

## BAHA'ISM (PART 2 OF 2): ITS DOCTRINE

**Rating:** 4.2

**Description:** A brief look at the some of the beliefs of the Baha'i faith which contradict the basic Islamic beliefs, as well as some contradictions found in some of its essential teachings.

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As mentioned previously, the Baha'i follow the teaching of Mirza Husayn Ali Nuri (1817-1892) whose title is Baha'ullah ('The Splendor of God'). As opposed to Muslims who believe Prophet Muhammad to be God's last prophet to humanity, Baha'ullah believed himself to be the prophet foretold by Sayid Ali Muhammad Shirazi, the founder of the Babi movement. Baha'ullah contradicted the Muslim belief that Abraham, Moses, and Jesus were prophets and not divine. He taught, instead, that God had become manifest in many different forms such as Abraham, Moses, Zoroaster, the Buddha, Jesus, Muhammad, the 'Bab' and Baha'ullah himself. Baha'ullah is not, however, the final and definitive manifestation of God. Other prophets will come, but not for at least 1000 years.

This belief opposes the most fundamental aspect of Islam, which is the distinction made between the creation and the Creator. Islam firmly believes that God is separate and distinct from His creation, and that He never did or will become human. The prophets He sent were fully human, but chosen to deliver His message to humanity. Worship is to be rendered to God only, and not to any created being. Next in importance to this belief is the belief is that Muhammad was the last and final prophet sent to all of humanity, and the message of Islam is the final message of God, and none other will come until the Day of Judgment. These two principles form the basis and most fundamental principle of Islamic faith, the first pillar of Islam, one clearly contradicted in Baha'i faith.

There are no initiation rites, priesthood or sacraments in the Baha'i religion. However, Baha'is do have certain duties, and are obliged to pray every day (although their prayer is different from that practiced by Muslims); they are also obliged to meet on the first day of each Baha'i month for celebration; to fast from dawn to sunset during the month of 'Ala (while Muslims fast in Ramadan); to avoid drugs or alcohol; to avoid membership of political parties; and to observe particular holy days such as the birth of Baha'ullah and the martyrdom of the 'Bab'. Emphasis is placed in their propagation on the unity of humanity and the absolute equality of men and women, and the Baha'is see themselves as working towards the establishment of a world government which will eradicate extremes of wealth and poverty.

The only sacred text in Islam is the Quran, but the Baha'is treat the writings of Baha'ullah as sacred as well. The most important of these writings are: The Most Holy Book, The Book of Certitude, The Hidden Words, The Seven Valleys, and Epistle to the Son of the Wolf.

## Claims of Baha'ullah

Baha'ullah claimed to be God. The following are some of his statements:

“There is no God but Me, the Honored, the Wise.”<sup>[1]</sup>

“Take what the Ancient Hand gives you.”<sup>[2]</sup>

“There is no God but Me, the securer, the regulator. Certainly We have sent the prophets and revealed the books.”<sup>[3]</sup>

“The God of eternity is in the prison.”<sup>[4]</sup>

“Everything other than Me is created by My command.”<sup>[5]</sup>

“I am the Greatest Branch (Abdul-Baha) without any partners.”<sup>[6]</sup>

“We Baha'is are certain of the eternal beauty.”<sup>[7]</sup>

“Surely I am God. There is no God but me, the Lord of all things. Everything other than Me is My creation, then O My creation you worship Me.”<sup>[8]</sup>

## The Twelve Principles

The Baha'i pride themselves on the Twelve Principles or twelve teachings, which they promulgate. Baha'i speakers focus heavily on these principles considering that these are the best that can be found in any religion. Seven out of the twelve Principles revolve around Unity. They are:

·Unity in the political realm.

·Unity in the worldly matters.

·Unity in freedom.

·Unity in religion.

·Unity in the nation.

·Unity in the tongue.

.Unity in genealogy.

Nevertheless, Baha'i history and doctrine contravene these principles. The Baha'is killed Mohammad Ibrahim by throwing him into the river Tigris for not believing in Baha'ullah's call.<sup>[9]</sup> They attempted to assassinate Nasiruddin Shah, the king of Iran. Baha'ullah killed one hundred and thirty people in one night and plundered their belongings.<sup>[10]</sup> Baha'ullah ill treated his brother Subhe Azal and Abdul-Baha did worse to his brother Mohammad Ali. Ironically, among the Baha'is themselves there are at least two major divisions at loggerheads with each other - the 3rd generation Baha'i and the Orthodox Baha'i. Lastly, the Baha'is have yet to officially announce the alphabet of the new language they have invented for every person in the world.

## Intolerant Teachings

There are various intolerant ideas preached by the Baha'is found in the Babi cult before them which have no basis in Islam:

“Babis! God has made war obligatory upon you. Capture cities and people for Babism.”<sup>[11]</sup>

“Do not let those who do not believe in the Bayan remain on the earth.”<sup>[12]</sup>

“Snatch the wealth of those who do not believe in the Bayan.”<sup>[13]</sup>

“Rejecters of Bab! Even if you take a bath 1000 times in a day, you shall remain unclean.”<sup>[14]</sup>

“Whatever belongings of the non-Babis come into possession of the Babis they become clean.”<sup>[15]</sup>

In summary, the Baha'is differ from Muslims in the most fundamental Islamic beliefs and practices. Their leaders have made extraordinary claims to divinity similar to other religious cults. Although they seem to preach peace and unity, their history has been marred by violence. Their history and original teachings also contradict their averred concept of world peace and gender equality.

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### Footnotes:

[1] Kitabe Aqdas, page 42

[2] Kitabe Aqdas, page 96

[3] Kitabe Aqdas, page 58

[4] Iqtedarat page 36

[5] Kitabe Mobeen

[6] Behjatus Sudoor

[7] Behjatus Sudoor page 217

[8] Tajalliyate Baha, Tajalli 4

[9] The Book of Haji Maftoon, p. 23

[10] Nuktatul Qaf, p. 161

[11] Bayan chapter 1

[12] Bayan chapter 1

[13] Bayan Arabic chapter 5

[14] Bayan chapter 2

[15] Bayan chapter 4

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