of Justice nine mithqāls of gold, to be doubled if they should repeat the offence . . . Although the term translated here as adultery refers, in its broadest sense, to unlawful sexual intercourse between either married or unmarried individuals (see note 36 for a definition of the term), `Abdu'l-Bahā has specified that the punishment here

⁷⁹¹ `Abd al-Ḥamīd Ishrāq Khāwarī, *Ganjīniy-i ḥudūd wa aḥkām*, chap. 24, p. 204.

prescribed is for sexual intercourse between persons who are unmarried . . . In relation to the application of the fine, Bahā'u'llāh clearly specifies that each succeeding fine is double the preceding one; thus the fine imposed increases in geometrical progression.⁷⁹²

Unmarried people who engage in acts of sexual intercourse—especially teenagers— will likely frequently perform such acts. The number of times copulation occurs in a year can easily reach one hundred times if this shameful act is performed only twice a week. The amount of gold payable by each of these two people equals to: $3.6 \text{ grams} * 9 * 2^{100} = 41071879447394632608493183854$ kilograms, which is fairly equal to 8000 times the weight of the earth. Just in case you are wondering, the fine will be about 34000 kilos of Gold if copulation is performed only 20 times. We'll leave it to up to the readers to judge the practicality of these luminous laws. One wonders how a society governed by this law will ever be able to get closer to economic justice and attaining a means of livelihood for all people.

In fact this law is so outrageous that, as is standard for problematic Baha'i laws, its implementation has been postponed until a future time:

The imposition of this fine is intended for a future condition of society, at which time the law will be supplemented and applied by the Universal House of Justice.⁷⁹³

5- Excommunication and Shunning

Excommunicated members of the community have to break all ties with their family members. If the breadwinner of the family is excommunicated, his/her family will be left with no source of income.

⁷⁹² Bahā'u'llāh, *The Kitābi Aqdas*, pp. 200–202.

⁷⁹³ Bahā'u'llāh, *The Kitābi Aqdas*, p. 201.

Likewise, if a dependent is excommunicated, they will have to fend off for themselves and find an alternative source of sustenance. Is this how the *means of livelihood are equalized* in this creed?

6- Deceased's living residence

According to Baha'i law a deceased's living residence is solely the property of his oldest son even if the deceased has left no other wealth behind:

The living residence belongs to the oldest living son, whether or not the deceased has any other wealth. The oldest living son also takes his share from the other belongings.⁷⁹⁴

How can the Equalization of the Means of Livelihood for All Humanity be achieved by such laws?

7- Treatment of Thieves

Where does a thief receive sustenance from after being punished according to Baha'i law?

Exile and imprisonment are decreed for the thief, and, on the third offence, place ye a mark upon his brow so that, thus identified, he may not be accepted in the cities of God and His countries.⁷⁹⁵

If a thief is caught for the third time a mark must be put on his brow so that he will not be accepted in any city or country. Thus he will be completely deprived of all means of livelihood! Is this law problematic? No problem, this is how it is resolved:

⁷⁹⁴ Abd al-Ḥamīd Ishrāq Khāwarī, *Ganjīniy-i ḥudūd wa aḥkām*, chap. 10, p. 128.

⁷⁹⁵ Bahā'u'llāh, *The Kitābi Aqdas*, pp. 35–36.

The punishments for theft are intended for a future condition of society, when they will be supplemented and applied by the Universal House of Justice.⁷⁹⁶

⁷⁹⁶ Bahā'u'llāh, *The Kitābi Aqdas*, p. 198.



Is This Principle Correct From a Rational and Logical Perspective?

If the purpose of this principle is the assistance of the needy by the wealthy and implementation of a series of laws and legislations which help in closing the income gap between different groups of the community, then yes it is completely logical and rational. The problem in reaching such a goal, is to bring forward a practical program and to introduce a system which allows the efficient implementation of such a program.

`Abdu'l-Bahā believes the only program that can reach this goal is the one devised by Bahā'u'llāh:

The economic problem will not be completely solved but by these teachings, rather, it is impossible [to solve them by any other method].⁷⁹⁷

He believes that to overcome economic problems, the first group in which reform must take place in are the farmers because they make up the bulk of the working class:

The economic problem [must be solved] by starting from the farmers until it reaches other groups. For the population of farmers is many more times higher than other [working]

⁷⁹⁷ `Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 135.

classes. Thus, it is worthy to start from the farmers and farmers are the foremost working class of the community. Yes, in each village a council consisting of the most rational people of the village must be set up and the village must be managed by that council. A public storehouse must be built and a secretary assigned to it. At the time of harvest, with the knowledge of the council, some of the produce from [all farmers] must be taken to supply the storehouse.⁷⁹⁸

What `Abdu'l-Bahā proposes is neither novel nor exceptional. The only point that is somewhat troubling is the fact that the poor farmers and peasants have been selected as the first class that must be reformed. This reformation is in no way helpful to them because they must give up some of their produce for the welfare of others, while the role of other groups in this system has not been specified.

The justification for starting with the peasants is even more interesting: they make up a larger portion of the community. Would it not be better to start with the minority groups who hold the largest wealth in the community and not the majority groups who are themselves the neediest? It seems awfully convenient for the small elite controlling all the wealth that it is the farmers and pheasants who should take the first step.

Four means have been devised by Bahā'u'llāh and `Abdu'l-Bahā to Equalize the means of livelihood to allow the flow and distribution of wealth and prevent it from accumulating in the possession of a small minority:

1- Inheritance

⁷⁹⁸ `Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, pp. 135–136.

Inheritance is distributed amongst seven groups.⁷⁹⁹ Under some circumstances portions of the inheritance are handed over to the Universal House of Justice. If deemed appropriate, the UHJ can use some of this money for equalization of the means of livelihood or for propagating Baha'i beliefs. Inheritance is only distributed in the aforementioned manner if the deceased does not leave a will. If the deceased has specified in his will for his wealth to be distributed in a manner which goes against the equalization of the means of livelihood, no one can protest his or her decision.

Furthermore, inheritance usually stays in the family and is not distributed in the community to help those who are in need.

In any case, the laws of inheritance in the Baha'i creed do not have a meaningful influence in achieving the goal of the current principle, and are sometimes in conflict with it. For instance, as we already pointed out, the living residence of the deceased becomes the property of his eldest son, even if the deceased has left no other wealth.

2- Tax

In the Baha'i creed two kinds of taxes are payable. The first is paid to the government according to the laws of each country. The government then does with these taxes what it wishes, whether waging war or helping the needy. This tax has nothing to do with equalizing the means of livelihood.

The second is called *`ushr* (one tenth) which is a religious tax imposed on Baha'is in accordance with Baha'i law. `Abdu'l-Bahā says:

It is not fair to put the same tax on both the rich and the needy. The needy must be exempted from paying tax. It is not fair that the needy pay one tenth as tax and the wealthy pay

⁷⁹⁹ The deceased's property are split into 2520 portions. Out of these, 1080 are for the children, 390 for the wives, fathers 330, mothers 270, brothers 210, sisters 150, teachers 90 (ʿAbd al-Ḥamīd Ishrāq Khāwarī, *Ganjīniy-i ḥudūd wa aḥkām*, chap. 10, pp. 117–119).

one tenth too . . . laws are needed [to address this] issue . . . I will tell you God's law [regarding this issue] . . . the farmers plant crops in a village and produce is harvested. One tenth of the harvest is taken from both the rich and the needy [as tax]. Then a public storehouse is erected in the village and both the tax and the produce are gathered there. It is then possible to see who is wealthy and who is poor. Nothing will be taken from the farmers who have been able to produce only enough to feed their families and procure their daily needs. All the produce and taxes are now in the general storehouse. If there are crippled people in the village, their minimum sustenance will be provided from the storehouse. On the other hand, a wealthy person who [for instance] needs only fifty thousand kilos for a living but has produced five hundred thousand kilos will be taxed twice as much (meaning one fifth) and whatever remains in the storehouse at the end of the year will be employed for general use.⁸⁰⁰

In this plan which is slightly different from the previous one, the poor still remain poor and the rich, rich. In the aforementioned system, the poorer farmer classes achieve nothing extra from the taxes and no equalization of the means of livelihood is achieved. The only group that benefits from this system are a small number of crippled people.

Thus, the wealthy classes still keep the bulk of their wealth and accumulate it while the poorer classes retain what they had before and nothing is added to it. The plan devised by `Abdu'l-Bahā does not help in the flow of wealth from the wealthy to the poor and no *equalization* is achieved. It may sound interesting on paper, but in action achieves nothing novel. It resembles the tax systems employed in all governments.

⁸⁰⁰ `Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, pp. 148–150.

3- Huqūq Allah

Huqūq Allah or God's Share, is a form of tax Baha'is must pay to the Universal House of Justice. When a Baha'i person's wealth exceeds the price of nineteen mithqāls of gold, 19 percent of the wealth must be handed over to the UHJ.⁸⁰¹ This tax is then used by the UHJ in whatever affairs they deem appropriate and is in no way guaranteed to be used for the equalization of the means of livelihood.

A point worth considering is the striking similarity between this tax and the tax of *Khums* in Shia Islam. In Shia Islam, 20 percent of the annual surplus of a person's expenses are paid as *Khums* tax. Out of this 20 percent, half is directly given to poverty-stricken descendants of Prophet Muḥammad (it is forbidden to give these people normal charity). At least in the Shia method, some form of equalization of the means of livelihood is achieved, because wealth is directly given to the needy, but in the Baha'i version, the wealth is given to the UHJ.

4- Zakāt tax

As we previously mentioned, this tax has been directly copied from Islamic teachings:

We ordered that the zakāt be paid as has been revealed in the Quran.⁸⁰²

As we can see, the Baha'i system proposed for the equalization of the means of livelihood is based on systems that were already implemented in government taxing systems or have been borrowed from Islamic Sharia. The irony is that the proposed system has a minimal effect on the *Equalization of the Means of Livelihood for All Humanity*, for wealth

⁸⁰¹ See `Abd al-Ḥamīd Ishrāq Khāwarī, *Ganjīniy-i ḥudūd wa aḥkām*, chap. 9, pp. 94 & 101.

⁸⁰² `Abd al-Ḥamīd Ishrāq Khāwarī, *Ganjīniy-i ḥudūd wa aḥkām*, chap. 12, p. 149.

is not redistributed among the needy in a manner which helps close the gap between the rich and the poor, rather, it is merely a method for taxing the people of society.

It is up to you to draw your own conclusions!





**Bahā'u'llāh:
"Contradiction has and will not
ever have a way in the
sanctified realm of the Divine
Manifestations."⁸⁰³**

⁸⁰³Bahā'u'llāh, *Badī'*, p. 126.

1. Is Equalizing the Means of Livelihood a New Principle?

`Abdu'l-Bahā: Former religious books have not spoken about this problem.⁸⁰⁴

`Abdu'l-Bahā: "We ordered that the zakāt be paid as has been revealed in the Quran."⁸⁰⁵

2. Is Usury Good or Bad? Does `Abdu'l-Bahā Hate Bahā'u'llāh's Favors to the People?

`Bahā'u'llāh: We made usury legal as a favor to God's servants.⁸⁰⁶

`Abdu'l-Bahā: Even though usury is allowed no one is allowed to engage in such an act because I hate it.⁸⁰⁷

3. Helping the Needy a Legal Obligation or Voluntary?

`Abdu'l-Bahā: The wealthy must voluntarily help the poor.⁸⁰⁸

`Abdu'l-Bahā: Helping the needy must be enforced by law.⁸⁰⁹

⁸⁰⁴ "“He has set forth the solution and provided the remedy for the economic question. No religious Books of the past Prophets speak of this important human problem,” `Abdu'l-Bahā, *The Promulgation of Universal Peace*, p. 455.

⁸⁰⁵ `Abd al-Ḥamīd Ishrāq Khāwarī, *Ganjīniy-i ḥudūd wa aḥkām*, chap. 12, p. 149.

⁸⁰⁶ “So, as a favor to [God’s] servants, we made loans with interest like all other forms of deals which people make with each-other. The profit gained [by lending] money, is now permissible, pure, and clean, because this order has been revealed from the Sky of Ordinance, so that the people of earth can be engrossed in remembering/speaking about the *Beloved of the World*, with utmost peace, tranquility, happiness, and pleasure,” `Abd al-Ḥamīd Ishrāq Khāwarī, *Ganjīniy-i ḥudūd wa aḥkām*, chap. 24, p. 202.

⁸⁰⁷ “From now on do not give loans with interest to anyone because `Abdu'l-Bahā dislikes interest even though it is legitimate. Only give [loans] without interest and take no loan with interest from anybody,” `Abd al-Ḥamīd Ishrāq Khāwarī, *Ganjīniy-i ḥudūd wa aḥkām*, chap. 24, p. 204.

⁸⁰⁸ “The wealthy must have mercy on the poor, but out of free will not by force. It is useless if force is used,” `Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 148.

⁸⁰⁹ “For instance, a wealthy person who has great wealth must not allow another person to remain in a state of poverty and must consider his needs so that he reaches peace. This must be enforced

4. Equalization of Means of Livelihood or Paying Thousands of Tons of Gold to the UHJ?

‘Abdu’l-Bahā: Remedying the means of livelihood for humans is necessary.⁸¹⁰

Bahā’u’llāh: After 20 times of adultery pay 34 tons of gold to the UHJ and after 100 times, 8000 times the weight of earth.⁸¹¹

5. Equalization of the Means of Livelihood or Depriving Some of Any Livelihood at All?

When the Baha’i kingdom materializes thieves⁸¹² and excommunicated individuals⁸¹³ are kicked out of the community and are deprived of means of livelihood.

by law and the wealthy must give the surplus of their wealth to the needy themselves,” ‘Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 135.

⁸¹⁰ ‘Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 134.

⁸¹¹ “God hath imposed a fine on every adulterer and adulteress, to be paid to the House of Justice nine mithqāls of gold, to be doubled if they should repeat the offence . . . Although the term translated here as adultery refers, in its broadest sense, to unlawful sexual intercourse between either married or unmarried individuals (see note 36 for a definition of the term), ‘Abdu’l-Bahā has specified that the punishment here prescribed is for sexual intercourse between persons who are unmarried . . . In relation to the application of the fine, Bahā’u’llāh clearly specifies that each succeeding fine is double the preceding one; thus the fine imposed increases in geometrical progression,” Bahā’u’llāh, *The Kitābi Aqdas*, pp. 200–202.

⁸¹² “Exile and imprisonment are decreed for the thief, and, on the third offence, place ye a mark upon his brow so that, thus identified, he may not be accepted in the cities of God and His countries,” Bahā’u’llāh, *The Kitābi Aqdas*, pp. 35–36.

⁸¹³ No one is allowed to speak or interact with these individuals.

6. Must There Be Complete Equality between All People?

‘Abdu’l-Bahā: There must be complete equality between all people.⁸¹⁴

‘Abdu’l-Bahā: Complete equality is not possible in the community because people have different ranks and are from different classes.⁸¹⁵

7. Has God Made Distinctions between People?

‘Abdu’l-Bahā: God has created people without any differences or distinctions.⁸¹⁶

‘Abdu’l-Bahā: People have different degrees of intelligence.⁸¹⁷

⁸¹⁴ “There is equality between people and complete brotherhood. Justice implies that the rights of humankind be protected and preserved and all have equal rights,” ‘Abd al-Ḥamīd Isḥrāq Khāwārī, *Payām-i malakūt*, p. 30.

⁸¹⁵ “We must strive for the eternal salvation of humankind. In this respect, laws are needed so [social] classes [and differences] remain and [at the same time] the members of the community be in complete peace. Because a community is like a [military] camp that needs generals, majors, lieutenants, and privates. All members cannot be generals or privates. There must be [different] classes and different ranks are needed,” ‘Abd al-Ḥamīd Isḥrāq Khāwārī, *Payām-i malakūt*, p. 138.

⁸¹⁶ “The God of the world created all [humans] from clay and created everyone from one element, created all from one progeny, created all in one land, and created [all] under the shadow of one sky, has created them with common emotions, and did not put any differences. He created everyone the same and gives all sustenance, nurtures all, protects all, and is kind to all. He has put no differences in any grace or mercy,” ‘Abd al-Ḥamīd Isḥrāq Khāwārī, *Payām-i malakūt*, p. 42.

⁸¹⁷ “Remedying the means of livelihood for humans is necessary. [This does not] mean equality . . . Humans cannot be all the same because they are different in creation. Some have first-degree intelligence, others have medium intelligence, and others are completely deprived of it. Is it possible for someone who has very high intelligence to be equal to someone who has no intelligence at all,” ‘Abd al-Ḥamīd Isḥrāq Khāwārī, *Payām-i malakūt*, p. 134.



A Summary and Conclusion of the Three Perspectives:

1) Is the Equalization of the Means of Livelihood for All Humanity a new principle?

All previous religions and most economic movements, have in one form or another, strived to achieve this goal and to narrow the gap between the rich and the poor. Wishing for this to happen will bear no fruit unless an efficient method is implemented to achieve this goal. The methods put forward by the Baha'i creed are mostly similar to methods already legislated in Islam or proposed by advocates of economic movements. Thus the claim that this principle is novel is baseless.

2) Did the leaders of Baha'ism act upon this principle?

We showed a number of Baha'i laws which go against this principle. These, are all a confirmation of the superficiality of this slogan in Baha'ism.

3) Is this principle rational and logical?

Equalizing the means of livelihood and narrowing the gap between the rich and the poor is definitely logical and a wish all humanity and religions had. In the Baha'i creed, it is claimed that the only method which can be used to reach this goal is the one put forward by Bahā'u'llāh. A quick analysis of this method shows that it lacks a means to bridge the gap between the rich and the poor and at most can only help the extremely poverty-stricken.

CHAPTER 7:

Establishment of a Universal House of Justice and Supreme Tribunal⁸¹⁸

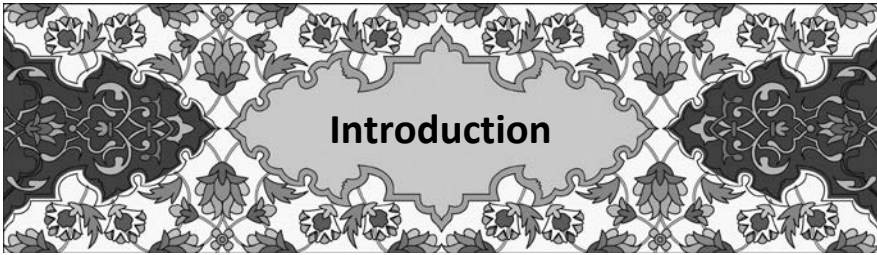


“The world is in the need of universal peace. The world will not rest unless universal peace is announced. The governments and nations must create a supreme tribunal to which differences are referred to and that supreme tribunal will settle them.”⁸¹⁹



⁸¹⁸ As we already mentioned in the introduction, `Abdu'l-Bahā mentions the principle of “The Equality of Rights,” as the seventh principle. Since this topic is discussed in detail in the principles of “The Oneness of Humanity” and “The Equality of Men and Women,” we have replaced it with the subject of the Universal House of Justice and the Supreme Tribunal.

⁸¹⁹ `Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 48.



The Universal House of Justice (UHJ) is an institution made up of nine people who are selected by ballot and work under the supervision of the Guardian of the Cause of God. The supreme tribunal is a committee which governs all world affairs with representatives from all nations of the world.



The Universal House of Justice (UHJ) is the highest governing body of the Baha'i administrative organization. Its establishment was originally proposed by Bahā'u'llāh but he failed to establish it. After Bahā'u'llāh, `Abdu'l-Bahā too tried in vain to establish it. Shoghi aspired to achieve this goal but he also failed. Even with all the spiritual and material sources at their disposal, the Baha'i prophet, the interpreter of his words, and the Guardian of the Cause of God, all failed to realize this dream.

The Baha'i community is administrated using two complementary sources. The first is in charge of legislation which is made up of the following:

- The rulers and constitutions of the nations Baha'is reside in
- Bahā'u'llāh's orders and writings
- The Universal House of Justice.

The second is in charge of interpreting and paraphrasing Baha'i laws and orders and consists of `Abdu'l-Bahā and after him the Guardians of the Cause of God who are Shoghi⁸²⁰ and his male descendants.⁸²¹

We will now proceed with analyzing the groups which constitute these sources.

⁸²⁰ "Bahā'u'llāh designated `Abdu'l-Bahā, His eldest Son, as His Successor and the Interpreter of His Teachings. `Abdu'l-Bahā in His turn appointed His eldest grandson, Shoghi Effendi, to succeed Him as interpreter of the holy Writ and Guardian of the Cause. The interpretations of `Abdu'l-Bahā and Shoghi Effendi are considered divinely guided and are binding on the Bahā'īs," Bahā'u'llāh, *The Kitābi Aqdas*, p. 221.

⁸²¹ "O my loving friends! After the passing away of this wronged one, it is incumbent upon the Aghsān (Branches), the Afnān (Twigs) of the Sacred Lote-Tree, the Hands (pillars) of the Cause of God and the loved ones of the Abhā Beauty to turn unto Shoghi Effendi—the youthful branch branched from the two hallowed and sacred Lote-Trees and the fruit grown from the union of the two offshoots of the Tree of Holiness,—as he is the sign of God, the chosen branch, the Guardian of the Cause of God, he unto whom all the Aghsān, the Afnān, the Hands of the Cause of God and His loved ones must turn. He is the Interpreter of the Word of God and after him will succeed the first-born of his lineal descendents," `Abdu'l-Bahā, *The Will and Testament of 'Abdu'l-Bahā*, p. 11.

1- Rulers and National Constitutions

As opposed to all other religions, Baha'is must adhere to the orders of the kings and governments they live in regardless of whether these laws are correct, incorrect, moral, or oppressive. Bahā'u'llāh argues that since God has granted the kings and rulers authority over their lands, no one is allowed to oppose or disobey them:

God Mighty and Majestic be He, has granted the evident lands to the rulers. No one is allowed to oppose the verdict of the heads of the country.⁸²²

Every nation must have a high regard for the position of its sovereign, must be submissive unto him, must carry out his behests, and hold fast his authority. The sovereigns of the earth have been and are the manifestations of the power, the grandeur and the majesty of God.⁸²³

ʿAbdu'l-Bahā too, orders Baha'is to obey the rulers and kings:

No movement—minor or major—must be made without the consent and permission of the government. Whoever makes the slightest movement without the permission of the government will have disobeyed the Blessed Affair (meaning the Baha'i creed) and no excuse will be accepted from him. God's definite order is that the government must be obeyed. This [order] neither needs to be paraphrased nor interpreted. An example of obeying the government is this: not a single word can be published without the government's permission. The duty of God's Friends is to obey and submit to the

⁸²² Bahā'u'llāh, *Iqtidārāt wa chand lauḥ dīgar*, p. 324.

⁸²³ Bahā'u'llāh, *Epistle to the Son of the Wolf*, p. 89.

government whether [that government is] a state or constitutional.⁸²⁴

According to Baha'i teachings, government orders must be preferred over Baha'i laws:

The laws revealed by Bahā'u'llāh in the Aqdas are, whenever practicable and not in direct conflict with the Civil Law of the land, absolutely binding on every believer or Bahā'ī institution whether in the East or in the West.⁸²⁵

This means that regardless of the government being just or unjust, right or wrong, Baha'is must adhere to its rules and orders even if it means disobeying their own religious decrees!

Although `Abdu'l-Bahā had declared that "God's definite order is that the government must be obeyed. This [order] neither needs to be paraphrased or interpreted," and neither him nor Bahā'u'llāh had announced any exception with regard to this law, Shoghi insists on implementing his own interpretation of these words. Shoghi claims that governments must only be obeyed if they impose limits on Baha'i administrative affairs. In matters of belief no compromise is allowed and Baha'is must disobey the government even if they are killed or banished:

Obedience to the state is so vital a principal of the Cause that should the authorities in . . . [sic] decide to-day to prevent the Baha'is from holding any meeting or publishing any literature they should obey . . . [sic] But, as already pointed out, such an allegiance is confined merely to administrative matters which if checked can only retard the progress of the Faith for some time. In matters of belief, however, no compromise whatever

⁸²⁴ `Abd al-Ḥamīd Ishrāq Khāwārī, *Ganjīniy-i ḥudūd wa aḥkām*, chap. 75, pp. 463–464.

⁸²⁵ Bahā'u'llāh, *The Kitābi Aqdas*, p. 6.

should be allowed, even though the outcome of it be death or expulsion (From a letter written on behalf of Shoghi Effendi to an individual believer, February 11, 1934).⁸²⁶

According to the government rules of some countries, Baha'is are not allowed to teach or preach their religion amongst non-Baha'is. These orders are blatantly ignored by the Baha'i community under the disguise of discrimination and freedom of religion. Ironically, Baha'is gladly oblige to similar laws in Israel.

2- Bahā'u'llāh's Orders and Writings

The laws legislated by Bahā'u'llāh are incomplete and address very few issues. To remedy this shortcoming, Bahā'u'llāh has put it up to the UHJ to fill in the gaps regarding the laws that he had not decreed:

It is incumbent upon the Trustees of the House of Justice to take counsel together regarding those things which have not outwardly been revealed in the Book, and to enforce that which is agreeable to them. God will verily inspire them with whatsoever He willeth.⁸²⁷

For instance, the punishment for robbery has been declared to be:

Exile and imprisonment are decreed for the thief, and, on the third offence, place ye a mark upon his brow so that, thus identified, he may not be accepted in the cities of God and His countries.⁸²⁸

⁸²⁶ Helen Bassett Hornby, *Lights of Guidance: A Bahā'ī Reference File*, chap. XXXIX, no. 1455.

⁸²⁷ Shoghi Effendi, *The World Order of Bahā'u'llāh* (US Bahā'ī Publishing Trust, 1991 [first pocket-size edition]), p. 23.

⁸²⁸ Bahā'u'llāh, *The Kitābi Aqdas*, pp. 35–36.

But nothing has been said about the conditions of the thief and the severity of his actions that lead to such punishments. The order given to Baha'is is:

All details concerning the nature of the mark, how the mark is to be applied, how long it must be worn, on what conditions it may be removed, as well as the seriousness of various degrees of theft have been left by Bahā'u'llāh for the Universal House of Justice to determine when the law is applied.⁸²⁹

According to Shoghi Effendi, Bahā'u'llāh's laws are incomplete:

Severed from the no less essential institution of the Universal House of Justice this same System of the Will of `Abdu'l-Bahā would be paralyzed in its action and would be powerless to fill in those gaps which the Author of the Kitāb-i-Aqdas has deliberately left in the body of His legislative and administrative ordinances.⁸³⁰

With Bahā'u'llāh's laws and orders incomplete and limited to only a few subjects, the UHJ is the only body that remains that can have a meaningful effect on the everyday lives of Baha'is.

If the laws brought by this new creed are incomplete and must be completed by a group of people who are perfectly capable of committing mistakes, then what advantage does this religion have over ordinary legislative bodies in every country that consist of a number of fallible lawmakers? What problem has this creed solved?

3- Universal House of Justice

⁸²⁹ Bahā'u'llāh, *The Kitābi Aqdas*, p. 198.

⁸³⁰ Shoghi Effendi, *The World Order of Bahā'u'llāh*, p. 148.

The Universal House of Justice is the supreme governing body of the Baha'i creed and constitutes of nine members. The next governing body is the National Spiritual Assembly that is responsible for the administration of the Baha'is of a country. Next in rank are the Regional Baha'i councils that act under the supervision of the National Spiritual Assemblies. The lowest level of governance is performed by the Local Spiritual Assemblies.

Members of each of the aforementioned institutions are selected by ballot. All these institutions were originally referred to as *Houses of Justice* by Bahā'u'llāh but were given other names later on:

The Lord hath ordained that in every city a House of Justice be established wherein shall gather counsellors to the number of Bahā, and should it exceed this number it doth not matter.⁸³¹

The Universal House of Justice can legislate new Baha'i laws but may not alter the scriptural laws defined by Bahā'u'llāh and 'Abdu'l-Bahā'. Baha'is regard the decrees of the UHJ to be divine and free from error:

And now, concerning the House of Justice which God hath ordained as the source of all good and freed from all error, it must be elected by universal suffrage, that is, by the believers.⁸³²

The duties and method of administration of the UHJ are as follows:

By this House is meant the Universal House of Justice, that is, in all countries, a secondary House of Justice must be instituted, and these secondary Houses of Justice must elect the members of the Universal one. Unto this body all things must be referred. It enacteth all ordinances and regulations

⁸³¹ Bahā'u'llāh, *The Kitābi Aqdas*, p. 29.

⁸³² Shoghi Effendi, *Bahā'ī Administration* (US Bahā'ī Publishing Trust, 1974), p. 10.

that are not to be found in the explicit Holy Text. By this body all the difficult problems are to be resolved and the guardian of the Cause of God is its sacred head and the distinguished member for life of that body. Should he not attend in person its deliberations, he must appoint one to represent him. Should any of the members commit a sin, injurious to the common weal, the guardian of the Cause of God hath at his own discretion the right to expel him, whereupon the people must elect another one in his stead.⁸³³

No Baha'i member is allowed under any condition to disobey the orders of the UHJ. In many cases, perpetrators have been excommunicated from the Baha'i community.

4- Guardian of the Cause of God

The Guardians of the Cause of God are the legal interpreter and paraphrasers of Bahā'u'llāh's words. `Abdu'l-Bahā was the first of these and after him, this duty was given to Shoghi⁸³⁴ and his male descendants:

O my loving friends! After the passing away of this wronged one, it is incumbent upon the Aghsān (Branches), the Afnān (Twigs) of the Sacred Lote-Tree, the Hands (pillars) of the Cause of God and the loved ones of the Abhā Beauty to turn unto Shoghi Effendi—the youthful branch branched from the two hallowed and sacred Lote-Trees and the fruit grown from the union of the two offshoots of the Tree of Holiness,—as he

⁸³³ Shoghi Effendi, *Bahā'ī Administration*, p. 10.

⁸³⁴ “Bahā'u'llāh designated `Abdu'l-Bahā, His eldest Son, as His Successor and the Interpreter of His Teachings. `Abdu'l-Bahā in His turn appointed His eldest grandson, Shoghi Effendi, to succeed Him as interpreter of the holy Writ and Guardian of the Cause. The interpretations of `Abdu'l-Bahā and Shoghi Effendi are considered divinely guided and are binding on the Bahā'īs,” Bahā'u'llāh, *The Kitābi Aqdas*, p. 221.

is the sign of God, the chosen branch, the Guardian of the Cause of God, he unto whom all the Aghsān, the Afnān, the Hands of the Cause of God and His loved ones must turn. He is the Interpreter of the Word of God and after him will succeed the first-born of his lineal descendents.⁸³⁵

Regarding the Guardian and the UHJ, there are a number of fundamental contradictions and inconsistencies which are literally ignored by the Baha'i community and administration.

The first is about the Baha'i belief that `Abdu'l-Bahā had superhuman knowledge⁸³⁶ but he failed to foresee the fact that Shoghi was sterile and would have no children, and he erroneously stated that the Guardians are "the first-born of his lineal descendents."⁸³⁷

The second is `Abdu'l-Bahā's claim that Shoghi (the Guardian) is blessed with unerring guidance:

The sacred and youthful branch, the Guardian of the Cause of God, as well as the Universal House of Justice to be universally elected and established, are both under the care and protection of the Abhā Beauty, under the shelter and unerring guidance of the Exalted One (may my life be offered up for them both). Whatsoever they decide is of God. Whoso obeyeth him not, neither obeyeth them, hath not obeyed God; whoso rebelleth against him and against them hath rebelled against God; whoso opposeth him hath opposed

⁸³⁵ `Abdu'l-Bahā, *The Will and Testament of 'Abdu'l-Bahā*, p. 11.

⁸³⁶ "He is, above and beyond these appellations, the "Mystery of God"—an expression by which Bahā'u'llāh Himself has chosen to designate Him, and which, while it does not by any means justify us to assign to Him the station of Prophethood, indicates how in the person of `Abdu'l-Bahā the incompatible characteristics of a human nature and superhuman knowledge and perfection have been blended and are completely harmonized," Shoghi Effendi, *The World Order of Bahā'u'llāh*, p. 134.

⁸³⁷ `Abdu'l-Bahā, *The Will and Testament of 'Abdu'l-Bahā*, p. 11.

**God; whoso contendeth with them hath contended with God;
whoso disputeth with him hath disputed with God.**⁸³⁸

Yet, this unerring guidance was of no use to him and he failed in appointing the next Guardian whilst he was still alive as he had been ordered:

O ye beloved of the Lord! It is incumbent upon the Guardian of the Cause of God to appoint in his own life-time him that shall become his successor, that differences may not arise after his passing.⁸³⁹

The third matter is the Universal House of Justice which can only be run under the supervision of the Guardian of the Cause of God. After Shoghi, the Guardians ceased to exist and the UHJ lacks any legal basis for functioning. Thus in less than a hundred years after Bahā'u'llāh's declaration, his prophecies reached a state of complete *unfulfillness* and the current UHJ and Baha'i administration have no legitimacy whatsoever.⁸⁴⁰ Shoghi explains it more clearly:

This new Order which is superior to the void sickly orders of the world and is unique, unparalleled, and unheard of throughout the history of religions, is based on two powerful pillars: the first which is greater is the pillar of divine Guardianship that is the source of interpretations and the second pillar is the divine Universal House of Justice that is the reference of legislation. Just as it is impossible to separate between the laws of the Legislator of the Order (meaning Bahā'u'llāh) and his fundamental basis' which the Center of

⁸³⁸ `Abdu'l-Bahā, *The Will and Testament of 'Abdu'l-Bahā*, p. 11.

⁸³⁹ `Abdu'l-Bahā, *The Will and Testament of 'Abdu'l-Bahā*, p. 12.

⁸⁴⁰ "The guardian of the Cause of God is its sacred head and the distinguished member for life of that body. Should he not attend in person its deliberations, he must appoint one to represent him," Shoghi Effendi, *Bahā'ī Administration*, p. 10.

the Covenant has declared, separating the two pillars of the New Order from each-other is impossible and infeasible.⁸⁴¹

Divorced from the institution of the Guardianship the World Order of Bahā'u'llāh would be mutilated and permanently deprived of that hereditary principle which, as `Abdu'l-Bahā has written, has been invariably upheld by the Law of God. "In all the Divine Dispensations," He states, in a Tablet addressed to a follower of the Faith in Persia, "the eldest son hath been given extraordinary distinctions. Even the station of prophethood hath been his birthright." Without such an institution the integrity of the Faith would be imperiled, and the stability of the entire fabric would be gravely endangered. Its prestige would suffer, the means required to enable it to take a long, an uninterrupted view over a series of generations would be completely lacking, and the necessary guidance to define the sphere of the legislative action of its elected representatives would be totally withdrawn. Severed from the no less essential institution of the Universal House of Justice this same System of the Will of 'Abdu'l-Bahā would be paralyzed in its action and would be powerless to fill in those gaps which the Author of the Kitāb-i-Aqdas has deliberately left in the body of His legislative and administrative ordinances.⁸⁴²

Thus the gaps in Bahā'u'llāh's laws are to remain forever unfilled and his decrees incomplete. The Baha'i system remains paralyzed, the integrity of the faith imperiled, and the necessary guidance to define the sphere of the legislative action of its elected representatives are totally withdrawn! What Shoghi is saying here is that the lack of a

⁸⁴¹ Shoghi Effendi, *Tauqī'āt mubāraki khiṭāb bi aḥibbā' sharq* (Langenhain [Germany]: Lajniyi Millī Nashr Āthār Amrī Bi Zabānhayi Fārsī wa `Arabī, 149 B.[1992]), p. 301.

⁸⁴² Shoghi Effendi, *The World Order of Bahā'u'llāh*, p. 148.

Guardian, is the final nail in the coffin of the Baha'i creed . . . even with all these clear clues and errors, Baha'is still propagate their religion with pride and insist that their religion is from God and the sole source of salvation for mankind.



Is a Universal Governing Organization and Tribunal a Novel Idea?

Bahā'u'llāh opines that the system in England seems appropriate for the Baha'i administration:

The system of government which the British people have adopted in London appeareth to be good, for it is adorned with the light of both kingship and of the consultation of the people.⁸⁴³

Would someone who has divine knowledge speak about matters with such doubt, stating that the British system “appeareth to be good”?

It was based on this system that *appears* good to Bahā'u'llāh, that has both a king and public consultation, that Bahā'u'llāh proposed the UHJ system with the Guardian (as the king) and the elected members for consultation. Thus, as can be seen the method devised by Bahā'u'llāh is merely a copy of the governing system in England. `Abdu'l-Bahā further admits that UHJ membership is based on European parliaments:

If differences occur, the Universal House of Justice must swiftly settle the differences, and whatever the majority expresses [as a decision] is the definite truth. The [members of] House of Justice must be selected using the same

⁸⁴³ Bahā'u'llāh, *Tablets of Bahā'u'llāh Revealed After the Kitāb-i-Aqdas*, p. 93.

mechanism and methods that the [members] of parliament in European countries are selected.⁸⁴⁴

Both the system and the selection method of the UHJ are based on British and European governance systems. Thus there is nothing novel in this system, it is merely an imitation of what Bahā'u'llāh and `Abdu'l-Bahā had observed or heard of after they were banished from Persia. It is strange that even though these two Baha'i figures admit that their method is not new, Shoghi insists that the structures of this twin institution are similar to nothing the world has seen:

The Bahā'ī Commonwealth of the future, of which this vast Administrative Order is the sole framework, is, both in theory and practice, not only unique in the entire history of political institutions, but can find no parallel in the annals of any of the world's recognized religious systems. No form of democratic government; no system of autocracy or of dictatorship, whether monarchical or republican; no intermediary scheme of a purely aristocratic order; nor even any of the recognized types of theocracy, whether it be the Hebrew Commonwealth, or the various Christian ecclesiastical organizations, or the Imamate or the Caliphate in Islām—none of these can be identified or be said to conform with the Administrative Order which the master-hand of its perfect Architect has fashioned.⁸⁴⁵

The pillars that sustain its authority and buttress its structure are the twin institutions of the Guardianship and of the Universal House of Justice. The central, the underlying aim which animates it is the establishment of the New World Order as adumbrated by Bahā'u'llāh. The methods it employs,

⁸⁴⁴ `Abdu'l-Bahā, *Makātīb* (Egypt), vol. 3, p. 501.

⁸⁴⁵ Shoghi Effendi, *The World Order of Bahā'u'llāh*, p. 152.

the standard it inculcates, incline it to neither East nor West, neither Jew nor Gentile, neither rich nor poor, neither white nor colored.⁸⁴⁶

Baha'is believe that if the whole world—not only Baha'is—establish a Universal House of Justice, world peace would be reached. This global UHJ is referred to as the Supreme or International Tribunal. `Abdu'l-Bahā declares:

From amongst all governments and nations, using general polling, a supreme tribunal must be established. The differences and quarrels between the governments and nations must be settled in that tribunal so that they do not result in war.⁸⁴⁷

He believes that peace and tranquility can only be achieved when this tribunal is established:

Not until the flag of peace is raised and a great universal court of justice is established in which all affairs and differences between governments are settled, the world of creation will not have peace.⁸⁴⁸

The United Nations is an organization which fits the criterion set out by `Abdu'l-Bahā to a great extent and Baha'is have a very close connection to it. Unfortunately, more than sixty-five years after its establishment, the outcome that `Abdu'l-Bahā had envisioned for such an organization has not materialized, and the world, even with all its nations being a part of this tribunal, is still infested with war and oppression and peace is nowhere in sight. These sixty-five years have shown this tribunal has failed the test of time and it cannot—as Baha'is

⁸⁴⁶ Shoghi Effendi, *The World Order of Bahā'u'llāh*, p. 157.

⁸⁴⁷ `Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 30.

⁸⁴⁸ `Abdu'l-Bahā, *Khaṭābāt* (Tehran), vol. 2, p. 150.

claim—achieve world peace and tranquility. Yes, this international body might have prevented some wars, but this is nothing new or out of the ordinary, for ever since antiquity, all nations had avoided war through negotiations.

The hope and goal of achieving global peace under the umbrella of a global system is not a matter for Baha'is to show pride in as being something novel or an astounding trait of their creed. It has been and still is the hope of all peaceful movements throughout the world and all divine religions.



Has This Pillar of the Baha'i Creed Been Implemented? Is It Logical and Are the Methods Proposed in It Applicable?

1-What Is Being Addressed: The Problems of the People or the Governments?

When Baha'is say, "from amongst all governments and nations a supreme tribunal must be established," if they are referring to an organization like the United Nations, a fundamental contradiction arises. Such an organization will not necessarily help the people or be of any benefit to them, because the people in the UN represent their respective governments, not their people, and not all governments are truly representative of their people.

The UN resolves the problems between the governments, not the people. In this process, the problem is usually resolved through threats of vetoing, sanctions, and even war, with the outcome of the resolution usually being in favor of a global superpower, not rightness and wrongness. This system is neither rational nor in compliance with divine teachings and justice.

As we already pointed out, even with the establishment of the UN, peace is still nowhere in sight, and neither the UN nor any similar

organization proposed by Bahā'u'llāh and `Abdu'l-Bahā can bring about universal peace.

2- Baha'i Non-Interference in Political Matters.

According to Shoghi, in the future, all the worlds governments will unite under a single nation governed by the Baha'i creed:

Its watchword is the unification of the human race; its standard the "Most Great Peace"; its consummation the advent of that golden millennium—the Day when the kingdoms of this world shall have become the Kingdom of God Himself, the Kingdom of Bahā'u'llāh.⁸⁴⁹

The problem that arises here is that Baha'is believe that political matters are of no concern to them and they have been strictly ordered to refrain from any political interference or activities. This order is so hard to come by that during Shoghi's guardianship, he twisted the orders of his predecessors and announced a modified version of non-interference in politics. This trend continues to this day in the orders given out by the UHJ. The non-interference as put forth by Shoghi gives Baha'is the freedom to vote to political parties on the condition that they are not identified with one party or another:

...no vote cast or office undertaken by a Bahā'ī should necessarily constitute acceptance, by the voter or office holder, of the entire programme of any political party. No Bahā'ī can be regarded as either Republican or Democrat, as such. He is above all else, the supporter of the principles enunciated by Bahā'u'llāh, with which, I am firmly convinced, the programme of no political party is completely harmonious . . . (From a letter of Shoghi Effendi to the National Spiritual

⁸⁴⁹ Shoghi Effendi, *The World Order of Bahā'u'llāh*, p. 157.

