December 1534, however, in return for a promise to aid Bahādur Shāh against the Mughals, the Portuguese obtained Bassein and in Rabī' II/October 1535 the right to build a fort at Diw where Bahādur Shāh himself had taken refuge. The nominal Portuguese assistance to the Gudjarāt sultan did not prevent Humāyūn from capturing Bahādur Shāh's capital of Ahmadābād.

Humāyūn's withdrawal from Gudiarāt in 942/1536 to face the threat from Sher Khān enabled Bahādur Shāh to recover most of his dominions from the now disunited, dispersed and disaffected Mughal forces.

Bahādur Shāh then turned to recover the rights surrendered to the Portuguese at DIw. In an atmosphere fraught with mutual suspicion of bad faith, Bahādur Shāh rashly visited Nuno da Cunha on his flagship at DIw and, hurriedly returning to the shore after sensing treachery, was slain by the following Portuguese forces. His death occurred on 3 Ramaḍān 943/13 February 1537.

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BAHĀ'Ī MEḤMED EFENDI, Ottoman jurist and theologian. Born in Istanbul in 1004/1595-6, he was the son of 'Abd al-'Azīz Efendi, a Ķāḍīcasker of Rumelia, and the grandson of the historian Sa'd al-Din. Entering upon the cursus honorum of the religious institution, he became mudarris and molla and was appointed kādī first in Salonica and then, in 1043/1633-4, in Aleppo. A heavy smoker, he was reported by the Beylerbey Ahmed Pasha, with whom he was on bad terms, and in 1044/1634-5 was dismissed and exiled to Cyprus as a punishment for what was then regarded as a serious offence. Towards the end of 1045 (early 1636) he was pardoned and in Muh. 1048/May-June 1638 appointed Molla of Syria; in Şafar 1054/April 1644 he was transferred to Edirne, and in Rab. I 1055/May 1645 became Ķādī of Istanbul. After brief terms as Kādī-casker of Anatolia and of Rumelia, he was appcinted Shaykh al-Islam for the first time in Radiab 1059/July-Aug. 1649. According to the prejudiced evidence of his rival Karačelebizāde, he was chosen because he was so enfeebled by excessive indulgence in narcotics that the Grand Vezir and the Sultan Walide thought they would be able to do as they pleased with him. His subsequent vigour, and his firmness in resisting certain of their demands, give the lie to this accusation. The favour which he showed to the Mewlew! and Khalwati orders soon brought him into conflict with the orthodox religious party, which also objected to his approval of tobacco and coffee and his toleration of the dervish use of music and dancing. His fall, however, was due not to their efforts but to other causes. In Djum, I 1061/April-May 1651, in the course of a dispute which arose out of a question of jurisdiction involving the British Consul and the Kadī of Izmir, Bahaq Efendi placed the British ambassador in Istanbul under house arrest. For this breach of diplomatic usage he was dismissed and exiled to Midilli. He remained, however, at Gelibolu and Lampsaca, and was reinstated in Ram. 1062/Aug. 1653; he continued in office until his death, of a quinsy, on 13 Şafar 1064/3 Jan. 1654. He was buried in Fātih.

Bahā'ī was known both as a poet and as a scholar, and left a number of poems and fetwās. His best-known ruling was that in which he pronounced smoking lawful, thus ending the prohibitions and repressions of the early 17th century. He was himself a heavy smoker, and his contemporary Ḥādidīl Khalīfa remarks of him that had it not been for this self-indulgence he might have become one of the most eminent scholars of the country. Bahā'ī's authorisation of smoking, however, was due, according to Ḥādidīl Khalīfa, not to his own addiction but-to a concern for what was best suited to the condition of the people, and to a belief in the legal principle that the basic rule of law is licitness (Ibāḥa aṣliyya).

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(B. Lewis) AL-BAHĀ'Ī [see AL-'āmilī].

