

Encyclopaedia of Islam: Baha'i Selections

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BAHADUR SHAH GUDJARATI — BAHAI'S

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December 1534, however, in return for a promise to his rival Karadelebizade, he was aid Bahadur Shah against the Mughals, the Portuguese obtained Bassein and in Rablc I I/October 1535 narcotics that the Grand Vezir and the right to build -a fort at Diw where Bahadur thought they would be able to Shah himself had taken refuge. The nominal Portuguese with him. His subsequent vigour, assistance to the Gudjarat sultan did not resisting certain of their demands, prevent Humayun from capturing Bahadur Shah's this accusation. The favour which capital of Ahmadabad. he showed to the Mewlew! and Khalwati orders soon Humayun's withdrawal from Gudjarat in 942/1536 conflict with the orthodox religious to face the threat from Sher Khan enabled Bahadur objected to his approval of tobacco Shah to recover most of his dominions from the toleration of the dervish use of now disunited, dispersed and disaffected Mughal music and dancing. His fall, however, was due not forces. to their efforts but to other causes. In Djum. I Bahadur Shah then turned to recover the rights io6i/April-May 1651, in the course of a dispute which arose out of surrendered to the Portuguese at Diw. In an atmosphere fraught with mutual suspicion of bad the British Consul and the KacJI of Izmir, Bahacl Efendi placed the faith, Bahadur Shah rashly visited Nuno da Cunha British ambassador in Istanbul under house arrest. on his flagship at Diw and, hurriedly returning to usage he was For this breach of diplomatic the shore after sensing treachery, was slain by the dismissed and exiLd to Midilli. He remained, however, following Portuguese forces. His death occurred on at Gelibolu and Lampsaca, and

3 Ramadan 943/13 February 1537. was reinstated in
Ram. 1062/Aug. 1653; he continued
Bibliography: Firishta, ii, 203-11, 416-7, in office until his
death, of a quinsy, on 13 Safar
420-43; Abu '1-Fadl, Akbar-ndma, i, 126-46; cAbd 1064/3 Jan. 1654. He
was buried in Fatilj.
Allah Muhammad b. c Umar al-Makkl al-Asafi Bahacl was known
both as a poet and as a scholar,
Ulugh Khani, Zafar al-Walih bi muzaffar wa and left a number of
poems and fetwas. His best-
Alih, 3 Vols. ed. E. D. Ross, London, 1910-1928, known ruling was that
in which he pronounced smokiii, index, xxxiv; Sikandar b. Muhammad Man-
ing lawful, thus ending the prohibitions and red[hu, Mirdt-Sikandari,
Bombay (lith.) 1890, pressions of the early i7th century. He was
himself
188-259; Mir Abu Turab Wall, Ta>rih-i Gujarat, a heavy smoker, and
his contemporary HadjdjI
ed. E. D. Ross, Calcutta 1909, 1-35; Nizam al-DIn Khalifa remarks of him
that had it not been for this
Ahmad, Taba^dt-i Akbari, iii, Calcutta 1935, self-indulgence he
might have become one of the
193-234; 'All b. cAziz Allah Tabataba, Burhdn-i most eminent scholars
of the country. BahacFs
Ma'dthir, Haydarabad (Delhi printed) 1936, authorisation of
smoking, however, was due, ac-
270-281; Hadjdii Khalifa, Tuttfat al-Kibdr fi Asfdr cording to Fladjdii
Khalifa, not to his own addiction
al~Bifrdr, trans. J. Mitchell, London, 1831, 65-66; but-to a concern for
what was best suited to the
Caspar Correa, Lendas da India, 4 vols., Lisbon condition of the
people, and to a belief in the legal
1858-1864, index, 10 under Badur (Sultao, rei de principle that the
basic rule of law is licitness (Ibafra
Cambaya); Fernao Lopez de Castanheda, Historia asliyya).
da descombrimento e conquista da India pelos Bibliography: Na
c ima, years 1059, 1061, 1062,
Portuguezes, Lisbon 1833, Bk. viii, Chs. xxix- 1064. HadidjI
Khalifa, Mlzd al-Habk, Istanbul
xxxiii, 69-85, Ixxii, 180, Ixxxiiii, 204, xciii-cii, 1290, 42-3 (— The
Balance of Truth, tr. G. L.
225-246, cxxi, 285, cli-cliiii, 349-357, clxiii-clxv, Lewis, London 1957,
56-7); Ahmed Rif c at, Dawfrat
384-390; Joao de Barros, Decadas da Sua Asia, al-MashdHkh,
Istanbul n.d., 55-7; 'Ilmiyye Salna-
Lisbon 1777-8, index under Badur Chan ou mesi, Istanbul
1334, 458 (with specimens of his
Soltao Badur, 26; Diogo de Couto, Da Asia, handwriting;