**Assembly of the United States and Canada, January 26, 1933:
Bahā'ī News, No. 85, July, 1934, p. 2)⁸⁵⁰**

As regards the non-political character of the Faith,... The friends may vote, if they can do it, without identifying themselves with one party or another. To enter the arena of party politics is surely detrimental to the best interests of the Faith and will harm the Cause. It remains for the individuals to so use their right to vote as to keep aloof from party politics, and always bear in mind that they are voting on the merits of the individual, rather than because he belongs to one party or another. The matter must be made perfectly clear to the individuals, who will be left free to exercise their discretion and judgement. But if a certain person does enter into party politics and labours for the ascendancy of one party over another, and continues to do it against expressed appeals and warnings of the Assembly, then the Assembly has the right to refuse him the right to vote in Bahā'ī elections. (From a letter written on behalf of Shoghi Effendi to the National Spiritual Assembly of the United States and Canada, March 16, 1933)⁸⁵¹

The matter of politics as discussed in most English compilations follows the same trend. We will now present the original radical policy of not interfering in politics as taught by `Abdu'l-Bahā and Bahā'u'llāh. This policy sums into the following main points:

- Baha'is are not allowed to participate in political affairs or interfere with them in any way, whether they are right or wrong. They are not even allowed to protest government actions.

⁸⁵⁰ Helen Bassett Hornby, *Lights of Guidance: A Bahā'ī Reference File*, chap. XXXIX, no. 1442.

⁸⁵¹ Helen Bassett Hornby, *Lights of Guidance: A Bahā'ī Reference File*, chap. XXXIX, no. 1443.

- Baha'is are not allowed to speak about political affairs. Saying a single word has been prohibited, even privately between Baha'is.
- If a Baha'i wants to speak about political matters other Baha'is must prevent him.
- The only thing regarding political matters which Baha'is are allowed to do is to pray and supplicate.
- Even private discussions of political affairs between Baha'is is equal to exiting the Baha'i creed.

`Abdu'l-Bahā says:

The differences and agreements between the guardians of [government] affairs is not the business of the friends of God. They must never utter such words. The duty of the friends of God is to obey the orders and laws of his highness the king. What he orders, they must obey. They must completely submit and comply with the [orders of] the guardians of the affairs. If a tension occurs between them it does not concern the friends of God for [their duty is what the Poet Ḥāfiẓ says:] “Ḥāfiẓ, your only duty is to pray.” What we intend [to say] is that the friends of God must not utter a single word about politics because it is not their concern. Rather, they must only be engrossed with their own affairs and servitude [to the cause]. They must inspire about getting close to God and to rise in appeasing Him and be the cause of peace, tranquility, happiness, and joy of the human world. If a single person wants to utter something about the affairs of the leadership or government in the presence of the friends of God, that they (meaning the government) have said so and so or they have done so and so, then the friend of God must answer, “These affairs are not our business, we are the citizens of the ruler and under the protection of his highness the king. The

rulers best know how to manage their affairs.” . . . Especially since we have been prohibited from speaking about or interfering in political matters by definite decrees . . . You should make the friends of God understand and realize this subject.⁸⁵²

In one of Bahā'u'llāh's tablets revealed in honor of Ibn Abhar, he says:

If a single person from the friends wants to discuss political affairs at his own home or at other gatherings, then he must first cut all relationships with this Cause, and everyone must know that he [no longer] has any relation with this Cause. It's up to him [to decide].⁸⁵³

He also declares in a tablet revealed in honor of Ibn Aṣḍaq:

The criterion for being or not being a Baha'i is this: whoever interferes in political affairs and utters anything or makes a move outside his duties, then this is reason enough that he is not a Baha'i. No other proof is needed.⁸⁵⁴

ʿAbdu'l-Bahā further iterates:

If any [Baha'i] wants to utter a single word about the affairs of the government or protest about the guardians of [governmental] affairs, others must disagree with him. Because the Cause of God, definitely has not had and does not have any connection with political matters. Political matters are the concern of the guardians of [governmental] affairs, what connection does it have to the souls that must be engaged in perfecting the status and morals and in

⁸⁵² ʿAbd al-Ḥamīd Ishrāq Khāwarī, *Ganjīniy-i ḥudūd wa aḥkām*, chap. 52, pp. 335–336.

⁸⁵³ ʿAbd al-Ḥamīd Ishrāq Khāwarī, *Ganjīniy-i ḥudūd wa aḥkām*, chap. 52, p. 336.

⁸⁵⁴ ʿAbd al-Ḥamīd Ishrāq Khāwarī, *Ganjīniy-i ḥudūd wa aḥkām*, chap. 52, p. 336.

encouraging [in attaining] virtues. Verily, no one must [do anything] outside their duties.⁸⁵⁵

Fifth is general prohibition about doing what incites mischief and causes corruption and interfering in any political affair whatsoever and not to speak about them even by merely moving their lips.⁸⁵⁶

He also says:

Religion is detached from politics. Religion has no access to political matters, rather, religion is related with the world of morals. [Religion] is an inner spiritual affair which is concerned with the heart not the materialistic world. Religious leaders must nurture and teach and promote good morals. They must not interfere in political affairs.⁸⁵⁷

We are not going to elongate this section by listing the real-life hypocritical actions of Baha'is regarding interference in politics. Rather, we will only ask one fundamental question: When all the world and governments become Baha'is, as Bahā'u'llāh has predicted, then who is going to manage the political and governing affairs, because Baha'is have been strictly prohibited from going anywhere near those matters?

3- Infallibility of the Universal House of Justice

All divine religions believe that their laws come directly from God through an Infallible Being that He had appointed. Baha'is believe that the decisions of a few fallible people—who themselves have been selected by another group of fallibles—are free from error and the will of God:

⁸⁵⁵ `Abd al-Ḥamīd Ishrāq Khāwarī, *Ganjīniy-i ḥudūd wa aḥkām*, chap. 52, p. 337.

⁸⁵⁶ `Abd al-Ḥamīd Ishrāq Khāwarī, *Ganjīniy-i ḥudūd wa aḥkām*, chap. 52, p. 337.

⁸⁵⁷ `Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 30.

It is incumbent upon the Trustees of the House of Justice to take counsel together regarding those things which have not outwardly been revealed in the Book, and to enforce that which is agreeable to them. God will verily inspire them with whatsoever He willeth, and He, verily, is the Provider, the Omniscient.⁸⁵⁸

Inasmuch as for each day there is a new problem and for every problem an expedient solution, such affairs should be referred to the Ministers of the House of Justice that they may act according to the needs and requirements of the time. They that, for the sake of God, arise to serve His Cause, are the recipients of divine inspiration from the unseen Kingdom. It is incumbent upon all to be obedient unto them.⁸⁵⁹

For instance, the Universal House of Justice, if it be established under the necessary conditions - with members elected from all the people - that House of Justice will be under the protection and the unerring guidance of God. If that House of Justice shall decide unanimously, or by a majority, upon any question not mentioned in the Book, that decision and command will be guarded from mistake.⁸⁶⁰

It is logically unacceptable to believe that a group of error prone people⁸⁶¹ will always reach an error-free judgment. Even though the official Baha'i version insists on the absolute correctness of the decisions of the UHJ, Shoghi begs to differ:

⁸⁵⁸ Shoghi Effendi, *The World Order of Bahā'u'llāh*, p. 23.

⁸⁵⁹ Bahā'u'llāh, *The Kitābi Aqdas*, pp. 90–91.

⁸⁶⁰ Abdu'l-Bahā, *Some Answered Questions*, p. 172.

⁸⁶¹ One of the duties of the Guardian of the Cause is to relieve of duty any sinful member of the UHJ: "Should any of the members commit a sin, injurious to the common weal, the guardian of the Cause of God hath at his own discretion the right to expel him, whereupon the people must elect another one in his stead," Shoghi Effendi, *Bahā'ī Administration*, p. 10.

Though the Guardian of the Faith has been made the permanent head of so august a body he can never, even temporarily, assume the right of exclusive legislation. He cannot override the decision of the majority of his fellow-members, but is bound to insist upon a reconsideration by them of any enactment he conscientiously believes to conflict with the meaning and to depart from the spirit of Bahā'u'llāh's revealed utterances.⁸⁶²

The last sentence clearly and in explicit terms shows that the UHJ can make mistakes and even reach conclusions that are in conflict with Bahā'u'llāh's words. Is Shoghi the final piece of this organization which gives it, its unique infallibility? If yes, then even by Baha'i standards, the UHJ is still fallible because a Guardian of the Cause of God does not exist.

4- Legitimacy of the Universal House of Justice Depends on the Existence of the Guardian of the Cause of God

In his will, 'Abdu'l-Bahā orders all Baha'is to follow Shoghi and the other Guardians of the Cause who are his descendants one after the other (*bikran ba`da biker*). He warns that disobeying this order will be a breach in the cause of God and will subvert His Word.⁸⁶³ According to these strict orders, the UHJ is only be legitimate if it is under the governance and supervision of the Guardian of the Cause of God. The creed will only remain safe and impregnable if the Guardian is obeyed:

The mighty stronghold shall remain impregnable and safe through obedience to him who is the Guardian of the Cause of God. It is incumbent upon the members of the House of Justice, upon all the Aghsān, the Afnān, the Hands of the

⁸⁶² Shoghi Effendi, *The World Order of Bahā'u'llāh*, p. 150.

⁸⁶³ 'Abdu'l-Bahā, *The Will and Testament of 'Abdu'l-Bahā*, p. 11.

Cause of God to show their obedience, submissiveness and subordination unto the Guardian of the Cause of God, to turn unto him and be lowly before him.⁸⁶⁴

The Guardian is inseparable⁸⁶⁵ from the UHJ and all Baha'is including the members of the UHJ must obey him. As we previously mentioned, one of his duties is to expel any member of the UHJ who commits a sin, another duty of the Guardian is to prevent any decision which he sees being against Bahā'u'llāh's teachings. We ask again: If the UHJ is infallible then why does the Guardian have to make sure It's decisions are in accordance with the teachings of the cause? And why is the Guardian allowed to veto these decisions? If the infallibility of the UHJ is dependent on the existence of the Guardian, then why do Baha'is insist the current UHJ is infallible even without a Guardian?

The Guardianship is so important that Shoghi stresses time after time that it is virtually inseparable from the UHJ:

This new Order which is superior to the void sickly orders of the world and is unique, unparalleled, and unheard of throughout the history of religions, is based on two powerful pillars: the first which is greater is the pillar of divine Guardianship that is the source of interpretations and the second pillar is the divine Universal House of Justice that is the reference of legislation. Just as it is impossible to separate between the laws of the Legislator of the Order (meaning Bahā'u'llāh) and his fundamental basis' which the Center of the Covenant has declared, separating the two pillars of the New Order from each-other is impossible and infeasible.⁸⁶⁶

⁸⁶⁴ `Abdu'l-Bahā, *The Will and Testament of 'Abdu'l-Bahā*, p. 11.

⁸⁶⁵ "the Guardian of the Faith has been made the permanent head of so august a body," Shoghi Effendi, *The World Order of Bahā'u'llāh*, p. 150.

⁸⁶⁶ Shoghi Effendi, *Tauqī'āt mubāraki khiṭāb bi aḥibbā' sharq* (Langenhain [Germany]: Lajniyi Millī Nashr Āthār Amrī Bi Zabānhayi Fārsī wa `Arabī, 149 B.[1992]), p. 301.

Shoghi even goes on to say that the Guardian has the ability to foresee the future and defines the guidance of the legislative actions of the elected members:

Without such an institution [meaning the Guardian] the integrity of the Faith would be imperiled, and the stability of the entire fabric would be gravely endangered. Its prestige would suffer, the means required to enable it to take a long, an uninterrupted view over a series of generations would be completely lacking, and the necessary guidance to define the sphere of the legislative action of its elected representatives would be totally withdrawn.⁸⁶⁷

The credibility of the claim that the Guardian has “an interrupted view over a series of generations,” can be seen in the fact that Shoghi could not even foresee his own death and died without leaving a will or appointing a successor.

`Abdu'l-Bahā wills that after Shoghi the station of the Guardian of the Cause of God belongs to Shoghi's eldest son and continues likewise in the next generations. If the eldest son does not possess the necessary spiritual traits to take such a position then the Guardian must appoint another one of his male offspring:

O ye beloved of the Lord! It is incumbent upon the Guardian of the Cause of God to appoint in his own life-time him that shall become his successor, that differences may not arise after his passing. He that is appointed must manifest in himself detachment from all worldly things, must be the essence of purity, must show in himself the fear of God, knowledge, wisdom and learning. Thus, should the first-born of the Guardian of the Cause of God not manifest in himself the truth of the words:—“The child is the secret essence of its

⁸⁶⁷ Shoghi Effendi, *The World Order of Bahā'u'llāh*, p. 148.

sire,” that is, should he not inherit of the spiritual within him (the Guardian of the Cause of God) and his glorious lineage not be matched with a goodly character, then must he, (the Guardian of the Cause of God) choose another branch to succeed him.⁸⁶⁸

Neither Bahā’u’llāh, nor `Abdu’l-Bahā, and not even Shoghi himself, with their claimed superhuman knowledge⁸⁶⁹ and divine inspirations had predicted that Shoghi was sterile and incapable of bearing offspring. Thus, after the demise of Shoghi in 1957, the Baha’i creed—once and for all—lost its greatest inseparable pillar of credibility and remains without a Guardian to date. According to what we put forward from the sayings of the three most important Baha’i figures, the UHJ is no longer legitimate and lacks any legal basis of functioning whatsoever.

After Shoghi’s death, a group of prominent Baha’is under the guidance of Shoghi’s wife (Ruhyyih), organized a conference in 1963 in which they selected nine people as the members of the Universal House of Justice who immediately started work in Haifa, Israel. This trend continues to this day without any legal basis.

Baha’is claim that the creation of the UHJ is completely justified and the nine body governing council fulfills the role of the Guardian too. Those who utter these words should again read what Shoghi had openly announced:

It should be stated, at the very outset, in clear and unambiguous language, that these twin institutions of the Administrative Order of Bahā’u’llāh should be regarded as divine in origin, essential in their functions and complementary in their aim and purpose.⁸⁷⁰

⁸⁶⁸ Shoghi Effendi, *Bahā’ī Administration*, p. 8.

⁸⁶⁹ Shoghi Effendi, *The World Order of Bahā’u’llāh*, p. 134.

⁸⁷⁰ Shoghi Effendi, *The World Order of Bahā’u’llāh*, p. 148.

Neither can, nor will ever, infringe upon the sacred and prescribed domain of the other. Neither will seek to curtail the specific and undoubted authority with which both have been divinely invested.⁸⁷¹

These two pillars complement each-other and neither can interfere in the domain of the other. Shoghi further stresses that the separation of these two pillars is under no condition allowed or attainable:

Separating the two pillars of the New Order from each-other is impossible and infeasible.⁸⁷²

The matters regarding the UHJ and the Guardian have confused the Baha'is to such an extent that they have uttered all kinds of strange interpretations and justifications. We advise these people to carefully refer to the closing statement of `Abdu'l-Bahā's will:

Beware lest anyone falsely interpret these words, and like unto them that have broken the Covenant after the Day of Ascension (of Bahā'u'llāh) advance a pretext, raise the standard of revolt, wax stubborn and open wide the door of false interpretation. To none is given the right to put forth his own opinion or express his particular conviction. All must seek guidance and turn unto the Center of the Cause and the House of Justice.⁸⁷³

In any case, after the death of Shoghi the Baha'i community plunged in a state of turmoil and discord. Two distinct groups struggled to introduce themselves as the righteous successors of Shoghi. The first group was under the directorship of Shoghi's widow, Ruhyyih and the second headed by the then president of the International Baha'i

⁸⁷¹ Shoghi Effendi, *The World Order of Bahā'u'llāh*, p. 150.

⁸⁷² Shoghi Effendi, *Tauqī'āt mubāraki khiṭāb bi aḥibbā' sharq*, p. 301.

⁸⁷³ Shoghi Effendi, *Bahā'ī Administration*, p. 12..

Council, who was a man by the name of Charles Mason Remey. Remey challenged the creation of the UHJ by Rūḥīyyih and announced that he was the righteous Guardian of the Cause.

Currently, the followers of Rūḥīyyih and the followers of Remey are in a state of enmity and feud and neither recognizes the authority of the other. Baha'is regard the followers of Remey as heretics and covenant breakers and prohibit their followers from socializing with them. On the other hand, at every opportunity, the followers of Remey announce that they are the true followers of the Orthodox Baha'i faith and the Haifan UHJ is illegal.

It is up to you to draw your own conclusions!





**Bahā'u'llāh:
“Contradiction has and will not
ever have a way in the
sanctified realm of the Divine
Manifestations.”⁸⁷⁴**

⁸⁷⁴Bahā'u'llāh, *Badī'*, p. 126.

1. Is the Structure of the UHJ Novel?

Shoghi: The Baha'i administrative system is unique.⁸⁷⁵

Bahā'u'llāh and `Abdu'l-Bahā: Copy the British⁸⁷⁶ and European⁸⁷⁷ administration systems.

2. Are the Decisions of the UHJ Free from Error?

Shoghi, `Abdu'l-Bahā, and Bahā'u'llāh: The UHJ is under the protection of the unerring guidance of God.⁸⁷⁸

Shoghi: If the members of the UHJ make an erroneous decision, the Guardian must correct them.⁸⁷⁹

⁸⁷⁵ "The Bahā'ī Commonwealth of the future, of which this vast Administrative Order is the sole framework, is, both in theory and practice, not only unique in the entire history of political institutions, but can find no parallel in the annals of any of the world's recognized religious systems. No form of democratic government; no system of autocracy or of dictatorship, whether monarchical or republican; no intermediary scheme of a purely aristocratic order; nor even any of the recognized types of theocracy, whether it be the Hebrew Commonwealth, or the various Christian ecclesiastical organizations, or the Imamate or the Caliphate in Islām—none of these can be identified or be said to conform with the Administrative Order which the master-hand of its perfect Architect has fashioned." Shoghi Effendi, *The World Order of Bahā'u'llāh*, p. 152. "The methods it employs, the standard it inculcates, incline it to neither East nor West, neither Jew nor Gentile, neither rich nor poor, neither white nor colored," Shoghi Effendi, *The World Order of Bahā'u'llāh*, p. 157.

⁸⁷⁶ "The system of government which the British people have adopted in London appeareth to be good, for it is adorned with the light of both kingship and of the consultation of the people," Bahā'u'llāh, *Tablets of Bahā'u'llāh Revealed After the Kitāb-i-Aqdas*, p. 93.

⁸⁷⁷ "The [members of] House of Justice must be selected using the same mechanism and methods that the [members] of parliament in European countries are selected," `Abdu'l-Bahā, *Makātib* (Egypt), vol. 3, p. 501.

⁸⁷⁸ "God will verily inspire them with whatsoever He willeth," Shoghi Effendi, *The World Order of Bahā'u'llāh*, p. 23; "They that, for the sake of God, arise to serve His Cause, are the recipients of divine inspiration from the unseen Kingdom," Bahā'u'llāh, *The Kitābi Aqdas*, pp. 90–91; and "House of Justice will be under the protection and the unerring guidance of God . . . decision and command will be guarded from mistake," `Abdu'l-Bahā, *Some Answered Questions*, p. 172.

⁸⁷⁹ "He cannot override the decision of the majority of his fellow-members, but is bound to insist upon a reconsideration by them of any enactment he conscientiously believes to conflict with the meaning and to depart from the spirit of Bahā'u'llāh's revealed utterances," Shoghi Effendi, *The World Order of Bahā'u'llāh*, p. 150.

3. Is It Possible to Separate the Guardian from the Universal House of Justice?

Shoghi: The Guardian is inseparable from the Universal House of Justice.⁸⁸⁰

Baha'ism in its current state lacks any credibility because it has no Guardian.

4. Are Baha'is Allowed to Participate in Political Matters?

Bahā'u'llāh and `Abdu'l-Bahā: Baha'is must not interfere in political and government matters and must not utter a single word about political matters, even privately amongst themselves. Who that does so is not a Baha'i.⁸⁸¹

Shoghi: Baha'is are allowed to vote to political parties.⁸⁸²

⁸⁸⁰ "This new Order which is superior to the void sickly orders of the world and is unique, unparalleled, and unheard of throughout the history of religions, is based on two powerful pillars: the first which is greater is the pillar of divine Guardianship that is the source of interpretations and the second pillar is the divine Universal House of Justice that is the reference of legislation. Just as it is impossible to separate between the laws of the Legislator of the Order (meaning Bahā'u'llāh) and his fundamental basis' which the Center of the Covenant has declared, separating the two pillars of the New Order from each-other is impossible and infeasible," Shoghi Effendi, *Tauqī'āt mubāraki khiṭāb bi aḥibbā' sharq*, p. 301.

⁸⁸¹ "The friends of God must not utter a single word about politics because it is not their concern," "we have been prohibited from speaking about or interfering in political matters by definite decrees." "If a single person from the friends wants to discuss political affairs at his own home or at other gatherings, then he must first cut all relationships with this Cause, and everyone must know that he [no longer] has any relation with this Cause. It's up to him [to decide]," "If any [Baha'i] wants to utter a single word about the affairs of the government or protest about the guardians of [governmental] affairs, others must disagree with him," `Abd al-Ḥamīd Ishrāq Khāwārī, *Ganjīniy-i hudūd wa aḥkām*, chap. 52, pp. 335-337.

⁸⁸² "As regards the non-political character of the Faith,... The friends may vote, if they can do it, without identifying themselves with one party or another," Helen Bassett Hornby, *Lights of Guidance: A Bahā'ī Reference File*, chap. XXXIX, no. 1443.

5. Who Will Govern the Baha'i Kingdom?

Shoghi: Baha'is will rule the world.⁸⁸³

`Abdu'l-Bahā and Bahā'u'llāh: Baha'is must not interfere in political and government matters and must not utter a single word about political matters, even privately amongst themselves. Who does so is not a Baha'i.⁸⁸⁴

6. Obeying the Government

`Abdu'l-Bahā: Obey the Government in all matters. This order needs no interpretation.⁸⁸⁵

Shoghi: Disobey government orders in matters of faith even if the result is your death or banishment.⁸⁸⁶

⁸⁸³ "Its watchword is the unification of the human race; its standard the "Most Great Peace"; its consummation the advent of that golden millennium—the Day when the kingdoms of this world shall have become the Kingdom of God Himself, the Kingdom of Bahā'u'llāh," Shoghi Effendi, *The World Order of Bahā'u'llāh*, p. 157.

⁸⁸⁴ "The friends of God must not utter a single word about politics because it is not their concern," "we have been prohibited from speaking about or interfering in political matters by definite decrees." "If a single person from the friends wants to discuss political affairs at his own home or at other gatherings, then he must first cut all relationships with this Cause, and everyone must know that he [no longer] has any relation with this Cause. It's up to him [to decide]," "If any [Baha'i] wants to utter a single word about the affairs of the government or protest about the guardians of [governmental] affairs, others must disagree with him," `Abd al-Ḥamīd Ishrāq Khāwarī, *Ganjīniy-i ḥudūd wa aḥkām*, chap. 52, pp. 335–337.

⁸⁸⁵ "No movement—minor or major—must be made without the consent and permission of the government. Whoever makes the slightest movement without the permission of the government will have disobeyed the Blessed Affair (meaning the Baha'i creed) and no excuse will be accepted from him. God's definite order is that the government must be obeyed. This [order] neither needs to be paraphrased or interpreted. An example of obeying the government is this: not a single word can be published without the government's permission. The duty of God's Friends is to obey and submit to the government whether [that government is] a state or constitutional," `Abd al-Ḥamīd Ishrāq Khāwarī, *Ganjīniy-i ḥudūd wa aḥkām*, chap. 75, p. 463–464.

⁸⁸⁶ "Obedience to the state is so vital a principal of the Cause that should the authorities in . . . [sic] decide to-day to prevent the Baha'is from holding any meeting or publishing any literature they should obey . . . [sic] But, as already pointed out, such an allegiance is confined merely to administrative matters which if checked can only retard the progress of the Faith for some time. In matters of belief, however, no compromise whatever should be allowed, even though the outcome of it be death or expulsion(From a letter written on behalf of Shoghi Effendi to an

7. Baha'i Prophecies Fulfilled?

`Abdu'l-Bahā: The guardians are Shoghi's lineal descendants.⁸⁸⁷

But, Shoghi dies and leaves behind no descendants!

`Abdu'l-Bahā: Shoghi must appoint the next Guardian whilst alive.⁸⁸⁸

But, Shoghi dies without appointing a Guardian.

Shoghi: The Guardian is inseparable from the UHJ.⁸⁸⁹

But, A Guardian no longer exists!

individual believer, February 11, 1934),” Helen Bassett Hornby, *Lights of Guidance: A Bahā'ī Reference File*, chap. XXXIX, no. 1455.

⁸⁸⁷ “O my loving friends! After the passing away of this wronged one, it is incumbent upon the *Aghsān* (Branches), the *Afnān* (Twigs) of the Sacred Lote-Tree, the Hands (pillars) of the Cause of God and the loved ones of the *Abhā* Beauty to turn unto Shoghi Effendi . . . He is the Interpreter of the Word of God and after him will succeed the first-born of his lineal descendents,” *`Abdu'l-Bahā, The Will and Testament of 'Abdu'l-Bahā*, p. 11.

⁸⁸⁸ “O ye beloved of the Lord! It is incumbent upon the Guardian of the Cause of God to appoint in his own life-time him that shall become his successor, that differences may not arise after his passing,” *`Abdu'l-Bahā, The Will and Testament of 'Abdu'l-Bahā*, p. 12.

⁸⁸⁹ “the Guardian of the Faith has been made the permanent head of so august a body,” Shoghi Effendi, *The World Order of Bahā'u'llāh*, p. 150; “This new Order which is superior to the void sickly orders of the world and is unique, unparalleled, and unheard of throughout the history of religions, is based on two powerful pillars: the first which is greater is the pillar of divine Guardianship that is the source of interpretations and the second pillar is the divine Universal House of Justice that is the reference of legislation. Just as it is impossible to separate between the laws of the Legislator of the Order (meaning Bahā'u'llāh) and his fundamental basis' which the Center of the Covenant has declared, separating the two pillars of the New Order from each-other is impossible and infeasible.” Shoghi Effendi, *Tauqī'āt mubāraki khīṭāb bi aḥibbā' sharq* (Langenhain [Germany]: Lajniyi Millī Nashr Āthār Amrī Bi Zabānhayi Fārsī wa `Arabī, 149 B.[1992]), p. 301; “Divorced from the institution of the Guardianship the World Order of Bahā'u'llāh would be mutilated and permanently deprived of that hereditary principle which, as *`Abdu'l-Bahā* has written, has been invariably upheld by the Law of God . . . Without such an institution the integrity of the Faith would be imperiled, and the stability of the entire fabric would be gravely endangered. Its prestige would suffer, the means required to enable it to take a long, uninterrupted view over a series of generations would be completely lacking, and the necessary guidance to define the sphere of the legislative action of its elected representatives would be totally withdrawn. Severed from the no less essential institution of the Universal House of Justice this same System of the Will of *`Abdu'l-Bahā* would be paralyzed in its action and would be powerless to fill in those gaps which the Author of the Kitāb-i-Aqdas has deliberately left in the body of His legislative and administrative ordinances.” Shoghi Effendi, *The World Order of Bahā'u'llāh*, p. 148.



A Summary and Conclusion of the Three Perspectives:

1) Are the Universal House of Justice and a Supreme Tribunal Novel?

Bahā'u'llāh and `Abdu'l-Bahā had given orders for the Universal House of Justice to be based on British and European administrative systems. Thus they cannot claim that their administrative system is in any way novel.

2) Did the leaders of Baha'ism act upon this principle?

According to Bahā'u'llāh, `Abdu'l-Bahā, and Shoghi's strict orders and directives, the Universal House of Justice is only legal if it is headed by the Guardian of the Cause. After Shoghi the Guardian ceased to exist and this principle is no longer applicable. Before Baha'is preach the establishment of a Supreme tribunal, they should first resolve their inner problems and then postulate that their teachings are the only hope for establishing world peace.

3) Is this principle rational and logical?

Baha'is claim that the Universal House of Justice is infallible. How can the decisions of an institute made of up a group of fallible people who have in turn been selected by another group of fallible people be free from error?! The exact same trend exists in all parliaments and poll-based decision making circles and none have ever claimed that their decisions are final and free from error. If the infallibility of the UHJ is a result of it being headed by the Guardian of the Cause, then even by this

standard the UHJ is fallible since it is being operated without the supervision of a Guardian.

Thus claiming that this body is infallible and its decisions final is in no way reasonable.

CHAPTER 8:


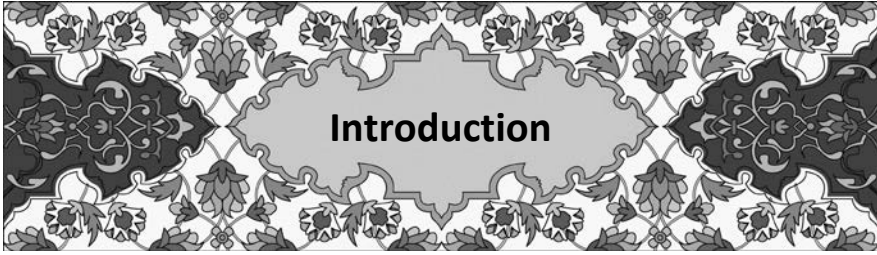
Universal Compulsory Education




“The eighth principle of his highness Bahā’u’llāh is that education of all [people] is essential. It is necessary that the guidelines and laws of education be the same [everywhere] so that all humankind are given identical education. This means education and nurturing must be the same in all schools. All elements and methods must be the same so that the oneness of humanity is established in the hearts from an early age.”⁸⁹⁰



⁸⁹⁰ Abdu’l-Bahā, *Khaṭābāt* (Tehran), vol. 2, p. 148.



**The definition of Universal
Compulsory Education means
all the people of the world
must forcefully be identically
educated using the exact same
methods and curriculum.**



Bahā'u'llāh says:

Knowledge is as wings to man's life, and a ladder for his ascent. Its acquisition is incumbent upon everyone.⁸⁹¹

⁸⁹¹ Bahā'u'llāh, *Epistle to the Son of the Wolf*, p. 26.

ʿAbdu’l-Bahā follows his father’s footsteps and declares that education is compulsory for all:

Educating and nurturing is compulsory by the Blessed Beauty’s definite decree. Whoever neglects [this order] will be deprived of [God’s] great bounties.⁸⁹²

In this new era, [it has been mentioned] in God’s book that educating and nurturing is a compulsory matter, not optional. This means that it is absolutely mandatory for fathers and mothers to endeavor to educate and nurture girls and boys to the utmost extent.⁸⁹³

If a family lacks the means to educate their offspring, the expenses must be provided from public funds:

Every child must be educated as much as needed. If the parents can pay for its expenses, that is great. If not, the community must prepare the necessary means for the child’s education.⁸⁹⁴

ʿAbdu’l-Bahā further stresses that these orders must not be forsaken:

Regarding [these orders] no weakness must be shown and they must not be neglected. If the child is killed it is definitely better than it being left ignorant. For the innocent child will be infested with all kinds of imperfections and will be questioned by the Lord and interrogated and will be dispraised and rejected by the people.⁸⁹⁵

⁸⁹² ʿAbd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 214.

⁸⁹³ ʿAbd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, pp. 214–215.

⁸⁹⁴ ʿAbdu’l-Bahā, *Makātīb* (Egypt), vol. 3, p. 109.

⁸⁹⁵ ʿAbdu’l-Bahā, *Makātīb* (Egypt), vol. 1, p. 334.

If the parents neglect this most greatest matter, which has been revealed by the pen of the Ancient Lord (*Mālik Qidam*) in the *Book of Aqdas*, they will be deprived of the right of fatherhood and will be regarded guilty by God.⁸⁹⁶

⁸⁹⁶ Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 214.



Is This Principle of Universal Compulsory Education Novel?

‘Abdu’l-Bahā claims:

Bahā’u’llāh declares that all mankind should attain knowledge and acquire an education. This is a necessary principle of religious belief and observance, characteristically new in this dispensation.⁸⁹⁷

Hundreds of years before Bahā’u’llāh was born, the necessity of education and it being compulsory, had been brought up by philosophers like Plato (427–348 BC) and Aristotle (384–322 BC). The first official movements in support of compulsory education were during the reforms of the sixteenth century Christian monk, Martin Luther.

During the sixteenth and seventeenth centuries and after the industrial revolution, European countries had come to the conclusion that education was fundamental to development and advancement. The modern schooling system was introduced in Germany during the eighteenth century and was soon adopted in other European countries. In the nineteenth century, non-European countries like Japan and the United States adopted a policy of compulsory primary school education.

Apart from philosophical recommendations and national constitutions, divine religions have been a source of promoting education and the

⁸⁹⁷ ‘Abdu’l-Bahā, *The Promulgation of Universal Peace*, p. 455.

acquisition of knowledge ever since antiquity. Education and seeking knowledge were greatly emphasized in the scripture of Shia Islam. Can we believe that Bahā'u'llāh had not seen these clear orders while he was in Persia?

The introductory chapters of many Shia narration collections like *al-Kāfī* and *Biḥār al-anwār* are related to the topics of acquiring knowledge and education. Seeking knowledge was advocated even if it resulted in travelling to faraway lands. The Prophet Muḥammad has stated:

Seek knowledge even if it is located in China.⁸⁹⁸

Education was so important in Islamic teachings that the Prophet of Islam had explicitly decreed:

Acquiring knowledge is compulsory for every man and woman.⁸⁹⁹

With these clear narrations existing in the Shia corpus, why do Baha'is insist their principles are novel? As usual, `Abdu'l-Bahā contradicts himself and admits:

The honored prophets have come to nurture and educate mankind, to turn men into the manifestation of light, inform them about the truth of secrets, and to elevate the human world materialistically and spiritually.⁹⁰⁰

⁸⁹⁸ Al-Majlisī, *Biḥār al-anwār*, vol. 1, p.180.

⁸⁹⁹ Al-Majlisī, *Biḥār al-anwār*, vol. 1, p.170.

⁹⁰⁰ `Abdu'l-Bahā, *Khaṭābāt* (Egypt), vol. 1, p. 99.



Did the Founders of Baha'ism Implement the Principle of Universal Compulsory Education?

1- Baha'is and Compulsory Education

`Abdu'l-Bahā had insisted that all people everywhere should be educated using the exact same manner and system:

It is necessary that the guidelines and laws of education be the same [everywhere] so that all humankind are given the same education. This means education and nurturing must be the same in all schools. All elements and methods must be the same.⁹⁰¹

This method has not been implemented in Baha'i communities to any extent. Baha'is receive the same tutoring and education that all non-Baha'is receive. There exists no compulsion nor equality in the methods and degrees of education a Baha'i receives. Since this teaching is completely impractical using the aforementioned format, `Abdu'l-Bahā changed his mind and announced that there is no need for equal methods and degrees of education for all, rather education must be according to capacity:

⁹⁰¹ `Abdu'l-Bahā, *Khaṭābāt* (Tehran), vol. 2, p. 148.

Among other teachings and principles Bahā'u'llāh counsels the education of all members of society. No individual should be denied or deprived of intellectual training, although each should receive according to capacity. None must be left in the grades of ignorance, for ignorance is a defect in the human world. All mankind must be given a knowledge of science and philosophy—that is, as much as may be deemed necessary. All cannot be scientists and philosophers, but each should be educated according to his needs and deserts.⁹⁰²

There is nothing exciting or outstanding about this order. All systems of education have been and still are based on the capacity of the student. How `Abdu'l-Bahā hadn't come by this order in the first place—with all his superhuman knowledge—is a question that the Baha'is must answer.

2- The Bābī Meaning of Education

The predecessor of Bahā'u'llāh, had he succeeded in spreading his creed, would have limited education to a few mere topics uttered in his own books. For he had given orders to destroy all non-Bābī books,⁹⁰³ had prohibited teaching anything but the Bayān,⁹⁰⁴ and had prohibited owning more than nineteen books.⁹⁰⁵ The leader of a creed that goes about claiming that a single letter from these laws is more dear to him

⁹⁰² `Abdu'l-Bahā, *The Promulgation of Universal Peace*, p.108.

⁹⁰³ “Chapter six of the sixth unit which is about destroying all books but those that have been written or will be written about this order (meaning the Bab's creed),” The Bāb, *Farsi Bayān*, unit 6, chap. 6.

⁹⁰⁴ “Teaching a book other than the book of *Bayān* is not allowed unless it has in it what is related to theology (*kalām*). [Teaching] those [sciences] which have been invented such as logic (*manṭiq*), principles [of Jurisprudence] (*uṣūl*), and other [sciences], is not permitted for those who have faith,” The Bāb, *Farsi Bayān*, unit 4, chap. 10.

⁹⁰⁵ “You have been prohibited in the *Bayān* from having more than nineteen books. If you do so, you will be fined 19 mithqāls of gold,” The Bāb, *Arabic Bayān*, unit 11, chap. 7.

than everything that is in the skies and the earth,⁹⁰⁶ cannot exactly boast about being a promoter of education.

3- Education and Nurturing Will Not Dispel Ignorance

In the Baha'i creed the criterion for ignorance and non-ignorance is not education. The criterion is accepting Baha'ism or rejecting it. We will repeat here what we have quoted many times:

If today, someone grasps all of the knowledge on earth but stops at the word 'yes' (meaning does not become a Baha'i), the Lord will not pay attention to him (*Iadī l-Haqq madhkūr na*) and he will be considered as the most ignorant amongst the people.⁹⁰⁷

From now on nobody is to be called knowledgeable, except those who have decorated themselves with the garment of this New Affair (meaning those who have become Baha'is).⁹⁰⁸

The general criterion is what we mentioned and any soul who has success in it, meaning recognizes and realizes the Sunrise of Manifestation (meaning himself), will be mentioned in the Divine Book as someone who possesses reason or else he will be (mentioned as) ignorant even if he himself thinks that his reason equals that of the whole world.⁹⁰⁹

⁹⁰⁶ "I [swear by] He who in His hand is my soul and my essence, a single letter from the *Bayān* is dearer to me than everything that is in the heavens and the earth," Asad-Allāh Fāḍil Māzandarānī, *Asrār al-āthār khuṣūṣī*, vol. 5, p. 333.

⁹⁰⁷ Bahā'u'llāh, *Iqtidārāt wa chand lauḥ dīgar*, p. 111.

⁹⁰⁸ Bahā'u'llāh, *Badī'*, pp. 138–139.

⁹⁰⁹ `Abd a l-Ḥamīd Ishrāq Khāwarī, *Mā'idiy-i āsimānī* (Tehran: Mu'assisiyi Millī Maṭbū'āt Amrī, 129 Badī'), vol. 7, p. 160. In the scanned image of this book available at reference.bahai.org this page has been incorrectly replaced with the same page from vol. 8 of the book. The typed file in Microsoft Word format does not have this error.

4- The Outcome of the Education Baha’i Leaders Received

As we showed in Chapter 4, the result of the education Baha’i leaders received was the utterance of facts that were contrary to established sciences like physics, history, biology, and astrology. For example, they believe aliens live on all stars and planets, some creatures are created by spontaneous generation, and that Bahā’u’llāh was the creator of multiple Gods.

5- The Manners of Bahā’u’llāh and `Abdu’l-Bahā as Two Examples of Baha’i Education and Nurturing

Bahā’u’llāh’s manners are a clear example of the intended result of Baha’i education and nurturing. He called those who opposed him donkeys⁹¹⁰ and called his brother polytheist, calf, scarab (dung beetle), tyrant, and Satan.⁹¹¹ He even went as far as calling non-Baha’is bastards⁹¹² and animals.⁹¹³

We should point out again that this degree of manners and politeness emanates from the same Bahā’u’llāh that says:

⁹¹⁰ “Oh you donkeys! Whatever God says is the truth and will not become void by the words of the polytheists,” Bahā’u’llāh, *Badī’*, p. 174.

⁹¹¹ “When Mīrzā Yahyā Azal started opposing the works, deeds, and words of his esteemed brother (Bahā’u’llāh) in Edirne⁹¹¹ . . . he dropped down from his [high] stature and the rank of union and agreement [that he had with Bahā’u’llāh] and was gradually—in the tablets, works, and revelations [from Bahā’u’llāh]—referred to with codes, references, and names such as the polytheist, the calf, the scarab (dung beetle), the tyrant, the Satan, the devil, the foul swamp, the buzzing of a fly, and similar names,” Asad-Allāh Fāḍil Māzandarānī, *Asrār al-āthār khuṣūṣī*, vol. 5, p. 345–346.

⁹¹² “Whoever denies this apparent exalted luminous grace (meaning Baha’ism), it is worthy that he asks his state from his mother and he will soon be returned to the bottom of hell,” `Abd al-Ḥamīd Ishrāq Khāwarī, *Mā’idiy-i āsimānī*, vol. 4, pp. 355 and `Abd al-Ḥamīd Ishrāq Khāwarī, *Ganj-i shāyḡān*, p. 78; “Whoever has the enmity of this servant (meaning Bahā’u’llāh) in his heart, certainly Satan has entered their mother’s bed,” `Abd al-Ḥamīd Ishrāq Khāwarī, *Ganj-i shāyḡān*, p. 79.

⁹¹³ For example, “Today, according to the decree of the Point of Bayān (meaning the Bāb), those individuals who turn away from this Novel Affair (meaning Baha’ism) are deprived of the garb of being called and described [as humans?] and are assembled and mentioned as animals in the presence of God,” Bahā’u’llāh, *Badī’*, p. 213.

Politeness is one of mankind's traits that distinguishes him from other [creatures]. He who has no success in [being polite] then his demise certainly has—and will have—priority over his existence.⁹¹⁴

`Abdu'l-Bahā followed his father's example and used the same rude trend of name-calling towards his opponents:

They are senile like arrogant fools and not seashells full of gems. They are ecstatic from the smell of garbage like dung beetles and not from the scent of a flower of gardens. They are lowly earthworms buried beneath the great earth not high flying birds. They are bats of darkness not the searchlights of clear horizons. They always make excuses and like ravens, have nested in the landfills of fall (autumn) . . . so you Oh true friend and spiritual helper . . . attack these unjust foxes and like a high soaring eagle drive away these hateful ravens from this field.⁹¹⁵

The words of `Abdu'l-Bahā best describe this situation:

We should be fair. How can we expect a person that has failed in nurturing his children, spouse, and family to succeed in nurturing the people of the world? Is there any doubt or uncertainty about this issue? By God, no!⁹¹⁶

How can someone be a promoter of universal compulsory education when he fails to educate himself and his children?! According to `Abdu'l-Bahā, the validity of a prophet's claim can be verified by observing his ability in educating and nurturing human kind:

⁹¹⁴Bahā'u'llāh, *Badī'*, p. 203–204.

⁹¹⁵`Abdu'l-Bahā, *Makātib* (Egypt), vol. 1, pp. 442–443.

⁹¹⁶`Abdu'l-Bahā, *Makātib* (Egypt), vol. 2, p. 182.