BAHA'IS, adherents of the new religion which was founded by Bahā' Allāh [q.v.], and of which the forerunner, according to Baha'l doctrine, was the Bab [q.v.]. The foremost authority on the Baha'l religion, and its disseminator in Europe and America, was 'Abbas Efendi, the eldest son of the founder, better known among the Bahā'is as 'Abd al-Bahā' (Servant of Bahā'). Born on 23 May 1844 at Tehran, he accompanied his father on his journeys and in his exile, and at his death was recognised by the great majority of the Baha'ls as the authorised exponent and interpreter of his father's writings Centre of the Covenaut and "Model of Baha'i Life", in accordance with Baha' Allah's will (Kitab 'Ahdi); this will, however, was contested by 'Abd al-Bahā''s brother Muhammad 'Ali, who set up a rival group within the Baha'l organisation and contrived to compromise his brother with the Ottoman authorities, who were hostile to the Bahā'is. He was released from prison in 1908 under the amnesty granted by

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the new Ottoman Government of the Young Turks, and in 1910 began his three great missionary journeys. The first was to Egypt (1910), the second to Europe (Paris and London, 1911), and the third to America and Europe (1912-13). From New York he made his way across the entire United States in eight months to Los Angeles and San Francisco, stopping in the main towns and preaching in evangelical churches, synagogues, masonic halls, etc. In September 1912 he returned to Europe, and from England went again to Paris, then to Germany, Austria and Hungary. Finally at the end of 1913 he returned from Paris to Palestine. The first Baha'l group in America had formed as early as 1894, and on 10 December 1898 the first American Bahā'ī pilgrims arrived at Acre. 'Abd al-Baha's journey, one of the objects of which had been to counter the propaganda of his brother's supporters, also notably strengthened the community of American adherents. In addition to this he formed Baha'l groups in the European countries he passed through. In 1920 the 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 the great mausoleum which was completed in 1957. In his will he had appointed Shoghi Efendi (Shawkī Efendī) Rabbānī, the oldest of his grandsons (the eldest son of his eldest daughter) as "Guardian of the Cause of God" (Wali-yi Amr Allāh). Shoghi Efendi, who died on 3 Nov., was born at Ḥayfā in the last years of the last century. He studied at Oxford and in 1936 married the American Mary Maxwell, who took the name Rūhiyyè Khānum. From 1923 onwards he lived in Hayfā in Israel, the world administrative centre of the faith.

The Bahā'l religion, while it claims to be "scientific" and opposed to dogma, has more clearly defined theological, philosophical, and social doctrines and forms of worship than some Orientalists have thought. I give them briefly below on the basis of the sources cited in the bibliography.

Religious doctrines. I. God. A completely transcendent and unknowable entity. "Every road to Him is barred". The Bahā'is are opposed to mystic pantheism. Mystics have only given form to their own imaginings. "Even the loftiest souls and the purest hearts, however high they may fly in the realms of science and mysticism, can never pass beyond that which has been created inside themselves" (mā khulika fl anfusihim bi-anfusihim) (Lawh-i Salmān).

- 2. Creation. The unknowable essence of God makes itself manifest and creates that which is not God. The Bahā'ī idea of the beginning of things falls between that of creation and that of emanation. We could speak of eternal creation, seeing that the Bahā'ī texts tend to keep the term khalk (creation), but at the same time maintain that since the attribute of khālik (creator) is co-eternal with God, there has never been a time when the world did not exist. Thus the world is eternal (Lawh-i Hikmat).
- 3. A special form of the manifestation of God is that which features in the Prophets (The Bahā'ī technical term is mazāhir-i ilāhiyya, divine manifestations, rather than rusul or antiyā). Thus the concept of hulūl (incarnation in the full sense of the word) is not accepted. In this connexion the letter of Bahā' Allāh to Nāṣir al-Dīn Shāh (Lawh-i Sultān) is particularly interesting, as is the Kitāb al-Shaykh, in which he describes his own mystic experience in the prison of Siyāh Čāl at Tehran.