'Othmdnlt Mu'ellifleri ii, 101;
 Lisbon 1779-1788, index under Badur (Soltao), 47;
 ii, 29; Hammer-Purgstall, in-
 Bombay Gazetteer, (Gudjarat) I, i, Bombay,
 Uzuncarsllf, Osmanli Tarihi, iii/i,
 1896, 347 ff.; M. S. Commissariat, History of
 Gibb, Ottoman Poetry, iii,
 Gujarat, i, 1938. On the embassy which he sent in
 his rulings are included in the
 1536 to Istanbul, accompanied by the Lodi prince
 published in MTM i.
 Burhan Beg, see Hammer-Purgstall2, ii, 156-7.

(B. LEWIS)

(P. HARDY) AL-BAHA'I [see AL-CAMIL!].
 BAHA'I METfMED EFENDI, Ottoman jurist
 of the new religion which
 and theologian. Born in Istanbul in 1004/1595-6,
 Baha* Allah [q.v.], and of which
 he was the son of cAbd al-cAziz Efendi, a Kadl-
 according to Bahal doctrine, was
 c
 asker of Rumelia, and the grandson of the historian
 foremost authority on the Baha5!
 Sacd al-DIn. Entering upon the cursus honorum of
 disseminator in Europe and America,
 the religious institution, he became mudarris and
 the eldest son of the founder,
 molla and was appointed kadi first in Salonica and
 the Baha'is as cAbd al-Baha*
 then, in 1043/1633-4, in Aleppo. A heavy smoker,
 Born on 23 May 1844 at Tehran,
 he was reported by the Beylerbey Ahmed Pasha,
 father on his journeys and in
 with whom he was on bad terms, and in 1044/1634-5
 his death was recognised by the
 was dismissed and exiled to Cyprus as a punishment
 the Bahals as the authorised
 for what was then regarded as a serious offence.
 interpreter of his father's writings
 Towards the end of 1045 (early 1636) he was par-
 Covenant and "Model of Baha*! Life",
 doned and in Muh. iO48/May-June 1638 appointed
 Baha3 Allah's will (Kitdb <Ahdi)\
 Molla of Syria; in Safar io54/April 1644 he was
 was contested by cAbd al-Baha"s
 transferred to Edirne, and in Rab. I loss/May 1645
 CAH, who s* t up a rival group

Sidjill-i 'Othmdni,
 dex; I. H.
 Ankara 1951, index;
 294-7. A number of
 Ottoman kdnuns
 BAHA'IS, adherents
 was founded by
 the forerunner,
 the Bab [q.v.]. The
 religion, and its
 was c Abbas Efendi,
 better known among
 (Servant of Baha?).
 he accompanied his
 his exile, and at
 great majority of
 exponent and
 Centre of the
 in accordance with
 this will, however,
 brother Muhammad

became Kacjl of Istanbul. After brief terms as
 organisation and contrived to
 Kadi-casker of Anatolia and of Rumelia, he was
 brother with the Ottoman authorities,
 appointed Shaykh al-Islam for the first time in
 the Bahals. He was released
 Radjab IO59/July-Aug. 1649. According to the pre-
 1908 under the amnesty granted by
 9i6