Prophets are public teachers. If we want to see that prophets are teachers we must independently seek the truth. If [prophets] nurture the souls and take them from the depths of ignorance to the peaks of knowledge, then they are surely true prophets.⁹¹⁷

6- Baha'is Must be Educated Only in Baha'i Schools

`Abdu'l-Bahā gives strict orders to his followers to not send their children to non-Baha'i schools:

It is absolutely prohibited for the children of the friends to go to the schools of others (meaning non-Baha'is).⁹¹⁸

Is this the meaning of the Oneness of Humanity and not having prejudice? Why is this distinction made between Baha'is and non-Baha'is?

What is more interesting is the fact that `Abdu'l-Bahā, as usual, did not mind *not* practicing what he preached. Although he strictly ordered Baha'is to not enroll their children in non-Baha'i schools, he enrolled Shoghi in non-Baha'i schools himself:

It was here that Shoghi Effendi had a very significant dream which he recounted to me and which I wrote down. He said that when he was nine or ten years old, living with his nurse in this house and attending school in Haifa, he dreamed that he and another child, an Arab schoolmate, were in the room in which 'Abdu'l-Bahā used to receive His guests in the house in Akka . . .⁹¹⁹

⁹¹⁷ `Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, pp. 203–204.

⁹¹⁸ `Abdu'l-Bahā, *Makātīb* (probably Tehran), vol. 5, p. 170.

⁹¹⁹ Rūhīyyih Rabbani, *The Priceless Pearl* (London: Bahā'ī Publishing Trust, 1969), p. 16.

This trend continued until Shoghi finished high school and college:

Shoghi Effendi entered the best school in Haifa, the College des Freres, conducted by the Jesuits. He told me he had been very unhappy there. Indeed, I gathered from him that he never was really happy in either school or university. In spite of his innately joyous nature, his sensitivity and his background - so different from that of others in every way - could not but set him apart and give rise to many a heart-ache; indeed, he was one of those people whose open and innocent hearts, keen minds and affectionate nature seem to combine to bring upon them more shocks and suffering in life than is the lot of most men. Because of his unhappiness in this school 'Abdu'l-Baha decided to send him to Beirut where he attended another Catholic school as a boarder, and where he was equally unhappy. Learning of this in Haifa the family sent a trusted Baha'i woman to rent a home for Shoghi Effendi in Beirut and take care of and wait on him. It was not long before she wrote to his father that he was very unhappy at school, would refuse to go to it sometimes for days, and was getting thin and run down. His father showed this letter to 'Abdu'l-Baha Who then had arrangements made for Shoghi Effendi to enter the Syrian Protestant College, which had a school as well as a university, later known as the American College in Beirut, and which the Guardian entered when he finished what was then equivalent to the high school.⁹²⁰

⁹²⁰ Rūhīyih Rabbani, *The Priceless Pearl*, p. 17.



Is This Principle Correct From a Rational and Logical Perspective?

It is obvious that education for all people is preferred and valuable. What is more important than education itself, is the curriculum and content by which the goals of education must be achieved. Although `Abdu'l-Bahā insists on compulsory education and an identical curriculum and method of education for all people, neither the curriculum and nor the subjects that must be taught have been specified in detail. The only thing that `Abdu'l-Bahā has explicitly expressed his opinion on are a few of the subjects that must be taught in children's classes:

The subjects to be taught in children's schools are many, and for lack of time We can touch on only a few: First and most important is training in behaviour and good character; the rectification of qualities; arousing the desire to become accomplished and acquire perfections, and to cleave unto the religion of God and stand firm in His Laws; to accord total obedience to every just government, to show forth loyalty and trustworthiness to the ruler of the time, to be well wishers of mankind, to be kind to all.

And further, as well as in the ideals of character, instruction in such arts and sciences as are of benefit, and in foreign tongues. Also, the repeating of prayers for the well-being of ruler and ruled; and the avoidance of materialistic works that

are current among those who see only natural causation, and tales of love, and books that arouse the passions.

To sum up, let all the lessons be entirely devoted to the acquisition of human perfections.⁹²¹

Apparently, what Baha'is have been ordered to teach in their schools are based on Baha'i teachings that `Abdu'l-Bahā sums up as, "entirely devoted to the acquisition of human perfections." We already showed the results of these *human perfections* in Bahā'u'llāh and `Abdu'l-Bahā's attitudes which were a mixture of name-calling, insults, and rude manners to their opponents, and all kinds of defamatory statements regarding non-Baha'is.

Furthermore, `Abdu'l-Bahā's order to teach children foreign tongues contradicts his father's order for languages to be reduced to only one, and for only that language to be taught in schools:

Languages must be reduced to one common language to be taught in all the schools of the world.⁹²²

As we previously said, `Abdu'l-Bahā had prohibited his followers from sending their children to non-Baha'i schools. This order has been widely ignored by Baha'is:

It is absolutely prohibited for the children of the friends to go to the schools of others (meaning non-Baha'is) for this is [a cause of] humiliation for the Cause of God and they will be completely deprived of the Blessed Beauty's graces. Because they will be educated/nurtured elsewhere and they will disgrace the Baha'is.⁹²³

⁹²¹ Helen Bassett Hornby, *Lights of Guidance: A Bahā'ī Reference File*, chap. VIII, no. 494.

⁹²² Bahā'u'llāh, *Tablets of Bahā'u'llāh Revealed After the Kitāb-i-Aqdas*, p. 90.

⁹²³ `Abdu'l-Bahā, *Makātīb* (probably Tehran), vol. 5, p. 170.

What is extraordinary are the words used by `Abdu'l-Bahā to describe the result of Baha'is studying in non-Baha'i schools: humiliation (*dhillat*) of the Cause of God and disgrace (*ruswā'ī*) of Baha'is and being *completely deprived of the Blessed Beauty's graces!*

One wonders why these words have been uttered. Does `Abdu'l-Bahā regard all forms of education other than what the Baha'is preach invalid to such an extent that when Baha'is are educated and nurtured using those methods they will become a disgrace and cause of humiliation for this creed? Or is he afraid that Baha'i children will expose the true face of Baha'ism amongst non-Baha'is which will result in their disgrace and humiliation?

It is up to you to draw your own conclusions!





**Bahā'u'llāh:
“Contradiction has and will not
ever have a way in the
sanctified realm of the Divine
Manifestations.”⁹²⁴**

⁹²⁴ Bahā'u'llāh, *Badī'*, p. 126.

1. Is the Principle of Compulsory Universal Education New?

‘Abdu’l-Bahā: All mankind should attain knowledge and acquire education. This is a characteristically new teaching of Bahā’u’llāh in this dispensation.⁹²⁵

Shia Islam: The Prophet, Muḥammad, says: “Acquiring knowledge is compulsory for every man and woman.”⁹²⁶

‘Abdu’l-Bahā: The Prophets have come to nurture and educate mankind.⁹²⁷

2. Is Education the Same for All or Dependent on Capacity?

‘Abdu’l-Bahā: All humankind must receive the same education with the same guidelines and the same methods.⁹²⁸

‘Abdu’l-Bahā: Everyone cannot be a scientist. Only educate people according to their capacity and needs!⁹²⁹

⁹²⁵ “Bahā’u’llāh declares that all mankind should attain knowledge and acquire an education. This is a necessary principle of religious belief and observance, characteristically new in this dispensation,” ‘Abdu’l-Bahā, *The Promulgation of Universal Peace*, p. 455.

⁹²⁶ Al-Majlisī, *Biḥār al-anwār* (Beirut: Mu’assisat al-Wafā, 1404 AH), vol. 1, p. 170.

⁹²⁷ “The honored prophets have come to nurture and educate mankind, to turn men into the manifestation of light, inform them about the truth of secrets, and to elevate the human world materialistically and spiritually,” ‘Abdu’l-Bahā, *Khaṭābāt* (Egypt), vol. 1, p. 99.

⁹²⁸ “It is necessary that the guidelines and laws of education be the same [everywhere] so that all humankind are given the same education. This means education and nurturing must be the same in all schools. All elements and methods must be the same,” ‘Abdu’l-Bahā, *Khaṭābāt* (Tehran), vol. 2, p. 148.

⁹²⁹ “Among other teachings and principles Bahā’u’llāh counsels the education of all members of society. No individual should be denied or deprived of intellectual training, although each should receive according to capacity. None must be left in the grades of ignorance, for ignorance is a defect in the human world. All mankind must be given a knowledge of science and philosophy—that is, as much as may be deemed necessary. All cannot be scientists and philosophers, but each should be educated according to his needs and deserts,” ‘Abdu’l-Bahā, *The Promulgation of Universal Peace*, p. 108.

3- Loving Laws That Promote Ignorance or Claiming That All People Must Be Educated?

Bahā'u'llāh: There must be universal compulsory education.

The Bāb in the *Bayān*: Destroy all non-Bābī books,⁹³⁰ teach nothing but the Bayān,⁹³¹ and do not own more than nineteen books.⁹³²

Bahā'u'llāh: A single letter from the *Bayān* is more dear to me than everything that is in the skies and the earth.⁹³³

4- Will Education Dispel Ignorance?

Reason and common-sense: Education will dispel ignorance.

Bahā'u'llāh: If you have all the knowledge on earth but do not become a Baha'i you are ignorant.⁹³⁴

⁹³⁰ "Chapter six of the sixth unit which is about destroying all books but those that have been written or will be written about this order (meaning the Bab's creed)," The Bāb, *Farsi Bayān*, unit 6, chap. 6.

⁹³¹ "Teaching a book other than the book of *Bayān* is not allowed unless it has in it what is related to theology (*kalām*). [Teaching] those [sciences] which have been invented such as logic (*manṭiq*), principles [of Jurisprudence] (*uṣūl*), and other [sciences], is not permitted for those who have faith," The Bāb, *Farsi Bayān*, unit 4, chap. 10.

⁹³² "You have been prohibited in the *Bayān* from having more than nineteen books. If you do so, you will be fined 19 mithqāls of gold," The Bāb, *Arabic Bayān*, unit 11, chap. 7.

⁹³³ "I [swear by] He who in His hand is my soul and my essence, a single letter from the *Bayān* is dearer to me than everything that is in the heavens and the earth," Asad-Allāh Fāḍil Māzandarānī, *Asrār al-āthār khuṣūṣī*, vol. 5, p. 333.

⁹³⁴ "If today, someone grasps all of the knowledge on earth but stops at the word 'yes' (meaning does not become a Baha'i), the Lord will not pay attention to him (*ladī l-Ḥaqq madhkūr na*) and he will be considered as the most ignorant amongst the people," Bahā'u'llāh, *Iqtidārāt wa chand lauḥ dīgar*, p. 111; "From now on nobody is to be called knowledgeable, except those who have decorated themselves with the garment of this New Affair (meaning those who have become Baha'is)," Bahā'u'llāh, *Badī*, pp. 138–139.

5. The Criterion for Being a True Prophet: Good Nurturing and Education of People

`Abdu'l-Bahā: A prophet who cannot nurture people is not a prophet.⁹³⁵

The result of `Abdu'l-Bahā being nurtured by his father: My enemies are “senile like arrogant fools and not seashells full of gems. They are ecstatic from the smell of garbage like dung beetles.”⁹³⁶

6. Are Baha'is Allowed to Attend Non-Baha'i Schools?

`Abdu'l-Bahā: You are absolutely prohibited from sending your children to non-Baha'i schools for they will be a cause of humiliation and disgrace to the faith.⁹³⁷

`Abdu'l-Bahā Sends Shoghi to attend the best non-Baha'i schools in Palestine.⁹³⁸

⁹³⁵ “Prophets are public teachers. If we want to see that prophets are teachers we must independently seek the truth. If [prophets] nurture the souls and take them from the depths of ignorance to the peaks of knowledge, then they are surely true prophets,” `Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, pp. 203–204.

⁹³⁶ `Abdu'l-Bahā, *Makātīb* (Egypt), vol. 1, pp. 442–443.

⁹³⁷ “It is absolutely prohibited for the children of the friends to go to the schools of others (meaning non-Baha'is) for this is [a cause of] humiliation for the Cause of God and they will be completely deprived of the Blessed Beauty's graces. Because they will be educated/nurtured otherwise and they will disgrace the Baha'is,” `Abdu'l-Bahā, *Makātīb* (probably Tehran), vol. 5, p. 170.

⁹³⁸ “It was here that Shoghi Effendi had a very significant dream which he recounted to me and which I wrote down. He said that when he was nine or ten years old, living with his nurse in this house and attending school in Haifa, he dreamed that he and another child, an Arab schoolmate, were in the room in which 'Abdu'l-Baha used to receive His guests in the house in Akka . . . Shoghi Effendi entered the best school in Haifa, the College des Freres, conducted by the Jesuits . . . 'Abdu'l-Baha decided to send him to Beirut where he attended another Catholic school as a boarder . . . 'Abdu'l-Baha Who then had arrangements made for Shoghi Effendi to enter the Syrian Protestant College, which had a school as well as a university,” Rūhīyyih Rabbani, *The Priceless Pearl*, pp. 16–17.

7. Must Foreign Languages Be Taught at Schools?

`Abdu’-Bahā: Teach foreign languages at school.⁹³⁹

Bahā’u’llāh: Reduce all languages to one and only teach that language at school!⁹⁴⁰

⁹³⁹ “And further, as well as in the ideals of character, instruction in such arts and sciences as are of benefit, and in foreign tongues,” Helen Bassett Hornby, *Lights of Guidance: A Bahā’ī Reference File*, chap. VIII, no. 494.

⁹⁴⁰ “Languages must be reduced to one common language to be taught in all the schools of the world.,” Bahā’u’llāh, *Tablets of Bahā’u’llāh Revealed After the Kitāb-i-Aqdas*, p. 90.



A Summary and Conclusion of the Three Perspectives:

1) Is Universal Compulsory Education a New Principle?

Before Bahā'u'llāh, education up to a specific class or age had become compulsory in many countries like Germany and Japan. Even before that, many religions advocated education and learning of knowledge and sciences. Thus, this teaching is not new.

2) Did the Leaders of Baha'ism Act upon This Principle?

In accordance with this teaching, `Abdu'l-Bahā had prohibited his followers from sending their children to non-Baha'i schools. At the same time, he himself had sent Shoghi to the best non-Baha'i schools in Haifa. Furthermore, in the Baha'i creed, no single curriculum has been provided to achieve the goal of identical education for all people.

3) Is This Principle Rational and Logical?

This teaching is logical but the extreme version put forward by `Abdu'l-Bahā in which he prohibits his followers from going to non-Baha'i schools is unreasonable.


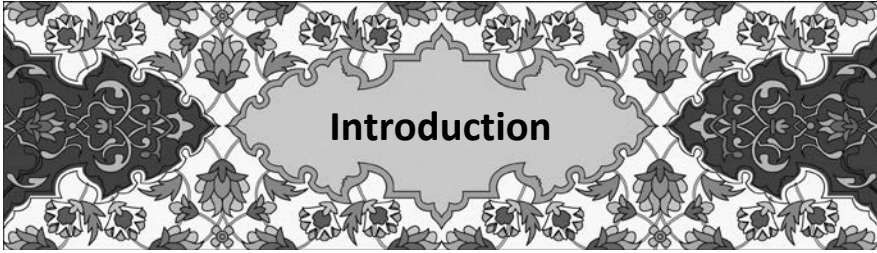
CHAPTER 9: A Universal Auxiliary Language




“Ninth, a universal language shall be adopted and be taught by all the schools and institutions of the world. A committee appointed by national bodies of learning shall select a suitable language to be used as a medium of international communication. All must acquire it. This is one of the great factors in the unification of man.”⁹⁴¹



⁹⁴¹ Abdu'l-Bahā', *The Promulgation of Universal Peace*, p. 182.



**The definition of “A Universal
Auxiliary Language” is a
common language that all
people must have to reach the
goal of the Oneness of
Humanity.**



‘Abdu’l-Bahā says:

The question of diversity of tongues is a very difficult one. There are more than eight hundred languages in the world, and no person could acquire them all. The races of mankind are not isolated as in former days. Now, in order to be in close relationship with all countries it is necessary to be able to speak their tongues. A universal language would make intercourse possible with every nation. Thus it would be

needful to know two languages only, the mother tongue and the universal speech. The latter would enable a man to communicate with any and every man in the world!⁹⁴²

⁹⁴² Abdu'l-Bahā, *Paris Talks*, pp. 155–156.



Is the Principle of a Universal Auxiliary Language New?

The problem of an Auxiliary language has existed ever since antiquity when people with different languages had engaged in trade with each other. Nicholas Olster's *Empires of the World: A Language History of the World*, manifests great insight into this topic. Every empire would promote the language of their interest among the lands they conquered to communicate efficiently with the new peoples and citizens. Persian, Greek, Arabic, and English are just a few of the languages that had served this purpose throughout history. An auxiliary language has always been a necessity of communication and has been addressed by different methods worldwide.

In modern times, because of advances in communication and transport, a great interest has been shown in a universal auxiliary language. In the early nineteenth century, many such languages were created and were being promoted. One of the earliest of these languages was called Communicationssprache, and was created by Joseph Schipfer and published in 1839. Subsequently many other auxiliary languages were introduced the most important ones being Universalglot in 1868, Volapuk in 1879, and Esperanto in 1887. Except for Esperanto, which under very optimistic estimates has at most 2 million adherents, none of these languages gained popularity.

Thus, the need for an auxiliary language is neither a creation of Baha'is, nor a necessity that other groups had not thought of before

Bahā'u'llāh, nor something that hadn't been created before them. This principle is under no condition novel or new.



Did the Founders of Baha'ism Implement This Principle?

1- Baha'i Scripture and Official Documents Have Been Written in Three Languages

Although `Abdu'l-Bahā announces that an auxiliary language is needed and will be “one of the great factors in the unification of man,”⁹⁴³ Baha'i scriptures have been authored in at least three different languages. Shoghi Effendi's book, *God Passes By*, was written in English as are most letters and announcements from the Universal House of Justice. The books written by the Bāb, Bahā'u'llāh, and `Abdu'l-Bahā have been written in a mixture of both Arabic and Farsi, thus rendering them useless for a great range of audiences. Furthermore, there are even Turkish Poems written by `Abdu'l-Bahā.⁹⁴⁴

Bahā'u'llāh insists that although only two languages are needed—the mother tongue and the auxiliary language—much effort must be put to limit the languages of the world to one, that is the auxiliary language:

We have decreed before that it has been destined to speak with two tongues and a great effort must be put to limit this to one [tongue] and the same [applies] to the handwriting. So

⁹⁴³ `Abdu'l-Bahā, *The Promulgation of Universal Peace*, p. 182.

⁹⁴⁴ `Abdu'l-Bahā, *Majmū'iy-i munājāt-hāyi ḥaḍrat `Abdu'l-Bahā* (Germany: Lajniyi Millī Nashr Āthār Amrī), pp. 396–397

that the lives of the people will not be wasted and nullified in learning different languages.⁹⁴⁵

One becomes speechless when reading these words. How can someone who has revealed his own words in two different languages, and whose successors have added a third and fourth language in their writings, give the order to make as much effort possible to limit the world's languages to one? Why does a person that claims to be the Manifestation of God not practice what he preaches?

With this attitude, instead of kick starting the Auxiliary Language by revealing their words in a single unified language, Baha'i leaders have significantly retarded its creation by revealing texts in multiple languages.

2- Why Would a Persian Prophet Communicate with Persians in Arabic?

The Bāb, Bahā'u'llāh, and `Abdu'l-Bahā have all used a mixture of Arabic and Farsi in their writings and speeches. This makes no sense given that they were speaking to a group of people who were Persians not Arabs. What is the use in talking to a Persian in Arabic if he is not going to understand what you are saying and the message will not be conveyed?

Based on common-sense, the Quran says:

We sent no messenger but with the tongue of his people so that he may explain to them.⁹⁴⁶

If the purpose of a Messenger or Prophet is to explain and convey God's words to the people, then it makes sense for him to speak their tongue, not some foreign language. The question is, why did these three figures perform such an unreasonable act in contrast to what is

⁹⁴⁵ `Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 33.

⁹⁴⁶ Quran, 14:4

expected from a divine figure? And then on top of this, claim that they strive for a unified language? We will allow Adib Taherzadeh—a former member of the Universal House of Justice—to explain why:

In Persia in the nineteenth century most people were illiterate, under the domination of the clergy whom they blindly obeyed. There were two educated classes, divines and government officials, plus a small number of others. Only the religious leaders and divines, however, could be called learned. They used to spend decades of their lives applying themselves to theology, Islamic law, jurisprudence, philosophy, medicine, astronomy and, above all, the Arabic language and its literature. Since Arabic was the language of the Qur'ān, the divines attached great importance to its study. Many would spend a lifetime mastering the language because of its vast scope and wealth of expression. They considered no treatise worthy of perusal unless it was composed and written in Arabic, and no sermon from the pulpit as moving or eloquent unless the Mullā preaching it had used an abundance of difficult and often incomprehensible Arabic words. By this means they excited the imagination of their often illiterate audiences who were fascinated by the apparently learned discourse of their clergy, despite the fact that they might not understand a single word. The normal yardstick for determining the depth of a man's learning was his knowledge of the Arabic language and the size of his turban!⁹⁴⁷

What Adib Taherzadeh says boils down to this: The reason someone would speak Arabic to a Farsi audience, was to make them believe he was knowledgeable although the audience didn't understand a word that he was uttering. The same attitude has been followed by the Baha'i

⁹⁴⁷ Adib Taherzadeh, *The Revelation of Bahā'u'llāh* (Oxford, 1974), vol. 1, pp. 18–19.

figures. Truly, what purpose do the abundance of difficult and often incomprehensible Arabic words, put on top of the high amounts of esoteric, mystical, vague, and sometimes incomprehensible expressions in the works of the Bāb and Bahā'u'llāh serve, but to excite the imagination of their audiences and induce them into thinking they are knowledgeable?

3- Baha'is Have Been Ordered to Learn Multiple Languages!

Although Bahā'u'llāh insists that “We have decreed before that it has been destined to speak with two tongues and a great effort must be put to limit this to one [tongue],”⁹⁴⁸ Baha'is have been ordered to learn many other languages. The Farsi language has been held with high esteem. Baha'is have been ordered to learn it and it has even been prophesized that it will soon be sanctified in all the world! `Abdu'l-Bahā says:

Make as much effort as possible to learn the Farsi language, for this language will soon be sanctified on all of earth and it will have great use in spreading the Breath of God, elevating the Word of God, and deducing the meanings of God's verses.⁹⁴⁹

Bahā'u'llāh too, has uttered similar words:

God-willing, everyone will mention the *Destination of the People of the World* (probably referring to himself) by using the creative Farsi language, for this language has and will always be sweet.⁹⁵⁰

A great emphasis has also been placed on learning Arabic:

⁹⁴⁸ `Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 33.

⁹⁴⁹ `Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 114.

⁹⁵⁰ `Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 111.

The beloved Guardian has stressed that the children and the youth of the friends must also learn the Arabic language and use this eloquent language to benefit from the tablets and blessed writings.⁹⁵¹

Not content with this, Baha'is have been ordered to learn English and German:

The exalted decision of the beloved Guardian has been for the Baha'i youth to learn firstly English and secondly German and show the utmost effort and seriousness [in learning these languages].⁹⁵²

And finally, `Abdu'l-Bahā advises his followers to teach children foreign languages without specifying what or how many languages:

And further, as well as in the ideals of character, instruction in such arts and sciences as are of benefit, and in foreign tongues.⁹⁵³

Thus an average Baha'i is expected to learn or be able to communicate in six languages: Arabic, Farsi, English, German, their mother tongue, as well as the universal auxiliary language proposed by Bahā'u'llāh. Apparently, Bahā'u'llāh had forgotten too soon what he had uttered about people's lives being wasted in learning more than one language:

We have decreed before that it has been destined to speak with two tongues and a great effort must be put to limit this to one [tongue] and the same [applies] to the handwriting. So

⁹⁵¹ `Abd al-Ḥamīd Ishrāq Khāwarī, *Ganjīniy-i ḥudūd wa aḥkām*, chap. 25, p. 206.

⁹⁵² `Abd al-Ḥamīd Ishrāq Khāwarī, *Ganjīniy-i ḥudūd wa aḥkām*, chap. 25, pp. 205–206.

⁹⁵³ Helen Bassett Hornby, *Lights of Guidance: A Bahā'ī Reference File*, chap. VIII, no. 494.

that the lives of the people will not be wasted and nullified in learning different languages.⁹⁵⁴

One day, while in Constantinople, Kamāl Pāshā visited this Wronged One. Our conversation turned upon topics profitable unto man. He said that he had learned several languages. In reply We observed: **“You have wasted your life.** It beseemeth you and the other officials of the Government to convene a gathering and choose one of the divers languages, and likewise one of the existing scripts, or else to create a new language and a new script to be taught children in schools throughout the world. They would, in this way, be acquiring **only two languages,** one their own native tongue, the other the language . . . **and the people would be relieved and freed from the necessity of acquiring and teaching different languages.**”⁹⁵⁵

Is Bahā’u’llāh really serious when he claims the people would “be acquiring only two languages” while he reveals his writings in two different ones and his followers are expected to communicate in six languages? We will leave it to the readers to judge these words for themselves.

4- The Baha’i Administration Has Failed in Implementing This Principle

Bahā’u’llāh has said:

Ere this, in Our Epistles, have We commanded the Trustees of the House of Justice, either to choose one of the existing tongues, or to originate a new one, and in like manner to

⁹⁵⁴ Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 33.

⁹⁵⁵ Bahā’u’llāh, *Epistle to the Son of the Wolf*, pp. 137–138.

adopt a common script, teaching these to the children in all the schools of the world, that the world may become even as one land and one home.⁹⁵⁶

Although Baha'is propagate this principle with great pride and regard it as one of their greatest teachings in achieving oneness of humanity, the Baha'i administration has failed after more than 150 years, in implementing Bahā'u'llāh's direct order in implementing this principle or even selecting or creating a single language to serve this purpose!

`Abdu'l-Bahā too had put great emphasis on the implementation of this principle:

Were we in possession of a universal language, the Western books could easily be translated into that language, and the Eastern peoples be informed of their contents. In the same way the books of the East could be translated into that language for the benefit of the people in the West. The greatest means of progress towards the union of East and West will be a common language. It will make the whole world one home and become the strongest impulse for human advancement. It will upraise the standard of the oneness of humanity. It will make the earth one universal commonwealth. It will be the cause of love between the children of men. It will cause good fellowship between the various races.⁹⁵⁷

Instead of starting a campaign for a universal auxiliary language and translating Baha'i works into a single universal language, Baha'is have started a campaign of translating their literature into every possible language in the world and according to official Baha'i figures, Baha'i

⁹⁵⁶ J. E. Esslemont, *Bahā'u'llāh and the New Era*, p.163.

⁹⁵⁷ J. E. Esslemont, *Bahā'u'llāh and the New Era*, pp.164-165.

literature has been translated into 800 different languages worldwide!⁹⁵⁸

In a letter from the Universal House of Justice (UHJ) to an individual dated 8 June 1980, the UHJ simply puts the blame on governments for not implementing this language:

You are quite correct in stating that there are two different provisions in the Sacred Texts for the selection of an International Auxiliary Language. On the one hand, this task is given to the governments of the world, on the other it is given to the House of Justice. It is not possible now to see how this will come about, but it would seem reasonable to assume that, long before the Bahā'ī community is large enough or can exercise the authority to produce such a world-embracing change, events will compel the governments, either progressively or all in concert, to select an International Auxiliary Language to be taught as a second language in all schools and to be used in all international commerce. At a much later stage, possibly at the time of the Bahā'ī World Commonwealth, the Universal House of Justice may well decide to review the situation and either confirm the decision that the governments had made, or change the choice to a more suitable language.⁹⁵⁹

Why does a person who claims to be a manifestation of God with Divine Knowledge fail to point the Baha'i administration to an appropriate and specific language to be used for this task? Why is the UHJ waiting all these years to see which language will be universally accepted as a universal language? If these figures were Divinely Inspired

⁹⁵⁸ For example see <http://news.bahai.org/media-information/statistics> (retrieved 25/01/2014)

⁹⁵⁹ Paul Desailly, *Making World Peace Real: The Baha'i Faith and Esperanto* (Melbourne: Howard Perkins, 2003), p. 40 (electronic version: http://www.bahaindex.com/documents/Making_World_Peace_Real.pdf)

and had superhuman knowledge, then why did they not tell the world about the auxiliary language of the future and why did they not propagate that specific language? Is it not because neither `Abdu'l-Bahā nor Bahā'u'llāh could foresee the future, and the UHJ fears that any language they select for this purpose will result in a failure, like what happened when `Abdu'l-Bahā selected Esperanto to serve this purpose?

5- Why Did the Universal House of Justice, in Contrast to `Abdu'l-Bahā's Orders and Advice, Disregard Esperanto

At an Esperanto meeting in Paris in 1913, `Abdu'l-Bahā uttered the following words about this language:

Now, praise be to God that Dr. Zamenhof⁹⁶⁰ has invented the Esperanto language. It has all the potential qualities of becoming the international means of communication. All of us must be grateful and thankful to him for this noble effort; for in this way he has served his fellowmen well. With untiring effort and self-sacrifice on the part of its devotees Esperanto will become universal. Therefore every one of us must study this language and spread it as far as possible so that day by day it may receive a broader recognition, be accepted by all nations and governments of the world, and become a part of the curriculum in all the public schools. I hope that Esperanto will be adopted as the language of all the future international conferences and congresses, so that all people need acquire only two languages—one their own tongue and the other the international language. Then perfect union will be established between all the people of the world. Consider how difficult it is today to communicate with various nations. If one studies fifty languages one may yet travel through a country and not know the language. Therefore I

⁹⁶⁰ The creator of Esperanto

hope that you will make the utmost effort, so that this language of Esperanto may be widely spread.⁹⁶¹

Although `Abdu'l-Bahā had made explicit statements about making great effort to spread this language as far as possible, the UHJ has yet to accept this language as a universal auxiliary language.

The justification put forward for this action further shows that this religion lacks divinity:

While these allusions to Esperanto are specific and encouraging, it remains true that until the House of Justice has acted on the matter in accordance with Bahā'u'llāh's instruction the Bahā'ī Faith is not committed to Esperanto nor to any other living or artificial tongue. `Abdu'l-Bahā Himself said: "The love and effort put into Esperanto will not be lost, but no one person can construct a Universal Language."—`Abdu'l-Bahá in London, p. 95.

Which language to adopt, and whether it is to be a natural or constructed one, is a decision which the nations of the world will have to make.⁹⁶²

The Baha'i creed was supposed to bring guidance to the world and guide the people to right path. If a principle is put forward then the best way for it to be implemented must also be explicitly announced by either naming a language or creating a language for all to abide to and propagate. Unfortunately, not only has this act not been performed, but the exact opposite has occurred and the selection of such a language has been conferred upon the governments of the world. Should we be thankful for this new principle? Was this not the exact attitude that governments have had ever since antiquity but in smaller or larger scales? Did we really need the Baha'i creed to tell the world what they

⁹⁶¹ J. E. Esslemont, *Bahā'u'llāh and the New Era*, p.165.

⁹⁶² J. E. Esslemont, *Bahā'u'llāh and the New Era*, pp.165-166.

already knew and were striving to achieve by themselves anyway? Should the people of the world be thankful for this so called new, but apparently very obvious, principle?

Furthermore, pay attention to how `Abdu'l-Bahā admits that they are weak and have no divine knowledge at all. He says, "No one person can construct a Universal Language." Not even someone who claims to have created multiple Gods?⁹⁶³ Apparently not . . .

6- How Can Someone Who is Helpless in Learning Another Language but His Mother Tongue, Order Other People to Learn Many Languages?

The Bāb and Bahā'u'llāh have written many of their works in Arabic but since this wasn't their mother tongue, their Arabic works have a fair amount of etymological and syntactical errors. We have showed in Chapter 4 some of the grammatical errors Bahā'u'llāh had made in the book of *Ṭiqān* that were subsequently fixed. Since this topic is fairly advanced and only suitable for a special audience, we will only mention a few of the more obvious errors here that can be understood with little explanation and without delving into Arabic linguistics.

a- Using non-Arabic characters and words in Arabic sentences

Arabic and Farsi share almost the exact same alphabet. The only difference between them are four characters that exist in Farsi but not in Arabic: p, ch, g, zh. Interestingly enough, the Bāb wrote in the *Arabic Bayān*:

If possible acquire all the writings of the Point (meaning the Bāb) even if they are in printed form (not hand-written).⁹⁶⁴

⁹⁶³ "All Gods became Gods from the flow of my affairs and all Lords became Lords by the overflowing of my decree," `Abdu'l-Bahā, *Makātīb* (Egypt), vol. 2, p. 255.

⁹⁶⁴ Bāb, *Arabic Bayān*, unit 9, chap. 10. The Arabic sentence says:

The Farsi word for print is *chāp*. The characters ‘ch’ and ‘p’ used in this word do not exist in Arabic. The Bāb used this Persian word with non-existent characters in an Arabic sentence. This is while the Arabic word for printing is *ṭab`*, which he could have been easily used!

A similar fallacy can be seen in the works of Bahā’u’llāh. In a tablet addressed to Pope Pius IX he says:

O Pope! Rend the veils asunder. He Who is the Lord of Lords is come overshadowed with clouds, and the decree hath been fulfilled by God.⁹⁶⁵

The Farsi word for Pope is *Pāp*. The Arabic word is *al-Bābā*. Bahā’u’llāh has used the Farsi word with non-existent Arabic characters in the Arabic sentence. Here is an image of what he has written:⁹⁶⁶

ان يا پاپا ان اخرق الاحجاب قد اتى ربّ الارباب فى ظلل
السحاب و قضى الامر من لدى الله المقتدر المختار. ان

The errors in these works were so obvious that the Bāb decided to justify them in one of his writings:

Finding errors in diacritics (*‘irāb*), recitation (*qirā’at*), and linguistics of the Arabic [works] is invalid, because the linguistic laws are derived from these verses and not (the opposite) where the verses are based on these (laws). There is no doubt that the owner of these verses (meaning himself)

"انتم اذ استطعتم كل آثار النقطه تملكون و لو كان جايًا"

⁹⁶⁵ Bahā’u’llāh, *The Summons of the Lord of Hosts*, p. 54–55.

⁹⁶⁶ For the original Arabic sentence see Bahā’u’llāh, *Āthār-i Qalam-i A`lā*, vol. 1, no. 1, p. 33.

has denied having any knowledge about these (linguistic) laws.⁹⁶⁷

What the Bāb is saying here boils down to this: Any mistakes you find in my words and any inconsistencies with the Arabic language are due to your own ignorance. From now on, Arabic language laws and linguistics must be updated to become in conformity with my words!

As we mentioned in Chapter 4, Bahā'u'llāh had made the exact same justification when he was questioned about the errors in his writings and the writings of the Bāb:

Say, oh you ignorant man; look at the words of God using His Eyes so that you may realize they are free of the allusions and the grammatical conventions of the people for He possesses the knowledge of the worlds. Say, if the words of God were revealed based on your grammatical conventions and (the laws) that are with you, then they would be like your words, oh group of people who are veiled (from the truth).⁹⁶⁸

You and your kind have said that the words of the Great Bāb and the Most Complete Remembrance are wrong and not in conformance with the grammatical conventions of the people. You still haven't understood that the divine revealed words are the yardstick for all and what is lower than it cannot be a yardstick. Every grammatical convention that is not in accordance with the divine verses has no credibility.⁹⁶⁹

These words are senseless. According to Bahā'u'llāh the criterion for the truth is he and only he. Reason, knowledge, language and everything imaginable are to be measured by his words even though his

⁹⁶⁷ The Bāb, *Farsi Bayān*, unit 2, chap. 1.

⁹⁶⁸ Bahā'u'llāh, *Majmū'iy-i alwāḥ-i mubārak-ih*, p. 71.

⁹⁶⁹ Bahā'u'llāh, *Majmū'iy-i alwāḥ-i mubārak-ih*, p. 78.

words are unscientific, illogical, unreasonable, and in many cases simply wrong. He uses similar reasoning in the *Aqdas*:

Say: O leaders of religion!⁹⁷⁰ Weigh not the Book of God with such standards and sciences as are current amongst you, for the Book itself is the unerring Balance established amongst men. In this most perfect Balance whatsoever the peoples and kindreds of the earth possess must be weighed, while the measure of its weight should be tested according to its own standard, did ye but know it.⁹⁷¹

We analyzed this subject extensively in Chapter 4 and will not repeat our statements here.

b- Using Meaningless Arabic Words and Phrases

The use of meaningless words and Arabic phrases is especially apparent in the works of the Bāb. For instance the Bāb says:

The water of life (semen) is pure and you have been created from it. You must taltufanna [!] your bodies from it so that you may have great pleasure.⁹⁷²

The underlined word is totally meaningless in this context and does not make sense. We will not refer to any more examples of this kind. We will simply mention a quote from Professor John Walbridge of Indiana University:

The *Aqdas* is written in a lofty and austere Arabic with little rhetorical ornamentation, a style somewhat similar to that of

⁹⁷⁰ In the Arabic version of the *Aqdas*, the words used are *yā ma`shar al-`ulamā* which translates to “O group of scholars.” This has been translated to “O leaders of religion,” in the official Baha’i version.

⁹⁷¹ Bahā’u’llāh, *The Kitābi Aqdas*, p. 56.

⁹⁷² The Bāb, *Arabic Bayān*, unit 5, chap. 15.

the Qur'an. As is usual in Bahā'u'llāh's Arabic, there are some deviations from Arabic norms reflecting Persian usage. There are occasional grammatical innovations but many fewer than in the Arabic writings of the Bab.⁹⁷³

Professor Walbridge is clearly stating the works of the Bāb have even more mistakes in them than the works of Bahā'u'llāh. He solves the problem of the errors in the writings of these figures by stating these errors are simply *innovations* or *deviations* from Arabic norms. Is it really that hard to see that these obvious mistakes were made because neither the Bāb nor Bahā'u'llāh had sufficient knowledge about the Arabic language?

7- Multiple Fallacies in Translations of Baha'i Texts That Are Propagated by the Baha'i Administration

We have mentioned some of these errors in the previous chapters and will put forward some more samples here. Our first sample is from *Paris Talks*:

Why is there so much interest and eager sympathy shown towards these twenty individuals, while for five thousand persons there is none? Because they are not French. If they are cut to pieces it is of no concern They are all men, they all belong to the family of mankind, but they are of other lands and races. It is no concern of the disinterested countries if these men are cut to pieces, this wholesale slaughter does not affect them!⁹⁷⁴

⁹⁷³ This is part of an article authored in 1999 and titled *Kitab-i Aqdas, the Most Holy Book*. It was intended for possible inclusion in The Baha'i Encyclopedia: http://bahai-library.com/walbridge_encyclopedia_kitab_aqdas (retrieved 12/2/2014)

⁹⁷⁴ `Abdu'l-Bahā, *Paris Talks*, p. 115.

The section in brackets has been deleted in the English translation although it exists in the original Farsi sermon.⁹⁷⁵ Why? Maybe to hide `Abdu'l-Bahā's criticism of the French government? The rest of the translation has also been greatly distorted.

Here is another sample:

In formulating the principles and laws a part hath been devoted to penalties which form an effective instrument for the security and protection of men.⁹⁷⁶

The correct translation should be:

In the principles and laws there is a chapter on *qiṣāṣ* (an eye-for-eye or law of retaliation) which is a cause of security and protection for the servants (of God).⁹⁷⁷

Another sample:

The unbelievers and the faithless have set their minds on four things: first, the shedding of blood [beheading]; second, the burning of books; third, the shunning of the followers of other religions; fourth, the extermination of other communities and groups⁹⁷⁸

Beheading has been translated to *shedding blood* probably to reduce the savagery in the Bāb's orders.

An example from the notes in the book of *Aqdas*:

⁹⁷⁵ `Abdu'l-Bahā, *Khaṭābāt* (Egypt), vol. 1, pp. 204–207.

⁹⁷⁶ Bahā'u'llāh, *Tablets of Bahā'u'llāh Revealed After the Kitāb-i-Aqdas*, p. 93.

⁹⁷⁷ Bahā'u'llāh, *Majmū'iyī az alwāḥ Jamāl Aqdas Abhā ki ba'd az kitāb Aqdas nāzil shudih*, 1st ed. (Langenhain [Germany]: Lajniyi Nashr Āthār Amrī Bi Zabānhayi Fārsī Wa `Arabī, 137 B.), p. 53.

⁹⁷⁸ Bahā'u'llāh, *Tablets of Bahā'u'llāh Revealed After the Kitāb-i-Aqdas*, p. 91.

In all the Divine Dispensations the eldest son hath been given extraordinary distinctions. Even the station of prophethood hath been his birthright.⁹⁷⁹

This is the correct translation:

In all the Divine Dispensations the eldest son hath been given extraordinary distinctions. Even the Prophetic inheritances belonged to him.

The Prophetic inheritances (*mirāth nabuwwat*) were the special belongings of the Prophets that could not be passed to ordinary people. Things such as Solomon's Ring (Seal) or Moses's Staff. These have nothing to do with the station of Prophethood that has been translated in the official Baha'i translation. Furthermore, none of these have been the birthright of the eldest son in previous dispensations.

The distortions in Official Baha'i translations are more than we can enumerate. The most appropriate statement that can describe these translations is a section from Professor Juan Cole's response to the UHJ, when he was unjustly accused of wrongdoing when he had translated the Tablet of the Maiden⁹⁸⁰ to English:

Moreover, the Universal House of Justice's own translations, as represented in *Tablets of Bahā'u'llāh* and some of the compilations, are riddled with errors and mistranslations that give an extremely misleading impression of the intent of the original on a number of occasions. So it is not as if the UHJ's own record in translation work is spotless. Unfortunately, it is precisely the attitude of suspicion toward qualified academics and the rigidity of their preconceived opinions, evident in their letter on the Tablet of the Hourī, that has caused them

⁹⁷⁹ Bahā'u'llāh, *The Kitābi Aqdas*, p. 186-7.

⁹⁸⁰ We will speak more on this in the twelfth chapter.

to so discount solid expertise and resulted in these many errors in their publications.⁹⁸¹

These translations that are riddled with flaws, errors, and distortions, have been distributed under the authorization of the Universal House of Justice and have been printed and redistributed by official Baha'i centers worldwide multiple times in the last century and in most cases no step has been taken whatsoever to correct them.

8- Errors and Outright Distortions in Provisional Translations of Baha'i Texts

Provisional translations, is a term used by Baha'is to refer to works and translations that have not yet been verified by the Baha'i administration. Nevertheless, these translations are widely circulated and used by Baha'is. We will refer to a sample here.