The Prophet has two differing conditions: he is a man, but also a very clear mirror in which God is reflected. Thus in a certain sense it is not wrong to call him God, by way of abbreviation. The status of such a being as could be called "prophetic" is radically different from that of man; it falls between man's status and that of God. According to Bahā'l doctrine no man, however perfect he may become, will be able to attain prophetic status (or better, that of "manifestation"), just as no animal, perfect as it may be of its kind, can aspire to human status. The manifestation of God through the Prophets never ceases. The manifestations of the Divine are successive. The first prophet is Adam, then come the traditional prophets of Judaism, Christianity and Islam. Zoroaster also is considered a true prophet, though the Buddha and Confucius are seen rather as great masters of the spiritual life. After Muhammad come the Bab (considered by the Bahā'is as a true independent manifestation of God whose specific mission lasted only nine years), and Bahā' Allah. The Baha'is allow that other prophets better adapted to advanced stages of human progress may come after him, but "not before a thousand years" (Akdas). The prophetic periods are grouped together in larger cycles; with the Bab the cycle begun by Adam ends and the Baha'l cycle begins. The latter is destined, according to doctrine, to last at least 500,000 years. It is thus inexact to consider the Bahā'i religion as syncretistic. Although it accepts all the prophetic religions as essentially true, it claims that it is the one best adapted to the present time, and that it includes in itself all its predecessors.

4. Man. Bahā'i psychology is somewhat complex. 'Abd al-Baha' (Muțawidat) distinguishes five types of "spirit": animal spirit, vegetable spirit, human spirit, the spirit of faith, and the Holy Spirit. The spirit of faith is given by God, and alone confers true "eternal life" on the human spirit (we are thus a long way from a purely philosophical conception of the immortality of the soul). "Faith" is essential to Bahā'l spiritual life. The text of the first verse of the Akdas runs as follows: "The first commandment of God to his servants is knowledge of the Dawn of His revelation, and the Dayspring of His Decree (i.e., of the Prophet), who is his appointed Representative in the created world (fi 'alam al-amr wa'). khalk). He who has attained this knowlege has attained all good. He who knows it not is of the world of error, even though he performs all (good) works". Faith in God (which, God being by definition unknowable, can only be faith in His manifestation, the Prophet) confers immortality on the believer, who continues in the worlds beyond his eternal journey towards the unknowable Essence of God (excessive interest in these worlds on the part of Bahā'is is discouraged; they are explicitly forbidden to take part in spiritualist meetings). Paradise and Hell are symbols, the first of which stands for the true believer's journey towards God, and the second the fruitless path towards annihilation of him who knowingly rejects the Faith and performs evil works. In the context of this progressive view of the world beyond Bahā'is are allowed, and advised, to pray for the dead. Equally, the idea of reincarnation in this world is firmly rejected.

On the phenomenon of man Bahā'l doctrine accepts the theory of evolution, not, however, as propounded by Darwin, but rather in the traditional mystic sense already present in the mathnawi of Mawlānā Dialāl al-Dīn Rūmī [q.v.]. "Man was always man throughout his evolution", even though

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he may have passed through a series of stages of development.

Moral and social principles. The Bahā'īs accept the ancient formula attributed to 'Alī: "All private matters belong to the human sphere, all concerns of society to the divine". Hence the great emphasis in Bahā'ī doctrine on the improvement of society, a task which is the charge of the Bahā'ī world administration (see below).

The moral and social tenets of the Bahā's are classified by 'Abd al-Bahā' under the following twelve headings: 1. Unity of the human race. 2. Need for an independent search for Truth. 3. Essential unity of all religions. 4. Need for religion to promote unity. 5. Need for science and religion to be in harmony. 6. Equal rights and duties for the two sexes. 7. Opposition to all kinds of prejudice: national, religious, political, economic, etc. 8. Attainment of world peace. 9. Obligation to provide universal education, accessible to all. 10. Solution on a religious basis of the social problem, with the abclition of the extremes of excessive wealth and degrading poverty. 11. Use of an auxiliary international language. 12. Constitution of an International Tribunal.