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the new Ottoman Government of the Young Turks,
 differing conditions: he is a
 and in 1910 began his three great missionary journeys.
 very clear mirror in which God is
 The first was to Egypt (1910), the second to Europe
 a certain sense it is not wrong
 (Paris and London, 1911), and the third to America
 way of abbreviation. The status
 and Europe (1912-1.3). From New York he made
 could be called "prophetic" is
 his way across the entire United States in eight
 from that of man; it falls between
 months to Los Angeles and San Francisco, stopping
 that of God. According to Baha3!
 in the main towns and preaching in evangelical
 however perfect he may become,
 churches, synagogues, masonic halls, etc. In Sep-
 attain prophetic status (or better,
 tember 1912 he returned to Europe, and from Eng-
 "manifestation"), just as no animal, perfect
 land went again to Paris, then to Germany, Austria
 kind, can aspire to human status.
 and Hungary. Finally at the end of 1913 he returned
 of God through the Prophets
 from Paris to Palestine. The first Baha*! group in
 manifestations of the Divine are
 America had formed as early as 1894, and on 10
 first prophet is Adam, then come
 December 1898 the first American Baha5! pilgrims
 prophets of Judaism, Christianity
 arrived at Acre. cAbd al-Baha?'s journey, one of
 Zoroaster also is considered a true prothe objects of which had been to counter
 the pro- phet, though the Buddha and Confucius are seen
 paganda of his brother's supporters, also notably
 masters of the spiritual life. After
 strengthened the community of American adherents.
 Bab (considered by the Baha^ls

within the Baha*!
 compromise his
 who were hostile to
 from prison in
 The Prophet has two
 man, but also a
 reflected. Thus in
 to call him God, by
 of such a being as
 radically different
 man's status and
 doctrine no man,
 will be able to
 that of
 as it may be of its
 The manifestation
 never ceases. The
 successive. The
 the traditional
 and Islam.
 rather as great
 Muhammad come the

In addition to this he formed Baha' groups in the independent manifestation of God whose European countries he passed through. In 1920 the lasted only nine years), and Baha' British Government appointed him Knight of the Order of the British Empire. He died on 28 November at Hayfa and was buried beside the Bab, in "not before a thousand years" the great mausoleum which was completed in prophetic periods are grouped together 1957. In his will he had appointed Shoghi Efendi with the Bab the cycle begun by (Shawki Efendi) RabbanI, the oldest of his grand-Baha' cycle begins. The latter sons (the eldest son of his eldest daughter) as "Guardian of the Cause of God" (Wali-yi Amr Allah). is thus inexact to consider the Shoghi Efendi, who died on 3 Nov., was born at Hayfa in the last years of the last century. He studied all the prophetic religions as essentially true, it died at Oxford and in 1936 married the American the one best adapted to the present Mary Maxwell, who took the name Ruhyyih Khanum. From 1923 onwards he lived in Hayfa in Israel, psychology is somewhat complex.

c

the world administrative centre of the faith. (Mufdwidat) distinguishes five types The Bah a' religion, while it claims to be "scientific" and opposed to dogma, has more clearly defined theological, philosophical, and social doctrines given by God, and alone confers and forms of worship than some Orientalists have on the human spirit (we are thus thought. I give them briefly below on the basis of purely philosophical conception the sources cited in the bibliography. of the soul), "Faith" is essential Religious doctrines, i. God. A completely trans-life. The text of the first verse

as a true specific mission Allah. The Baha' adapted to advanced come after him, but (Afrdas). The in larger cycles; Adam ends and the is destined, 500,000 years. It Baha'I religion as all the prophetic claims that it is time, and that it 4. Man. Baha' Abd al-Baha' of "spirit": animal spirit, the spirit spirit of faith is true "eternal life" a long way from a of the immortality to Baha' spiritual

cendent and unknowable entity. "Every road to as follows: "The first commandment Him is barred". The Baha'is are opposed to mystic servants is knowledge of the Dawn pantheism. Mystics have only given form to their and the Dayspring of His Decree own imaginings. "Even the loftiest souls and the Prophet), who is his appointed Representative in the created world (fi 'dlam al-amr wtfrealms of science and mysticism, can never pass khalfi). He who has attained this knowledge has attained all good. He who knows it not is of the world selves" (md khulifa /* anfusihw bi-anfusihim) though he performs all (good) works".