Dr. Ḥabīb Mu'ayyad was `Abdu'l-Bahā's physician for 8 years. He kept a diary of his years with `Abdu'l-Bahā and finally distributed his memoirs in the year 118 Badī` under the title *Khātirāt-i Ḥabīb*⁹⁸² (Ḥabīb's memoirs). A translation of this book was provided by the prominent Baha'i researcher and translator, Dr. Ahang Rabbani, in his multi-volume work titled: *Witnesses to Babi and Bahā'ī History*.⁹⁸³ The third volume of this work is dedicated to Dr. Mu'ayyad's diary and has been named: *Eight Years Near Abdu'l-Bahā: The Diary of Dr. Habib Mu'ayyad*. This is what he writes:

One day when Bahā'u'llāh had returned from Sulaymāniyyah, He was walking in the street with the late Āqā Mīrzā Muhammad-Qulī. A kabob-maker had whispered, "Once more the Bābīs have come into the open." The Blessed Beauty told

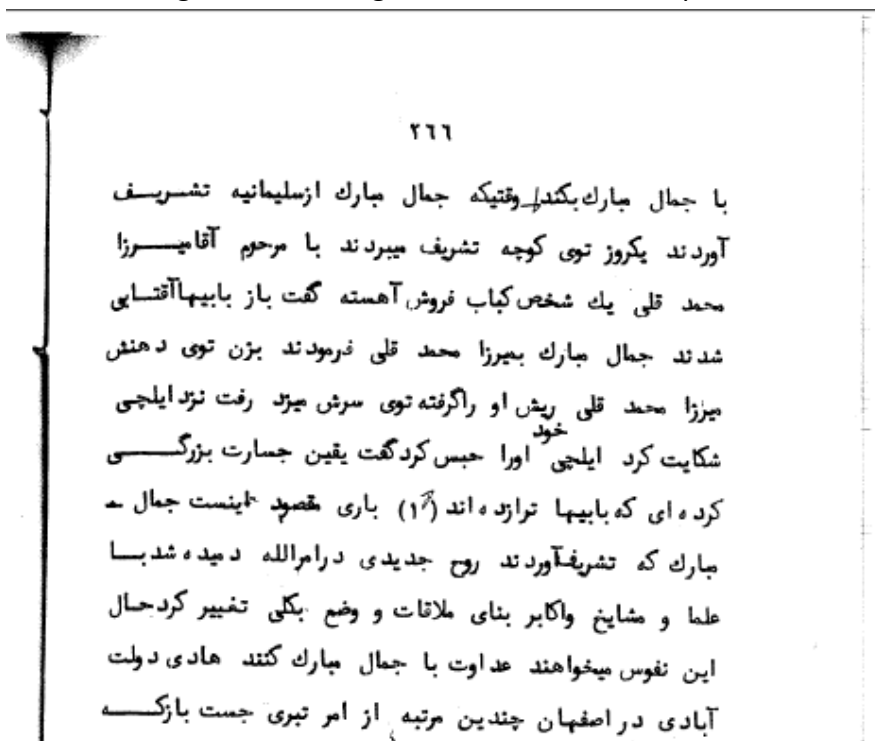
⁹⁸¹ http://bahai-library.com/uhj_lawh_huriyyih_cole

⁹⁸² Published by the Iranian Baha'i Publishing Trust (Mu'assisiyi Millī Maṭbū`āt Amrī)

⁹⁸³ http://bahai-library.com/rabbani_witnesses_history (retrieved 15/1/2014)

Mīrzā Muhammad-Qulī, “Rebuke him appropriately!” Mīrzā Muhammad-Qulī grabbed his beard and punished him. The Kabobī took a complaint to the constable, but was thrown in jail and told, “Obviously you must have grievously insulted them for the Bābīs to have punished you in such manner!”⁹⁸⁴

Below is an image from the original Farsi book for comparison:



We already provided the correct translation of this text in Chapter Two, we will repeat it here for the purpose of comparison:

⁹⁸⁴ Ahang Rabbani, *Eight Years Near Abdu'l-Bahā: The Diary of Dr. Habib Mu'ayyad*, p. 276: http://bahai-library.com/pdf/t/rabbani_diary_habib_muayyad_2013.pdf (retrieved 15/1/2014)

Table 4: Comparison between correct and distorted Baha'i translation of Bahā'u'llāh's orders to hit a man

Original Farsi	Ahang Rabbani's Trans.	Correct Trans.
<p>وقتي جمال مبارك از سليمانيه تشریف آوردند يك روز توي كوچه تشریف مي بردند با مرحوم آقا ميرزا محمدقلي، يك شخص كباب فروش آهسته گفت: باز بابي ها آفتابي شدند. جمال مبارك به ميرزا محمدقلي فرمودند: <u>بزن توي دهنش</u>. ميرزا محمد قلي ريش او را گرفته توي سرش مي زد. رفت نزد ايلچي شكايت كرد. ايلچي خود او را حبس كرد. گفت يقين حسارت بزرگي کرده اي كه بايها تو را زده اند.</p>	<p>One day when Bahā'u'llāh had returned from Sulaymāniyyah, He was walking in the street with the late Āqā Mīrzā Muhammad-Qulī. A kabob-maker had whispered, "Once more the Bābīs have come into the open." The Blessed Beauty told Mīrzā Muhammad-Qulī, "Rebuke him appropriately!" Mīrzā Muhammad-Qulī grabbed his beard and punished him. The Kabobī took a complaint to the constable, but was thrown in jail and told, "Obviously you must have grievously insulted them for the Bābīs <u>to have punished you in such manner!</u>"</p>	<p>When his holiness returned from Sulaymaniyah, he was strolling in the street one day with the late Āqā Mīrzā Muḥammad Qulī. A Kabob seller quietly said, "These Bābīs have appeared again!" The Blessed Beauty said to Mīrzā Muḥammad Qulī, "Hit him in the mouth!" Mīrzā Muḥammad Qulī grabbed his beard and started hitting him in the head. [The man] went to the ambassador and complained. The ambassador imprisoned the man (instead of assisting him) and said, "without doubt, you must have greatly insulted the Bābīs <u>that they hit you.</u>"</p>

Ahang Rabbani has deliberately distorted the meaning of the word *hit* three times to portray a peaceful Bahā'u'llāh. When confronted with this distortion, Baha'is claim that "hit in the mouth" is also used as slang in Persian to rebuke someone verbally. The context of the quote and the reactions therein clearly show that this meaning was not intended and the poor kabob seller was *physically* abused by the person executing Bahā'u'llāh's orders and not *verbally*. If a verbal rebuking was intended Bahā'u'llāh would have at least prevented his follower from

hitting the kabob seller in the head or would have apologized for the harsh response, but he did not and the kabob seller had been forced to take a complaint to the constable.

Furthermore, the word *hit* has been used three times in the quote and only the first instance could have had two meanings not the others, however the meaning of all three instances has been distorted.

9- Why Didn't `Abdu'l-Bahā Speak English in England and French in Paris?

Baha'is believe that Bahā'u'llāh and his successor `Abdu'l-Bahā are infallible and possess Divine or superhuman knowledge. According to Shia Islam—which Bahā'u'llāh adhered to before becoming a Bābī—one of the traits of the Messengers of God and their successors, is the ability to speak the language of all people and races. Abā Ṣalt a disciple of the eighth Shia Imam, al-Riḍā, narrates:

(Imam) al-Riḍā would speak with all the people by their own tongues and by God, from amongst the people, he was the most eloquent and most knowledgeable about all languages. One day I said to him, “O Son of God’s Apostle, I am astounded that you know all these different languages!” He replied, “O Ābā Ṣalt, I am God’s proof over His creations. God will not appoint a Proof over a group (whilst that Proof) cannot speak their tongue.”⁹⁸⁵

Why couldn't `Abdu'l-Bahā speak English or French in his travels to Europe and America? What kind of superhuman Knowledge and what form of Divine Appointment did he possess that lacked one of the main traits needed to communicate God's messages to the people?

⁹⁸⁵ Al-Ṣadūq, *ʿUyūn akhbār al-Riḍā* (n.p.: Intishārāti Jahān: 1378 AH), vol. 2, p. 228.

10- Wrong Data Given to English Speaking Audience

Lacking the linguistic means to investigate the truth, non-Farsi speaking audiences are usually presented with distorted facts about the Baha’i creed. This is not peculiar to ordinary Bahā’īs but is an act that was also performed by `Abdu’l-Bahā.

The current estimate of the number of Baha’is in the world is at most 5–7.5 million adherents. These numbers have been dismissed by a number of academics and it is believed that the actual worldwide Baha’i population is much lower. As we will show, the exaggeration in the Baha’i population was first initiated by `Abdu’l-Bahā when presenting wrong statistics to non-Farsi speaking audiences.

In 2012 the Official Website of “the Baha’is of the United States” published the Daily Centenarian,⁹⁸⁶ an archive of hundreds of American newspaper articles (and their images which we have provided below) from 1912 that were related to `Abdu’l-Bahā’s journey to America and his speeches therein. Based on the worldwide Baha’i population mentioned in these articles, we have constructed a table in reverse chronological order that shows the name of the newspaper, the date published, and the population statistic cited:

Table 5: World Baha’i population according to newspapers in 1912

no.	Newspaper Name	Date	Mentioned Population
1	<i>Troy NY Press</i>	16/12/2012	over 10,000,000 ⁹⁸⁷
2	<i>The Christian Commonwealth</i>	8/12/1912	3,000,000 ⁹⁸⁸
3	<i>The New York Times</i>	6/12/1912	Thousands in America. ⁹⁸⁹

⁹⁸⁶ <http://centenary.bahai.us/daily-archive>

⁹⁸⁷ <http://centenary.bahai.us/news/head-new-religious-cult-has-thousands-followers>

⁹⁸⁸ <http://centenary.bahai.us/news/return-england-abdul-baha>

⁹⁸⁹ <http://centenary.bahai.us/news/abdul-baha-sails-away-0>

4	<i>The New York Times</i> (Palo Alto, CA)	10/11/1912	Several million ⁹⁹⁰
5	<i>San Francisco Call</i>	12/10/1912	7,000,000 Persian followers ⁹⁹¹
6	<i>San Francisco California Chronicle</i>	8/10/1912	3,000,000 ⁹⁹²
7	unnamed (Seattle)	6/10/1912	No less than 20,000,000 ⁹⁹³
8	<i>San Francisco California Examiner</i>	6/10/1912	No less than 3,000,000 ⁹⁹⁴
9	<i>San Francisco California Bulletin</i>	4/10/1912	Several million ⁹⁹⁵
10	<i>The SFO Call</i> (San Francisco, CA)	4/10/1912	Several million ⁹⁹⁶
11	<i>Oakland Tribune</i> (San Francisco, CA)	4/10/1912	Several million ⁹⁹⁷
12	<i>The Sacramento Bee</i> (San Francisco, CA)	4/10/1912	Several million ⁹⁹⁸
13	<i>San Jose California Herald</i>	3/10/1912	Several million ⁹⁹⁹
14	<i>San Francisco Chronicle</i>	3/10/1912	Several million ¹⁰⁰⁰
15	<i>The Oakland Enquirer</i> (Oakland, CA)	2/10/1912	Several million ¹⁰⁰¹
16	<i>The Evening Standard</i> (Salt	30/9/1912	10,000,000 ¹⁰⁰²

⁹⁹⁰ <http://centenary.bahai.us/news/leland-stanford>

⁹⁹¹ <http://centenary.bahai.us/news/charitable-woman-may-aid-bahaim>

⁹⁹² <http://centenary.bahai.us/news/abdul-baha-abbas-says-object-mission-unify-all-creeds>

⁹⁹³ <http://centenary.bahai.us/news/abdul-baha-abbas-will-visit-seattle>

⁹⁹⁴ <http://centenary.bahai.us/news/abdul-baha-brings-gospel-peace>

⁹⁹⁵ <http://centenary.bahai.us/news/abdul-baha-give-lecture-oakland>

⁹⁹⁶ <http://centenary.bahai.us/news/persian-lecture-universal-peace>

⁹⁹⁷ <http://centenary.bahai.us/news/persian-prophet-lecture-here-0>

⁹⁹⁸ <http://centenary.bahai.us/news/women-should-have-rights-men-he-says>

⁹⁹⁹ <http://centenary.bahai.us/news/abdul-baha-talk-stanford>

¹⁰⁰⁰ <http://centenary.bahai.us/news/apostle-bahaim-speak-stanford>

¹⁰⁰¹ <http://centenary.bahai.us/news/bahai-prophet-will-speak-here>

¹⁰⁰² <http://centenary.bahai.us/news/abdul-baha-abbas-comes-lecture-bahai-religion>

	Lake, UT)		
17	<i>Rocky Mountain News</i> (New York, NY)	22/9/1912	Millions ¹⁰⁰³
18	<i>Spokane Washington Daily Chronicle</i>	17/9/1912	3,000,000 ¹⁰⁰⁴
19	<i>Harbor Grace Standard</i> (Montreal, QC)	7/9/1912	3,000,000 in Persia alone ¹⁰⁰⁵
20	<i>Biddeford Maine Weekly Journal</i>	6/9/1912	3,000,000 ¹⁰⁰⁶
21	<i>London Ontario paper</i>	3/9/1912	8000 in America ¹⁰⁰⁷
22	<i>Portland Oregon Oregonian</i>	1/9/1912	3,000,000 ¹⁰⁰⁸
23	<i>The Montreal Gazette</i> (Montreal, QC)	29/8/1912	3,000,000 in Persia alone
24	<i>The Montreal Daily Star</i> (Montreal, QC)	24/8/1912	Over 3,000,000 in Persia alone ¹⁰⁰⁹
25	<i>Oakland Cal Enquirer</i> (Berkeley, CA)	8/8/1912	Millions ¹⁰¹⁰
26	<i>The Evening Post</i> (New York)	23/7/1912	14,000,000 ¹⁰¹¹
27	<i>The Pittsburgh Pennsylvania Press</i>	15/7/1912	20,000,000 ¹⁰¹²
28	<i>The Brooklyn Daily Eagle</i> (New York)	13/7/1912	14,000,000 ¹⁰¹³
29	<i>New York Sun</i>	7/7/1912	Several Hundred Thousand ¹⁰¹⁴

¹⁰⁰³ <http://centenary.bahai.us/news/abdul-baha-coming-persian-prophet-teaches-new-faith>

¹⁰⁰⁴ <http://centenary.bahai.us/news/abdul-baha-prophet-god-asked-come-spokane>

¹⁰⁰⁵ <http://centenary.bahai.us/news/persian-peace-prophet-gives-message-canada-through-standard>

¹⁰⁰⁶ <http://centenary.bahai.us/news/abdul-baha-greenacre-conferences>

¹⁰⁰⁷ <http://centenary.bahai.us/news/bahai-revelation-comes-city>

¹⁰⁰⁸ <http://centenary.bahai.us/news/abdul-baha-coming-tour-interest-his-religion>

¹⁰⁰⁹ <http://centenary.bahai.us/news/famous-teacher-coming>

¹⁰¹⁰ <http://centenary.bahai.us/news/local-artist-wins-fame-portrait>

¹⁰¹¹ <http://centenary.bahai.us/news/abdul-baha-speak-1>

¹⁰¹² <http://centenary.bahai.us/news/aged-head-new-religion-gives-views>

¹⁰¹³ <http://centenary.bahai.us/news/unitarian-persian-prophet>

30	<i>The Van Nuys News (Van Nuys, CA)</i>	5/7/1912	Millions ¹⁰¹⁵
31	<i>The Agitator Wellsboro Pennsylvania</i>	3/7/1912	14,000,000 ¹⁰¹⁶
32	unnamed (New York)	26/6/1912	14,000,000 ¹⁰¹⁷
33	<i>Grand Rapids Minnesota Press</i>	24/6/1912	3,000,000 ¹⁰¹⁸
34	<i>Brooklyn Daily Eagle NY</i>	17/6/1912	Many millions ¹⁰¹⁹
35	<i>The Anaconda Standard (Montclair, NJ)</i>	16/6/1912	14,000,000
36	<i>The Evening News (San Jose)</i>	15/6/1912	2,000,000 ¹⁰²⁰
37	<i>The Evening Bulletin Philadelphia</i>	10/6/1912	250,000 in America ¹⁰²¹
38	<i>Philadelphia Pennsylvania Public Ledger</i>	10/6/1912	More than 3,000,000 ¹⁰²²
39	<i>Middletown Time-Press (Montclair, NJ)</i>	3/6/1912	14,000,000 ¹⁰²³
40	<i>unnamed paper in New York</i>	26/5/1912	14,000,000 ¹⁰²⁴
41	<i>Worcester Telegram 2nd edition</i>	24/5/1912	Millions in near east and hundreds of thousands in the US ¹⁰²⁵
42	<i>Worcester Evening Post</i>	24/5/1912	Millions in near east and hundreds of thousands in

¹⁰¹⁴ <http://centenary.bahai.us/news/abdul-baha-gives-his-impressions-new-york>

¹⁰¹⁵ <http://centenary.bahai.us/news/leader-bahaism-here-1>

¹⁰¹⁶ <http://centenary.bahai.us/news/abdul-baha-make-his-home-montclair>

¹⁰¹⁷ <http://centenary.bahai.us/news/abdul-baha-will-stay-america>

¹⁰¹⁸ <http://centenary.bahai.us/news/church-and-its-work>

¹⁰¹⁹ <http://centenary.bahai.us/news/abdul-baha-abbas-pulpit>

¹⁰²⁰ <http://centenary.bahai.us/news/abdul-baha-head-new-religion-brotherhood>

¹⁰²¹ <http://centenary.bahai.us/news/old-persian-mystic-stirs-teachings>

¹⁰²² <http://centenary.bahai.us/news/persian-sage-pays-visit-city>

¹⁰²³ <http://centenary.bahai.us/news/ Jerseys-new-resident>

¹⁰²⁴ <http://centenary.bahai.us/news/abdul-baha-will-stay-america>

¹⁰²⁵ <http://centenary.bahai.us/news/new-faith-head-heard>

			the US ¹⁰²⁶
43	<i>Worcester Massachusetts Post</i>	23/5/1912	Millions in near east and hundreds of thousands in the US ¹⁰²⁷
44	<i>Worcester Telegram</i> 2nd edition	22/5/1912	Millions and 100,000 in the US ¹⁰²⁸
45	<i>Worcester Evening Gazette</i>	21/5/1912	Millions and several hundred thousand in the US ¹⁰²⁹
46	<i>The Syracuse Herald</i>	11/5/1912	20,000,000 ¹⁰³⁰
47	<i>Grand Valley Times</i> (Moab, UT)	10/5/1912	Millions ¹⁰³¹
48	<i>The Oelwein Daily Register</i> (Oelwein, IA)	10/5/1912	Millions ¹⁰³²
49	<i>Manitoba Free Press</i>	9/5/1912	3,000,000 in the Orient ¹⁰³³
50	<i>Marble Rock Journal</i> (Floyd, IA)	9/5/1912	Millions ¹⁰³⁴
51	<i>The Palo Alto Tribune</i> (Emmetsburg, IA)	8/5/1912	Millions ¹⁰³⁵
52	<i>Pittsburgh Pennsylvania Post</i>	6/5/1912	15,000,000 ¹⁰³⁶
53	<i>New York Tribune</i>	5/5/1912	20,000,000 in the world 5000 in America ¹⁰³⁷
54	<i>unnamed</i> (chicago)	1/5/1912	40,000,000 ¹⁰³⁸

¹⁰²⁶ <http://centenary.bahai.us/news/head-new-religion-clark-college-speaker>

¹⁰²⁷ <http://centenary.bahai.us/news/head-new-religion-clark-college-speaker-0>

¹⁰²⁸ <http://centenary.bahai.us/news/abdul-baha-speak-0>

¹⁰²⁹ <http://centenary.bahai.us/news/abbas-effendi-coming-give-talk-clark>

¹⁰³⁰ <http://centenary.bahai.us/news/prophet-may-come>

¹⁰³¹ <http://centenary.bahai.us/news/leader-bahaism-here-3>

¹⁰³² <http://centenary.bahai.us/news/leader-bahaism-here-4>

¹⁰³³ <http://centenary.bahai.us/news/readers-notes>

¹⁰³⁴ <http://centenary.bahai.us/news/leader-bahaism-here-2>

¹⁰³⁵ <http://centenary.bahai.us/news/leader-bahaism-here-0>

¹⁰³⁶ <http://centenary.bahai.us/news/abdul-baha-speak>

¹⁰³⁷ <http://centenary.bahai.us/news/abdul-baha-talks-kate-carew-things-spiritual-and-mundane>

¹⁰³⁸ <http://centenary.bahai.us/news/bahaist-leader-opens-oriental-court-here>

55	<i>Chicago Illinois News</i>	29/4/1912	40,000,000 ¹⁰³⁹
56	<i>The Hutchinson News (Chicago)</i>	27/4/1912	14,000,000 ¹⁰⁴⁰
57	<i>Houston Texas Chronicle</i>	24/4/1912	15,000,000 with several hundred thousand in the US and Canada ¹⁰⁴¹
58	<i>Cleveland Ohio Leader</i>	22/4/1912	2,000,000 ¹⁰⁴²
59	<i>The New York Times</i>	21/4/1912	Tens of thousands ¹⁰⁴³
60	<i>New York Tribune</i>	18/4/1912	Millions ¹⁰⁴⁴
61	<i>Pittsburg PA Times</i>	17/4/1912	20,000,000 ¹⁰⁴⁵
62	<i>Albany New York Press</i>	15/4/1912	Many millions ¹⁰⁴⁶
63	<i>Buffalo New York Courier</i>	15/4/1912	Many millions ¹⁰⁴⁷
64	<i>The Lexington Herald</i>	14/4/1912	Hundreds of thousands when Bahā'u'llāh was alive ¹⁰⁴⁸
65	<i>Chicago Illinois Post</i>	13/4/1912	2,000,000 with 5,000 in the US ¹⁰⁴⁹
66	<i>New York Herald</i>	13/4/1912	20,000,000 ¹⁰⁵⁰
67	<i>The Chicago Illinois Defender</i>	13/4/1912	Millions ¹⁰⁵¹
68	<i>New York Tribune</i>	12/4/1912	20,000,000 ¹⁰⁵²

¹⁰³⁹ <http://centenary.bahai.us/news/bahaist-chief-missing>

¹⁰⁴⁰ <http://centenary.bahai.us/news/bahaists-honor-leader>

¹⁰⁴¹ <http://centenary.bahai.us/news/people-worth-while>

¹⁰⁴² <http://centenary.bahai.us/news/persian-hailed-new-messiah-comes-teach-unity-world>

¹⁰⁴³ <http://centenary.bahai.us/news/message-abdul-baha-head-bahais-0>

¹⁰⁴⁴ <http://centenary.bahai.us/news/letters-editor-abdul-baha>

¹⁰⁴⁵ <http://centenary.bahai.us/news/head-new-cult>

¹⁰⁴⁶ <http://centenary.bahai.us/news/persian-explains-plan-unite-all-religions>

¹⁰⁴⁷ <http://centenary.bahai.us/news/western-world-behind-spiritual-civilization>

¹⁰⁴⁸ <http://centenary.bahai.us/news/servant-god-headed-america-0>

¹⁰⁴⁹ <http://centenary.bahai.us/news/abdul-baha-and-chicago>

¹⁰⁵⁰ <http://centenary.bahai.us/news/abdul-baha-dazed-citys-rush-calls-new-york-beehive-0>

¹⁰⁵¹ <http://centenary.bahai.us/news/abdul-baha-abbas-coming-lewis-g-gregory>

¹⁰⁵² <http://centenary.bahai.us/news/persian-prophet-here>

69	<i>New York Sun</i>	12/4/1912	2,000,000 ¹⁰⁵³
70	<i>unnamed</i> (Washington DC)	27/3/1912	Thousands in America ¹⁰⁵⁴
71	<i>The New York Times</i>	4/3/1912	One third of Persians ¹⁰⁵⁵
72	<i>SFO Daily News</i> (San Francisco, CA)	28/2/1912	Millions ¹⁰⁵⁶
73	<i>The Montreal Daily Star</i> (Montreal, QC)	10/2/1912	2,000,000 ¹⁰⁵⁷
74	<i>Sault Ste. Marie Ontario Evening News</i>	5/2/1912	Millions ¹⁰⁵⁸
75	<i>Boston Massachusetts Evening Transcript</i>	27/1/1912	Thousands ¹⁰⁵⁹
76	<i>unnamed</i> (Chicago)	7/1/1912	2,000,000 ¹⁰⁶⁰

These exaggerations are totally outrageous and go up to numbers like 40 million! Although, the source of many of these numbers has not been mentioned in the newspapers, in the case of a few of these articles, it has been stated that the numbers have been provided by `Abdu'l-Bahā himself.

Upon arriving in the United States, `Abdu'l-Bahā is quoted by the New York Times as saying that he has no way of estimating the number of his followers but that they are overall about two million:

The philosopher enjoyed a tiny pinch of snuff and leaned back in his chair. Answering questions, he said he expected to stay

¹⁰⁵³ <http://centenary.bahai.us/news/disciples-here-hail-abdul-baha>

¹⁰⁵⁴ <http://centenary.bahai.us/news/persian-brings-gospel-love-0>

¹⁰⁵⁵ <http://centenary.bahai.us/news/bahai-leader-due-here>

¹⁰⁵⁶ <http://centenary.bahai.us/news/after-40-years-prison>

¹⁰⁵⁷ <http://centenary.bahai.us/news/eastern-sage-coming-city-new-message-0>

¹⁰⁵⁸ <http://centenary.bahai.us/news/after-forty-years-prison-bahai-leader-plans-visit-followers-united-states-0>

¹⁰⁵⁹ <http://centenary.bahai.us/news/coming-abdul-baha-abbas>

¹⁰⁶⁰ <http://centenary.bahai.us/news/dedicate-temple-bahai-chicagos-north-shore>

in the United States four or perhaps five months, and that he wanted to see everything of interest. He will visit all the large cities before sailing from San Francisco for Japan. He had no way of estimating the number of his followers.

Twenty million? Oh, no. Perhaps 2,000,000¹⁰⁶¹ the world over. Did he believe, in women suffrage? Yes, positively, and in the entire emancipation of women. He believed also that divorce is justifiable for many causes. (Disciples Here Hail Abdul Baha, *New York Sun*, 12 April 1912)¹⁰⁶²

APRIL 12, 1912.—Copyright, 1912, by the Sun Printing and Publishing Association.

over his shoulders. His broad beard and mustache are as gray as his hair. His forehead is broad, full and high and his nose is large and aquiline. Abdul Baha's eyes are blue and large, his glance is penetrating. He wore a voluminous outer coat of gray wool which swept from his shoulders to the floor. Under the jobbeh was a linen coat, the gaba. His turban was white. His feet were encased in narrow pointed shoes

Twenty million? Oh, no. Perhaps 2,000,000 the world over. Did he believe in women suffrage? Yes, positively, and in the entire emancipation of women. He believed also that divorce is justifiable for many causes.

"Complete incompatibility," he said slowly, "is the chief cause of unhappy marriages. It brings hatred. It should be relieved by divorce."

From the hotel he was taken in an auto mobile to the home of Edward Kinney where followers from this and other cities

Figure 8: Image of newspaper that quotes 'Abdu'l-Bahā as saying the world Baha'i population is about 2 million

The same number is repeated in another paper the next day:

He estimates the number of his followers at about 2,000,000, about 5,000 of these being in this country. (Leader of New Cult [rest of title is missing], *Chicago Illinois Post*, 13 April 1912)¹⁰⁶³

¹⁰⁶¹ Although a zero is missing but the ',' after the letter '2' shows that this number is 2,000,000.

¹⁰⁶² <http://centenary.bahai.us/news/disciples-here-hail-abdul-baha>

¹⁰⁶³ <http://centenary.bahai.us/news/abdul-baha-and-chicago>

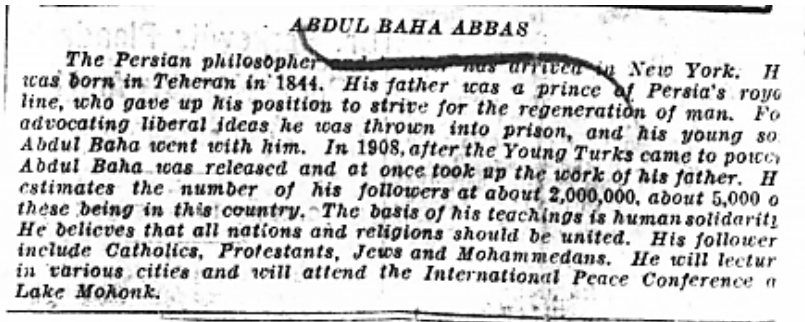


Figure 9: Image of another newspaper that quotes `Abdu'l-Bahā as saying the world Baha'i population is about 2 million

Matters become even more interesting. Six months into his stay these numbers dramatically change. He is quoted as saying he has ten million followers:

`Abdu'l-Bahā Abbas, leader of the Bahā'ī movement, which he says has 10,000,000 followers in the world, is in Salt Lake City. He is making a tour of the United States and plans to lecture on his religion here. (Comes [sic] to Lecture on Bahal [sic] Religion, *The Evening Standard* [Salt Lake], 30 September 1912)¹⁰⁶⁴

¹⁰⁶⁴ <http://centenary.bahai.us/news/abdul-baha-abbas-comes-lecture-bahai-religion>



Figure 10: Image of newspaper that quotes `Abdu'l-Bahā as saying the world Baha'i population is about 10 million

This high number is further strengthened by a quote from another newspaper several days later in which `Abdu'l-Bahā claims he has converted several million people to Baha'ism himself:

The disciple is a martyr to religion and claims to have converted several million people, including Christian, Mohammedans and Jews to the Baha'ism faith. (Women Should Have Rights of Men, *The Sacramento Bee* [San Francisco] 4 October 1912)¹⁰⁶⁵

¹⁰⁶⁵ <http://centenary.bahai.us/news/women-should-have-rights-men-he-says>

Sacramento Bee

Oct. 4, 1912 p. 2, col. 3

THE SACRAMENTO

WOMEN SHOULD HAVE RIGHTS OF MEN, HE SAYS

(The Bee's Special Service.)

STAMFORD UNIVERSITY, October

4.—That the diversity and discord which exists between the sexes is due to the lesser education and position of women in the past, is the teaching of Abbas Effendi, a disciple of Bahaism, who has been engaged to lecture before the students.

Abbas Effendi declares that women should be educated as thoroughly as men and that they should have the same rights in all things.

The disciple is a martyr to religion and claims to have converted several million people, including Christians, Mohammedans and Jews to the Bahaism faith.

Figure 11: Image of newspaper that quotes 'Abdu'l-Bahā as saying he has converted several million people to Baha'ism himself

The number of American Baha'is can also be found in 'Abdu'l-Bahā's words. As we previously quoted, upon arriving in the US, he had mentioned his American followers to be around 5000:

He estimates the number of his followers at about 2,000,000, about 5,000 of these being in this country. (Leader of New

Cult [rest of title is missing], *Chicago Illinois Post*, 13 April 1912)¹⁰⁶⁶

Furthermore, in his farewell speech he had claimed that he had converted thousands of Americans during his eight month stay in America:

About 100 members of the New York Bahā'ī Society, 80 per cent. of whom are women, went to the pier to see `Abdu'l-Bahā off and were deeply moved as he delivered his final address to them in the lounge. He said that during his tour of the United States he had converted thousands of men and women and that they would work among their churches after he had gone for the furtherance of the movement for universal peace. (Abdul Baha Sails Away, *The New York Times*, 6 December 1912)¹⁰⁶⁷

¹⁰⁶⁶ <http://centenary.bahai.us/news/abdul-baha-and-chicago>

¹⁰⁶⁷ <http://centenary.bahai.us/news/abdul-baha-sails-away-0>

NEW YORK CITY TIMES

Friday, December 6, 1912



Figure 12: Image of newspaper that quotes `Abdu'l-Bahā as saying he has converted thousands of Americans to Baha'ism during his stay in America.

If we conservatively assume that `Abdu'l-Bahā had converted another five thousand people to the Baha'í faith during his stay in America—based on the thousands that he had claimed—then we can estimate the total number of American Baha'is to be around ten thousand.

Subsequently, based on what the papers quoted from `Abdu'l-Bahā, there must have been two or ten million Baha'is worldwide (millions of which he had converted) and ten thousand in America at the end of

1912. According to a survey by two prominent Baha’i authors¹⁰⁶⁸ the number of Baha’is 42 years later—in 1954—were only 213,000 worldwide and only 10,000 in North America, Europe, and Anglo-Pacific combined!

Even if we assume a large margin of error for all numbers, the estimated population of 1912 is still very large and greatly exaggerated. Ignoring the population growth, `Abdu’l-Bahā’s statistics are respectively about 9.4 times and 46 times the Baha’i population of 42 years later! These are the words of the Mystery of God who possesses superhuman knowledge¹⁰⁶⁹ and is the Unerring Pen.¹⁰⁷⁰

There is another point in these exaggerations that is worth mentioning. `Abdu’l-Bahā apparently didn’t mind these large numbers being published in these papers although he protested other facts that he deemed needed to be corrected. For instance:

`Abdul-Bahā, “Servant of Ineffable Splendor,” has arrived in Chicago from Persia to establish a world-wide peace between religion and science, but feels a little doubtful of our newspapers because a reporter wrote that he wore a robe and turban of red and white stripes — which he never did; so there! ([title missing], *Inter Ocean* [Chicago] 2 May 1912)¹⁰⁷¹

The paper that `Abdu’l-Bahā was referring to was published a day earlier:

`Abdul-Bahā, “Servant of Ineffable Splendor,” Adviser to 40,000,000 Through World . . . The high priest sat in a big

¹⁰⁶⁸ P. Smith, M. Momen, *The Baha’i faith 1957–1988: A survey of contemporary developments*, *Religion* 19 (1989), pp. 63–91: http://bahai-library.com/momen_smith_developments_1957-1988 (retrieved 28/2/2014)

¹⁰⁶⁹ Shoghi Effendi, *The World Order of Bahā’u’llāh*, p. 134.

¹⁰⁷⁰ Shoghi Effendi, *The World Order of Bahā’u’llāh*, p. 75.

¹⁰⁷¹ <http://centenary.bahai.us/news/abdul-baha-servant-splendor>

plush chair during the brief reception. He wore a long, flowing robe, striped with red and white. His beard reached almost to his waist. A turban of the same material as the robe was wound about his head. (Bahaist Leader Opens Oriental Court Here, *unnamed* [Chicago] 1 May 1912)¹⁰⁷²

BAHAIST LEADER OPENS ORIENTAL COURT HERE

Persian High Priest of Universal
Brotherhood Cult Greeted
Host of Followers.
CHICAGO

FAITHFUL FLOCK TO THRONE

Abdul-Baha, "Servant of Ineffa-
ble Splendor," Adviser to 40,-
000,000 Through World.

An oriental court that sways the des-
tines of 40,000,000 persons throughout the
world has been established temporarily in
Chicago.

"INNER CIRCLE" ADMITTED.

None but Persians were permitted to enter the presence of the "Servant of the Ineffable Splendor" during his first few hours at the hotel. Later a favored few, comprising the "inner circle" of the cult, were allowed to pass through the suite and to touch his hand.

The high priest sat in a big plush chair during the brief reception. He wore a long, flowing robe, striped with red and white. His beard reached almost to his waist. A turban of the same material as the robe was wound about his head.

A half dozen Persians stood about the "throne." A dozen or more American women from Boston, New York and Washington formed the background. Hardly a word was spoken.

After the reception the priest again went into seclusion. It was announced that he was dining. Abdul-Baha has his own native cook.

In the evening Abdul-Baha held another reception. One hundred followers flocked to his apartments, which were filled with costly flowers. The priest gave all a cordial welcome. He had changed his costume of

Figure 13: Image of newspaper that claimed 'Abdu'l-Bahā had worn a red and white striped robe.

Apparently, the color of his turban was an important point that needed to be corrected but his 40 million non-existent followers were not.

Why is wrong data given to non-English speaking audiences? Professor Juan Cole's statements seem fairly reasonable:

¹⁰⁷² <http://centenary.bahai.us/news/bahaist-leader-opens-oriental-court-here>

The statements of the Universal House of Justice must be understood against a background of twentieth-century Bahā'ī translation practice, in which it has been the custom to limit the amount of material translated, to suppress large parts of the scriptural corpus by simply not making them available or by ensuring they stay out of print, and by translating in such a way as to build bridges to Western converts and potential converts. The purpose of such translation is not academic accuracy, but building up a seemingly seamless scriptural corpus in English that smooths over internal contradictions and supports the contemporary 'party line;' and making the scriptural corpus bland enough and 'naturalized' enough in English to ensure it does not pose a Public Relations problem inside or outside the community.¹⁰⁷³

¹⁰⁷³ http://bahai-library.com/uhj_lawh_huriyyih_cole



Is This Principle Correct From a Rational and Logical Perspective?

Learning a new language is no simple task and can only be justified when there is a need or necessity for such an action. Currently, there are millions (if not billions) of people in the world who do not need to learn a new language for it has no benefit to them. Why force a peasant or farmer working in a remote part of Africa or South America to learn a second language? Why force the ordinary people of any country who are living their lives peacefully and without any problem to learn a new language for no reason at all?

When the need is felt, people will themselves strive to learn a new language. For instance, students will probably feel the need to learn English as a scientific language. Merchants and businessmen might feel the need to learn the language of the countries they are trading with. Dignitaries and ambassadors will probably have this attitude too, but the majority of the people will have no need to learn a new language and it will be a complete waste of time.

Furthermore, the poor reception of auxiliary languages like Esperanto show that such languages are failure prone because many people—based on their social, national, and cultural beliefs—will under no circumstance accept a predefined language that they do not favor as a universal auxiliary language.

The greatest flaw in this principle, by far, is the farfetched argument `Abdu'l-Bahā puts forward to justify it. He believes that the differences

between nations and people are caused by differences in their languages and these will only be dispelled once a universal language is implemented:

What is the difference between Germany and France? It is only the difference of language.¹⁰⁷⁴

Misunderstandings are the reason behind differences. When [people] understand each other's tongues no misunderstanding will remain. Everyone will show affection and kindness to others and the East and the West will become united and in harmony.¹⁰⁷⁵

Is there no difference between Germany and France, but the difference in their languages? Will the differences between these two countries disappear overnight if they speak the same language? Are misunderstandings only caused because of differences in languages? Are there no misunderstandings between people with the same language living in the same country? Are all differences rooted in misunderstandings and differences in languages?

The answer to all the above questions is clearly: No. This is how `Abdu'l-Bahā justifies the aforementioned reasoning:

We can see how in the past ages, the unification of language became a cause of friendship and unity. Thirteen-hundred years ago, the Copts, Syrians, and Assyrians were different nations and had great quarrels and wars with each other. When they were forced to speak Arabic, their language became unified and they are now all Arabs and a single nation. Even though Egyptians were Copts, Syrians were Syrians, Baghdadis were Chaldean, and the people of Mosul

¹⁰⁷⁴ `Abdu'l-Bahā, *Khaṭābāt* (Egypt), vol. 1, p. 234.

¹⁰⁷⁵ `Abdu'l-Bahā, *Khaṭābāt* (Tehran), vol. 2, p. 230.

were Assyrians, but the unification of language made them all a common nation related to each other in such a way that this relationship will never break apart. Also, in Syria, there are different religions like Catholic, Orthodox, Druze, Shia, Sunni, and Alawites, but because they have a single language they are like a single nation. If you ask any of them (about his race), he will reply I am an Arab even though some are Romans, some Hebrew, some Syriacs, and others Greek. It is the unification of language that has integrated all of them.¹⁰⁷⁶

We will not delve into the incorrect historical and geographical facts in this speech. But how can we, in any sense of the word, claim that the mostly Arab Middle-East, with all the countries and tribes mentioned in this quote, is integrated in a way that it will never break apart? Has there ever, in the past century, been even a short period of peace between all these groups because they all became Arabs? Did the unity of language make all these different groups friends, and iron out their differences? This simply is unreasonable, for in contrast to what `Abdu'l-Bahā claims, the unification of language is not a definite cause for affection, harmony, or peace.

It is up to you to draw your own conclusions!



¹⁰⁷⁶ `Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 37.



**Bahā'u'llāh:
“Contradiction has and will not
ever have a way in the
sanctified realm of the Divine
Manifestations.”¹⁰⁷⁷**

¹⁰⁷⁷Bahā'u'llāh, *Badī'*, p. 126.

1. How Many Languages Must One Learn Other than His Mother's Tongue?

`Abdu'l-Bahā and Bahā'u'llāh: At most two languages are needed: the mother tongue and the Universal Auxiliary Language.¹⁰⁷⁸ Great effort must be put to limit this to one language.¹⁰⁷⁹

Bahā'u'llāh, `Abdu'l-Bahā', and Shoghi: Other than your mother tongue learn the Auxiliary language, Arabic¹⁰⁸⁰, Farsi¹⁰⁸¹, English, and German!¹⁰⁸²

¹⁰⁷⁸ "A universal language would make intercourse possible with every nation. Thus it would be needful to know two languages only, the mother tongue and the universal speech," `Abdu'l-Bahā, *Paris Talks*, pp. 155–156.

¹⁰⁷⁹ "We have decreed before that it has been destined to speak with two tongues and a great effort must be put to limit this to one [tongue] and the same [applies] to the handwriting. So that the lives of the people will not be wasted and nullified in learning different languages," `Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 33 (citing Bahā'u'llāh)

¹⁰⁸⁰ "The beloved Guardian has stressed that the children and the youth of the friends must also learn the Arabic language and use this eloquent language to benefit from the tablets and blessed writings," `Abd al-Ḥamīd Ishrāq Khāwarī, *Ganjīniy-i ḥudūd wa aḥkām*, chap. 25, p. 206.

¹⁰⁸¹ "Make as much effort as possible to learn the Farsi language, for this language will soon be sanctified on all of earth and it will have great use in spreading the Breath of God, elevating the Word of God, and deducing the meanings of God's verses," `Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 114.

¹⁰⁸² "The exalted decision of the beloved Guardian has been for the Baha'i youth to learn firstly English and secondly German and show the utmost effort and seriousness [in learning these languages]," `Abd al-Ḥamīd Ishrāq Khāwarī, *Ganjīniy-i ḥudūd wa aḥkām*, chap. 25, pp. 205–206.