The forms of administration and organisation which we now describe in brief conduce according to the Bahā's to the realisation of these aims:

The Bahā'ī religion has no public ritual, nor any sacraments or private rites of a sacred character. The only religious duties of the Bahā'īs are: 1. To assemble every 19 days on the first day of each Bābī month (the Bāb's calendar was adhered to by Bahā' Allāh) for a communal celebration, called by the Western Bahā'is the "10th day's Feast" and by the Persians diyafat-i rūz-i nūzdahum. It consists of readings of prayers and sacred texts (and even of passages from the Bible, the Kur'an, and other sacred texts if desired), followed by deliberations more properly administrative in character, when the community's financial affairs are reviewed, important announcements are made, etc. A small meal is then taken together, "even if nothing more than a glass of water", in accordance with the Bāb's decree. 2. To fast 19 days, i.e., the entire Babi month of 'Ala', from 2 to 21 March, the Baha'l New Year's 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 Bahā' Alláh) may be recited in any language. Some are 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 fells to the teachers), levies a tax of 19 per cent on revenues, and prescribes numerous other rules and penal, civil and religious laws, which are followed in part only by the eastern Bahā'ls. Marriage is monogamous: although the Akdas allows bigamy, the provision was cancelled by 'Abd al-Bahā' ("Model of Bahā'l Life", on the basis of an explicit declaration by Bahā' Allāh). For a marriage to be valid the onsent of the couple's parents is required. Divorce is allowed, but discouraged.

The controlling bodies of the Bahā'i community are of two kinds, administrative and instructional, the first being made up of elected councils and the second of persons and associations appointed from above. The two types come together at the summit

of organisation in the person of the Guardian (Wali-yi Amr Allāh). The administrative bodies are as follows: I. The local spiritual assembly (Bayt al-Adl-i Mahalli). These are formed wherever there are at least nine Bahā'ls. They are of nine members elected by universal suffrage. Election is considered as an act of worship, and the Bahā'l concept, unlike that underlying the electoral system of the parliamentary democracies, does not imply responsibility of the elected towards their electors, since the latter are merely instruments of the will of God. Elections are held each year during the period from 21 April to 2 May (Ridwan festival). At the present time there are local assemblies in more than 200 ccuntries throughout the world. 2. Where there is a sufficient number of local assemblies a "Convention" of 19 members elected by universal suffrage elects a national spiritual assembly (Bayt al-'Adl-i Milli or Markazi) also of nine members, not necessarily from among its own members but from all adherents of the faith. There are at the present time more than twenty of these. 3. When sufficient national assemblies have been formed their members will elect a universal spiritual assembly (not necessarily from among themselves but from all adherents).

This assembly will be called Bayt al-'Adl-i 'Umūmī, Universal House of Justice. Its president will be the Guardian, by virtue of his office, and for the term of his life. The task of the Universal House of Justice will be to function as supreme administrative body and court, and in addition to frame in accordance with the needs of the time laws not laid down by the Akdas or the other writings of the Founder; these laws it will have the power to abrogate should need arise.

The jurisdiction of the different Assemblies is absolute within their sphere of competence and fully binding on all believing Bahā'īs, who should in theory bring before their Assembly even their private affairs and differences (in the first instance the local Assembly would be concerned, subsequently the national if the question proved insoluble).

Alongside these elected administrative systems, which are graded from the bottom up, is the instructional system, graded from the top down and made up of appointed members. At its head is the Guardian, whose powers, however, are interpretative only and not legislative. He has legislative powers only as a lawful member of the Universal House of Justice, on the same basis as the other members. The Guardian's position is hereditary, but his eldest son is not necessarily appointed his successor. He names his successor in his life-time from among the members of his family. Immediately below the Guardian in the instructional order come the "Hands of the Cause of God" (Ayadi-yi Amr Allah), of whom he appoints a varying number. The "Hands of the Cause" elect among themselves a Council of nine members whose duty is to assist the Guardian and confirm his choice of successor. The Hands of the Cause appoint their own subsidiaries in their turn, who assist them in their work of instruction and dissemination of the doctrine and spirit of the Faith ("Auxiliary Boards").