(Lawh-i Salman).

Faith in God

(which, God being by definition un-

2. Creation. The unknowable essence of God faith in His manifestation,

makes itself manifest and creates that which is not confers immortality on the believer,

God. The Bahai idea of the beginning of things the worlds beyond his eternal

falls between that of creation and that of emanation. unknowable Essence of God

We could speak of eternal creation-, seeing that the in these worlds on the part of

Baha'is! texts tend to keep the term khalfi (crea- discouraged; they are explicitly forbidden

tion), but at the same time maintain that since spiritualist meetings). Paradise and

the attribute of khaliq (creator) is co-eternal with Hell are symbols,

the first of which stands for the God, there has never been a time when the true believer's

journey towards God, and the second world did not exist. Thus the world is eternal the fruitless path

towards annihilation of him who (Lawb-i tlikmat). knowingly rejects

the Faith and performs evil works.

3. A special form of the manifestation of God is progressive view of the world In the context of this

that which features in the Prophets (The Bahai allowed, and advised, to pray beyond Baha'is are

technical term is mazdhir-i ildhiyya, divine mani- for the dead.

Equally, the idea of reincarnation in festations, rather than rusul or anbiyd). Thus the this world is

firmly rejected. On the

concept of bulul (incarnation in the full sense of

phenomenon of man Baha'i doctrine (the word) is not accepted. In this connexion the concepts the theory of evolution, not, however, as proponent of Baha'ism to Nasir al-Din Shah (Lawji-i) founded by Darwin, but rather in the traditional Sultani is particularly interesting, as is the Kitdb mystic sense already present in the matkawl of al-Shaykh, in which he describes his own mystic Mawlana Djalal al-Din RumI [q.v.]. "Man was a slave in the prison of Siyah Cal at Tehran. ways man throughout his evolution", even though

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he may have passed through a series of stages of of organisation in the person of the Guardian (Wali-yi development. Amr Allah). The administrative bodies are as follows:

Moral and social principles. The Baha'Is accept i. The local spiritual assembly (Bayt al-Adl-i Mathe ancient formula attributed to CAII: "All private balli). These are formed wherever there are at least matters belong to the human sphere, all concerns nine Baha'Is. They are of nine members elected by of society to the divine". Hence the great emphasis universal suffrage. Election is considered as an in Baha'i doctrine on the improvement of society, act of worship, and the Baha'i concept, unlike a task which is the charge of the Baha'i world that underlying the electoral system of the parliament administration (see below).

mentary democracies, does not imply responsibility The moral and social tenets of the Baha'Is are of the elected towards their electors, since the latter classified by cAbd al-Baha under the following are merely instruments of the will of God. Elections are held each year twelve headings: i. Unity of the human race. 2. are held each year during the period from 21 April Need for an independent search for Truth. 3. Essen- to 2 May (Ridwan festival). At the present time there are local tial unity of all religions. 4. Need for religion to pro- are local assemblies in more than 200 countries mote unity. 5. Need for science and religion to be throughout the world. 2. Where there is a sufficient in harmony. 6. Equal rights and duties for the two number of local assemblies a "Convention" of 19 sexes. 7. Opposition to all kinds of prejudice: national, members elected by universal suffrage elects a national, political, economic, etc. 8. Attainment of tional spiritual assembly (Bayt al-Adl-i Milli or world peace* 9. Obligation to provide universal edu- Markazi) also of nine members, not necessarily from cation, accessible to all. 10. Solution on a religious among its own