2. The Meaning of “Putting Great Effort to Limit the Languages of the World to One”

Bahā’u’llāh: Great effort must be put to limit the languages to one.¹⁰⁸³

Bahā’u’llāh, Abdu’l-Bahā, and Shoghi reveal verses, utter words, and give orders in Arabic, Farsi, English, and Turkish.¹⁰⁸⁴

Bahā’u’llāh, Abdu’l-Bahā, and Shoghi order their followers to learn five languages other than their mother tongues: the Universal Auxiliary Language, Arabic, Farsi, German and English.¹⁰⁸⁵

The Universal House of Justice: Translates Baha’i literature into 800 different languages worldwide.¹⁰⁸⁶

3. Is Learning Foreign Languages a Waste of Time?

Bahā’u’llāh: Definitely!¹⁰⁸⁷

Shoghi and `Abdu’l-Bahā and Bahā’u’llāh: Of course not. Learn your mothers tongue, the auxiliary language, Arabic, Farsi, German, and English!¹⁰⁸⁸

¹⁰⁸³ “We have decreed before that it has been destined to speak with two tongues and a great effort must be put to limit this to one [tongue] and the same [applies] to the handwriting. So that the lives of the people will not be wasted and nullified in learning different languages.” `Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 33 (citing Bahā’u’llāh)

¹⁰⁸⁴ For Turkish see: `Abdu’l-Bahā, *Majmū’iy-i munājāt-hāyi ḥaḍrat `Abdu’l-Bahā*, pp. 396–397.

¹⁰⁸⁵ See footnotes in no. 1.

¹⁰⁸⁶ For example see <http://news.bahai.org/media-information/statistics> (retrieved 25/01/2014)

¹⁰⁸⁷ “We have decreed before that it has been destined to speak with two tongues and a great effort must be put to limit this to one [tongue] and the same [applies] to the handwriting. So that the lives of the people will not be wasted and nullified in learning different languages.” `Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 33; “One day, while in Constantinople, Kamāl Pāshā visited this Wronged One. Our conversation turned upon topics profitable unto man. He said that he had learned several languages. In reply We observed: ‘You have wasted your life. It becometh you and the other officials of the Government to convene a gathering and choose one of the divers languages, and likewise one of the existing scripts, or else to create a new language and a new script to be taught children in schools throughout the world. They would, in this way, be acquiring only two languages, one their own native tongue, the other the language . . . and the people would be relieved and freed from the necessity of acquiring and teaching different languages.” Bahā’u’llāh, *Epistle to the Son of the Wolf*, pp. 137–138.

4. Why Reveal Arabic Verses for a Persian Audience?

The **Bāb** and **Bahā'u'llāh** reveal verses in Arabic for a Persian audience, many of which are vague and sometimes incomprehensible.

Adib Taherzade (former UHJ member): The reason someone speaks Arabic to a Persian audience is to excite their imagination and fascinate them into thinking he is knowledgeable.¹⁰⁸⁹

¹⁰⁸⁸ See footnotes from previous page.

¹⁰⁸⁹ "In Persia in the nineteenth century most people were illiterate, under the domination of the clergy whom they blindly obeyed. There were two educated classes, divines and government officials, plus a small number of others. Only the religious leaders and divines, however, could be called learned . . . Since Arabic was the language of the Qur'ān, the divines attached great importance to its study. Many would spend a lifetime mastering the language because of its vast scope and wealth of expression. They considered no treatise worthy of perusal unless it was composed and written in Arabic, and no sermon from the pulpit as moving or eloquent unless the Mullā preaching it had used an abundance of difficult and often incomprehensible Arabic words. By this means they excited the imagination of their often illiterate audiences who were fascinated by the apparently learned discourse of their clergy, despite the fact that they might not understand a single word. The normal yardstick for determining the depth of a man's learning was his knowledge of the Arabic language and the size of his turban!" Adib Taherzadeh, *The Revelation of Bahā'u'llāh*, vol. 1, pp. 18–19.



A Summary and Conclusion of the Three Perspectives:

1) Is a Universal Auxiliary Language a new principle?

The need for a universal auxiliary language has always existed and depending on the conditions, one of the existing languages in the world has played this role either nationally or internationally. Before Bahā'u'llāh had spoken about this principle, Communicationsprache, was created by Joseph Schipfer and published in 1839 to serve this purpose. Subsequently many other auxiliary languages were introduced the most important ones being Universalglot in 1868, Volapuk in 1879, and Esperanto in 1887.

2) Did the leaders of Baha'ism act upon this principle?

This principle was ignored by Baha'i leaders to such an extent that they produced their teachings in three different languages: Arabic, Farsi, and English, and ordered their followers to learn five languages other than their mother tongues.

3) Is this principle rational and logical?

The nations of the world, for many different reasons, will not accept a Universal Auxiliary Language chosen for them by another group or party. Furthermore, `Abdu'l-Bahā believes this principle is a cause of unity and friendship which in most cases is incorrect.

CHAPTER 10:


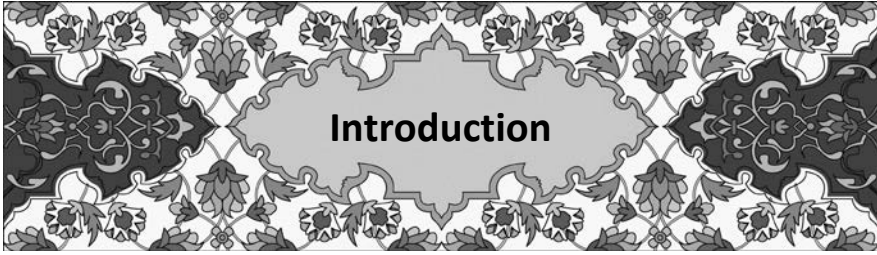
The Equality of Men and Women




“The tenth principle of his Highness Bahā’u’llāh is the unity of men and women; for in the view of God men and women are equal. They are all from the human race and the descendants of Adam. Because being male or female is not specific to the human race. Plants have male and female and animals too have male and female and there is no distinction. Look at the plant kingdom. Is there any distinction between male plants and female plants? Rather there is complete equality; and in the Animal kingdom too, there is no distinction at all. They are all under the shadow of God’s mercy.”¹⁰⁹⁰



¹⁰⁹⁰ `Abdu'l-Bahā, *Khaṭābāt* (Tehran), vol. 2, pp. 149–150.



**The definition of the Equality
of Men and Women is that
men and women are equal in
all rights and affairs.**



‘Abdu’l-Bahā likens men and women to a bird’s two wings. He says:

The human world, like birds, needs two wings. One women and the other men. Flight is not possible with one wing. A shortcoming of one wing will cause hardship for the other.¹⁰⁹¹

From the teachings of his highness Bahā’u’llāh is the unity of women and men, for the human world has two wings. One wing is men and the other wing women. The bird will not fly

¹⁰⁹¹Abdu’l-Bahā, *Khaṭābāt* (Tehran), vol. 2, p. 134.

unless both wings are equal. If one wing is weak flight is not possible. Unless the world of women becomes equal to the world of men in attaining virtues and accomplishments, prosperity and salvation will be impossible and unfeasible.¹⁰⁹²

`Abdu'l-Bahā believes the difference between men and women is rooted in how they are brought up and nurtured:

Up to now, the reason women lagged behind men was because women were not nurtured like men. If women were nurtured like men, there is no doubt that they would have become like men. When they attain the virtues of men, they will surely reach the rank of equality.¹⁰⁹³

He emphasizes:

Men and women are both humans and the servants of one Lord. In the presence of God there is no such thing as man and woman. Whoever has a purer heart and better actions is closer to God, whether he is a man or a woman. The differences we see now are caused by differences in nurturing for women are not nurtured like men. If they are nurtured like men they will become equal in all ranks, because they are both humans and share the same ranks. God has made no distinction.¹⁰⁹⁴

Baha'is preach that if the world is to reach peace and unity, women must be allowed to attain the highest social, national, and international positions without discrimination and limitations, and be given the right to freely implement their views.

¹⁰⁹² `Abdu'l-Bahā, *Makātīb* (Egypt), vol. 3, p. 107.

¹⁰⁹³ `Abdu'l-Bahā, *Khaṭābāt* (Tehran), vol. 2, p. 150.

¹⁰⁹⁴ Riyāḍ Qadīmī, *Gulzār-i ta`ālim Bahā'ī*, p. 283.

Baha'i leaders have tried to portray themselves as women's rights advocates in order to make their creed more appealing to the modern society. Shoghi Effendi says:

Baha'is worldwide have the opportunity to show the world that they have achieved a new style concerning the relation between the two sexes. Aggression and the use of force have been obliterated and they have been replaced with co-operation and consultation. If women's stature in the Baha'i teachings is properly exhibited, it will definitely attract more attention.¹⁰⁹⁵

By expressing sympathy for women—especially the women in Iran¹⁰⁹⁶—Shoghi tries to portray Baha'ism as a creed with equal rights for the genders. When Baha'i teachings are more closely analyzed, it is apparent that there is no equality in rights, rather, there is a great inclination towards men.

¹⁰⁹⁵ Extracts from one of Shoghi's letters to the National Assembly of Iran dated 7 June 1931.

¹⁰⁹⁶ The Universal House of Justice writes in a letter dated 20 June 2008: "There are, of course, many pressing issues that occupy the minds of those striving to promote the prosperity and well-being of Iran. Chief among them is, no doubt, the critical need to remove barriers hindering the progress of women in society . . . You are particularly well placed to contribute to the promotion of this principle . . . Many of your compatriots are eager to see the realization of the universal principle of the equality of men and women. They will no doubt welcome you to join them in learning how to promote, step by step, conditions that enable the women of Iran to overcome impediments blocking their progress and participate fully, as equals of men, in all areas of human endeavour."



Were the Baha'is the first group to promote women's rights? Had no creed, religion, or group expressed such beliefs before them?

Throughout history, there have always been groups who have lobbied against discrimination towards women. The height of these campaigns occurred during the French Revolution at the end of the eighteenth century. This ultimately resulted in the creation of the Feminist movements.¹⁰⁹⁷

These movements were caused by critical woes such as having been deprived of the right to vote, having been given improper education, having been viewed as the inferior sex, and having been victimized by violence. They had started years before the advent of Baha'ism and had already gained much momentum and support in Western countries. There are many essays and books from those times that clearly show this matter. One of the earliest works was Mary Wollstonecraft's *Vindication of the Rights Of Woman* (1792). During Bahā'u'llāh's years, this topic was very hot in the West and a great number of writings have reached us from that era. Some of these works have words in them strikingly similar to what Baha'is propagate. For example, John Stuart

¹⁰⁹⁷ Although the supporters of Feminism used the slogan of women's rights to boost this movement, but Feminism was also promoted by capitalists and tycoons as a means to attain cheap labor. Women were usually paid half the wage of men and were more productive. We do not wish to pass judgment on the validity of all of the goals of all of the different groups under the umbrella of feminism here, but only bring it up as a reference of the prevalence of such ideas before the creation of Baha'ism.

Mill says the following words in the starting paragraph of his book, *The Subjection of Women* (1869):

That the principle which regulates the existing social relations between the two sexes—the legal subordination of one sex to the other—is wrong itself, and now one of the chief hindrances to human improvement; and that it ought to be replaced by a principle of perfect equality, admitting no power or privilege on the one side, nor disability on the other.¹⁰⁹⁸

Very similar to Bahā'u'llāh and `Abdu'l-Bahā's claimed divine Revelations. Coincidence? Another famous women's rights activist of those times was Anna Kingsford. She too like Bahā'u'llāh claimed to have visions and divine inspirations from childhood to when she died. Here is a sample of her inspirations from *Clothed Within the Sun* (1889):

I HEARD last night in my sleep a voice speaking to me, and saying--

1. You ask the method and nature of Inspiration, and the means whereby God revealeth the Truth. 2. Know that there is no enlightenment from without: the secret of things is revealed from within. 3. From without cometh no Divine Revelation: but the Spirit within beareth witness. 4. Think not I tell you that which you know not: for except you know it, it cannot be given to you . . . 9. And Illumination is the Light of Wisdom, whereby a man perceiveth heavenly secrets. 10. Which Light is the Spirit of God within the man, showing unto him the things of God. 11. Do not think that I tell you anything you know not; all cometh from within: the Spirit that

¹⁰⁹⁸ John Stuart Mill, *The subjection of Women* (London: Longmans, Green and Co., 1869), chap. 1, p. 1: <http://www.sacred-texts.com/wmn/subjwmn.txt> (retrieved, 2/9/2014).

informeth is the Spirit of God in the prophet . . . 15. There are many such, but their words are as the words of men who know not: these are not prophets nor inspired . . . 19. Of such beware, for they speak many lies, and are deceivers, working often for gain or for pleasure sake: and they are a grief and a snare to the faithful . . . 24. By prayer, by fasting, by meditation, by painful seeking, hast thou attained that thou knowest . . . 27. Thou hast attained with patience, O prophet! God hath revealed the truth to thee from within.¹⁰⁹⁹

Very similar to Bahā'u'llāh's words. Here is another sample from her inspirations:

1. And now I show you a mystery and a new thing, which is part of the mystery of the fourth day of creation . . . But when the woman shall be created, God shall give unto her the kingdom; and she shall be first in rule and highest in dignity. 7. Yea, the last shall be first; and the elder shall serve the younger. 8. So that women shall no more lament for their womanhood: but men shall rather say, "O that we had been born women!" 9. For the strong shall be put down from their seat; and the meek shall be exalted to their place. 10. The days of the covenant of manifestation are passing away: the gospel of interpretation cometh. 11. There shall nothing new be told; but that which is ancient shall be interpreted. 12. So that man the manifestor shall resign his office; and woman the interpreter shall give light to the world. 13. Hers is the fourth office: she revealeth that which the Lord hath manifested. 14. Hers is the light of the heavens, and the brightest of the planets of the holy seven. 15. She is the fourth dimension; the eyes which enlighten; the power which

¹⁰⁹⁹ Anna (Bonus) Kingsford, *Clothed With the Sun* (London: John M. Watkins, 1889), pp.4-5: <http://www.sacred-texts.com/wmn/cws/cws06.htm> (retrieved 11/2/2014).

draweth inward to God. 16. And her kingdom cometh; the day of the exaltation of woman. 17. And her reign shall be greater than the reign of the man; for Adam shall be put down from his place; and she shall have dominion for ever. 18. And she who is alone shall bring forth more children to God than she who hath an husband. 19. There shall no more be a reproach against women: but against men shall be the reproach. 20. For the woman is the crown of man, and the final manifestation of humanity. 21. She is the nearest to the throne of God, when she shall be revealed. 22. But the creation of woman is not yet complete: but it shall be complete in the time which is at hand. 23. All things are thine, O Mother of God: all things are thine, O Thou who risest from the sea; and Thou shalt have dominion over all the worlds.¹¹⁰⁰

The claims, words, and sentences are very similar to Bahā'u'llāh's. Are we supposed to believe that anyone who utters sentences like these is connected to the Divine?

Other women's rights titles include *The Garden of Eden; or The Paradise Lost & Found*¹¹⁰¹ (1890), *Woman, Church And State*¹¹⁰² (1893), and *The Woman's Bible*¹¹⁰³ (1898).

Some of the verses of the Quran, revealed to the Prophet of Islam about 1400 years ago, are strikingly similar to what Baha'i leaders preached. For instance, `Abdu'l-Bahā says:

In the presence of God, there is no such thing as feminine or masculine. Whoever has better deeds and greater faith is

¹¹⁰⁰ Anna (Bonus) Kingsford, *Clothed With the Sun* (London: John M. Watkins, 1889), pp.6-7: <http://www.sacred-texts.com/wmn/cws/cws06.htm> (retrieved 11/2/2014).

¹¹⁰¹ Victoria Claflin Woodhull

¹¹⁰² Matilda Joslyn Gage

¹¹⁰³ Elizabeth Cady Stanton and the Revising Committee

closer to God. In the Divine world, there is no male or female. They are both the same.¹¹⁰⁴

Now compare this with the following verses of the Quran:

Oh people! We created you from a male and a female. We made you nations and tribes, that you may know one another. The most honorable amongst you in the sight of God is the most pious.¹¹⁰⁵

Whoever does good, whether male or female, and is a believer, then they will enter paradise and will be given sustenance without limit.¹¹⁰⁶

Whoever does good deeds from amongst the males and females, and is a believer, we will make them live a good life, and we will reward them by the best of what they used to do.¹¹⁰⁷

Now compare these quotes with the following sayings from early Christian saints:

O womanly nature, overcoming the manly in the common struggle for salvation and demonstrating that male and female are distinctions of body and not of soul (Saint Gregory of Nazianzus [330–390 AD]).¹¹⁰⁸

We understand that the virtue of man and woman is the same. For if there is One God for both, there is one Instructor

¹¹⁰⁴ `Abdu'l-Bahā, *Khaṭābāt* (Tehran), vol. 2, p. 220.

¹¹⁰⁵ Quran, 49:13

¹¹⁰⁶ Quran, 40:40

¹¹⁰⁷ Quran 16:97

¹¹⁰⁸ Everett Ferguson, *Inheriting Wisdom: Readings for Today from Ancient Christian Writers* (Massachusetts: Hendrickson Publishers, 2004), p. 184.

for both, one church, one temperance, one sense of shame, a common nourishment, a united marriage, with respiration, sight, hearing, knowledge, hope, obedience and love all the same. The life of men and women is common; they also have in common grace, salvation, virtue and training . . . Therefore men and women also share in common the name, "human being" . . . We acknowledge that each race has the same nature and possesses the same virtue. With regard to humanity, a woman does not possess one nature while a man manifests another; they have the same nature and so also the same virtue . . . Since there is sameness with regard to the soul, women will attain the same virtue . . . It is possible for men and women equally to share in perfection (Saint Clement of Alexandria [150–215 AD]).¹¹⁰⁹

Furthermore, Bahā'u'llāh, who was reared and nurtured in Iran, was quite familiar with the Shi'a Islamic beliefs regarding women. For instance women were urged to acquire knowledge just like men:

Acquiring knowledge is compulsory for every man and woman.¹¹¹⁰

The Prophet of Islam had urged his followers to show the greatest benevolence to women:

The best of you are those who are most benevolent to their wives and (amongst all people) I am the most benevolent to my wives.¹¹¹¹

¹¹⁰⁹ Everett Ferguson, *Inheriting Wisdom: Readings for Today from Ancient Christian Writers*, p. 181.

¹¹¹⁰ Al-Majlisī, *Biḥār al-anwār*, vol. 1, p.170.

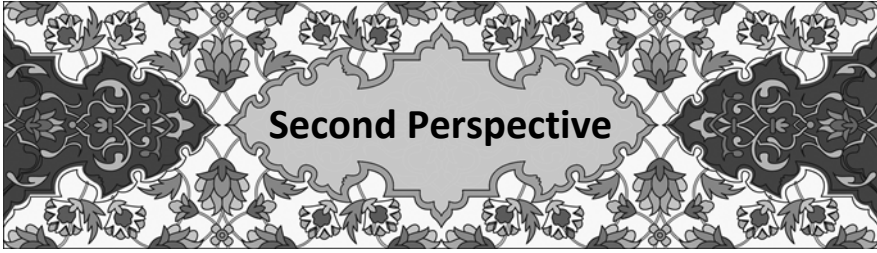
¹¹¹¹ al-'Āmilī, *Wasā'il a-Shī'a* (Qum: Mu'assisatu Āl al-Bayt, 1409 AH), vol. 20, p. 171.

The first Shia Imam had strictly prohibited his followers from oppressing women:

They are a trust from God amongst you. Do not hurt or abuse them.¹¹¹²

Thus, this principle cannot be regarded as a novel teaching uniquely brought forth by Bahā'u'llāh.

¹¹¹² Al-Nūrī, *Mustadrak al-wasā'il*, vol. 14, p. 251.



Do Baha'is Truly Believe That Men and Women Are Equal? Do Their Actions Support Their Words?

1- Bahā'u'llāh and `Abdu'l-Bahā's Opinion about Women:

A closer inspection of the words of Bahā'u'llāh and his son clearly show that they regarded men superior to women and they had based the pillars of their religion on this belief:

A woman's question was referred to him (meaning `Abdu'l-Bahā) who had asked why hasn't God made any woman Prophets and why have all Divine Manifestations been men. He answered: "Although women and men share the same capacities and abilities, there is definitely no doubt that men are superior and stronger. Even in animals like pigeons, sparrows, peacocks, and other [birds] this advantage is visible."¹¹¹³

`Abdu'l-Bahā is clearly telling a woman that men are superior and stronger. He contradicts himself elsewhere and states we must not tell women they are weaker and inferior:

On the contrary, we must declare that her capacity is equal, even greater than man's. This will inspire her with hope and ambition, and her susceptibilities for advancement will

¹¹¹³ Maḥmūd Zaraqānī, *Badā'i' al-āthār*, vol. 1, p. 153.

continually increase. She must not be told and taught that she is weaker and inferior in capacity and qualification.¹¹¹⁴

Let us take a look at another quote from `Abdu'l-Bahā:

In this new cycle (*daur badī*), God's slave-maids (meaning women) must be thankful a thousand times every moment that the Hand of Favor (meaning Bahā'u'llāh) saved them from the depths of humility and made them reach the peak of men's honor.¹¹¹⁵

According to this quote, `Abdu'l-Bahā believes that by default, men are superior to women; "peak of men's honor" clearly shows this meaning. The default superiority of men in the Baha'i creed can also be seen elsewhere. Bahā'u'llāh says:

Today, whoever amongst the slave-maids (meaning women) succeeds in recognizing *He Who is the Goal of the World*, will be considered a man in the Divine Book (*dar kitāb 'ilāhī az rijāl maḥsūb*).¹¹¹⁶

Once a woman recognizes Bahā'u'llāh, she will be considered a man by God! Thus, men are regarded as the privileged sex whose stature women can only reach by the help of Bahā'u'llāh. Furthermore, the criterion used to show inferiority is being a woman, and the criterion used to show superiority is being a man. Thus, a successful woman is considered a man and an unsuccessful man is considered a woman. Here is how Bahā'u'llāh puts it:

¹¹¹⁴ `Abdu'l-Bahā, *The Promulgation of Universal Peace*, p. 76.

¹¹¹⁵ `Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 231.

¹¹¹⁶ `Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 232.

Oh slave-maids! Rise for the true affair like men. Today, there are many women who God considers as men, and some men who are considered women.¹¹¹⁷

Why would someone utter these words if he believes men and women are equal? Man being considered as woman! Woman being considered as man!

`Abdu'l-Bahā preaches that

With the help and grace of the Blessed Beauty (meaning Bahā'u'llāh), I endeavor to promote the world of women to such an extent that all will become astonished.¹¹¹⁸

But when he addresses women he views them as highly inferior:

Oh dear divine slave-maids! Do not pay attention to your [lack of] capacities and competencies. Rather, rely on the grace and kindness of the Blessed Beauty, because that everlasting beneficence will turn a shrub into a blessed tree, will turn a mirage into cool water, will turn a lost speck into the essence of existence, will turn a perishing ant into a tutor of the school of knowledge.¹¹¹⁹

In other words: Oh dear women, do not be sad that you are incompetent and incapable; my father can make up for these deficiencies for he can turn the lowliest things into the most exalted creatures.

`Abdu'l-Bahā even goes on to say:

¹¹¹⁷ `Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 232.

¹¹¹⁸ `Abdu'l-Bahā, *Makātib*, vol. 7, p. 136.

¹¹¹⁹ `Abdu'l-Bahā, *Makātib*, vol. 7, pp. 135–6.

Women are of two kinds. One kind are worldly who have no share from your Lord's graces. And the other kind are spiritual who are like the pulse of an artery.¹¹²⁰

The strange thing about this sentence is that women are separated in only two distinct groups: worldly and spiritual with no rank in between. Furthermore, the above sentence contradicts `Abdu'l-Bahā's own words:

The God of the world created all [humans] from clay and created everyone from one element, created all from one progeny, created all in one land, and created [all] under the shadow of one sky, has created them with common emotions, and did not put any differences. He created everyone the same and gives all sustenance, nurtures all, protects all, and is kind to all. He has put no differences in any grace or mercy.¹¹²¹

`Abdu'l-Bahā claims that God has "put no differences in any grace or mercy" but a group of women "have no share from your Lord's graces." `Abdu'l-Bahā says:

Women and men have been and will always be equal in the sight of God.¹¹²²

Bahā'u'llāh utters the exact opposite:

Today, there are many women who God considers as men, and some men who are considered women.¹¹²³

¹¹²⁰ Riyāḍ Qadīmī, *Gulzār-i ta`ālim Bahā'ī*, 2nd ed., p. 284.

¹¹²¹ Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 42 (citing `Abdu'l-Bahā').

¹¹²² Various, *A Compilation on Women*, p. 21.

¹¹²³ `Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 232.

The two final quotes that we will place here that are the pinnacle of all contradictions in this principle. `Abdu'l-Bahā claims that women are actually more important than men:

'Abdu'l-Bahā smiled and asked: "What will you say if I prove to you that the woman is the stronger wing?" The answer came in the same bright vein: "You will earn my eternal gratitude!" at which all the company made merry. 'Abdu'l-Bahā then continued more seriously: "The woman is indeed of the greater importance to the race. She has the greater burden and the greater work. Look at the vegetable and the animal worlds. The palm which carries the fruit is the tree most prized by the date grower. The Arab knows that for a long journey the mare has the longest wind. For her greater strength and fierceness, the lioness is more feared by the hunter than the lion.¹¹²⁴

Up until now, `Abdu'l-Bahā was claiming "there is definitely no doubt that men are superior and stronger. Even in animals like pigeons, sparrows, peacocks, and other [birds] this advantage is visible." In another place he has stated there is absolute equality even in the animal and plant kingdoms¹¹²⁵ and now that it suits `Abdu'l-Bahā to claim something else, he contradicts himself and claims there is no equality rather the female is more important and stronger even in the vegetable and animal kingdom!

There is another similar speech from `Abdu'l-Bahā in the Federation of *Women's Clubs*. Because his audience was mainly comprised of women, he went to great heights to please them and, at the same time contradicted his own words multiple times:

¹¹²⁴ `Abdu'l-Bahā, *`Abdu'l-Bahā in London*, pp. 102–103.

¹¹²⁵ Refer to the opening quote of this chapter.

When we consider the kingdoms of existence below man, we find no distinction or estimate of superiority and inferiority between male and female. Among the myriad organisms of the vegetable and animal kingdoms sex exists, but there is no differentiation whatever as to relative importance and value in the equation of life. If we investigate impartially, we may even find species in which the female is superior or preferable to the male. For instance, there are trees such as the fig, the male of which is fruitless while the female is fruitful. The male of the date palm is valueless while the female bears abundantly. Inasmuch as we find no ground for distinction or superiority according to the creative wisdom in the lower kingdoms, is it logical or becoming of man to make such distinction in regard to himself? The male of the animal kingdom does not glory in its being male and superior to the female. In fact, equality exists and is recognized. Why should man, a higher and more intelligent creature, deny and deprive himself of this equality the animals enjoy? His surest index and guide as to the creative intention concerning himself are the conditions and analogies of the kingdoms below him where equality of the sexes is fundamental.¹¹²⁶

‘Abdu’l-Bahā’s analogies are very unique. He has a great tendency to compare humans with animals and vegetables whenever he wants to explain the equality of sexes. These are two groups in which equality is nearly nonexistent.

In the next sections we will analyze the Baha’i laws regarding women and their conformance with the principle of Equality of Men and Women.

2-Women and Inheritance

¹¹²⁶ ‘Abdu’l-Bahā, *The Promulgation of Universal Peace*, p. 470.

According to Baha'i law, a mother's share from inheritance is smaller than a father's and a sister's share is smaller than a brother's.¹¹²⁷ This discrimination shows itself in another form when dividing the deceased's wealth amongst his or her children. The oldest living son has complete rights to the residence of the deceased and no other inheritors have a right to this property. Bahā'u'llāh says in the *Book of Aqdas*:

We have assigned the residence and personal clothing of the deceased to the male, not female, offspring, nor to the other heirs.¹¹²⁸

It is further explained that:

He specifies that if there be more than one residence, the principal and most important one passes to the male offspring.¹¹²⁹

Regarding this law `Abdu'l-Bahā states:

The living residence belongs to the oldest living son, whether or not the deceased has any other wealth. The oldest living son also takes his share from the other belongings.¹¹³⁰

Thus, if the deceased has left nothing behind but the home he lived in, it belongs to the oldest son and the other heirs have absolutely no share whatsoever! The discrimination doesn't end here. If the deceased has any debts, they must be settled from the other remaining properties

¹¹²⁷ The deceased's property are split into 2520 portions. Out of these, 1080 are for the children, 390 for the wives, fathers 330, mothers 270, brothers 210, sisters 150, teachers 90 (Abd al-Ḥamīd Ishrāq Khāwarī, *Ganjīniy-i ḥudūd wa aḥkām*, chap. 10, p. 117–119).

¹¹²⁸ Bahā'u'llāh, *The Kitābi Aqdas*, p. 186.

¹¹²⁹ Bahā'u'llāh, *The Kitābi Aqdas*, p. 186.

¹¹³⁰ `Abd al-Ḥamīd Ishrāq Khāwarī, *Ganjīniy-i ḥudūd wa aḥkām*, chap. 10, p. 128.

and the eldest son's share can only be used if the other properties are not enough to settle the debt:

QUESTION: If the deceased hath not settled his obligation to Ḥuqūqu'llāh, nor paid his other debts, are these to be discharged by proportionate deductions from the residence, personal clothing and the rest of the estate, or are the residence and personal clothing set aside for the male offspring, and consequently the debts must be settled from the rest of the estate? And if the rest of the estate is insufficient for this purpose, how should the debts be settled?

ANSWER: Outstanding debts and payments of Ḥuqūq should be settled from the remainder of the estate, but if this is insufficient for the purpose, the shortfall should be met from his residence and personal clothing.¹¹³¹

The discrimination between male and female heirs goes down one more generation:

Should the son of the deceased have passed away in the days of his father and have left children, they will inherit their father's share.¹¹³²

Now, what happens if the passed-away child of the deceased is a female? Her children don't take all her share and it must be re-divided amongst all heirs:

This aspect of the law applies only in the case of the son who predeceases his father or mother. If the daughter of the deceased be dead and leave issue, her share will have to be

¹¹³¹ Bahā'u'llāh, *The Kitābi Aqdas*, p. 130.

¹¹³² Bahā'u'llāh, *The Kitābi Aqdas*, pp. 122–3.

divided according to the seven categories specified in the Most Holy Book.¹¹³³

As we can see, in contrast to the principle of “Equality of Men and Women,” there is neither equality nor unity in the laws of inheritance regarding these two sexes.

To justify this discrimination, Baha’i leaders have brought forth an argument:

In a Tablet, ‘Abdu’l-Bahā indicates that the residence and personal clothing of a deceased man remain in the male line. They pass to the eldest son and in the absence of the eldest son, they pass to the second-eldest son, and so on. He explains that this provision is an expression of the law of primogeniture, which has invariably been upheld by the Law of God. In a Tablet to a follower of the Faith in Persia He wrote: “In all the Divine Dispensations the eldest son hath been given extraordinary distinctions. Even the station of prophethood hath been his birthright.” With the distinctions given to the eldest son, however, go concomitant duties. For example, he has the moral responsibility, for the sake of God, to care for his mother and also to consider the needs of the other heirs.¹¹³⁴

This justification has four flaws:

First, pay attention to the word *distinction* which has been used twice in the quote. Remember this is the same creed that claims God has made absolutely no distinction between people¹¹³⁵ and between male

¹¹³³ Bahā’u’llāh, *The Kitābi Aqdas*, p. 187.

¹¹³⁴ Bahā’u’llāh, *The Kitābi Aqdas*, pp. 186-7.

¹¹³⁵ “The second principle is the Oneness of Humanity: all humans are divine sheep and God is the kind shepherd who has utter compassion towards all the sheep and has made no distinction [between them],” ‘Abdu’l-Bahā, *Makātīb*, vol. 3, p. 67.

or female (we already showed this in the introductory quotes of this chapter).

Second, there was supposed to be equality between men and women. This justification still fundamentally contradicts this principle.

Third, whilst the laws of inheritance are legally binding, moral responsibilities are not. Thus, a Baha'i can legally acquire the living residence and freely neglect his *moral* responsibilities.

Fourth, suppose that we accept this justification. Now consider the case where the deceased only has female children. One would expect the living residence of the deceased to be passed on to the eldest female offspring and along with that *the moral responsibilities*. Unfortunately another discriminative law has been legislated:

Two thirds of the residence and personal clothing pass to the female offspring, and one third to the House of Justice, which God hath made to be the treasury of the people.

Why discriminate against the female offspring and give a third of their share to the UHJ, while if the same share was for the eldest son it would be solely for him to keep? Why can the eldest female offspring not inherit the house? Who has to fulfill the moral responsibilities?

If you are wondering if any belongings of the deceased are solely passed to the female offspring, the answer is yes. They get to keep their mother's rags and old clothes:

In the case of the deceased mother all her used clothing is to be equally divided amongst her daughters.¹¹³⁶

If you are still wondering what happens to the mother's unused and new clothes, well the girls do not get to keep them and they are divided between all the groups of aforementioned inheritors:

¹¹³⁶ Bahā'u'llāh, *The Kitābi Aqdas*, p. 165.

Her unworn clothing, jewels and property must be divided among her heirs.¹¹³⁷

And finally, let's see how `Abdu'l-Bahā being the oldest son, acted towards the *moral responsibilities* that he himself introduced. In the following table we have listed the wives and children of Bahā'u'llāh who `Abdu'l-Bahā was morally responsible for.

Table 6: The people that `Abdu'l-Bahā was morally responsible for and their fate.

Name	Relation with `Abdu'l-Bahā	Death	Fate
Gowhar	Step-mother	After Bahā'u'llāh	Covenant breaker
Fatemeh Mahdi Ulya	Step-mother	After Bahā'u'llāh	Covenant-breaker
Assiyeh Khanum	Mother	Before Bahā'u'llāh	-
Forughuyeh Nuri	Half-sister	After Bahā'u'llāh	Covenant breaker
Bahieh Khanum	Sister	After Bahā'u'llāh	Faithful
Mirza Mihdi	Brother	Before Bahā'u'llāh	-
Muhammad Ali	Half-brother	After Bahā'u'llāh	Covenant breaker
Samadiyyih Nuri	Half-sister	After Bahā'u'llāh	Covenant breaker
Diya'u'llah	Half-brother	After Bahā'u'llāh	Covenant breaker
Badī'u'llah	Half-brother	After Bahā'u'llāh	Covenant breaker

Out of the eight people that `Abdul'-Bahā was responsible for—other than his sister—all others were labeled as covenant breakers and shunned them from the Baha'i community by `Abdu'l-Bahā and Shoghi! Is this is the meaning of “moral responsibility” and “considering the needs of the other heirs”?!

The discriminations in inheritance are not limited to these instances. We will move on as to not elongate this section. But before that, a final note must be mentioned:

¹¹³⁷ Bahā'u'llāh, *The Kitābi Aqdas*, p. 187.

As we already said, Bahā'u'llāh proclaimed that, "We have assigned the residence and personal clothing of the deceased to the male, not female, offspring"¹¹³⁸ and "He specifies that if there be more than one residence, the principal and most important one passes to the male offspring."¹¹³⁹ Now here is the catch, Bahā'u'llāh does not say that these belong to the *oldest* male, but states they belong to the male offspring. The Arabic text of the *Aqdas* too clearly shows this meaning. Now why would `Abdu'l-Bahā change this law and limit the heirs of the deceased's living residence to only the oldest living male instead of all the male offspring? Are we supposed to believe it has nothing to do with the fact that he himself was Bahā'u'llāh's *oldest* living male offspring?

3-Women's Dowry

According to Bahā'u'llāh:

No marriage may be contracted without payment of a dowry, which hath been fixed for city-dwellers at nineteen mithqāls¹¹⁴⁰ of pure gold, and for village-dwellers at the same amount in silver. Whoso wisheth to increase this sum, it is forbidden him to exceed the limit of ninety-five mithqāls. Thus hath the command been writ in majesty and power.¹¹⁴¹

Why would a creed who preaches novelty in its laws and equality between men and women, ask men to pay dowry to women? Why not the opposite? If there is equality and no discrimination between the sexes then why should one party pay the other? Either, no side should pay the other, or both sides should pay equal amounts. How can a creed that cannot abide by its own laws of equality among its adherents,

¹¹³⁸ Bahā'u'llāh, *The Kitābi Aqdas*, p. 186.

¹¹³⁹ Bahā'u'llāh, *The Kitābi Aqdas*, p. 186.

¹¹⁴⁰ 3.6 grams.

¹¹⁴¹ Bahā'u'llāh, *The Kitābi Aqdas*, pp. 207-8.

preach global equality of rights between men and women and between all races?

If according to Bahā'u'llāh's second principle, God has made no distinction between people, then why should villagers be entitled to a dowry of silver but city-dwellers to a dowry of gold?

4- Polygamy

Even though Baha'is express opposition to polygamy, their leader was a polygamist and had three wives. Bahā'u'llāh even allowed his followers to have two wives and an unspecified number of virgins at their service:

God hath prescribed matrimony unto you. Beware that ye take not unto yourselves more wives than two. Whoso contenteth himself with a single partner from among the maidservants of God, both he and she shall live in tranquillity. And he who would take into his service a maid may do so with propriety [He who takes a virgin to serve him it would be permissible for him].¹¹⁴²

What we have quoted is the official Baha'i translation. Unfortunately the correct translation of the last sentence has been deliberately distorted. This is the original Arabic text: "*man ittakhadha bikran li khidmatih lā ba'sa `alayh.*" Which translates to: "He who takes a virgin to serve him, there is no problem with that." We have placed this in square brackets at the end of the quote.

Why do Baha'is distort their scripture? What are they trying to hide? How does it make sense to speak about taking a virgin for service—or a maid according to the flawed translation—in the middle of a discussion about marriage? Are wives solely seen as an instrument to perform house chores who can be replaced with a serving virgin or maid? Or does one who cannot marry, can simply satisfy himself with a virgin who

¹¹⁴² Bahā'u'llāh, *The Kitābi Aqdas*, p. 41.

serves him? The context of Bahā'u'llāh's words when viewed within the undistorted translation, imply another meaning which we will leave to the readers to judge.

When Bahā'u'llāh (or `Abdu'l-Bahā) is asked about this specific verse he gives an answer which further endorses polygamy:

QUESTION: Concerning the verse: "he who would take into his service a maid may do so with propriety."

ANSWER: This is solely for service such as is performed by any other class of servants, be they young or old, in exchange for wages; such a maiden is free to choose a husband at whatever time she pleaseth, for it is forbidden either that women should be purchased, or that a man should have more wives than two.¹¹⁴³

Strangely, Baha'is insist polygamy is not allowed in the Baha'i creed. To prove this claim, they bring forward one of `Abdu'l-Bahā's sayings, which in clear contradiction to his father's orders and using flawed reasoning, tries to prove that polygamy is not allowed:

(1)Know thou that polygamy is not permitted under the law of God, for contentment with one wife hath been clearly stipulated. (2)Taking a second wife is made dependent upon equity and justice being upheld between the two wives, under all conditions. (3)However, observance of justice and equity towards two wives is utterly impossible. (4)The fact

¹¹⁴³ Bahā'u'llāh, *The Kitābi Aqdas*, p. 116. This question and answer have also been translated incorrectly in the official Baha'i translation. We present here the correct translation:

QUESTION: Concerning the verse: "He who takes a virgin to serve him it would be permissible for him."

ANSWER: This is solely for service, just as other young and old are paid for service. Whenever that virgin wants to marry it is up to her to decide, for buying slave-girls is prohibited and having more than two wives is also prohibited.

that bigamy has been made dependent upon an impossible condition is clear proof of its absolute prohibition. (5)Therefore it is not permissible for a man to have more than one wife.¹¹⁴⁴

We have marked the five sentences with numbers for easy reference.

(1) Bahā'u'llāh had in no way stipulated that men must only have one wife. He had merely said that having one wife will bring about tranquility. What `Abdu'l-Bahā is attributing to Bahā'u'llāh is purely baseless.

(2) Bahā'u'llāh had in no place mentioned that taking a second wife depends on *equity and justice under all conditions*, neither in the book of Aqdas and nor anywhere else. Again, `Abdu'l-Bahā is attributing something to Bahā'u'llāh which is false and not a shred of evidence has been brought forward to backup this claim.

(3) First, there is no evidence to support the claim that observing justice between two wives is impossible. Second, pay attention to the phrase *utterly impossible*. This phrase means *something is absolutely impossible*. Like how it is absolutely impossible for 2 times 2 to equal to something other than 4. `Abdu'l-Bahā is saying it is absolutely impossible to observe justice between two wives. Here's the catch, something that is absolutely impossible becomes possible for Bahā'u'llāh, meaning 2 times 2 can equal to 5, and Bahā'u'llāh can observe equity between not two, but three wives.

(4) `Abdu'l-Bahā claims bigamy has been made allowed based on an impossible condition! For all we know, Bahā'u'llāh put absolutely no conditions for bigamy. Furthermore, is it not absurd to make a law which can only be implemented under impossible conditions? Where is the common-sense in that?

(5) Based on the four previous assumptions—that are all wrong—it is concluded that polygamy is forbidden in the Baha'i creed!

¹¹⁴⁴ Bahā'u'llāh, *The Kitābi Aqdas*, p. 206.

To justify why Bahā'u'llāh had three wives, Baha'is usually put forth the argument that since Bahā'u'llāh was practicing Islam before he became a Baha'i, he was legally allowed to have three wives. In a letter from the Universal House of Justice dated 23/10/1995 to an individual believer¹¹⁴⁵ it has been mentioned:

Regarding the wives of Bahā'u'llāh, extracts from letters written on behalf of the beloved Guardian set this subject in context. They indicate that Bahā'u'llāh was "acting according to the laws of Islām, which had not yet been superseded", and that He was following "the customs of the people of His own land":

“. . . as regards Bahā'u'llāh's marriage it should be noted that His three marriages were all contracted before He revealed His Book of Laws, and even before His declaration in Baghdād, at a time when Bahā'ī marriage laws had not yet been known, and the Revelation not yet disclosed (25 May 1938 to a National Spiritual Assembly)."

"Bahā'u'llāh had no concubine, He had three legal wives. As He married them before the "Aqdas" (His book of laws) was revealed, He was only acting according to the laws of Islām, which had not yet been superseded. He made plurality of wives conditional upon justice; 'Abdu'l-Bahā interpreted this to mean that a man may not have more than one wife at a time, as it is impossible to be just to two or more women in marriage (11 February 1944 to an individual believer)."

. . . Bahā'u'llāh married the first and second wives while He was still in Tihṙān [sic], and the third wife while He was in baghdād. At that time, the Laws of the "Aqdas" had not been

¹¹⁴⁵ http://bahai-library.com/uhj_wives_bahaullah (retrieved 1/6/2104)

revealed, and secondly, He was following the Laws of the previous Dispensation and the customs of the people of His own land (14 January 1953 to an individual believer).