The Bahā'is consider such a complex administrative system as of divine origin. This system is in fact outlined in the Akdas, with additions and improvements by 'Abd al-Bahā', and by the present Guardian, Shoghi Efendi, in the matter of appointing assistants for the Hands of the Cause. For the Bahā'is such a system is not merely a means of internal administration of the Community's affairs, but the

prototype of the ideal world government of the future, which will eventually arise after a long process of peaceful evolution. The Bahā'is do not accept the separation of Church and State, but maintain that in the absence of priests and sacraments the Baha'l fusion of religion and administration will take on a different character from that of the traditional theocracies. Every Bahā'l is thus formally forbidden to belong to a political party or to secret societies and obedience to due authority is obligatory. The Baha'l religion having a strong pacifist trend, members of the Baha'l community are advised to avoid military service, at least in lands where conscientious objection is recognised by law. We could also speak of a strong trend towards vegetarianism, based on a short speech made by 'Abd al-Baha', during his stay in America, in which he states that he favours the creation of a way of life in which it would no longer be necessary to kill other living beings for food; but he would not force others to accept his view. Likewise he speaks critically of hunting. He advises strongly against smoking, without formally forbidding it.

Although the Bahā's have no public form of worship the Akdas recommends the erection of Maskrik al-Adhkār (literally "place where the uttering of the name of God arises at dawn"), a kind of temple of circular plan surmounted by a dome of nine sections, and open to the faithful of every creed, all being free to pray there as and when they wish. 'Abd al-Baha' emphasises that to every temple there should be attached a high school for giving instruction in the different sciences, a hospital, an orphanage, a dispensary, and other institutions useful to society. On 10 May 1912 he himself laid the first stone of the Mashrik al-Adhkār at Wilmette (Illinois), on the shore of Lake Michigan near Chicago. This impressive structure cost more than two million dollars and was officially consecrated in the presence of the Guardian's wife in June 1953. Long previously, in 1902, another Mashrik al-Adhkar had been erected at Ishkābād in what is now Soviet Türkmenistan but we have no exact information on the present state of this building. Other Baha'l buildings are the Hazīrat al-Kuds (literally Enclosures of Holiness), 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 near Mount Carmel in Israel. The tomb of Baha' Allah is at Bahdji and the bodies of the Bab and 'Abd al-Baha' rest in the great mausoleum called Maḥām-i A'lā, on the slopes of Mount Carmel. The Bahā'īs also consider as sacred localities the Ridwan garden near Baghdad (see Baha' Allah), and the house of the Bab at Shīraz, etc. The mausoleum of the Bāb (Maķām-i A'lā), surrounded by splendid gardens, is the goal of frequent pilgrimages by European and Eastern Baha'is.

It is very difficult to give figures for the numbers of professing Bahārs in their communities in the different countries of the world. The central core is in Persia, where different estimates of their number vary from more than a million down to about five hundred thousand. In the city of Tehran there are about thirty thousand. The United States of America come next (about ten thousand), and in Europe, Germany (one thousand); Bahārs in other countries can be counted in hundreds. In Iran even now (1958 they are not a recognised religious minority and often suffer persecutions of varying severity. Among other things they are forbidden to print books and newspapers. All official Bahār publications in Persia

are cyclostyled. Recently (1955-58) great progress has been made in Africa (especially Uganda) where the number of Bahā'is exceeds three thousand.

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Miscellaneous statistics and information on the life of Bahā'i communities throughout the world are given in the biennial publications sumptuously edited in America, *The Bahā'i World* (12 volumes published up to the present time, from 1925 to 1957).

(A. BAUSANI)

BAHAR [see KAYL].

BAHĀR, Muḥ. Taķī (1885-22 April 1951), Persian poet and politician, born at Mashhad of a family originating from Kāshān. In 1904, on the