members but from all adherents of the basis of the social problem, with the abolition of the present time more than twenty the extremes of excessive wealth and degrading sufficient national assemblies have poverty, n. Use of an auxiliary international language. 12. Constitution of an International Tribunal. (not necessarily from among all adherents). The forms of administration and organisation which we now describe in brief conduce according to the will be called Bayt al-'Adl-i 'Umumi, Baha'ls to the realisation of these aims: Justice. Its president will be the The Baha'i religion has no public ritual, nor any his office, and for the term sacraments or private rites of a sacred character. task of the Universal House of Justice The only religious duties of the Baha'is are: i. To assemble every 19 days on the first day of each Babl addition to frame in accordance month (the Bab's calendar was adhered to by the time laws not laid down by Baha' Allah) for a communal celebration, called other writings of the Founder; by the Western Bahals the "19th day's Feast", have the power to abrogate should and by the Persians diydfat-i ruz-i nuzdahum. It consists of readings of prayers and sacred texts jurisdiction of the different Assemblies is absolute (and even of passages from the Bible, the Kur'an, their sphere of competence and fully and other sacred texts if desired), followed by deliberations more properly administrative in character, before their Assembly even their private affairs and differences (in the first instance the important announcements are made, etc. A small would be concerned, subsequently meal is then taken together, "even if nothing more the question proved insoluble). than a glass of water", in accordance with the Bab's these elected administrative systems, decree. 2. To fast 19 days, i.e., the entire Babl month from the bottom up, is the Bahal New Year's

faith. There are at of these. 3. When been formed their spiritual assembly themselves but from This assembly Universal House of Guardian, by virtue of of his life. The will be to and court, and in with the needs of the Akdas or the these laws it will need arise. The solute within binding on all theory bring the national if Alongside which are graded

structional system, graded from the top down and Day. The fast is of Islamic type, requiring abstention from all food and drink, etc., from dawn till sunset. 3. To practise complete abstention from all alcoholic drink. 4. To pray three times a day, morning noon, and evening, according to short, set formulae. The obligatory prayers (written in Arabic by Baha'is) may be recited in any language. Some are necessarily preceded by ablutions, which are much simpler than Islamic ablutions, consisting only of washing the face and hands and reciting two very short prayers. Apart from this the Akdas lays down precise rules for the division of inheritances (a portion of which falls to the teachers), levies a tax of 19 per cent on revenues, and prescribes numerous other rules and whose duty is to assist the Guardian in the instructional order come the "Hands of the Cause of God" whom he appoints a Council of nine members to elect among themselves a Council of nine members and confirm his choice of successor. The Hands of the Cause appoint in part only by the eastern Baha'is. Marriage is monogamous: although the Akdas allows bigamy, the provision was cancelled by cAbd al-Baha* and dissemination of the doctrine and spirit of the Faith ("Auxiliary Boards"). ("Model of Baha'is Life", on the basis of an explicit declaration by Baha'is). For a marriage to be considered valid the consent of the couple's parents is required. The Baha'is administrative system as of divine origin. This system is in fact outlined in the Akdas, with additions and improvements by cAbd al-Baha, and by the present Guardian, Shoghi Efendi, in the matter of appointing

Cairo 1920; (English trans, by view. Likewise he speaks critically of hunting. He L, Clifford Barney, Some answered questions, Lonadvises strongly against smoking, without formally don 1908; French trans, by I. Dreyfus, Les Lecons de Saint Jean d'Acre, Paris 1929); Khi^dbdt-i Mu-