All the above justifications are fundamentally flawed. We already showed the fallacy in `Abdu'l-Bahā's justification. The second justification presented here simply states that since Bahā'u'llāh had married his three wives when he was still a Muslim it was perfectly legal for him to do so. This is a blatant lie:

The Bāb announced his new religion in 1844. The exact date that Bahā'u'llāh became a Bābī is unknown but it is definite that it occurred before 1848 when he attended the conference of Badasht—in which Islamic law was officially abrogated and superseded—and he took on the name Bahā. So by 1848 he was definitely a Bābī. Now let us review the years when Bahā'u'llāh married his wives: Bahā'u'llāh married his first wife Āsīyih in 1835 while he was still a Muslim. He married his second wife Fatimih in 1849 when he was no longer a Muslim but a Bābī! What was Shoghi thinking when he had uttered: “He was only acting according to the laws of Islām, which had not yet been superseded.”?

In Shoghi's translation of *Dawn Breakers* it has been mentioned that Ṭāhīrih, a great advocate of the Bāb had openly preached the Bāb's ideas, one of which was monogamy:

She began to correspond with the Bāb and soon espoused all his ideas. She did not content herself with a passive sympathy but confessed openly the faith of her Master. She denounced not only polygamy but the use of the veil and showed her face uncovered in public to the great amazement and scandal of her family and of all the sincere Mussulmans but to the applause of many other fellow citizens who shared her

enthusiasm and whose numbers grew as a result of her preaching.¹¹⁴⁶

Other Baha'i authors have also echoed this belief in their writings:

The Bāb's laws abolished polygamy except in the case of infertility.¹¹⁴⁷

Bahā'u'llāh was openly practicing bigamy while according to Shoghi it was not legal and Ṭāhirih was actively denouncing it in accordance with the Bab's beliefs.

From this point onwards, matters become even more interesting. Bahā'u'llāh married his third wife Gawhar in 1862 when he was still a Bābī and this third marriage too was completely illegal according to what Shoghi claims are Bābī laws. Apparently, in the Baha'i creed, `Abdu'l-Bahā, Shoghi, and the UHJ are all allowed to utter false facts to justify Bahā'u'llāh's illegal actions.

The story does not end yet. Buried deep within untranslated Baha'i scriptures, exist quotes from `Abdu'l-Bahā in which he explicitly states that those who claim I have stated that polygamy is illegal are liars. We will repeat the quote from *Aqdas* first:

(1)Know thou that polygamy is not permitted under the law of God, for contentment with one wife hath been clearly stipulated. (2)Taking a second wife is made dependent upon equity and justice being upheld between the two wives, under all conditions. (3)However, observance of justice and equity towards two wives is utterly impossible. (4)The fact that bigamy has been made dependent upon an impossible condition is

¹¹⁴⁶ Nabīl Zarandī, *The Dawn-Breakers: Nabīl's Narrative of the Early Days of the Bahā'ī Revelation*, p. 270 (footnote).

¹¹⁴⁷ Robert H. Stockman, *The Baha'i Faith: A Guide For the Perplexed* (Bloomsbury Academic, 2012), chap. 6, section on the fortress of Maku.

clear proof of its absolute prohibition. (5)Therefore it is not permissible for a man to have more than one wife.¹¹⁴⁸

Concerning polygamy, this has been decreed and will not be abrogated. `Abdu'l-Bahā has not abrogated this law and [accusation of abrogation] is a lie [made up] by the friends. What I said is that He has made polygamy bound on the precondition of justice. As long as someone does not attain certitude that he can practice justice and his heart is not certain that he can practice justice, he should not marry a second [wife]. But if he becomes certain that he can practice justice on all levels, then marrying a second [wife] is permitted. Just as has been the case in the Holy Land: the [Baha'i] friends wished to marry a second [wife] but on this precondition, and this servant (meaning himself) never abstained [from giving permission], but insisted that justice must be implemented, and justice is the peak of abstention; but they said, that they will practice justice and wished to marry a second [wife]. Such false accusations (meaning charges that `Abdu'l-Bahā prohibited bigamy) are the whisperings of those who wish to induce doubts and [see] how much they are making matters ambiguous. The purpose was to state that polygamy without justice is not allowed and that justice is very difficult [to achieve].¹¹⁴⁹

In a previous quote from the *Book of Aqdas* `Abdu'l-Bahā had stated that **“However, observance of justice and equity towards two wives is utterly impossible.”**¹¹⁵⁰ But he contradicts himself here by stating that **“The purpose was to state that polygamy *without justice* is not allowed and that justice is very difficult [to achieve].”** Justice is no

¹¹⁴⁸ Bahā'u'llāh, *The Kitābi Aqdas*, p. 206.

¹¹⁴⁹ Asad-Allāh Fāḍil Māzandarānī, *Amr wa khalq*, (Tehran: n.p., 131 B.), vol. 4, p. 176.

¹¹⁵⁰ Bahā'u'llāh, *The Kitābi Aqdas*, p. 206.

longer *utterly impossible* it is only *very difficult to achieve*! He had also stated, **“Know thou that polygamy is not permitted under the law of God . . . The fact that bigamy has been made dependent upon an impossible condition is clear proof of its absolute prohibition. (5)Therefore it is not permissible for a man to have more than one wife.”**¹¹⁵¹ Pay attention that he uses the words “not permitted,” “absolute prohibition,” and “not permissible” while in the recent words we quoted from him, he explicitly states that there is no prohibition in having two wives! The contradictions are glaring.

Let us take a look at another letter which he apparently sent to a Baha’i who was practicing bigamy:

You asked about polygamy. According to the text of the Divine Book having two wives is lawful and legal and was never prohibited, rather it is legitimate and allowed. Do not be unhappy, but take justice into consideration so that you may be as just as possible. What has been uttered is that since justice is very difficult [to achieve], therefore peace is in having one wife. But in your case, of course you should not be unhappy.¹¹⁵²

This quote further contradicts Baha’i claims about the illegality of polygamy. What is more interesting is the fact that `Abdu’l-Bahā clearly tells the Baha’i person to not be unhappy on account of his practice of bigamy! He advises him to be “as just as possible.” This takes the subject to a whole new level. Whereas up to now he had insisted that practicing justice is impossible or very hard to achieve and bigamy is only and only, allowed on the precondition that justice be implemented on all levels, he is now clearly putting aside this precondition and merely reducing it to being *as just as possible*!

¹¹⁵¹ Bahā’u’llāh, *The Kitābi Aqdas*, p. 206.

¹¹⁵² Asad-Allāh Fāḍil Māzandarānī, *Amr wa khalq*, vol. 4, p. 174.

It is obvious and clear that polygamy is allowed in the Baha'i creed and all arguments stated by the Baha'i administration to deny this fact are invalid and contradictory.

Regarding the subject of polygamy, `Abdu'l-Bahā, Shoghī, the UHJ, and their followers are clearly *altering* the evident meaning of Bahā'u'llāh's decrees. An act that is completely forbidden and carries with it grave consequences:

Whoso interpreteth what hath been sent down from the heaven of Revelation, and altereth its evident meaning, he, verily, is of them that have perverted the Sublime Word of God, and is of the lost ones in the Lucid Book.¹¹⁵³

In any case, there remains one last question: If there is really equality between men and women, then why are women not allowed to practice polygamy? Not that we want to advocate this act, but there was supposed to be complete equality in rights, was there not?

5-Membership in the Universal House of Justice

According to Baha'i law, women cannot become members of the Universal House of Justice (UHJ).¹¹⁵⁴ If there is equality between men and women, then why can women not be elected to take a seat in this governing body of the Baha'i world community? Why is the highest attainable spiritual and managing station in Baha'ism off-limits to women?

This contradiction is so obvious that even `Abdu'l-Bahā has tried to justify it:

The House of Justice, however, according to the explicit text of the Law of God, is confined to men; this for a wisdom of

¹¹⁵³ Bahā'u'llāh, *The Kitābi Aqdas*, p. 221.

¹¹⁵⁴ `Abd al-Ḥamīd Ishrāq Khāwarī, *Ganjīniy-i ḥudūd wa aḥkām*, chap. 27, p. 219.

the Lord God's, which will ere long be made manifest as clearly as the sun at high noon.¹¹⁵⁵

This justification fails to address the issue of equality of rights, for whatever the wisdom behind this law—contrary to Baha'i claims of equality—the inequality between the sexes is still retained!

Furthermore, as is the usual Baha'i attitude with respect to problematic laws, the matter has been passed to the future to silence any criticism.

6-Station of Guardianship

The Guardian of the Cause can only be a male descendant of `Abdu'l-Bahā'. Although this issue is no longer a matter of concern because the prophecies of these infallible manifestations turned out to be false, the question still remains as to why women are deprived of this right.

It is astonishing that even with the existence of such laws, Baha'is insist on equality of rights between men and women and the existence of no distinction between them.

7- Baha'i pilgrimage (*hajj*)

Bahā'u'llāh says:

The Lord hath ordained that those of you who are able shall make pilgrimage to the sacred House, and from this He hath exempted women as a mercy on His part.¹¹⁵⁶

If this exemption of women is a *mercy*—as Bahā'u'llāh puts it—then why are men deprived of this mercy? After all, there was supposed to be equality between men and women and no distinction, was there

¹¹⁵⁵ Various, *A Compilation on Women* (Research Department of the Universal House of Justice, Bahā'ī World Centre, 1986), p. 7.

¹¹⁵⁶ Bahā'u'llāh, *The Kitābi Aqdas*, p. 191.

not? Had `Abdu'l-Bahā not claimed that God has not put differences in any grace and mercy:

He created everyone the same and gives all sustenance, nurtures all, protects all, and is kind to all. He has put no differences in any grace or mercy.¹¹⁵⁷

Baha'is argue that since travelling is cumbersome and tiring, God has shown this mercy to women and has taken them out of harm's way. If this is the case why not show mercy to the men based on the same reasoning; for men become tired too. Why is distinction made and why are men discriminated? Where is the equality that was being preached with pride? Furthermore, this creed was supposedly formulated for the 21st century not the dark ages. Travelling is no longer tiring, cumbersome, or harmful. How can the argument that this is a mercy for women be justified?

8- Upbringing of Children

The duty of upbringing the children has been chiefly given to the women. This has been called a privilege for the mother! Shoghi says:

The task of bringing up a Bahā'ī child, as emphasized time and again in Bahā'ī writings, is the chief responsibility of the mother, whose unique privilege is indeed to create in her home such conditions as would be most conducive to both his material and spiritual welfare and advancement.¹¹⁵⁸

`Abdu'l-Bahā further iterates that mothers are the primary trainers of children:

¹¹⁵⁷ `Abd al-Ḥamīd Isḥrāq Khāwarī, *Payām-i malakūt*, p. 42.

¹¹⁵⁸ Research Department of the Universal House of Justice, *A Compilation on Bahā'ī Education* (Baha'i World Center, 1976), p. 50.

O maid-servants of the Merciful! It is incumbent upon you to train the children from their earliest babyhood! It is incumbent upon you to beautify their morals! It is incumbent upon you to attend to them under all aspects and circumstances, inasmuch as God—glorified and exalted is He! —hath ordained mothers to be the primary trainers of children and infants. This is a great and important affair and a high and exalted position, and it is not allowable to slacken therein at all!¹¹⁵⁹

Upbringing children is a difficult task. If there was supposed to be complete equality between men and women in this creed, then why has this difficult task been imposed on the mother? And if this task is a privilege and a “high and exalted position,” then why give this privilege to the mother? Why not privilege the father? If there is supposed to be equality between the two sexes, why insist that this task is primarily the duty of the mother? Is it that hard to simply say both parents have equal responsibility?

To justify this inconsistency Baha’is claim that the duties are balanced by giving the father the responsibility to support the family:

The training which a child first receives through his mother constitutes the strongest foundation for his future development. A corollary of this responsibility of the mother is her right to be supported by her husband—a husband has no explicit right to be supported by his wife.¹¹⁶⁰

This justification is acceptable from anyone but a Baha’i; for Baha’is insist there is absolute equality between men and women and there is

¹¹⁵⁹ Abdu’l-Bahā, *Tablets of Abdul-Baha Abbas* (Bahā’ī Publishing Committee, 1909 edition), p. 606.

¹¹⁶⁰ Helen Bassett Hornby, *Lights of Guidance: A Bahā’ī Reference File*, chap. XVI, no. 730.

no distinction. This justification still fails to address this issue and contradicts the current principle.

10- Boys Are Branches Girls Are Leaves

Bahā'u'llāh didn't even adhere to the equality of sexes regarding his own family. He labeled his male offspring as Branches (*Aghsān*) and his female offspring as Leaves (*waraqāt*).

11- Dowry and Virginity

If a husband finds out his wife is not a virgin he can take back the dowry even though the marriage was not conditioned on the virginity of the spouse:

Should the husband, after the payment of the dowry, discover that the wife is not a virgin, the refund of the dowry and of the expenses incurred may be demanded.¹¹⁶¹

So what actions can a woman take if she finds out her husband was not a virgin, if the marriage was not based on the condition of virginity? The UHJ clearly gives the answer: Nothing!

In one of these cases you cite, for example, that of a wife who is found by her husband not to have been a virgin, the dissolution of the marriage can be demanded only "if the marriage has been conditioned on virginity"; presumably, therefore, if the wife wishes to exercise such a right in respect

¹¹⁶¹ Bahā'u'llāh, *The Kitābi Aqdas*, p. 151.

to the husband, she would have to include a condition as to his virginity in the marriage contract.¹¹⁶²

12- Women Must Obey Men

Baha'is claim men and women are equal. On the subject of obedience, `Abdu'l-Bahā has clearly stated that women must obey their husbands:

O Handmaids of the Self-Sustaining Lord! Exert your efforts so that you may attain the honour and privilege ordained for women. Undoubtedly the greatest glory of women is servitude at His Threshold and submissiveness at His door; it is the possession of a vigilant heart, and praise of the incomparable God; it is heartfelt love towards other handmaids and spotless chastity; it is obedience to and consideration for their husbands and the education and care of their children; and it is tranquillity, and dignity, perseverance in the remembrance of the Lord, and the utmost enkindlement and attraction.¹¹⁶³

As usual, the Universal House of Justice has tried to in vain to justify this act:

This exhortation to the utmost degree of spirituality and self-abnegation should not be read as a legal definition giving the husband absolute authority over his wife, for, in a letter written to an individual believer on 22th July 1943, the beloved Guardian's secretary wrote on his behalf:

"The Guardian, in his remarks...about parents and children, wives and husbands' relations in America meant that there is

¹¹⁶² Memorandum by UHJ on "Monogamy, Sexual Equality, Marital Equality, and the Supreme Tribunal," dated 27/06/1996, p. 6: http://bahai-library.com/uhj_equality_monogamy_uhj (retrieved 02/08/2014)

¹¹⁶³ Helen Bassett Hornby, *Lights of Guidance: A Bahā'ī Reference File*, chap. XVI, no. 749.

a tendency in that country for children to be too independent of the wishes of their parents and lacking in the respect due to them. Also wives, in some cases, have a tendency to exert an unjust degree of domination over their husbands which, of course, is not right, anymore than that the husband should unjustly dominate his wife.”¹¹⁶⁴

Whereas `Abdu'l-Bahā strictly tells women to be obedient to their husbands, the Baha'i administration plays with words in an attempt to convince their Western audience that this is not the case. A more careful analysis of the quote shows that these words simply mean a man has authority over his wife but it is not *absolute* and a man dominates his wife but must not do so *unjustly*. Thus, women must still be obedient of their husbands and are dominated by them.

There are many similar quotes and letters in the Baha'i scripture from the UHJ which try to show the contrary, none of which change the fact that the original order from `Abdu'l-Bahā was for women to obey their husbands and not the opposite.

Even though so many blatant examples of discrimination and inequality between the two sexes exist in this creed, `Abdu'l-Bahā still insists that

Men and women are equal in all rights. There is no distinction whatsoever.¹¹⁶⁵

He establishes the equality of man and woman. This is peculiar to the teachings of Bahā'u'llāh, for all other religions have placed man above woman.¹¹⁶⁶

¹¹⁶⁴ Helen Bassett Hornby, *Lights of Guidance: A Bahā'ī Reference File*, chap. XVI, no. 750.

¹¹⁶⁵ `Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 232.

¹¹⁶⁶ `Abdu'l-Bahā, *The Promulgation of Universal Peace*, p. 455.



Is This Principle Correct From a Rational and Logical Perspective?

‘Abdu’l-Bahā claims that for the human world to reach salvation complete equality between men and women must be established:

The salvation of the human world will not become complete unless there is complete equality between women and men.¹¹⁶⁷

Not until complete equality is achieved between the rights of males and females, the human world will not make astonishing advancements.¹¹⁶⁸

Men and women are equal in all rights. There is no distinction whatsoever.¹¹⁶⁹

What ‘Abdu’l-Bahā is clearly claiming is that there is or must be complete and utter equality between men and women and their rights. This belief is illogical. Under no circumstances can two different groups with great differences in their emotional, psychological, and physical aspects be expected to be exactly equal and have perfectly identical rights. What is more rational, are rights which are proportional to males

¹¹⁶⁷ ‘Abdu’l-Bahā, *Khaṭābāt* (Tehran), vol. 2, p. 150.

¹¹⁶⁸ ‘Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 235.

¹¹⁶⁹ ‘Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 232.

and rights which are proportional to females. When approached with these contradictions, the UHJ finally decided to give a new verdict on this matter in 1975:

Concerning your questions about the equality of men and women, this, as ‘Abdu’l-Bahā has often explained, is a fundamental principle of Bahā’u’llāh; therefore the Laws of the “Aqdas” should be studied in the light of it. Equality between men and women does not, indeed physiologically it cannot, mean identity of functions. In some things women excel men, for others men are better fitted than women, while in very many things the difference of sex is of no effect at all. The differences of function are most apparent in family life. The capacity for motherhood has many far-reaching implications which are recognized in Bahā’ī Law. For example, when it is not possible to educate all one’s children, daughters receive preference over sons, as mothers are the first educators of the next generation. Again, for physiological reasons, women are granted certain exemptions from fasting that are not applicable to men (24 July 1975 to an individual believer).¹¹⁷⁰

Does this letter solve the problem? No, for the UHJ has apparently forgotten that ‘Abdu’l-Bahā was saying there is absolutely no distinction and privilege and there is complete equality of rights and is contradicting him by claiming there are distinctions, privileges, and inequality of rights! Here is another justification from 1981:

You are quite right in stating that men and women have basic and distinct qualities. The solution provided in the teachings of Bahā’u’llāh is not, as you correctly observe, for men to become women, and for women to become men. ‘Abdu’l-

¹¹⁷⁰ Various, *A Compilation on Women*, p. 14.

Bahā gave us the key to the problem when He taught that the qualities and functions of men and women “complement” each other. He further elucidated this point when He said that the “new age” will be “an age in which the masculine and feminine elements of civilization will be more properly balanced” (22 April 1981 to an individual believer).¹¹⁷¹

This again contradicts the sayings of `Abdu'l-Bahā, for he had claimed there is no distinction at all. The two completely equal sexes, as taught by Bahā'u'llāh, have now been changed by the UHJ to two different sexes with complementary functions!

The last letter we will show from the UHJ basically contradicts itself for it claims there is equality but at the same time diversity:

It may be helpful to stress ... that the Bahā'ī principle of the equality of men and women is clearly stated in the teachings, and the fact that there is diversity of function between them in certain areas does not negate this principle (23 August 1984 to two believers).¹¹⁷²

Another irrational justification about this principle is `Abdu'l-Bahā's reasoning that if men and women become equal then the foundations of war will be destroyed:

When all mankind shall receive the same opportunity of education and the equality of men and women be realized, the foundations of war will be utterly destroyed. Without equality this will be impossible because all differences and distinction are conducive to discord and strife. Equality between men and women is conducive to the abolition of warfare for the reason that women will never be willing to

¹¹⁷¹ Various, *A Compilation on Women*, p. 15.

¹¹⁷² Various, *A Compilation on Women*, p. 15.

sanction it. Mothers will not give their sons as sacrifices upon the battlefield after twenty years of anxiety and loving devotion in rearing them from infancy, no matter what cause they are called upon to defend. There is no doubt that when women obtain equality of rights, war will entirely cease among mankind.¹¹⁷³

Woman by nature is opposed to war; she is an advocate of peace. Children are reared and brought up by the mothers who give them the first principles of education and labour assiduously in their behalf. Consider, for instance, a mother who has tenderly reared a son for twenty years to the age of maturity. Surely she will not consent to having that son torn asunder and killed in the field of battle. Therefore, as woman advances toward the degree of man in power and privilege, with the right of vote and control in human government, most assuredly war will cease; for woman is naturally the most devoted and staunch advocate of international peace.¹¹⁷⁴

These justifications are wrong on many levels. The partial implementation of complete equality between female and male roles in society has not stopped war, but instead caused women to become separated from their families in order to serve active combat roles in the military.

We have already shown the extent that this principle is implemented in Baha'i laws regarding the rights of men and women. These discriminations are not limited only to the rights concerning the two sexes. For instance:

¹¹⁷³ Various, *A Compilation on Bahā'ī Education* (Research Department of the Universal House of Justice, Bahā'ī World Centre, 1976), p. 58.

¹¹⁷⁴ `Abdu'l-Bahā, *The Promulgation of Universal Peace*, p. 375.

- Non-Baha’i family members inherit nothing from Baha’is.¹¹⁷⁵
- Shares of inheritance are not equal.¹¹⁷⁶
- Ex-communicated Baha’is are deprived of all rights of socializing with Baha’is even if they are their closest relatives.¹¹⁷⁷

It is up to you to draw your own conclusions!



¹¹⁷⁵ “Bahā’u’llāh states that non-Bahā’īs have no right to inherit from their Bahā’ī parents or relatives,” Bahā’u’llāh, *The Kitābi Aqdas*, p. 184.

¹¹⁷⁶ The deceased’s property are split into 2520 portions. Out of these, 1080 are for the children, 390 for the wives, fathers 330, mothers 270, brothers 210, sisters 150, teachers 90.

¹¹⁷⁷ “A question was asked about the friends that, as a result of their ignorance and neglect, had been excluded from administrative affairs about whether they should be invited to public assemblies or not? He (Shoghi) said, ‘inviting them is not permitted.’ And it was asked about those that had been excluded from the community whether greeting and speaking with them was permitted? He replied, ‘if they have been spiritually excommunicated, speaking with them is not permitted in any way,’” Shoghi Effendi, *Tauqī`āt-i mubārak-i (1945–1952)*, pp. 94–95.



**Bahā'u'llāh:
“Contradiction has and will not
ever have a way in the
sanctified realm of the Divine
Manifestations.”¹¹⁷⁸**

¹¹⁷⁸Bahā'u'llāh, *Badī'*, p. 126.

1. Are Men and Women Equal or Do They Have Distinctions?

‘Abdu’l-Bahā: There is no distinction between men and women and there is complete equality.¹¹⁷⁹

‘Abdu’l-Bahā: There is no doubt that men are superior to women and stronger.¹¹⁸⁰

‘Abdu’l-Bahā: Women are more important and stronger.¹¹⁸¹

2. Can the Human World Fly with Unequal Wings?

‘Abdu’l-Bahā: “The human world, like birds, needs two wings. One women and the other men.”¹¹⁸² A bird will not fly unless both wings are equal.¹¹⁸³

‘Abdu’l-Bahā: The woman is the stronger wing!¹¹⁸⁴

¹¹⁷⁹ “The tenth principle of his Highness Bahā’u’llāh is the unity of men and women; for in the view of God men and women are equal. They are all from the human race and the descendants of Adam. Because being male or female is not specific to the human race. Plants have male and female and animals too have male and female and there is no distinction. Look at the plant kingdom. Is there any distinction between male plants and female plants? Rather there is complete equality; and in the Animal kingdom too, there is no distinction at all,” ‘Abdu’l-Bahā, *Khaṭābāt* (Tehran), vol. 2, pp. 149–150.

¹¹⁸⁰ “Although women and men share the same capacities and abilities, there is definitely no doubt that men are superior and stronger,” Maḥmūd Zaraqānī, *Badā’i’ al-āthār*, vol. 1, p. 153.

¹¹⁸¹ “‘Abdu’l-Bahā smiled and asked: “What will you say if I prove to you that the woman is the stronger wing?” The answer came in the same bright vein: “You will earn my eternal gratitude!” at which all the company made merry. ‘Abdu’l-Bahā then continued more seriously: “The woman is indeed of the greater importance to the race . . .” ‘Abdu’l-Bahā, *‘Abdu’l-Bahā in London*, pp. 102–103.

¹¹⁸² ‘Abdu’l-Bahā, *Khaṭābāt* (Tehran), vol. 2, p. 134.

¹¹⁸³ “From the teachings of his highness Bahā’u’llāh is the unity of women and men, for the human world has two wings. One wing is men and the other wing women. The bird will not fly unless both wings are equal. If one wing is weak flight is not possible. Unless the world of women becomes equal to the world of men in attaining virtues and accomplishments, prosperity and salvation will be impossible and unfeasible,” ‘Abdu’l-Bahā, *Makātīb* (Egypt), vol. 3, p. 107.

¹¹⁸⁴ “‘Abdu’l-Bahā smiled and asked: “What will you say if I prove to you that the woman is the stronger wing?” The answer came in the same bright vein: “You will earn my eternal gratitude!” at which all the company made merry. ‘Abdu’l-Bahā then continued more seriously: “The woman is indeed of the greater importance to the race . . .” ‘Abdu’l-Bahā, *‘Abdu’l-Bahā in London*, pp. 102–103.

3. Are Male and Female Plants and Animals Equal or Do They Have Distinctions?

‘Abdu’l-Bahā: There is no doubt that the male is superior and stronger even in animals. Look at the peacock, the sparrow, and the pigeon.¹¹⁸⁵

‘Abdu’l-Bahā: There is no distinction between male and female plants and animals and there is complete equality.¹¹⁸⁶

‘Abdu’l-Bahā: Female is important and stronger, look at the palm tree, look at the mare, look at the lioness.¹¹⁸⁷

¹¹⁸⁵ “Although women and men share the same capacities and abilities, there is definitely no doubt that men are superior and stronger. Even in animals like pigeons, sparrows, peacocks, and other [birds] this advantage is visible.” Maḥmūd Zaraqānī, *Badā’i’ al-āthār*, vol. 1, p. 153.

¹¹⁸⁶ “The tenth principle of his Highness Bahā’u’llāh is the unity of men and women; for in the view of God men and women are equal. They are all from the human race and the descendants of Adam. Because being male or female is not specific to the human race. Plants have male and female and animals too have male and female and there is no distinction. Look at the plant kingdom. Is there any distinction between male plants and female plants? Rather there is complete equality; and in the Animal kingdom too, there is no distinction at all.” ‘Abdu’l-Bahā, *Khaṭābāt* (Tehran), vol. 2, pp. 149–150.

¹¹⁸⁷ “‘Abdu’l-Bahā smiled and asked: “What will you say if I prove to you that the woman is the stronger wing?” The answer came in the same bright vein: “You will earn my eternal gratitude!” at which all the company made merry. ‘Abdu’l-Bahā then continued more seriously: “The woman is indeed of the greater importance to the race. She has the greater burden and the greater work. Look at the vegetable and the animal worlds. The palm which carries the fruit is the tree most prized by the date grower. The Arab knows that for a long journey the mare has the longest wind. For her greater strength and fierceness, the lioness is more feared by the hunter than the lion.” ‘Abdu’l-Bahā, *‘Abdu’l-Bahā in London*, pp. 102–103.

4. Must We Tell Women That They Are Weaker and Inferior?

‘Abdu’l-Bahā: Do not tell women that they are weaker and inferior.¹¹⁸⁸

‘Abdu’l-Bahā tells a women that men are superior and stronger.¹¹⁸⁹

5. Men and Women Are Equal in All Ranks, but Women Lack Capacity and Competency!

‘Abdu’l-Bahā: Men and women are equal in all ranks.¹¹⁹⁰

‘Abdu’l-Bahā: Oh women, don’t be sad that your capacities and competencies are low. My father can make up for these deficiencies for he can turn the lowliest things into the most exalted creatures.¹¹⁹¹

¹¹⁸⁸ “On the contrary, we must declare that her capacity is equal, even greater than man’s. This will inspire her with hope and ambition, and her susceptibilities for advancement will continually increase. She must not be told and taught that she is weaker and inferior in capacity and qualification.” ‘Abdu’l-Bahā, *The Promulgation of Universal Peace*, p. 76.

¹¹⁸⁹ “A woman’s question was referred to him who had asked why hasn’t God made any woman Prophets and why have all Divine Manifestations been men. He answered: “Although women and men share the same capacities and abilities, there is definitely no doubt that men are superior and stronger. Even in animals like pigeons, sparrows, peacocks, and other [birds] this advantage is visible,” Maḥmūd Zaraqānī, *Badā’i` al-āthār*, vol. 1, p. 153.

¹¹⁹⁰ “Men and women are both humans and the servants of one Lord. In the presence of God there is no such thing as man and woman. Whoever has a purer heart and better actions is closer to God, whether he is a man or a woman. The differences we see now are caused by differences in nurturing because women are not nurtured like men. If they are nurtured like men they will become equal in all ranks, because they are both humans and share the same ranks. God has made no distinction,” Riyāḍ Qadīmī, *Gulzār-i ta`ālim Bahā’ī*, p. 283.

¹¹⁹¹ “Oh dear divine slave-maids! Do not pay attention to your [lack of] capacities and competencies. Rather, rely on the grace and kindness of the Blessed Beauty, because that everlasting beneficence will turn a shrub into a blessed tree, will turn a mirage into cool water, will turn a lost speck into the essence of existence, will turn a perishing ant into a tutor of the school of knowledge,” ‘Abdu’l-Bahā, *Makātīb*, vol. 7, pp. 135–6.

6. Is There Distinction between Men and Women in the View of God?

`Abdu'l-Bahā: In the view of God, there is no such thing as man or woman.¹¹⁹²

Bahā'u'llāh: God considers some men as women, and some women as men.¹¹⁹³

7. Men and Women Have Equal Rights but Women Have No Share Their Father's Living Residence

`Abdu'l-Bahā: There must be complete equality between men and women.¹¹⁹⁴

Bahā'u'llāh: Female offspring have no share from the deceased's living residence.¹¹⁹⁵

¹¹⁹² "In the presence of God, there is no such thing as feminine or masculine. Whoever has better deeds and greater faith is closer to God. In the Divine world, there is no male or female. They are both the same," `Abdu'l-Bahā, *Khaṭābāt* (Tehran), vol. 2, p. 220.

¹¹⁹³ "Today, whoever amongst the slave-maids (meaning women) succeeds in recognizing *He Who is the Goal of the World*, will be considered a man in the Divine Book (*dar kitāb 'ilāhī az rijāl maḥsūb*)," `Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 232.

¹¹⁹⁴ "The salvation of the human world will not become complete unless there is complete equality between women and men," `Abdu'l-Bahā, *Khaṭābāt* (Tehran), vol. 2, p. 150.

¹¹⁹⁵ "We have assigned the residence and personal clothing of the deceased to the male, not female, offspring, nor to the other heirs," Bahā'u'llāh, *The Kitābi Aqdas*, p. 186.

8. Men and Women Must Have Equal Rights but Women Have a Smaller Share of Inheritance

`Abdu'l-Bahā: For the human world to advance, men and women must have completely equal rights.¹¹⁹⁶

Bahā'u'llāh: Mothers have a smaller share from inheritance compared with fathers as do sisters compared with brothers.¹¹⁹⁷

9. Men and Women Have Equal Rights except Sometimes Where Women Have No Rights at All.

`Abdu'l-Bahā: There is no distinction between the rights of men and women.¹¹⁹⁸

`Abdu'l-Bahā: Even if the only wealth left behind by the deceased is his living residence, the female offspring take no shares from it.¹¹⁹⁹

¹¹⁹⁶ “Not until complete equality is achieved between the rights of males and females, the human world will not make astonishing advancements,” `Abd al-Ḥamīd Isḥrāq Khāwarī, *Payām-i malakūt*, p.235.

¹¹⁹⁷ The deceased’s property are split into 2520 portions. Out of these, 1080 are for the children, 390 for the wives, fathers 330, mothers 270, brothers 210, sisters 150, teachers 90 (ʿAbd al-Ḥamīd Isḥrāq Khāwarī, *Ganjīniy-i ḥudūd wa aḥkām*, chap. 10, pp. 117–119).

¹¹⁹⁸ “Men and women are equal in all rights. There is no distinction whatsoever,” `Abd al-Ḥamīd Isḥrāq Khāwarī, *Payām-i malakūt*, p.232.

¹¹⁹⁹ “The living residence belongs to the oldest living son, whether or not the deceased has any other wealth. The oldest living son also takes his share from the other belongings,” `Abd al-Ḥamīd Isḥrāq Khāwarī, *Ganjīniy-i ḥudūd wa aḥkām*, chap. 10, p. 128.

10. Polygamy, Yes or No?

Bahā'u'llāh: Men can only have two wives¹²⁰⁰ but I can have three.

`Abdu'l-Bahā: Men cannot have two wives.¹²⁰¹

11. `Abdu'l-Bahā and Justice in Polygamy

`Abdu'l-Bahā: Observing justice in polygamy is utterly impossible.¹²⁰²

`Abdu'l-Bahā: Observing justice in polygamy is very hard to come by.¹²⁰³

`Abdu'l-Bahā: In polygamist relations it suffices to be as just as possible.¹²⁰⁴

12. Did `Abdu'l-Bahā Say Men Can Only Have One Wife?

`Abdu'l-Bahā: Men cannot have two wives.¹²⁰⁵

`Abdu'l-Bahā: Whoever claims I have said men cannot have two wives is a liar.¹²⁰⁶

¹²⁰⁰ "God hath prescribed matrimony unto you. Beware that ye take not unto yourselves more wives than two," Bahā'u'llāh, *The Kitābi Aqdas*, p. 41.

¹²⁰¹ "It is not permissible for a man to have more than one wife," Bahā'u'llāh, *The Kitābi Aqdas*, p. 206.

¹²⁰² "Observance of justice and equity towards two wives is utterly impossible," Bahā'u'llāh, *The Kitābi Aqdas*, p. 206.

¹²⁰³ "The purpose was to state that polygamy without justice is not allowed and that justice is very difficult [to achieve]," Asad-Allāh Fāḍil Māzandarānī, *Amr wa khalq*, vol. 4, p. 176.

¹²⁰⁴ "You asked about polygamy. According to the text of the Divine Book having two wives is lawful and legal and was never prohibited, rather it is legitimate and allowed. Do not be unhappy, but take justice into consideration so that you may be as just as possible. What has been uttered is that since justice is very difficult [to achieve], therefore peace is in having one wife. But in your case, of course you should not be unhappy." Asad-Allāh Fāḍil Māzandarānī, *Amr wa khalq*, 131 B., vol. 4, p. 174.

¹²⁰⁵ "It is not permissible for a man to have more than one wife," Bahā'u'llāh, *The Kitābi Aqdas*, p. 206.

¹²⁰⁶ "Concerning polygamy, this has been decreed and will not be abrogated. `Abdu'l-Bahā has not abrogated this law and [accusation of abrogation] is a lie [made up] by the friends. What I said is that He has made polygamy bound on the precondition of justice . . . Such false

13. Equality of Rights or Having No Right to Be a Member of the Universal House of Justice?

`Abdu'l-Bahā: There is absolutely no distinction between the rights of men and women.¹²⁰⁷

`Abdu'l-Bahā and Bahā'u'llāh: Women cannot be a member of the Universal House of Justice.¹²⁰⁸

14. Equality of Rights or Distinction between Villagers and City-Dwellers?

`Abdu'l-Bahā: For justice to be served all must have equal rights.¹²⁰⁹

Bahā'u'llāh: Villagers have a dowry of silver and city-dwellers have a dowry of gold.¹²¹⁰

accusations (meaning charges that `Abdu'l-Bahā prohibited bigamy) are the whisperings of those who wish to induce doubts and [see] how much they are making matters ambiguous. The purpose was to state that polygamy without justice is not allowed and that justice is very difficult [to achieve].”

¹²⁰⁷ “Taking a second wife is made dependent upon equity and justice being upheld between the two wives, under all conditions.” `Abd al-Ḥamīd Isḥrāq Khāwārī, *Payām-i malakūt*, p. 232.

¹²⁰⁸ `Abd al-Ḥamīd Isḥrāq Khāwārī, *Ganjīniy-i ḥudūd wa aḥkām*, chap. 27, p. 219.

¹²⁰⁹ “Justice implies that the rights of humankind be protected and preserved and all have equal rights,” `Abd al-Ḥamīd Isḥrāq Khāwārī, *Payām-i malakūt*, p. 30.

¹²¹⁰ “No marriage may be contracted without payment of a dowry, which hath been fixed for city-dwellers at nineteen mithqāls of pure gold, and for village-dwellers at the same amount in silver. Whoso wisheth to increase this sum, it is forbidden him to exceed the limit of ninety-five mithqāls. Thus hath the command been writ in majesty and power,” Bahā'u'llāh, *The Kitābi Aqdas*, pp. 207–208.

15. Is God's Grace for All?

‘Abdu’l-Bahā: We are all divine sheep and God has made no distinction between us.¹²¹¹ God has made no distinction in any grace or mercy.¹²¹²

‘Abdu’l-Bahā: Some women have no share from God’s grace.¹²¹³

16. Why Did Bahā'u'llāh Have Three Wives?

Shoghi: He was following Islamic law.¹²¹⁴

Shoghi: Tāhīrih adopted the Bāb’s laws and openly denounced polygamy!¹²¹⁵

Bahā’u’llāh married his second and third wives when he was a Bābī not Muslim!

¹²¹¹ “All humans are divine sheep and God is the kind shepherd who has utter compassion towards all the sheep and has made no distinction [between them],” ‘Abdu’l-Bahā, *Makātib*, vol. 3, p. 67.

¹²¹² “The God of the world created all [humans] from clay and created everyone from one element, created all from one progeny, created all in one land, and created [all] under the shadow of one sky, has created them with common emotions, and did not put any differences. He created everyone the same and gives all sustenance, nurtures all, protects all, and is kind to all. He has put no differences in any grace or mercy,” ‘Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 42.

¹²¹³ “Women are of two kinds. One kind are worldly who have no share from your Lord’s graces. And the other kind are spiritual who are like the pulse of an artery,” Riyāḍ Qadīmī, *Gulzār-i ta`ālim Bahā’ī*, p. 284.

¹²¹⁴ “Bahā’u’llāh had no concubine, He had three legal wives. As He married them before the “Aqdas” (His book of laws) was revealed, He was only acting according to the laws of Islām, which had not yet been superseded. He made plurality of wives conditional upon justice; ‘Abdu’l-Bahā interpreted this to mean that a man may not have more than one wife at a time, as it is impossible to be just to two or more women in marriage (11 February 1944 to an individual believer).”

¹²¹⁵ “She began to correspond with the Bāb and soon espoused all his ideas. She did not content herself with a passive sympathy but confessed openly the faith of her Master. She denounced not only polygamy but the use of the veil and showed her face uncovered in public to the great amazement and scandal of her family and of all the sincere Mussulmans but to the applause of many other fellow citizens who shared her enthusiasm and whose numbers grew as a result of her preaching,” Nabīl Zarandī, *The Dawn-Breakers: Nabīl’s Narrative of the Early Days of the Bahā’ī Revelation*, p. 270 (footnote).



A Summary and Conclusion of the Three Perspectives:

1) Is the “Equality of Men and Women” a novel principle?

Both feminist and women’s rights movements had been lobbying for equal rights for women years before the advent of Baha’is and Bahā’u’llāh. Verses of the Quran and texts from Early Christian writers are strikingly similar to what Baha’i leaders have uttered about women.

2) Did the leaders of Baha’ism act upon this principle?

Bahā’u’llāh and Abdu’l-Bahā’s laws about inheritance, dowry, polygamy, pilgrimage, membership of the UHJ . . . are only a few of samples that show Baha’i leaders did not practice what they preached.

3) Is this principle rational and logical?

If ‘equality’ means men and women have completely equal rights and duties, then this principle is not rational, for these two sexes have great psychological and physical differences which necessitate different rights and laws. But if equality means men and women should have rights proportional to their specific traits, then Baha’ism has brought forth nothing new, and all Abrahamic religions had already established such practice.

CHAPTER 11:

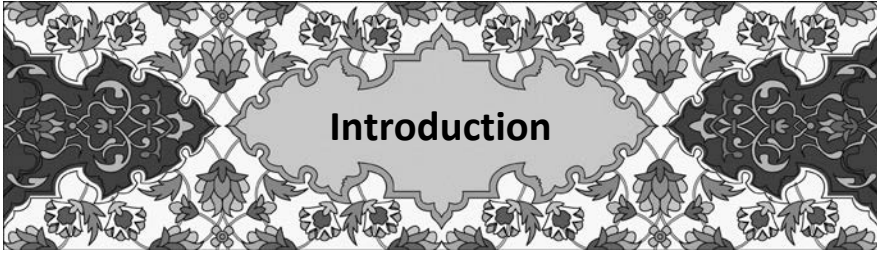
Establishment of Universal Peace



“Bahā’u’llāh’s eleventh principle is [the establishment] of universal peace. Not until the flag of peace is raised and a great universal court of justice is established in which all affairs and differences between governments are settled, the world of creation will not have peace. Rather, the foundation of the human world will be ploughed and the flames of mischief will grow and all lands—near and far—will become like ashes.”¹²¹⁶



¹²¹⁶ `Abdu'l-Bahā, *Khaṭābāt* (Tehran), vol. 2, p. 150.



The establishment of universal peace means that under no circumstances must nations go to war with each other. A superpower must keep watch and make sure a war does not start.



ʿAbdu’l-Bahā says:

The world is in need of universal peace. Not until universal peace is announced will the world have comfort.¹²¹⁷

¹²¹⁷ ʿAbd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 48.

Our wish is the Oneness of Humanity and our goal is universal peace. Thus we are united in [both] wish and goal and there is nothing in the existing world more important than these two affairs for the oneness of humanity gives humankind honor and universal peace brings tranquility to all those on earth. Thus we are united in [achieving] these two goals and there exists no goals greater than these . . . today a great power is needed to administer these exalted goals.¹²¹⁸

We already analyzed the establishment of the Universal House of Justice and the Supreme Tribunal in the seventh chapter. In this chapter, we will only discuss the subject of universal peace.

Baha'is claim that to achieve the goal of Oneness of Humanity, there is no remedy but to establish universal peace. This cannot be established without a superpower that acts as a watchdog, administering this universal peace. We will now proceed to analyze this teaching from the three aforementioned perspectives.

¹²¹⁸ `Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 52.



Is the Hope for Establishing Universal Peace Novel?

`Abdu'l-Bahā claims:

Universal peace is assured by Bahā'u'llāh as a fundamental accomplishment of the religion of God—that peace shall prevail among nations, governments and peoples, among religions, races and all conditions of mankind. This is one of the special characteristics of the Word of God revealed in this Manifestation.

In 1795, years before Bahā'u'llāh, Immanuel Kant published *Perpetual Peace* with two main steps and guidelines for achieving global peace. Can we believe that Bahā'u'llāh or `Abdu'l-Bahā had not heard of this famous philosopher or his article? Or can we believe that they had not heard about this concept in other religions? They certainly had. `Abdu'l-Bahā admits that:

All Divine Books and all Divine Prophets and all rational people are unanimous and united [on the belief] that war brings about destruction and peace brings about prosperity.¹²¹⁹

¹²¹⁹ `Abdu'l-Bahā, *Khaṭābāt* (Tehran), vol. 2, p. 99.

It seems that what Baha'i leaders had in mind when speaking about universal peace, was the creation of a superpower which would guarantee that peace is established and sustained. `Abdu'l-Bahā says:

A superpower is needed to implement this peace, prevent this war, and announce the Oneness of Humanity . . . we are in need of a superpower.¹²²⁰

Bahā'u'llāh claims to be the savior which all religions had given glad-tidings about. The savior who was supposed to come and establish world peace once and for all. Yet, this claimant has passed away without fulfilling God's promise and his followers are still searching for a superpower, which was in fact, supposed to be their beloved deceased leader. For now, we will ignore this inconsistency.

Let us see what entity Baha'is believe is fit to take on this role and police the world: Maybe the United States, Russia, the Ottomans, or even the United Kingdom? After all, both he and his son have praised all these powers at different points in time. For instance, this is how Bahā'u'llāh praised the Imperial Russian government for freeing him from prison:

When this Wronged One was sore-afflicted in prison, the minister of the highly esteemed government (of Russia)—may God, glorified and exalted be He, assist him!—exerted his utmost endeavor to compass My deliverance. Several times permission for My release was granted. Some of the 'ulamās of the city, however, would prevent it. Finally, My freedom was gained through the solicitude and the endeavor of His Excellency the Minister . . . His Imperial Majesty, the Most Great Emperor—may God, exalted and glorified be He, assist him!—extended to Me for the sake of God his protection—a

¹²²⁰ `Abdu'l-Bahā, *Khaṭābāt* (Tehran), vol. 2, pp. 99–100.

protection which has excited the envy and enmity of the foolish ones of the earth.¹²²¹

Or `Abdu'l-Bahā's supplications for the Ottoman Empire:

Oh Lord, Oh Lord! I ask you by your unseen favors and your self-contained successes and your merciful graces, to assist the exalted Ottoman government and its Caliphate [stemming from the prophet] Muhammad to be spread on earth and be established on [Your] Throne, and in protecting its lands from plague, and safeguarding the center of its rule from humility. Oh Lord, preserve it in the cave of Your protection and support, and protect it with the eye of Your grace, and cover it with your merciful security. For it supports the Blessed Illuminated Monument and protects the Valley of Sinai, and spreads the shadow of its support over the heads of the Friends.¹²²²

The following supplication shows `Abdu'l-Bahā's cozy relations with the English government:

Oh Lord! Give grace to the great Emperor George V, the King of England, with your merciful successes and keep permanent his towering shadow on this lofty land (meaning Palestine).¹²²³

On a side note, in his 1911 journey to Europe, `Abdu'l-Bahā made some extraordinary claims about England:

The people of Iran are overjoyed that I have travelled here. My coming here will be a cause of friendship between Iran

¹²²¹ Shoghi Effendi, *God Passes By*, p. 106.

¹²²² `Abdu'l-Bahā, *Makātīb* (Egypt), vol. 2, p. 312.

¹²²³ `Abdu'l-Bahā, *Makātīb* (Egypt), vol. 3, p. 347.

and England. A complete relationship will be forged. The [relationship] will increase to such an extent that people from Iran will sacrifice their lives for England and likewise England will sacrifice itself for Iran.¹²²⁴

This speech is so full of falsity that one wonders how `Abdu'l-Bahā had come up with such strange claims. Why should the people of Iran have been overjoyed by `Abdu'l-Bahā's journey to England—a journey most if not all Iranians—did not even know about? No historical document exists today which even slightly shows Iranians had shown such emotions. No document exists that shows the people of Iran sacrificed themselves for England or England sacrificed itself for Iran. All available documents and historical facts show the opposite of `Abdu'l-Bahā's prophecies and to date, England is still widely regarded with suspicion and hatred by the Iranian people because of the atrocities it committed in Iran throughout the previous century and is considered as the root of most of their problems.

The aforementioned supplications themselves are in contradiction with the principle of Universal Peace. When these supplications were uttered—and in the era before and after them—the English, Ottoman, and the Russian empires were engaged in ruthless wars, imperialistic policies, and colonizations which had resulted in the death of millions of people and the transmission of the national wealth of weaker countries to these superpowers. Why had `Abdu'l-Bahā and Bahā'u'llāh prayed for such regimes? Why had they asked God to protect them, make them successful and make permanent their rule?!

`Abdu'l-Bahā's relations with warmongering and imperialistic governments was not limited to supplications and prayers. He was awarded a knighthood by the British government on 27 April 1920.

¹²²⁴ `Abdu'l-Bahā, *Khaṭābāt* (Egypt), vol. 1, p. 23.



Figure 14: Ceremony of `Abdu'l-Bahā's knighthood.

Baha'is explain this event by claiming that the reason for this knighthood was `Abdu'l-Bahā's humanitarian achievements:

Through the war years, `Abdu'l-Bahā encouraged the Baha'is in the Jordan River valley and on the shores of the Sea of Galilee to plant crops. The wheat they produced was distributed to the needy population of Haifa, saving it from starvation. This humanitarian service was recognized by the British, who occupied Haifa at the end of September 1918. The British government knighted `Abdu'l-Bahá in April 1920

and showed Him extraordinary signs of admiration and respect.¹²²⁵

Nor were the British authorities slow to express their appreciation of the role which `Abdu'l-Bahā had played in allaying the burden of suffering that had oppressed the inhabitants of the Holy Land during the dark days of that distressing conflict. The conferment of a knighthood upon Him at a ceremony specially held for His sake in Haifa, at the residence of the British Governor, at which notables of various communities had assembled.¹²²⁶

Why would a medal of honor based on *service to the British government*, be granted to someone who was allegedly helping feed the civilian population of a country the British were waging a war against? A government who had already shown it did not care about the civilians of the countries it invaded. The invasion of Persia by the British during the Great Persian famine in 1917–1919 (at nearly the same time they invaded Palestine), greatly intensified the disaster and directly and indirectly resulted in the death of not thousands but millions of innocent Persians.¹²²⁷ The British cared more about their interests in the Middle East than about the countless lives lost because of these invasions. Are we supposed to believe such a regime—with such a black resume—would really care about the starvation of a mere few hundred people that `Abdu'l-Bahā was providing for, while it was watching thousands and millions of people die of starvation due to its actions in

¹²²⁵ This quote was taken on 21 December 2013 from the Baha'i Encyclopedia Project: http://www.bahai-encyclopedia-project.org/index.php?option=com_content&view=article&id=81:abdul-baha-abbas-1844-1921&catid=36:administrationinstitutions

¹²²⁶ Shoghi Effendi, *God Passes By*, p. 306

¹²²⁷ See Mohammad Gholi Majd, *The Great Famine and Genocide in Persia, 1917-1919* (University Press of America, 2003).

other lands? What service was `Abdu'l-Bahā really providing to the British government?

Shoghi gives us some clues to answer the last question. The following extracts are what Shoghi says about the Ottoman government in *God Passes By*:

Sulṭān `Abdu'l-`Azīz, who with Nāṣiri'd-Dīn Shāh was the author of the calamities heaped upon Bahā'u'llāh, and was himself responsible for three decrees of banishment against the Prophet; who had been stigmatized, in the Kitāb-i-Aqdas, as occupying the "throne of tyranny."¹²²⁸

In the Holy Land, however, though the outcome of that tremendous struggle was to liberate once and for all the Heart and Center of the Faith from the Turkish yoke, a yoke which had imposed for so long upon its Founder and His Successor such oppressive and humiliating restrictions . . . The privations inflicted on the inhabitants by the gross incompetence, the shameful neglect, the cruelty and callous indifference of both the civil and military authorities, though greatly alleviated through the bountiful generosity, the foresight and the tender care of `Abdu'l-Bahā, were aggravated by the rigors of a strict blockade . . . The conclusion of this terrible conflict, the first stage in a titanic convulsion long predicted by Bahā'u'llāh, not only marked the extinction of Turkish rule in the Holy Land and sealed the doom of that military despot who had vowed to destroy `Abdu'l-Bahā . . . The Head of the Faith, and its twin holy Shrines, in the plain of Akkā and on the slopes of Mt. Carmel, were henceforth to enjoy for the first time, through the

¹²²⁸ Shoghi Effendi, *God Passes By*, p. 225.

substitution of a new and liberal régime for the corrupt administration of the past.¹²²⁹

These quotes show the extreme hatred and enmity Baha’i leaders had towards the Ottomans. If a foreign force—who is friendly towards you for whatever reason—decides to attack your sworn enemy, would you not try to help them?

To see the extent of `Abdu’l-Bahā’s hypocrisy one only needs to compare these praises and prayers for the Ottoman Empire with Shoghi’s words regarding the same empire. Was `Abdu’l-Bahā really serious when he was asking God “**to assist the exalted Ottoman Government and its caliphate**”? That same empire that Shoghi refers to using the following words: Turkish yoke, throne of tyranny, military despot, corrupt administration! When that empire had power it was subject to the most extreme forms of flattery and praise by the Baha’i administration and when it was overthrown and no longer in power, it was attacked by the Baha’i administration using the most repulsive terms. The sincerity in these words is overwhelming.

What `Abdu’l-Bahā says and predicts about the United States is even more astounding. He says in a speech in the city of Cincinnati in November 1912:

America is a noble nation, a standard-bearer of peace throughout the world, shedding her light to all regions. Other nations are not untrammled and free of intrigues like the United States, and are unable to bring about Universal Peace. But America, thank God, is at peace with all the world, and is worthy of raising the flag of brotherhood and International Peace.¹²³⁰

¹²²⁹ Shoghi Effendi, *God Passes By*, pp. 304–306.

¹²³⁰ J. E. Esslemont, *Bahā’u’llāh and the New Era*, pp.242–243.

These words were either uttered with the intention of deceiving the American public and giving them delusional pride, or obviously reflect `Abdu'l-Bahā's superhuman knowledge.¹²³¹ If `Abdu'l-Bahā had the slightest knowledge about the United States' military conflicts and interventions he would have never uttered such words.

In the year 1912, the same year that `Abdu'l-Bahā made the aforementioned speech, the United States was in the midst of one of its most ruthless military engagements with its South American neighbors, today referred to as the Banana Wars. These wars were neither based on humanitarian reasons nor to achieve peace, but were wars being fought to loot South American countries from their national wealth and God-given graces and to expand the profit of American commercial organizations and tycoons. U.S. Marine Corps Major, General Smedley Butler, who was perhaps the single most active military officer in the Banana Wars, describes them like this:

I spent 33 years and four months in active military service and during that period I spent most of my time as a high class muscle man for Big Business, for Wall Street and the bankers. In short, I was a racketeer, a gangster for capitalism. I helped make Mexico and especially Tampico safe for American oil interests in 1914. I helped make Haiti and Cuba a decent place for the National City Bank boys to collect revenues in. I helped in the raping of half a dozen Central American republics for the benefit of Wall Street. I helped purify Nicaragua for the International Banking House of Brown Brothers in 1902-1912. I brought light to the Dominican Republic for the American sugar interests in 1916. I helped make Honduras right for the American fruit companies in 1903. In China in 1927 I helped see to it that Standard Oil went on its way unmolested. Looking back on it, I might have given Al Capone a few hints.

¹²³¹ Shoghi Effendi, *The World Order of Bahā'u'llāh*, p. 134.

The best he could do was to operate his racket in three districts. I operated on three continents.¹²³²

`Abdu'l-Bahā gives further glad-tidings about America and its peaceful attitude:

Undoubtedly, the American people and nation, have no intention of colonizing [another country] or expanding the circle of the countries [borders] and do not seek to attack other nations and countries.¹²³³

These words were uttered in the same year that America was engaged in at least two major wars: 1-The Moro Rebellion (1899 – 1913) against ethnic Muslims who lived in the Southern Philippines and resisted Spanish and American colonization. 2-Occupation of Nicaragua (1912–1933).

`Abdu'l-Bahā's prophecy was so precise that in the next one hundred years, the United States became—and still is—militarily engaged in hundreds of conflicts around the world. Some of the major ones being:

- The Mexican Revolution (1914–1919)
- Occupation of Haiti (1915–1934)
- Occupation of the Dominican Republic (1916–1924)
- World War I (1917–1918)
- Russian Civil War (1918–1920)
- World War II (1941–1945)
- Korean War (1950–1953)
- First Indochina War (1950–1954)
- Vietnam War (1953–1975)
- Laotian Civil War (1953–1975)
- Lebanon Crisis (1958)

¹²³² Eugene Jarecki, *The American Way of War: Guided Missiles, Misguided Men, and a Republic in Peril*, (Free Press, 2010), p. 145.

¹²³³ `Abdu'l-Bahā, *Khaṭābāt* (Tehran), vol. 2, p. 69.

- Congo Crisis (1960-1965)
- Bay of Pigs Invasion (1961)
- Colombian Conflict (1964–present)
- Invasion of the Dominican Republic (1965–1966)
- War in Bolivia (1966–1967)
- Korean DMZ Conflict (1966–1969)
- Cambodian Civil War (1970–1975)
- Soviet War in Afghanistan (1979–1989)
- Lebanese Civil War (1982–1984)
- Invasion of Grenada (1983)
- Libya (1981, 1986, 1989)
- Iran (1987-1988)
- Invasion of Panama (1989–1990)
- Gulf War (1990–1991)
- Bosnian War (1993–1995)
- Kosovo War (1999)
- Afghanistan War (2001–present)
- Iraq War (2003–2011)

These wars resulted in the deaths of millions of people. *'The standard-bearer of peace'* and the nation *'worthy of raising the flag of brotherhood and International Peace'* as `Abdu'l-Bahā had prophesized, has been involved in more military conflicts than every other nation ever since these titles were given to it. Abdu'l-Bahā's prayers were not answered when he uttered:

O God! Let this American democracy become glorious in spiritual degrees even as it has aspired to material degrees, and render this just government victorious. Confirm this revered nation to upraise the standard of the oneness of humanity, to promulgate the Most Great Peace, to become

thereby most glorious and praiseworthy among all the nations of the world.¹²³⁴

It has become clear that “this just government” was not *just* and not a seeker of peace. The world has not yet forgotten the nuclear bombs dropped on the innocent men, women and children of Hiroshima and Nagasaki and the indiscriminate bombing of civilians in Vietnam.

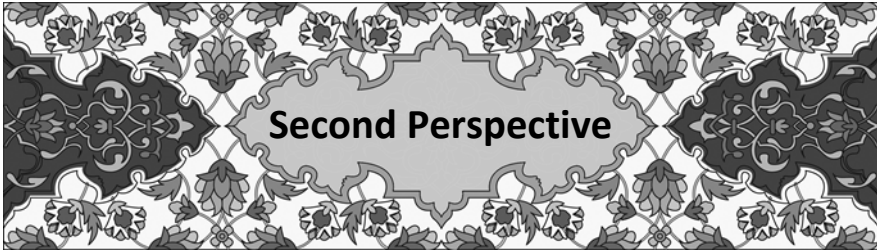
Baha’is claim with pride that when `Abdu’l-Bahā spoke with the Japanese ambassador to the United States with the following words, he was warning him about a nuclear strike:

Scientific discoveries have increased material civilization. There is in existence a stupendous force, as yet, happily undiscovered by man. Let us supplicate God, the Beloved, that this force be not discovered by science until spiritual civilization shall dominate the human mind. In the hands of men of lower nature, this power would be able to destroy the whole earth.¹²³⁵

According to Baha’is, `Abdu’l-Bahā had apparently predicted that, ‘*The standard-bearer of peace*’ and the nation ‘*worthy of raising the flag of brotherhood and International Peace,*’ was going to nuke Japan and commit one of the greatest war crimes known to mankind.

¹²³⁴ Various, *Bahā’ī Prayers: A Selection of Prayers Revealed by Bahā’u’llāh, the Bāb, and ‘Abdu’l-Bahā* (US Bahā’ī Publishing Trust, 1991), p. 25.

¹²³⁵ Various, *Japan Will Turn Ablaze!* (Bahā’ī Publishing Trust of Japan, 1992 [revised edition]), p. 51.



Were Baha'i Leaders Peaceful and Against Violence?

`Abdu'l-Bahā believes that it does not suffice to say peace is good and war is bad. Talking and knowing will not create peace, rather, peace is obtained through action:

All rational people are unanimous and united [on the belief] that war brings about destruction and peace brings about prosperity. All are unanimous that war topples the foundations of humanity . . . Knowing something is not enough [to make it happen]. If a man knows richness is good, he will not become rich [only by knowing]. If a man knows knowledge is praiseworthy, he will not become knowledgeable [only by knowing]. If a man knows honor is acceptable, he will not become honorable [only by knowing]. Likewise, having knowledge is not the cause of attainment.¹²³⁶

So, to attain peace, we must act, not just claim that peace is good. In this section we will analyze how Baha'i leaders implemented this principle with their actions.

¹²³⁶ `Abdu'l-Bahā, *Khaṭābāt*, vol.2, pp. 99–100.

In the third chapter, we showed many instances where Baha'is and their forerunners had shown violent actions towards their opponents. Some of these were:

- The Bab's orders to burn non-Bābī books, behead and massacre those who did not believe in him, and to destroy all monuments.¹²³⁷
- The conflicts between the followers of the Bāb in a bid to become his successors.¹²³⁸
- Start of three major internal wars in Iran due to the Bāb's orders with tens of thousands of casualties.¹²³⁹
- The fights and quarrels between Bahā'u'llāh and his brother Mīrzā Yahyā Şubḥ Azal and the consequent fights between their followers.
- The fights between `Abdu'l-Bahā and his brother Muḥammad `Alī Afandī for the succession of their father.¹²⁴⁰
- Shoghi's conflicts and fights with other Baha'i members.¹²⁴¹

¹²³⁷ “The utterance of the [book or religion] of Bayān in the day of the appearance of his Highness A`lā (meaning the Bāb) was to behead, burn the books, destroy the monuments, and massacre [everyone] but those who believed [in the Bāb's religion] and verified it,” `Abdu'l-Bahā, *Makātib*, vol. 2, p. 266.

¹²³⁸ Twenty seven people among the Bābīs brought themselves forth as the Promised One in the Book of *Bayān*, such as Mīrzā Yahyā Şubḥ Azal, Mīrzā Husayn `Alī Nūrī (Bahā'u'llāh), Mīrzā Asad-Allāh Dayyān, Mīrzā Muḥammad Nabīl Zarandī, Mīrzā Ghughā Darwīsh, and Sayyid Başır Hindī. See Muḥammad `Alī Fayḍī, *Ḥaḍrat Bahā'u'llāh*, pp. 103–104.

¹²³⁹ See `Abd al-Ḥamīd Ishrāq Khāwarī, *Talkhīṣ tārikh Nabīl*, pp. 330, 345–6, 434.

¹²⁴⁰ Bahā'u'llāh had willed that his successor would be Ghuşn A`zam (`Abdu'l-Bahā') and after him Ghuşn Akbar (`Abdu'l-Bahā')'s brother Muḥammad `Alī: “God has destined the station [for] Ghuşn Akbar after his position (meaning `Abdu'l-Bahā'), for He is the Commanding Wise. We chose the Akbar after the A`zam, an order from the All Knowing and Aware (God). All must show kindness towards the two Ghuşns . . . All must respect and admire the two Ghuşns,” Bahā'u'llāh, *Majmū`iy-i alwāḥ-i mubārak-ih*, pp. 302–303. After Bahā'u'llāh's death the two brothers differed on the amount of authority they had and fights ensued between them and their followers.

¹²⁴¹ According to Bahā'u'llāh's orders the successor after `Abdu'l-Bahā was supposed to be his brother Ghuşn Akbar. `Abdu'l-Bahā disobeyed this decree and instead appointed his own grandson Shoghi Effendi as his successor. This resulted in many differences and conflicts between Shoghi and many Baha'is who didn't accept his authority.

- Fights of Rūḥiyyih Maxwell and the members of the institution of the Hands of the Cause with Mason Remey.¹²⁴²

We will now mention two more examples:

1- Āghā Asad-Allah Kāshī

Āghā Asad-Allah Kāshī, who was known as *the lioness*, had a short height but showed great servitude and served in the Holy House up to the end of his life. His highness, `Abdu'l-Bahā, used to say, "Do you see this Āghā Asad-Allah and his short height? He would hang a long machete to his back and accompany the Blessed Beauty (Bahā'u'llāh) in Baghdad and the enemies of the Cause (Baha'ism) would fear him."¹²⁴³

The next section shows that Baha'i actions in Iraq were not limited to hanging swords and machetes to their backs.

2-Murders in Iraq

Bahā'u'llāh's older sister `Izziyi Khanum (Khanum Buzurg) further describes the situation in Iraq and tells us about the atrocities committed by his brother and his followers in Iraq:

They gathered a group of hooligans from different provinces of Iran and from the same places fugitives who had never believed in any religion and had no faith in any prophet and

¹²⁴² In contrast to what `Abdu'l-Bahā had prophesized, Shoghi was sterile and had no children to succeed him. In a bid to become his successor, an internal conflict erupted between Bahā'u'llāh's followers. Amongst these conflicts, the most intense was the one between Shoghi's widow (Rūḥiyyih Maxwell) and Mason Remey (President of the International Baha'i Council). Mason Remey claimed that the UHJ established by Rūḥiyyih Maxwell was illegitimate and in a countermove the UHJ excommunicated Mason Remey from the Baha'i community.

¹²⁴³ Ḥabīb Mu'ayyad, *Khāṭirāti Ḥabīb*, vol. 1, p.385 (footnote).

had no work but manslaughter and had no occupation but stealing peoples' property. Even though they claimed they were following [the customs] of Ḥusayn (the grandson of the Prophet Muḥammad who was ruthlessly murdered by Shimr on the orders of Yazīd) they summoned a group of Shimr-like people around themselves. The breath of any soul who uttered anything but what they were satisfied with was suffocated. They beat any head which made the slightest sound other than accepting their guardianship. They cut every throat which showed other than humbleness towards them. They pierced every heart which had love towards other than them. The first group whose names we previously mentioned fled to Karbala, Najaf and elsewhere fearing those bloodthirsty headsmen. They beheaded Sayyid Ismā'īl Iṣfahānī, they ripped Mīrzā Aḥmad Kāshī's guts, they killed Āghā Abul-Qāsim Kāshi and threw his body in the Tigris river, they finished Sayyid Aḥmad with a gun, they scattered Mīrzā Ridhā's brain with rocks, they cut Mīrzā `Alī's body from the sides and pushed him unto the path of demise. Other than these, they killed others in the darkness of night and threw their bodies in the Tigris river; yet others were killed in the Bazaar in daylight and cut to pieces with daggers and machetes . . . ¹²⁴⁴

Even with such a black and violent dossier, `Abdu'l-Bahā insists that Baha'ism is the cause of peace:

In a time when Iran was infested with war and battle and there were wars between religions and faiths, and religions had enmity towards each other and avoided one another and regarded others as impure, and there was war between governments, tribes, and lands, in such a time and such

¹²⁴⁴ `Izziye Khānum (Khānum Buzurg), *Tanbīh al-nā'imīn*, pp. 11–12.

darkness, his highness Bahā'u'llāh appeared and dispelled those darkness's.¹²⁴⁵

Any person with an iota of historical knowledge can clearly see the falsity of these claims, a falsity that continues on to this day. `Abdu'l-Bahā closes his eyes to all the atrocities committed by the followers of his father and tries to display a peaceful Baha'i religion and attributes all violence falsely to Islam (and rightly to Bābīsm):

In the Quran and [book of] Bayān, the order was [given] to invade other religions. But the book of Aqdas abrogated these orders, because using the sword has been completely abrogated and invasion has been completely prohibited. Even quarreling with other nations is not permissible.¹²⁴⁶

We will conclude this section with four questions:

1-`Abdu'l-Bahā says:

It may happen that at a given time warlike and savage tribes may furiously attack the body politic with the intention of carrying on a wholesale slaughter of its members; under such a circumstance defense is necessary.¹²⁴⁷

The conditions for self-defense put forward by `Abdu'l-Bahā are too far-fetched. What if a community is attacked by a savage tribe with only the intention of killing a few people? What if a community is attacked but there is no intention of killing anybody? What if a foreign country invades? Must the people lay down their arms because Bahā'u'llāh only approves of defense if Genghis Khan attacks? Should we be thankful for

¹²⁴⁵ `Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 72.

¹²⁴⁶ `Abd al-Ḥamīd Ishrāq Khāwarī, *Ganjīniy-i ḥudūd wa aḥkām*, chap. 36, p. 272.

¹²⁴⁷ J. E. Esslemont, *Bahā'u'llāh and the New Era*, p. 171–172.

such insightful orders and laws? Did we need the Baha'i faith to tell us these obvious orders that anyone would have known by instinct?

2-How can a creed claim to be the flag-bearer of peace when its leader announces with pride:

And you, oh friends of God, be clouds of grace for those who believe in God and his signs, and be *certain torment* for those who do not believe in God and are polytheists (deniers of Baha'ism).¹²⁴⁸

Be like a flame of fire to my enemies and a river of eternal life to my friends.¹²⁴⁹

God has made him (Bahā'u'llāh) a light for the monotheists (Baha'is) and a fire for the polytheists (non-Baha'is).¹²⁵⁰

God will soon take out from the sleeves of power the hands of strength and dominance and will make the Servant (Bahā'u'llāh) victorious and will cleanse the earth from the filth of every rejected polytheist (deniers of Baha'ism). And they will stand by the cause and will conquer the lands using my mighty eternal name and will enter the lands and they will be feared by all the servants.¹²⁵¹

3- How can a person who starts fights over the smallest incidents, claim to be the vanguard of peace:

When his holiness returned from Sulaymaniyah, he was strolling in the street one day with the late Āqā Mīrzā

¹²⁴⁸ Bahā'u'llāh, *Majmū'iy-i alwāḥ-i mubārak-ih*, p. 216.

¹²⁴⁹ Bahā'u'llāh, *Ad'iyyih-i ḥadrat-i maḥbūb*, p. 184.

¹²⁵⁰ Bahā'u'llāh, *Āthār-i Qalam-i A'lā*, vol. 2, no. 74, p. 372.

¹²⁵¹ Bahā'u'llāh, *Āthār-i Qalam-i A'lā*, vol. 2, no. 90, p. 587.

Muḥammad Qulī. A Kabob seller quietly said, 'These Bābīs have appeared again!' His holiness said to Mīrzā Muḥammad Qulī, 'Hit him in the mouth!' Mīrzā Muḥammad Qulī grabbed his beard and started hitting him in the head.¹²⁵²

4- Why did Baha'is distort their books after it became apparent that 'Abdu'l-Bahā's prophecies about world peace being established in 1957 were false? We already mentioned this in the section on distortions in Chapter 1:

Perhaps the most important change in *Bahā'u'llāh and the New Era* was made on page 212 of the 1923 edition. Recorded as a Bahā'ī prophecy concerning the "Coming of the Kingdom of God," Esslemont cited Abdu'l-Bahā's interpretation of the last two verses of the Book of Daniel from the Bible. He stated that the 1335 days spoken of by Daniel represented 1335 solar years from Muhammad's flight to Medina in 622 A.D., which would equal 1957 A.D.. When asked "'What shall we see at the end of the 1335 days?'," Abdu'l-Bahā's reply was: "'Universal Peace will be firmly established, a Universal language promoted. Misunderstandings will pass away. The Bahā'ī Cause will be promulgated in all parts and the oneness of mankind established. It will be most glorious!'" In editions published after his death, Esslemont's words have been changed to say that Abdu'l-Bahā "reckoned the fulfillment of Daniel's prophecy from the date of the beginning of the Muhammadan era" and one of Abdu'l-Bahā's Tablets is quoted on the same subject in which he writes, "'For according to this calculation a century will have elapsed from the dawn of the Sun of Truth . . . Esslemont recorded Abdu'l-Bahā as declaring explicitly that the prophecy was to be computed from the Hijra or 622 A.D. and that specific

¹²⁵² Ḥabīb Mu'ayyad, *Khāṭirāti Ḥabīb*, vol. 1, p.266.

conditions would exist in the world upon it's fulfillment in 1957. When it became apparent that this Bahā'ī prophecy would not be fulfilled, it was replaced with the ambiguous material which has remained in the text to the present.¹²⁵³

¹²⁵³ Vance Salisbury, *A Critical Examination of 20th-Century Baha'i Literature*. http://bahai-library.com/salisbury_critical_examination_literature (retrieved 22/2/2014).



Is it Rational and Logical to Always be at Peace and Never Show violent Acts?

`Abdu'l-Bahā denies victims of abuse the right to self-defense. He believes that an abuser can only be punished by social institutions after they have committed their crime and the victims must make no effort to defend themselves during these heinous acts:

(1) If someone oppresses another, shows him injustice, and abuses him, and the [oppressed] counters likewise, then this act is revenge and is despicable. (2) For instance, if A kills B's son, then B is not allowed to kill A's son for this is revenge and despicable. Rather, B must counter by opposite actions [to what has been shown to him]. He must forgive and even if possible, offer his help to the abuser. Humans are worthy of [these actions].¹²⁵⁴

Number (1) simply means that if a person is attacked, abused, or oppressed, then they must not defend themselves, because this defense is revenge! The fallacy in (1) is that self-defense is equated to revenge. Number (2) is an example used for justification which is not in harmony with (1). Because (1) is about self-defense but (2) is really about revenge, which are two different things.

¹²⁵⁴ `Abdu'l-Bahā, *Mufāwadhāt*, pp. 186–187.

If a group of people attacks us and our family, must we simply wait and watch them do what they wish and not defend ourselves through what will most probably be violent actions? Or in the case that we decide to defend ourselves, should our only weapons be our bare hands because `Abdu'l-Bahā insists that in this era weapons have been abolished?¹²⁵⁵

Where is the common sense in Bahā'u'llāh's strict orders that being slain is better than slaying, even in self-defense:

As a religious body, Baha'is have, at the express command of Bahā'u'llāh, entirely abandoned the use of armed force in their own interests, even for strictly defensive purposes. In Persia, many many thousands of the Bābīs and Baha'is have suffered cruel deaths because of their faith. In the early days of the Cause, the Bābīs on various occasions defended themselves and their families by the sword with great courage and bravery. Bahā'u'llāh, however, forbade this. 'Abdu'l-Bahā writes: "When Bahā'u'llāh appeared, He declared that the promulgation of the truth by such means must on no account be allowed, even for purposes of self-defense. He abrogated the rule of the sword and annulled the ordinance of 'Holy War.' 'If ye be slain,' said He, 'it is better for you than to slay . . .'"¹²⁵⁶

And where is the common-sense in similar words from `Abdu'l-Bahā:

But the communities must protect the rights of man. So if someone assaults, injures, oppresses and wounds me, I will offer no resistance, and I will forgive him.¹²⁵⁷

¹²⁵⁵ "Using the sword has been completely abrogated," `Abd al-Ḥamīd Isḥrāq Khāwarī, *Ganjīniy-i ḥudūd wa aḥkām*, chap. 36, p. 272.

¹²⁵⁶ J. E. Esslemont, *Bahā'u'llāh and the New Era*, pp.169–170.

¹²⁵⁷ `Abdu'l-Bahā, *Some Answered Questions*, p. 271.

Rapists, murders, criminals, thugs, hooligans, and enemy soldiers can freely do what they wish with Baha'is if they get hold of them in a place where the community cannot protect them. They are neither allowed to have weapons nor allowed self-defense. Is this logical and rational?

After all these preachings against war and not defending oneself, `Abdu'l-Bahā suddenly declares that war can bring about good:

A conquest can be a praiseworthy thing, and there are times when war becomes the powerful basis of peace, and ruin the very means of reconstruction. If, for example, a high-minded sovereign marshals his troops to block the onset of the insurgent and the aggressor, or again, if he takes the field and distinguishes himself in a struggle to unify a divided state and people, if, in brief, he is waging war for a righteous purpose, then this seeming wrath is mercy itself, and this apparent tyranny the very substance of justice and this warfare the cornerstone of peace.¹²⁵⁸

This quote single-handedly contradicts most if not all the quotes we previously mentioned. The same `Abdu'l-Bahā who was claiming that his father *allegedly* prevented Bābīs from using the sword even for strictly defensive purposes now claims that waging war for a righteous purpose is justified! Is defending one's women and children not a righteous act that the Bābīs were *allegedly* prevented from doing so?! If war can bring peace then why are Baha'is not allowed to defend themselves when they are attacked? If war is allowed then why is being slayed better than slaying? Where is the logic in all these contradictory laws and commands?

Yes, war can be a basis for peace, but why can "A conquest be a praiseworthy thing"? Remember what he previously said: "Using the sword has been completely abrogated and invasion has been

¹²⁵⁸ J. E. Esslemont, *Bahā'u'llāh and the New Era*, p. 172.

completely prohibited. Even quarreling with other nations is not permissible.”¹²⁵⁹ What is more interesting is the original Farsi text which has been distorted in the English translation. The Farsi text says *jahāngushāie wa kishwaristānī mamdūh* which means “attacking [another country] to conquer their land is praiseworthy.” Is there any sense in what `Abdu’l-Bahā is saying? Is this how universal peace is to be achieved, by attacking other countries and taking their land?!

What is even more contradictory is what he says elsewhere about wars for conquering the lands of others:

It is clear that man lives on this land for a few years [and once he dies] will go under it (i.e. buried in it) forever and it is his eternal grave. Is it worth it to go to war over this eternal graveyard?¹²⁶⁰

As usual, since `Abdu’l-Bahā’s orders about not defending one’s self were so irrational and farfetched, they became a source of confusion and perplexity among the Baha’i community and gave rise to many questions. In a bid to answer these questions, Shoghi and the Universal House of Justice gave answers which contradicted the words of `Abdu’l-Bahā’. We will quote all the section on *Self Defense* in the Baha’i creed from Hornby’s *Lights of Guidance*. Notice how none of Bahā’u’llāh and `Abdu’l-Bahā’s irrational orders about not defending oneself have been mentioned and instead new concepts have been introduced and self-defense has been justified:

C. Self-Defense

398. Bahā’ī Justified in Defending his Life in Emergency

“Regarding the question you raised: In an emergency, when there is no legal source at hand to appeal to, a Bahā’ī is perfectly justified in defending his life.” (From a letter written

¹²⁵⁹ `Abd al-Ḥamīd Ishrāq Khāwarī, *Ganjīniy-i ḥudūd wa aḥkām*, chap. 36, p. 272.

¹²⁶⁰ `Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, pp. 104–105.

on behalf of Shoghi Effendi to an individual believer, July 24, 1943)

399. Self-Defense

“From the texts you already have available it is clear that Bahā’u’llāh has stated that it is preferable to be killed in the path of God’s good-pleasure than to kill, and that organized religious attack against Baha’is should never turn into any kind of warfare, as this is strictly prohibited in our Writings.

“The House of Justice does not wish at the present time to go beyond the guidelines given in the above-mentioned statements. The question is basically a matter of conscience, and in each case the Bahā’ī involved must use his judgment in determining when to stop in self-defense lest his action deteriorate into retaliation.

“Of course the above principles apply also in cases when a Bahā’ī finds himself involved in situations of civil disorder. We have, however, advised the National Spiritual Assembly of the United States that under the present circumstances in that country it is preferable that Baha’is do not buy nor own arms for their protection or the protection of their families” (From a letter of the Universal House of Justice to the National Spiritual Assembly of Canada, May 26, 1969: Messages from the Universal House of Justice, 1968-1973, p. 26).

400. Pioneer Living in a Remote Area Lacking Protection: Circumstances Under Which a Bahā’ī is Justified in Defending Self

“We have your letter of March 2, 1972 asking if ... a pioneer couple living in a remote area lacking police protection may have a weapon in their possession for defending themselves as thieves have broken into their house twice and robbed them. “A hitherto untranslated Tablet from ‘Abdu’l-Bahā points out that in the case of attack by robbers and

highwaymen, a Bahā'ī should not surrender himself, but should try, as far as circumstances permit, to defend himself, and later on lodge a complaint with the government authorities. A statement in a letter written on behalf of the Guardian indicates that in an emergency when there is no legal force at hand to appeal to a Bahā'ī is justified in defending his life. Although we have advised certain National Assemblies in countries facing increasing civil disorder that it is preferable that Bahā'īs do not buy or own arms for their protection or the protection of their families, we feel that in the circumstances you have outlined in your letter it would be permissible for the pioneer family to keep a weapon in the house, provided the law permits." (From a letter of the Universal House of Justice to the National Spiritual Assembly of Honduras, March 20, 1972)

It is up to you to draw your own conclusions!





**Bahā'u'llāh:
“Contradiction has and will not
ever have a way in the
sanctified realm of the Divine
Manifestations.”¹²⁶¹**

¹²⁶¹Bahā'u'llāh, *Badī'*, p. 126.

1. Are Aggression and Abuse Forbidden?

‘**Abdu’l-Bahā**: All kinds of aggression and quarreling are prohibited.¹²⁶²

Bahā’u’llāh’s sister: Bahā’u’llāh and his followers ruthlessly murdered many people in Iraq.¹²⁶³

2. Universal Peace or Tormenting Bahā'u'llāh's Enemies?

‘**Abdu’l-Bahā**: “Our wish is the Oneness of Humanity and our goal is universal peace.”¹²⁶⁴

Bahā’u’llāh: “Be like a flame of fire to my enemies and a river of eternal life to my friends”¹²⁶⁵ “And you, oh friends of God, be clouds of grace for those who believe in God and his signs, and be *certain torment* for those who do not believe in God and are polytheists (deniers of Baha’ism).”¹²⁶⁶ “God has made him (Bahā’u’llāh) a light for the monotheists (Baha’is) and a fire for the polytheists (non-Baha’is).”¹²⁶⁷

¹²⁶² “Using the sword has been completely abrogated and invasion has been completely prohibited. Even quarreling with other nations is not permissible,” ‘Abd al-Ḥamīd Ishrāq Khāwarī, *Ganjīniy-i ḥudūd wa aḥkām*, chap. 36, p. 272.

¹²⁶³ See ‘Izziye Khānum (Khānum Buzurg), *Tanbīh al-nā’imīn*, pp. 11–12.

¹²⁶⁴ ‘Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 52.

¹²⁶⁵ Bahā’u’llāh, *Ad’iyyih-i ḥaḍrat-i maḥbūb*, p. 184; The same quote can be found on p.196 on the typed version at: reference.bahai.org

¹²⁶⁶ Bahā’u’llāh, *Majmū’iy-i alwāḥ-i mubārak-ih*, p. 216.

¹²⁶⁷ Bahā’u’llāh, *Āthār-i Qalam-i A’lā*, vol. 2, no. 74, p. 372.

3. Should We Defend Ourselves If We Are Attacked?

‘Abdu’l-Bahā: If someone attacks or wants to kill you don’t defend yourself!¹²⁶⁸

Shoghi: Baha’is are perfectly justified in defending their lives!¹²⁶⁹

Bahā’u’llāh: No self-defense is allowed with weapons!¹²⁷⁰

‘Abdu’l-Bahā: Self-defense is allowed when a *savage* tribe attacks with the intention of killing *everybody*!¹²⁷¹

¹²⁶⁸ “If someone abuses me, shows me injustice and oppresses me, and wounds the place of my liver, I will never show aggression,” ‘Abdu’l-Bahā, *Mufāwāḍāt*, p. 189.

¹²⁶⁹ Helen Bassett Hornby, *Lights of Guidance: A Bahā’ī Reference File*, no. 398.

¹²⁷⁰ “As a religious body, Baha’i’s have, at the express command of Bahā’u’llāh, entirely abandoned the use of armed force in their own interests, even for strictly defensive purposes. In Persia, many many thousands of the Bābīs and Baha’is have suffered cruel deaths because of their faith. In the early days of the Cause, the Bābīs on various occasions defended themselves and their families by the sword with great courage and bravery. Bahā’u’llāh, however, forbade this . . .” J. E. Esslemont, *Bahā’u’llāh and the New Era*, pp.169–170.

¹²⁷¹ “It may happen that at a given time warlike and savage tribes may furiously attack the body politic with the intention of carrying on a wholesale slaughter of its members; under such a circumstance defense is necessary,” J. E. Esslemont, *Bahā’u’llāh and the New Era*, p. 171–172.

4. Weapons and Wars Are Prohibited or Not?

`Abdu'l-Bahā: Wars are prohibited in the Baha'i creed.¹²⁷²

`Abdu'l-Bahā: Sometimes to reach peace one must use war.¹²⁷³

5. Is Aggression Forbidden?

Bahā'u'llāh: All kinds of aggression and quarreling are prohibited.¹²⁷⁴

`Abdu'l-Bahā: My father (Bahā'u'llāh) told his companions to hit the kabob seller in the mouth because he merely said the Bābīs have come again.¹²⁷⁵

¹²⁷² "In the Quran and [book of] Bayān, the order was [given] to invade other religions. But the book of Aqdas abrogated these orders, because using the sword has been completely abrogated and invasion has been completely prohibited," `Abd al-Ḥamīd Ishrāq Khāwārī, *Ganjīniy-i ḥudūd wa aḥkām*, chap. 36, p. 272.

¹²⁷³ "A conquest can be a praiseworthy thing, and there are times when war becomes the powerful basis of peace, and ruin the very means of reconstruction. If, for example, a high-minded sovereign marshals his troops to block the onset of the insurgent and the aggressor, or again, if he takes the field and distinguishes himself in a struggle to unify a divided state and people, if, in brief, he is waging war for a righteous purpose, then this seeming wrath is mercy itself, and this apparent tyranny the very substance of justice and this warfare the cornerstone of peace," J. E. Esslemont, *Bahā'u'llāh and the New Era*, p. 172.

¹²⁷⁴ "Using the sword has been completely abrogated and invasion has been completely prohibited. Even quarreling with other nations is not permissible," `Abd al-Ḥamīd Ishrāq Khāwārī, *Ganjīniy-i ḥudūd wa aḥkām*, chap. 36, p. 272.

¹²⁷⁵ "When his holiness returned from Sulaymaniyah, he was strolling in the street one day with the late Āqā Mīrzā Muḥammad Qulī. A Kabob seller quietly said, 'These Bābīs have appeared again!' His holiness said to Mīrzā Muḥammad Qulī, 'Hit him in the mouth!' Mīrzā Muḥammad Qulī grabbed his beard and started hitting him in the head," Ḥabīb Mu'ayyad, *Khāṭirātī Ḥabīb*, vol. 1, p.266.