Although the Baha^is have no public form of wor- bdraka-yi ffadrat-i
 Abd al-Bahd dar Awriipd
 ship the Akdas recommends the erection of Mash- wa-Amrikd, Tehran
 99 (Baha5! era)/i942; al-Risdla
 rib al-Adhkdr (literally "place where the uttering al-Madaniyya,
 Cairo 1329/1911 (a works written by
 c
 of the name of God arises at dawn"), a kind of temple Abd al-Baha5
 before 1292/1875, English trans,
 of circular plan surmounted by a dome cf nine sec- by Dawud, The
 Mysterious forces of civilization,
 tions, and open to the faithful of every creed, all Chicago 1918);
 Djavdb-i Professor-i Almdni Dr.
 being free to pray there as and when they wish. Forel (Reply to
 Professor Forel), Cairo 1922; Alc
 Abd al-Baha5 emphasises that to every temple wdfy wa Wasdyd-yi
 Mubdraka-yi ffadrat-i 'Abd althere should be attached a high school for giving
 Bahd', Cairo 1342/1924 (important on the questioninstruction in the
 different sciences, a hospital, an of the succession). — Anthologies:
 Tablets of
 c
 orphanage, a dispensary, and other institutions useful Abdu 'l-Bahd*
 ed. Windust, New York 1930 (3
 to society. On 10 May 1912 he himself laid the first vols.); The
 wisdom of cAbdu 'l-Bahd>, New York
 stone of the Mashrib al-Adhkdr at Wilmette (Illinois), 1924; 'Abdu
 'l-Bahd* on Divine Philosophy, ed.
 on the shore of Lake Michigan hear Chicago. This Chamberlain,
 Boston 1918; Selected writings of
 c
 impressive structure cost more than two million Abdu 'l-Bahdy,
 Wilmette 1942.
 dollars and was officially consecrated in the presence Of the works
 of Shoghi Effendi, who writes in
 of the Guardian's wife in June 1953. Long previously, English as well
 as in Arabic or Persian, the most
 in 1902, another Mashrik al-Adhkdr had been erected important in
 English is God passes by, Wilmette
 at c lshkabad in what is now Soviet Turkmenistan 1945. Noteworthy
 for its rich and elegant Persobut we have no exact information on the present
 Arabic style is the Lawh-i Karn, Bombay n.d.,

state of this building. Other Baha5! buildings are the eastern Baha^s on the occasion of the first centenary of the foundation of the Faith which are administrative centres of no sacred character, and finally the tombs of the Founders, all grouped together at the world centre of the Faith Era, London 1923 (with several other enlarged editions, the last printed at Wilmette in 1946); Allah is at Bahdji and the bodies of the Bab and Bahd'i-Religion, R. Jockel, Die Glaubenslehren der Bahd'i-Religion, Darmstadt 1951 (cyclostyled), containing a very large bibliography of eastern and occidental Baha'is also consider as sacred localities the Ridwdn works; Abu 'l-FadaM Gulpayagarden near Baghdad (see Bahd* Allah], and the house gani (or Abu 5l-Fadl Diarfadhkan!) has produced interesting and stimulating controversial work in Arabic and Persian. We may cite from his writings: al-Hudiadi dens, is the goal of frequent pilgrimages by European al-Bahiyya, Cairo 1343/1925 (English trans, by CAII and Eastern Baha^s. Kull Khan, The Bahd>i proofs)-, Madjmtfa-yi Rasd*il, It is very difficult to give figures for the numbers Cairo 1339/1920. The Md*ida-yi of professing Baha^Is in their communities in the Asmdni, Tehran 104 (Baha5! era/1947, (6 different countries of the world. The central core is Founders' vols.), is a vast anthology of the Founders' doctrinal writings. Miscellaneous vary from more than a million down to about five life of Baha5! statistics and information on the life of Baha5! hundred thousand. In the c?ty of Tehran there are communities throughout the world are given in the about thirty thousand. The United States of America biennial publications sumptuously edited in America, The Bahd^i World (12 volumes published up to Germany (one thousand); Baha^s in other countries the present time, from 1925 to 1957). can be counted in hundreds. In Iran even now (1958

(A. BAUSANI)

they are not a recognised religious minority and often suffer persecutions of varying severity. Among (1885-22 April 1951),

other things they are forbidden to print books and politician, born at Mash had of a

newspapers. All official Baha5! publications in Persia from Kashan. In 1904, on the

BAHAR [see KAYL].

BAHAR, MUH. TAK!

Persian poet and

family originating

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