6. Did Baha'ism Put an End to All Disputes and Fights?

`Abdu'l-Bahā: Bahā'u'llāh dispelled all wars and battles between religions, governments, and tribes in Iran!¹²⁷⁶

History shows otherwise!

7. Can a Conquering Lands Be Praiseworthy?

`Abdu'l-Bahā: Yes it can.¹²⁷⁷

`Abdu'l-Bahā: We must not go to war over these lands!¹²⁷⁸

8. When Will Universal Peace Be Established?

`Abdu'l-Bahā: Universal peace will be established in 1957.

*Prophecy was not fulfilled and was removed from Baha'i books!*¹²⁷⁹

¹²⁷⁶ "In a time when Iran was infested with war and battle and there were wars between religions and faiths, and religions had enmity towards each other and avoided one another and regarded others as impure, and there was war between governments, tribes, and lands, in such a time and such darkness, his highness Bahā'u'llāh appeared and dispelled those darkness's," `Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, p. 72.

¹²⁷⁷ "A conquest can be a praiseworthy thing, and there are times when war becomes the powerful basis of peace, and ruin the very means of reconstruction," J. E. Esslemont, *Bahā'u'llāh and the New Era*, p. 172.

¹²⁷⁸ "It is clear that man lives on this land for a few years [and once he dies] will go under it (i.e. buried in it) forever and it is his eternal grave. Is it worth it to go to war over this eternal graveyard?" `Abd al-Ḥamīd Ishrāq Khāwarī, *Payām-i malakūt*, pp. 104–105.

¹²⁷⁹ "Perhaps the most important change in *Bahā'u'llāh and the New Era* was made on page 212 of the 1923 edition. Recorded as a Bahā'ī prophecy concerning the "Coming of the Kingdom of God," Esslemont cited Abdu'l-Bahā's interpretation of the last two verses of the Book of Daniel from the Bible. He stated that the 1335 days spoken of by Daniel represented 1335 solar years from Muhammad's flight to Medina in 622 A.D., which would equal 1957 A.D.. When asked "What shall we see at the end of the 1335 days?," Abdu'l-Bahā's reply was: "Universal Peace will be firmly established, a Universal language promoted. Misunderstandings will pass away. The Bahā'ī Cause will be promulgated in all parts and the oneness of mankind established. It will be most glorious!" In editions published after his death, Esslemont's words have been changed to say that Abdu'l-Bahā "reckoned the fulfillment of Daniel's prophecy from the date of the beginning of the Muhammadan era" and one of Abdu'l-Bahā's Tablets is quoted on the same subject in which he writes, "For according to this calculation a century will have elapsed from the dawn of the Sun of Truth . . . Esslemont recorded Abdu'l-Bahā as declaring explicitly that the prophecy was to be computed from the Hijra or 622 A.D. and that specific conditions would exist

8. Words of Wisdom:

`Abdu'l-Bahā: Iranians will sacrifice themselves for England and England will sacrifice itself for Iran!¹²⁸⁰

`Abdu'l-Bahā: America is at Peace with All countries and is worthy of raising the flag of peace and brotherhood!¹²⁸¹

`Abdu'l-Bahā: America does not intend to attack another country!¹²⁸²

Bahā'u'llāh: "If ye be slain, it is better for you than to slay"¹²⁸³

`Abdu'l-Bahā: "If someone assaults, injures, oppresses and wounds me, I will offer no resistance, and I will forgive him."¹²⁸⁴

`Abdu'l-Bahā: "If someone oppresses another, shows him injustice, and abuses him, and the [oppressed] counters likewise, then this act is revenge and is despicable."¹²⁸⁵

`Abdu'l-Bahā: "In the early days of the Cause the Bābīs on various occasions defended themselves and their families by the sword, with great courage and bravery. Bahā'u'llāh, however, forbade this."¹²⁸⁶

in the world upon its fulfillment in 1957. When it became apparent that this Bahā'ī prophecy would not be fulfilled, it was replaced with the ambiguous material which has remained in the text to the present," Vance Salisbury, *A Critical Examination of 20th-Century Baha'i Literature*. http://bahai-library.com/salisbury_critical_examination_literature (retrieved 22/2/2014).

¹²⁸⁰ "“My coming here will be a cause of friendship between Iran and England. A complete relationship will be forged. The [relationship] will increase to such an extent that people from Iran will sacrifice their lives for England and likewise England will sacrifice itself for Iran,” `Abdu'l-Bahā, *Khaṭābāt* (Egypt), vol. 1, p. 23.

¹²⁸¹ “America is a noble nation, a standard-bearer of peace throughout the world, shedding her light to all regions. Other nations are not untrammelled and free of intrigues like the United States, and are unable to bring about Universal Peace. But America, thank God, is at peace with all the world, and is worthy of raising the flag of brotherhood and International Peace,” J. E. Esslemont, *Bahā'u'llāh and the New Era*, pp.242–243.

¹²⁸² “Undoubtedly, the American people and nation, have no intention of colonizing [another country] or expanding the circle of the countries [borders] and do not seek to attack other nations and countries,” `Abdu'l-Bahā, *Khaṭābāt* (Tehran), vol. 2, p. 69.

¹²⁸³ J. E. Esslemont, *Bahā'u'llāh and the New Era*, pp.169–170.

¹²⁸⁴ `Abdu'l-Bahā, *Some Answered Questions*, p. 271.

¹²⁸⁵ `Abdu'l-Bahā, *Mufāwāḍāt*, pp. 186–187.

¹²⁸⁶ J. E. Esslemont, *Bahā'u'llāh and the New Era*, pp.169–170.



A Summary and Conclusion of the Three Perspectives:

1) Is Universal Peace a novel principle?

All religions have hoped and strived for universal peace. Among philosophers, Kant had proposed a method to establish universal peace years before Bahā'u'llāh.

2) Did the leaders of Baha'ism act upon this principle?

The fights and disputes which were committed with the permission of Baha'i leaders, show that they themselves did not adhere to this principle. Bahā'u'llāh's order to be certain torment to his enemies is an official license for Baha'is to incite hatred amongst his enemies.

3) Is this principle rational and logical?

If a tyrant starts a war or a group of people attack another group, then all people with an iota of common sense will defend themselves. Thus the orders to put aside self-defense or limiting it to very far-fetched circumstances or hard-to-come-by conditions, lack any kind of reasoning and have no rational basis whatsoever.

CHAPTER 12:


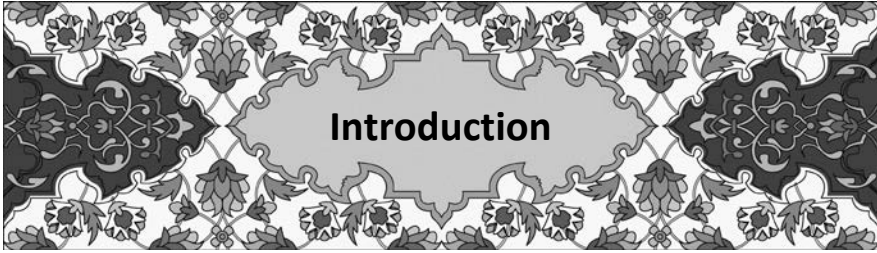
The World of Humanity is in the Need of the Breath of the Holy Spirit




“The world of humanity cannot advance through mere physical powers and intellectual attainments; nay, rather, the Holy Spirit is essential . . . The body of man is in need of physical and mental energy, but his spirit requires the life and fortification of the Holy Spirit. Without its protection and quickening the human world would be extinguished . . . the human spirit which is not fortified by the presence of the Holy Spirit is dead and in need of resurrection by that divine power; otherwise, though materially advanced to high degrees, man cannot attain full and complete progress.”¹²⁸⁷



¹²⁸⁷ `Abdu'l-Bahā, *Bahā'ī World Faith—Selected Writings of Bahā'u'llāh and `Abdu'l-Bahā* (*`Abdu'l-Bahā's Section Only*), pp. 241–242



**The World of Humanity is in
the Need of the Breath of the
Holy Spirit means that the
human world is in the need of
religion and Divine
Inspirations.**



‘Abdu’l-Bahā says:

The Divine Reality is Unthinkable, Limitless, Eternal, Immortal and Invisible. The world of creation is bound by natural law, finite and mortal. The Infinite Reality cannot be said to ascend or descend. It is beyond the understanding of man, and cannot be described in terms which apply to the phenomenal sphere of the created world. Man, then, is in extreme need of the only Power by which he is able to receive help from the

Divine Reality, that Power alone bringing him into contact with the Source of all life.

An intermediary is needed to bring two extremes into relation with each other. Riches and poverty, plenty and need: without an intermediary power there could be no relation between these pairs of opposites. So we can say there must be a Mediator between God and Man, and this is none other than the Holy Spirit, which brings the created earth into relation with the 'Unthinkable One', the Divine Reality. The Divine Reality may be likened to the sun and the Holy Spirit to the rays of the sun. As the rays of the sun bring the light and warmth of the sun to the earth, giving life to all created beings, so do the 'Manifestations' bring the power of the Holy Spirit from the Divine Sun of Reality to give light and life to the souls of men.

Behold, there is an intermediary necessary between the sun and the earth; the sun does not descend to the earth, neither does the earth ascend to the sun. This contact is made by the rays of the sun which bring light and warmth and heat. The Holy Spirit is the Light from the Sun of Truth bringing, by its infinite power, life and illumination to all mankind, flooding all souls with Divine Radiance, conveying the blessings of God's Mercy to the whole world. The earth, without the medium of the warmth and light of the rays of the sun, could receive no benefits from the sun.

Likewise the Holy Spirit is the very cause of the life of man; without the Holy Spirit he would have no intellect, he would be unable to acquire his scientific knowledge by which his great influence over the rest of creation is gained. The illumination of the Holy Spirit gives to man the power of thought, and enables him to make discoveries by which he bends the laws of nature to his will. The Holy Spirit it is which,

through the mediation of the Prophets of God, teaches spiritual virtues to man and enables him to attain Eternal Life.

All these blessings are brought to man by the Holy Spirit; therefore we can understand that the Holy Spirit is the Intermediary between the Creator and the created. The light and heat of the sun cause the earth to be fruitful, and create life in all things that grow; and the Holy Spirit quickens the souls of men. The two great apostles, St Peter and St John the Evangelist, were once simple, humble workmen, toiling for their daily bread. By the Power of the Holy Spirit their souls were illumined, and they received the eternal blessings of the Lord Christ.¹²⁸⁸

According to `Abdu'l-Bahā, the Holy Spirit is the intermediary between man and God by which man is given life, intellect, knowledge, thought, and eternal life.

¹²⁸⁸ `Abdu'l-Bahā, *Paris Talks*, pp. 57–59.



Is the Principle “the World of Humanity is in the Need of the Breath of the Holy Spirit” New?

The fact that humans always need a Divine Guide to show them God’s true path and message is nothing new. It has been the basis of all true religions and it was for this purpose that God had sent His Messengers and Prophets. This principle is a Basis of Shia Islamic doctrine and has been greatly emphasized in many traditions. These traditions not only vastly outnumber Baha’i beliefs about this concept but give an insight that is virtually inexistent in Baha’i teachings. For example, the following verse in the Quran clearly shows this meaning:

[O Prophet] You are a warner and for every people there is a guide.¹²⁸⁹

Imam al-Bāqir, the sixth Shia Imam, says about this verse:

The warner is the Prophet (Muḥammad) and (after him) the Guide is `Alī and in all ages there will be an Imam from amongst us who will guide (the people) to what the Prophet has brought (from God).¹²⁹⁰

The chapter that we mentioned this narration from is called *Bāb al-iṭṭirār ila al-Ḥujja* (The Chapter about the necessity of a Divine Proof). In

¹²⁸⁹ Quran 13:7

¹²⁹⁰ Al-Majlisī, *Biḥār al-anwār*, vol. 23, p. 5.

that chapter alone 118 narrations have been mentioned that all show the meaning that God will not leave the earth without a Divine Guide. The following narration from Imam `Alī, the first Shia Imam also explicitly explains this concept and mentions that this guidance is not necessarily given by a Proof that is readily available at hand:

The Earth will not become empty of someone who will stand with God's Proof, whether he is (living) openly and known, or insecurely and anonymously, so that God's proofs and clear evidences will not become void.¹²⁹¹

Regarding the concept of the Holy Spirit, a great inconsistency exists within Baha'i writings when compared with Shia Islamic beliefs. Whereas in Shia traditions it has been explicitly mentioned that the Holy Spirit only associates with the Divine Messengers and Guides, `Abdu'l-Bahā claims that the Holy Spirit is an intermediary between man and God not just the prophets:

. . . there must be a Mediator between God and Man, and this is none other than the Holy Spirit . . . the Holy Spirit is the very cause of the life of man; without the Holy Spirit he would have no intellect, he would be unable to acquire his scientific knowledge by which his great influence over the rest of creation is gained.¹²⁹²

Notwithstanding the high position it occupieth, still, with an eloquent tongue, through which the Spirit moveth, hearts are attracted and bosoms burn, it speaketh to the pure hearts and to the good and righteous souls in every spot of the earth . . . because the greatest and strongest proof for showing the

¹²⁹¹ Al-Majlisī, *Biḥār al-anwār*, vol. 23, p. 44.

¹²⁹² `Abdu'l-Bahā, *Paris Talks*, pp. 58–59.

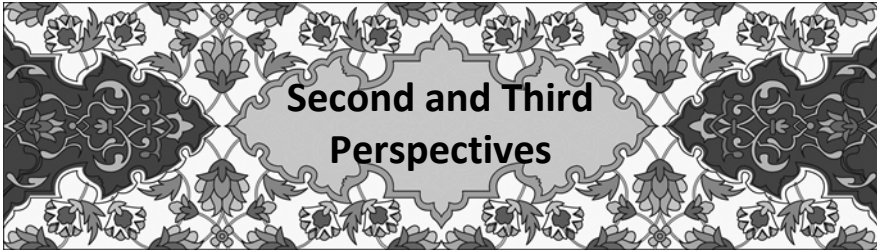
abundance of the Spirit to the bodies is the very appearance of its power and influence in those bodies.¹²⁹³

The human spirit which is not fortified by the presence of the Holy Spirit is dead and in need of resurrection by that divine power; otherwise, though materially advanced to high degrees, man cannot attain full and complete progress.¹²⁹⁴

The concept of the Holy Spirit has been greatly spoken about in Christianity and there is no need to repeat it here. We can only conclude that this concept too, like all the other Baha'i principle is not new and has existed in previous religions.

¹²⁹³ `Abdu'l-Bahā, *Bahā'ī World Faith—Selected Writings of Bahā'u'llāh and `Abdu'l-Bahā* (*`Abdu'l-Bahā's Section Only*), pp. 368–369.

¹²⁹⁴ `Abdu'l-Bahā, *Bahā'ī World Faith—Selected Writings of Bahā'u'llāh and `Abdu'l-Bahā* (*`Abdu'l-Bahā's Section Only*), pp. 241–242



How Did the Founders of Baha'ism Act Towards This Teaching, and is This Teaching Reasonable?

We showed in the previous perspective that the need for spirituality and Divine Guidance has always existed and it is because of this very need that God has sent His Apostles.

Baha'is claim that spiritual needs can only be addressed by God's Prophets and Messengers, and it is because of this that there must be a continuation of Prophets and Manifestations that bring new religions. `Abdu'l-Bahā says:

Everything is renewed and so, the essence of Divine Religion must be renewed too. Imitations must completely vanish and the light of truth must shine. The teachings that are the spirit of this era must be propagated, and those are the teachings of Bahā'u'llāh that are famous in the horizons and are the breath of the Holy Spirit.¹²⁹⁵

Baha'is claim that after the spring of each Prophet's teachings a winter occurs in which another Prophet must appear:

The spiritual world is like unto the phenomenal world. They are the exact counterpart of each other. Whatever objects

¹²⁹⁵ `Abdu'l-Bahā, *Makātib* (Egypt), vol. 3, p. 332.

appear in this world of existence are the outer pictures of the world of heaven. When we look upon the phenomenal world, we perceive that it is divided into four seasons; one is the season of spring, another the season of summer, another autumn and then these three seasons are followed by winter. When the season of spring appears in the arena of existence, the whole world is rejuvenated and finds new life . . . The spring and summer are followed by autumn and winter. The flowers wither and are no more; the leaves turn gray and life has gone. Then comes another springtime; the former springtime is renewed; again a new life stirs within everything . . . The appearances of the Manifestations of God are the divine springtime . . . Bahā'u'llāh has come into this world. He has renewed that springtime.¹²⁹⁶

All these parables have been mentioned to undermine the fact that according to Islamic beliefs, which Baha'u'llah claimed to be a successor to, the Prophet of Islam is the seal of the Prophets and there is no Prophet after him.

Since this fact was irrefutable, Bahā'u'llāh came up with a new scheme. He claimed that the Adamic Cycle (which is strictly unheard of in other religions) has come to an end and the Baha'i Cycle (this too is unfounded) has started and Muḥammad was the seal of the Adamic Cycle.

This is only a recipe prescribed for the previous religions. Although `Abdu'l-Bahā claims that religions must be renewed to prove Muḥammad was not the last Prophet and Bahā'u'llāh is a true Prophet, Bahā'u'llāh believes that he himself is the last Manifestation and there will be no Manifestations after him. This is what he utters after expressing his dissatisfaction with the Bābīs who were making new claims by the day:

¹²⁹⁶ `Abdu'l-Bahā, *The Promulgation of Universal Peace*, p. 10.

I swear by my True Self, all manifestations have come to an end by this Most Great Manifestation (meaning Baha'ism). Whoever claims (to be a manifestation) after that is a slandering¹²⁹⁷ liar. We ask God to make him successful in returning (to the correct path) and if he repents then He will accept the repentance and if he insists on what he is claiming God will send someone who will deal mercilessly with him.¹²⁹⁸

How is that when Islam claims it is the last religion from God, it is refuted by Baha'is because on the basis that the Breath of the Holy Spirit is needed to renew the people in all times and ages, but when Bahā'u'llāh makes the exact same claim it is totally acceptable?

When Bahā'u'llāh writes the book of *Aqdas*, he apparently forgets that he had already claimed there will be no manifestations after him. He writes that a new manifestation will come after at least a thousand years:

Whoso layeth claim to a Revelation direct from God, ere the expiration of a full thousand years, such a man is assuredly a lying impostor. We pray God that He may graciously assist him to retract and repudiate such claim. Should he repent, God will, no doubt, forgive him. If, however, he persisteth in his error, God will, assuredly, send down one who will deal mercilessly with him.¹²⁹⁹

In the notes under this verse it has been clearly mentioned:

The Dispensation of Bahā'u'llāh will last until the coming of the next Manifestation of God, Whose advent will not take

¹²⁹⁷ The Arabic words used hereon are nearly identical to what Bahā'u'llāh says in the *Aqdas*. Those words will be mentioned shortly.

¹²⁹⁸ Bahā'u'llāh, *Iqtidārāt wa chand lauh dīgar*, p. 327.

¹²⁹⁹ Bahā'u'llāh, *The Kitāb-i-Īqān*, p. 32.

place before at least “a full thousand years” will have elapsed.¹³⁰⁰

These contradictions are very clear. In the first instance Bahā’u’llāh claims that no manifestation will ever appear again but elsewhere he claims a manifestation will appear no less than a thousand years from now!

The contradictions regarding the concept of cycles are even more severe. When Shoghi speaks about the Bāb’s death he claims the Bāb’s dispensation was the confluence (meeting point) of two different cycles:

Thus ended a life which posterity will recognize as standing at the confluence of two universal prophetic cycles, the Adamic Cycle stretching back as far as the first dawnings of the world’s recorded religious history and the Bahā’ī Cycle destined to propel itself across the unborn reaches of time for a period of no less than five thousand centuries.¹³⁰¹

He is clearly stating that the Adamic and Baha’i cycles are two different cycles. Now see how he contradicts himself:

Concerning your question relative to the duration of the Bahā’ī Dispensation. There is no contradiction between Bahā’u’llāh’s statement in the *Īqān* about the renewal of the City of God once every thousand years, and that of the Guardian in the Dispensation to the effect that the Bahā’ī cycle will extend over a period of at least 500,000 years. The apparent contradiction is due to the confusion of the terms cycle and dispensation. For while the Dispensation of Bahā’u’llāh will last for at least one thousand years, His Cycle will extend still farther, to at least 500,000 years. The Bahā’ī

¹³⁰⁰ Bahā’u’llāh, *The Kitābi Aqdas*, p. 195.

¹³⁰¹ Shoghi Effendi, *God Passes By*, pp. 54–55

cycle is, indeed, incomparable in its greatness. It includes not only the Prophets that will appear after Bahā'u'llāh, but all those who have preceded Him ever since Adam.¹³⁰²

Even though he had stated the Baha'i cycle started with the Bāb and the Adamic cycle started with Adam and ended with the Bāb he is now claiming that they are both one cycle! Furthermore, he is claiming a misunderstanding has occurred and *dispensation* and *cycle* have been taken to mean one word, which they are not! We would have believed him had it not been for `Abdul-Bahā who believes cycle (*daur* or *kaur*), and *dispensation* are all one. Here are a few examples:

In this great cycle¹³⁰³ (*kaur*) and in this new cycle (*daur*) legislation of materialistic laws are mostly referred to the House of Justice for this cycle (*kaur*) will have a great length and this cycle (*daur*) will have an eternal unending interval, vastness, and continuity.¹³⁰⁴

Look at the cycle (*daur*) of Moses: the Lord, Moses, and the gobetween was the fire. And in Christ's cycle (*kaur*): the Father, the Son, and the gobetween was the Holy Spirit. And in Muḥammad's cycle (*daur*): the Lord, and the Messenger, and the gobetween was Gabriel.¹³⁰⁵

¹³⁰² Shoghi Effendi, *Directives from the Guardian* (India/Hawaii: 1973), p. 7.

¹³⁰³ The reason we have translated both words *kaur* and *daur* to cycle is because in Baha'i literature they have both been translated to cycle. For instance in *Some Answered Questions*, the 43rd question which is about "Two Classes of Prophets"¹³⁰³ the word cycle has been used twice in the English text: "The independent Prophets are the lawgivers and the founders of a new cycle," and "They change the general morals, promote new customs and rules, renew the cycle and the Law." In the Farsi translation of this work (*Mufāwiḍāt*) the first instance has been translated to *daur* and the second to *kaur*. This trend is repeated multiple times throughout the Farsi translation of *God Passes By* (*Qarni badī*).

¹³⁰⁴ `Abdu'l-Bahā, *Makātīb* (Egypt), vol. 2, p. 68.

¹³⁰⁵ `Abdu'l-Bahā, *Makātīb* (Egypt), vol. 1, p. 130.

. . . in the first manifestation the sun will stop in the middle of the sky for ten days, in the second manifestation twenty days and in the third manifestation thirty days. Know that the first manifestation in this report is the manifestation of his Highness the Messenger (meaning Prophet Muḥammad) in which the sun of reality stopped for ten days in that constellation and every day is equal to one century and by this calculation [those ten days] are a thousand years and that was the Muḥammadan cycle and cycle (*daur and kaur*) [!] . . . the second manifestation, was the manifestation of the Primal point, may my soul be sacrificed for him, in which the Sun of Truth stopped in that cycle (*daur*) for twenty years . . . in the cycle (*daur*) of the blessed beauty . . . whose length will be at least 500000 years . . .¹³⁰⁶

Pay attention how he uses the word cycle (*daur and kaur*) to refer to what must have been the *dispensation* of Muḥammad. And then he uses the word *cycle (daur)* to refer to the Bab's *dispensation*. Based on the same reasoning, he probably means *dispensation* when he says the Baha'i cycle (*daur*) is 500000 thousand years. Bahā'u'llāh, `Abdu'l-Bahā, and Shoghi are not only contradicting themselves but are contradicting each other. This is what happens when a non-existing concept (the concept of cycles, *daurs*, and *kours*) is introduced and falsely attributed to God's true religions, to justify the appearance of a so called manifestation.

A further contradiction can be seen in `Abdu'l-Bahā's words regarding the length of the Baha'i cycle (*daur*). In the first quote he said it is eternal: "this cycle (*daur*) will have an eternal unending interval, vastness, and continuity" but in the second he says it will last for at least 500000 years!

¹³⁰⁶ `Abdu'l-Bahā, *Makātib* (Egypt), vol. 2, pp. 75–76.

Whatever is meant by this principle, it breaks down when it is applied to Baha'i teachings. One further point remains about the Holy Spirit that must be mentioned. Shoghi writes:

at so critical an hour and under such appalling circumstances the "Most Great Spirit," as designated by Himself, and symbolized in the Zoroastrian, the Mosaic, the Christian, and Muhammadan Dispensations by the Sacred Fire, the Burning Bush, the Dove and the Angel Gabriel respectively, descended upon, and revealed itself, personated by a "Maiden," to the agonized soul of Bahā'u'llāh.¹³⁰⁷

The Most Great Spirit that Shoghi refers to is the same Holy Spirit of the current principle. This is clear for instance from the fact that he says it revealed itself to Jesus as a dove. This Holy Spirit had shown itself to Bahā'u'llāh personated as a maiden. What most Baha'is don't know is that their prophet had a bad habit of sexually fondling with the Holy Spirit when She appeared to him. We will show three instances.

The first instance is a tablet that starts with "In the Name of God who sings for (or over) the Branches" (*Bismillah al-mugharrid `alā al-afnān*). In this tablet Bahā'u'llāh describes in Arabic how he fondled with this maiden:

We were standing on the Throne when that radiant leaf entered wearing a long white gown and became like the shining full moon in the horizons of the sky. Exalted is her Creator, no eye has seen anything like her! When she removed her face-veil the skies and earth glittered as if the essence of the Ancient One had shone on her with all its lights. Exalted is her Creator, no eye has seen anything like her! She was smiling and bending like a Moringa branch¹³⁰⁸ in

¹³⁰⁷ Shoghi Effendi, *God Passes By*, p. 101.

¹³⁰⁸ Moringa branch or *ghusn al-Bān* is used to refer to a slender woman.

the gaze of the All Merciful. Exalted is her Creator, no eye has seen anything like her! She then went and started encircling for no reason or intention, as if the blossoms of love were being pulled towards her face by the magnet of her luminous beauty. Exalted is her Creator, no eye has seen anything like her! She would walk whilst splendor was at her service, and the Kingdom of Beauty would glorify her behind her, because of her exquisite beauty and charm and her statuesque figure. Exalted is her Creator, no eye has seen anything like her! Then we saw her black hair spread along her white neck, as if night and day had embraced each other in that illuminated place and far destination. Exalted is her Creator, no eye has seen anything like her! When we stared at her face we saw a spot¹³⁰⁹ hidden under the veil of oneness that was shining from the horizon of her forehead. As if that spot had separated the tablets of the Merciful's Kindness in (the world) of existence from the books of the lovers in the horizons. Exalted is her Creator, no eye has seen anything like her! And that spot gestured to another spot that was above her right breast. Exalted is the Possessor of secret and evident things that has created her, no eye has seen anything like her! The Body¹³¹⁰ of God rose and started walking and she started walking behind Him whilst she was listening to and was shaking and being pulled towards the verses of God. Exalted is her Creator, no eye has seen anything like her! Then her happiness, joy, and yearning increased to an extent that she fainted. When she regained consciousness she came close and said, may my soul be sacrificed for your prison oh unseen mystery in the Kingdom of Creation. Exalted is her Creator, no eye has seen anything like her! She continuously stared at the

¹³⁰⁹ Probably referring to the small black moles that were considered a sign of beauty amongst Persians.

¹³¹⁰ *Haykal Allāh* which probably means himself.

east of the Throne like someone who is drunk and bewildered until she wrapped her arm around her lord's neck and she pulled him towards her. As she came nearer closer we too inched closer and found in her what has been revealed in the Hidden Red Book from the Most High Pen. She then tilted her head and placed her face on her fingers like a crescent changing into full moon. Exalted is her Creator, no eye has seen anything like her! She then screamed and said; "May every being be sacrificed on account of your calamities, O you Lord of the earth and sky . . ." ¹³¹¹

This encounter ended with hugging each other. Bahā'u'llāh narrates another fantasy which is a little more extreme. He tells her to appear in whatever form she wants, then to dress, then to remove her veil, and finally hang her curly hair around her breasts:

Oh you Pen, inform the Maiden of Paradise. Say by the True God, today is your day. Appear in whatever form you want then wear the brocade of Names and the white silk dress however you want. Then come out of the room of eternity like a rising sun from the forehead of Bahā. Then descend from the Most High Den and stop between the earth and the sky then remove the veil from your white face so that you may rip the great veils from these [people?] and they may gaze at the Great Beauty of God the Holy, the Honored, the Beloved. O Maiden of Bahā . . . hang around both your breasts your fragrant curls so that you may bestow on the worlds the breeze of your Merciful Lord. ¹³¹²

In the next encounter Bahā'u'llāh finally succeeds in attaining what he had yearned for:

¹³¹¹ Bahā'u'llāh, *Āthār-i Qalam-i A'lā*, vol. 2, no. 11, pp. 171–172.

¹³¹² Bahā'u'llāh, *Āthār-i Qalam-i A'lā*, vol. 2, no. 89, pp. 575–576.

She then descended, drew near, and came forward until she stood before me. I was bewildered at the delicacy of her creation and her exquisite behavior. I found in myself a perplexity due to my yearning for her and an attraction due to my love for her. I rose my hand to her and removed the bottom of her veil from her shoulder and found her hair to be spread in wavy curls on her back and hanging down to near her legs in ringlets . . . once I saw her as the fire that had kindled in the Divine Tree . . . she then came forward until she stood opposite my face and spoke with a tone like the tone of a dove . . . when I paid attention with all my being I heard the mention of God the Most Exalted the Abhā in her tunes and the name of God the Most Exalted the Most High in her chants. It was then that I became attracted, perplexed, and hazed from her exquisite voice so I raised my hand once more and bared a breast from her breasts that were hidden behind her dress . . .¹³¹³

If this is the Holy Spirit that Bahā'u'llāh and `Abdu'l-Bahā are referring to, it is easy to see why they insist it is a cause of eternal life! And no, this is no metaphor, this occurred in reality for `Abdu'l-Bahā says:

The visions of the Prophets are not dreams; no, they are spiritual discoveries and have reality. They say, for example, "I saw a person in a certain form, and I said such a thing, and he gave such an answer." This vision is in the world of wakefulness, and not in that of sleep. Nay, it is a spiritual discovery which is expressed as if it were the appearance of a vision.¹³¹⁴

¹³¹³ Bahā'u'llāh, *Āthār-i Qalam-i A'lā* (Tehran: Mu'assisiyi Millī Maṭbū'āt Amrī, 125 B.[Reprinted, H-Bahai: East Lansing, Mi., 2000]), vol. 4, pp. 383–384.

¹³¹⁴ `Abdu'l-Bahā, *Some Answered Questions*, p. 251.

It is interesting to know that this last quote which is known as the Tablet of the Maiden (*Lauḥ Ḥūrī*) was ordered by Bahā'u'llāh to be destroyed but was saved by the pleas of Bahā'u'llāh's secretary.¹³¹⁵ This is not the only tablet that Bahā'u'llāh had ordered to be destroyed:

No less an authority than Mīrzā Āqā Jān, Bahā'u'llāh's amanuensis, affirms, as reported by Nabīl, that by the express order of Bahā'u'llāh, hundreds of thousands of verses, mostly written by His own hand, were obliterated and cast into the river. "Finding me reluctant to execute His orders," Mīrzā Āqā Jān has related to Nabīl, "Bahā'u'llāh would reassure me saying: 'None is to be found at this time worthy to hear these melodies.' ...Not once, or twice, but innumerable times, was I commanded to repeat this act."¹³¹⁶

Reading Bahā'u'llāh's real visions and fondling with the Holy Spirit (the Maiden) one can only wonder what stories about the Maiden were inscribed in these tablets that Mīrzā Āqā Jān had accepted to destroy them.

Bahā'u'llāh's justification is even more disturbing: "None is to be found at this time worthy to hear these melodies." Since he ordered these tablets to be destroyed instead of being saved for a people in the future who might be worthy of hearing those melodies, we can safely assume that not only did there not exist a person worthy of hearing them at that time, but there would never be one. Either way, these questions remain to be answered: Why reveal hundreds of thousands of verses that no one is worthy of hearing? Why reveal hundreds of thousands of verses that you will ultimately order to be destroyed? What Messenger

¹³¹⁵ According to Professor John Walbridge of Indiana University in an article titled "Erotic Imagery in the Allegorical Writings of Bahā'u'llāh" available online: http://bahai-library.com/walbridge_erotic_allegory (retrieved 2/8/2014).

¹³¹⁶ Shoghi Effendi, *God Passes By*, p. 138.

from God is this that orders his own teachings to be destroyed? Is it not absurd? Or maybe we should ask: What was Bahā'u'llāh trying to hide?

Bahā'u'llāh's writings are strongly reminiscent of Sufi and mystic poetry not prophetic revelations. This is not strange because after all, he had lived with Sufis and mystics for two years in the mountains of Kurdistan and his sister had explicitly declared that he had been associating with mystics and Sufis for years when he was in Tehran.

It is up to you to draw your own conclusions!





**Bahā'u'llāh:
"Contradiction has and will not
ever have a way in the
sanctified realm of the Divine
Manifestations."¹³¹⁷**

¹³¹⁷Bahā'u'llāh, *Badī'*, p. 126.

1. Are Religions Renewed?

‘Abdu’l-Bahā: “Everything is renewed and so, the essence of Divine Religion must be renewed too.”¹³¹⁸

Bahā’u’llāh: There will be no more prophets or manifestations after me.¹³¹⁹

2. When Will a New Prophet Appear?

Bahā’u’llāh: Never!¹³²⁰

Bahā’u’llāh: Not before a thousand years!¹³²¹

‘Abdu’l-Bahā: Not before 500000 years!¹³²²

¹³¹⁸ ‘Abdu’l-Bahā, *Makātīb* (Egypt), vol. 3, p. 332.

¹³¹⁹ “I swear by my True Self, all manifestations have come to an end by this Most Great Manifestation (meaning Baha’ism). Whoever claims (to be a manifestation) after that is a slandering liar,” Bahā’u’llāh, *Iqtidārāt wa chand lauḥ dīgar*, p. 327.

¹³²⁰ “I swear by my True Self, all manifestations have come to an end by this Most Great Manifestation (meaning Baha’ism). Whoever claims (to be a manifestation) after that is a slandering liar,” Bahā’u’llāh, *Iqtidārāt wa chand lauḥ dīgar*, p. 327.

¹³²¹ “The Dispensation of Bahā’u’llāh will last until the coming of the next Manifestation of God, Whose advent will not take place before at least ‘a full thousand years’ will have elapsed,” Bahā’u’llāh, *The Kitābi Aqdas*, p. 195.

¹³²² ‘Abdu’l-Bahā uses the word cycle to refer to dispensation: “. . . in the first manifestation the sun will stop in the middle of the sky for ten days, in the second manifestation twenty days and in the third manifestation thirty days. Know that the first manifestation in this report is the manifestation of his Highness the Messenger (meaning Prophet Muḥammad) in which the sun of reality stopped for ten days in that constellation and every day is equal to one century and by this calculation [those ten days] are a thousand years and that was the Muḥammadan cycle and cycle (*daur and kaur*) [!] . . . the second manifestation, was the manifestation of the Primal point, may my soul be sacrificed for him, in which the Sun of Truth stopped in that cycle (*daur*) for twenty years . . . in the cycle (*daur*) of the blessed beauty . . . whose length will be at least 500000 years . . .” ‘Abdu’l-Bahā, *Makātīb* (Egypt), vol. 2, pp. 75–76.

3. Start and End of the Baha'i Cycle?

Bahā'u'llāh: Start unclear but is eternal!¹³²³

Shoghi: From the Bab to 500 thousand years!¹³²⁴

Shoghi: From Adam to 500 thousand years!¹³²⁵

`Abdul-Bahā: From Bahā'u'llāh to 500 thousand years!¹³²⁶

`Abdul-Bahā: Eternal!¹³²⁷

¹³²³ "I swear by my True Self, all manifestations have come to an end by this Most Great Manifestation (meaning Baha'ism). Whoever claims (to be a manifestation) after that is a slandering¹³²³ liar. We ask God to make him successful in returning (to the correct path) and if he repents then He will accept the repentance and if he insists on what he is claiming God will send someone who will deal mercilessly with him," Bahā'u'llāh, *Iqtidārāt wa chand lauḥ dīgar*, p. 327.

¹³²⁴ "Thus ended a life which posterity will recognize as standing at the confluence of two universal prophetic cycles, the Adamic Cycle stretching back as far as the first dawns of the world's recorded religious history and the Bahā'ī Cycle destined to propel itself across the unborn reaches of time for a period of no less than five thousand centuries," Shoghi Effendi, *God Passes By*, pp. 54–55;

¹³²⁵ "For while the Dispensation of Bahā'u'llāh will last for at least one thousand years, His Cycle will extend still farther, to at least 500,000 years. The Bahā'ī cycle is, indeed, incomparable in its greatness. It includes not only the Prophets that will appear after Bahā'u'llāh, but all those who have preceded Him ever since Adam." Shoghi Effendi, *Directives from the Guardian* (India/Hawaii: 1973), p. 7.

¹³²⁶ "the second manifestation, was the manifestation of the Primal point, may my soul be sacrificed for him, in which the Sun of Truth stopped in that cycle (*daur*) for twenty years . . . in the cycle (*daur*) of the blessed beauty . . . whose length will be at least 500000 years . . .," `Abdu'l-Bahā, *Makātīb* (Egypt), vol. 2, pp. 75–76.

¹³²⁷ In this great cycle (*kaur*) and in this new cycle (*daur*) legislation of materialistic laws are mostly referred to the House of Justice for this cycle (*kaur*) will have a great length and this cycle (*daur*) will have an eternal unending interval, vastness, and continuity," `Abdu'l-Bahā, *Makātīb* (Egypt), vol. 2, p. 68.

4. Are visions of the prophets real?

‘Abdu’l-Bahā: Visions of the prophets are not dreams. They are real. ¹³²⁸

Bahā’u’llāh: In a vision, I sexually fondled with the Holy Spirit who appeared to me as a maiden! I yearned for her, removed her veil, and exposed one of her breasts. ¹³²⁹

¹³²⁸ “The visions of the Prophets are not dreams; no, they are spiritual discoveries and have reality. They say, for example, “I saw a person in a certain form, and I said such a thing, and he gave such an answer.” This vision is in the world of wakefulness, and not in that of sleep. Nay, it is a spiritual discovery which is expressed as if it were the appearance of a vision,” ‘Abdu’l-Bahā, *Some Answered Questions*, p. 251.

¹³²⁹ “She then descended, drew near, and came forward until she stood before me. I was bewildered at the delicacy of her creation and her exquisite behavior. I found in myself a perplexity due to my yearning for her and an attraction due to my love for her. I rose my hand to her and removed the bottom of her veil from her shoulder and found her hair to be spread in wavy curls on her back and hanging down to near her legs in ringlets . . . once I saw her as the fire that had kindled in the Divine Tree . . . she then came forward until she stood opposite my face and spoke with a tone like the tone of a dove . . . when I paid attention with all my being I heard the mention of God the Most Exalted the Abhā in her tunes and the name of God the Most Exalted the Most High in her chants. It was then that I became attracted, perplexed, and hazed from her exquisite voice so I raised my hand once more and bared a breast from her breasts that were hidden behind her dress . . .,” Bahā’u’llāh, *Āthār-i Qalam-i A’lā* (Tehran: Mu’assisiyi Millī Matbū’āt Amrī, 125 B..[Reprinted, H-Bahai: East Lansing, Mi., 2000]), vol. 4, pp. 383–384.



A Summary and Conclusion of the Three Perspectives:

1) Is the principle *the World of Humanity is in the Need of the Breath of the Holy Spirit* new?

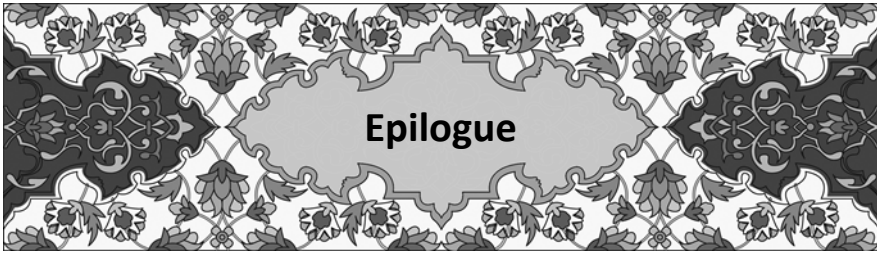
This principle is not new and has been the reason that God had sent Messengers and Prophets. The Holy Spirit is not a new concept, and has been previously spoken about in religions such as Islam and Christianity.

2) Did the leaders of Baha'ism act upon this principle?

Bahā'u'llāh claims that there will be no new Prophet or Manifestation after him. Furthermore, he views the Holy Spirit as a maiden which he is attracted to and sexually fondles with!

3) Is this principle rational and logical?

The Breath of the Holy Spirit, or in better words, the need for Divine Guidance has been specifically mentioned in Shia traditions and has been the basis of all of God's religions. But, this Divine Guidance cannot be provided by a nine-man committee of fallibles in the UHJ who have no connection to the spiritual world and lack no means of Divine Knowledge and Inspiration.



We showed in this book that what Baha'ism presents as novel and new principles are neither new nor concepts that had not been thought of before the advent of this creed.

Furthermore, there are numerous instances that show that the leaders of this creed had not adhered to these principles and today, their followers are widely unaware of the many contradictory statements from these figures that are scattered in their untranslated literature and books.

In Third Perspective, we spoke about the reasonability of these principles and showed that in most cases these teachings were illogical and unreasonable.

We also showed that the divine knowledge attributed to these figures was virtually non-existent and their claimed revelations consisted of many fallacies, contradictions, and obvious religious and scientific errors.

The Baha'i religion was based on the Bābī religion which in turn was the result of hijacking the concept of the Mahdi in Shia Islam. The Mahdi is the savior who was supposed to come and fill the earth with peace and justice once and for all. Even though both these creeds were based on this concept, both of their leaders failed in fulfilling the prophecies about the Mahdi and the wonders in the world that should have occurred during *his* reign.

The most obvious of these was the destruction of all evil oppressors and the Kingdom of Gods Representatives on earth in which there

would be no war, no poverty, no oppression, no fear, no drought, no hunger, and no agony.

Let us all pray to God, in whatever tongue that we speak, and whatever faith that we believe in, to bring forth the Savior that he has promised all mankind. Let us all supplicate and say:

O Lord, we beg you to relieve us of our hardships and to put an end to our miseries. We beg you to have mercy on us and bestow your graces upon your humble servants. We beg you to dispatch our Savior and allow him to destroy your enemies, to establish Your Kingdom, and to bring peace and justice to earth, once and for all. Amen.

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