
Baha'i Perspective on Prophethood: A Comparative analysis with the Islamic perspective

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Abstract

In the mid-19th century, a significant religious movement emerged, known as the Baha'i Faith. It was founded by Mirza Husayn-Ali Nuri, who is reverently referred to as Baha'u'llah, meaning "Glory of God." The Babi movement emerged as a new religion with historical roots, evolving from the Shaykhism branch of Twelver Shia Islam. At the core of Baha'i belief is the conviction that Baha'u'llah is the most recent prophet or "Manifestation of God," although followers acknowledge that he is not the final prophet. They assert that he has heralded a new era of peace and has fulfilled the promises articulated in various sacred texts across different religious traditions. The dogmatic principle of the Baha'i Faith is based on the oneness of God, the unity of all religions, and the inherent oneness of humanity, fostering a global community beyond ethnic and national divides. In Iran, where the faith originated, many Shia leaders view Baha'is as unbelievers, leading to ongoing persecution and a challenging environment for their followers, as well as a threat to Islam.

The research paper is based on comparative analysis of the Baha'i Faith and its interpretation of the finality of prophethood in the Islamic context. This qualitative study explores the principles of the Baha'i Faith alongside Islamic teachings. It will also illuminate the nuanced differences in dogmatic beliefs between the two religions. By examining these distinct teachings, this paper seeks to establish the Baha'i Faith as a unique and independent religion, highlighting both its distinct beliefs and its complex relationship with Islam.

Key words: Bahaism, Concept of Prophethood in Bahaism, Heretical sect in Islam, Independent Religion, Baha'i faith.

Introduction

In the late 19th century, the Baha'i Faith emerged as a new religion in Persia (now Iran). Nearly 200 years ago, it was regarded as a minor religious movement, but it has since developed into a distinct religion. Today, there are approximately five million Baha'i believers worldwide. The faith is also one of the most diverse, with people from every ethnicity and background participating.

From 1819 until 1850, in Iran, the Baha'i Faith was founded by Mirza Hussain Ali Nuri, who is known as Baha'u'llah. In 1844, the Bab¹ claimed to have received a divine revelation and declared himself a messenger of God's truth, attracting significant attention. In the context of Persia's Muslim society, this new movement was perceived as a threat due to its growing number of followers. The Bab and his followers faced a difficult time; after his capture, they endured assaults and imprisonment. He was condemned to death by firing squad for heresy, as his followers believed that his teachings were newly revealed by God. Many of his supporters were also assassinated during this tumultuous period.

Although he was one of the Bab's earliest pupils, Baha'u'llah is so revered in Baha'i history that the Bab is often referred to as his forerunner. Due to his involvement in the Babi movement, he was imprisoned and experienced a profound vision. In that moment, he realized that God had chosen him to be a divine messenger, tasked with conveying God's message. After the Bab's death, he adopted the name Baha'u'llah, which means "the Glory of God," and began to gather his disciples. He passed away in 1892, and in his will, he appointed his son, Abdul Baha (1844–1921), to take over the leadership of the faith. Following his father's efforts, Abdul Baha continued to consolidate and organize the young religion. In his own will, written in 1921, Abdul Baha designated his grandson, Shoghi Effendi Rabbani (1897–1957), as the Guardian of the Faith. Shoghi Effendi aimed to spread the faith globally in a unique manner and worked as a translator and interpreter of his ancestors' writings.

The Baha'i Faith emphasizes that faith in God is the foundation of all religions. Many Baha'is believe that they have fulfilled the promises of all previous religions. In the Baha'i Faith, prophets are referred to as Manifestations of God. They are viewed as divine intermediaries who possess both human and divine natures. While distinct from God, they perfectly reflect His attributes to humanity.²

¹ it refers to the 19th-century religious leader and founder of Bábism, Siyyid 'Alí-Muḥammad Shírází, who adopted the title meaning "the Gate" in Arabic and is a central figure of the Bahá'í Faith

² <https://news.bahai.org/media-information/statistics/> Accessed on 23 April, 2026.

Prophethood in Bahaism

The Bahá'í Faith was founded by a prophet whom adherents believe fulfilled the messianic prophecies of all major world religions. The Báb, who is considered the forerunner, prepared the way for Bahá'u'lláh and established the Bábí movement. Followers recognize a progressive line of prophets that includes Abraham, Krishna, Moses, Zoroaster, Buddha, Jesus, and Muhammad. This central doctrine asserts that religious truth is revealed by God over time through these Manifestations, addressing the evolving needs of humanity.

Bahá'ís interpret the Islamic title for Muhammad, "Seal of the Prophets," as signaling the end of the "Prophetic Cycle" and the beginning of the "Cycle of Fulfillment" with the Báb and Bahá'u'lláh. Accepting that Muhammad is the final prophet does not mean that Baha'is believe that he is the final prophet, but rather that he is the Seal of Prophets. This verse, according to Islamic teaching, has a hidden meaning. Firstly, the Qur'an mentions the possibility of future divine messengers succeeding Muhammad and delivers this caution to all humanity: *Children of Adam! Do not be deceived, those who are god-fearing and repentant will not be afraid or sorrowful if messengers from among you come to tell you of my signs. Those who deny our signs and act arrogantly in the face of them will spend eternity in the Fire.*³

Since, the Qur'an allows for new messengers, how we consider Muhammad to be 'the Seal of the Prophets.

The Bahai Response to finality of Prophethood

The Quran uses two different names: Prophet and Apostle/messenger. The word prophet appears 75 times and the word apostle appears 331 times. Utmost Muslims practice these names interchangeably, as seen in the traditional meaning of shahada, which reads: *"There is no God except Allah, and Muhammad is his prophet", despite the fact that Muhammad's Arabic name is Rasool-Allah (Apostle/Messenger of Allah).*⁴

The conversation about the use of the terms prophet and apostle has been accompanied by several orientalist for more than fifty years.

In 1924, Winsink⁵ claimed that the difference between prophets and apostles in the Qur'an, according to Muhammad, the apostle was the founder and leader at the beginning of the series consisting of his representatives and prophets. Horowitz⁶ agrees with Winsink's view that these two terms have different meanings and rejects the above comparison because Abraham

³ 7:35 Quran

⁴ Sahih Bukhari, 2: 8

⁵ Arent Jan Wensink (1882–1939) was a celebrated Dutch Islamologist and professor of Semitic languages. He is most famous for indexing Islamic traditions and analyzing how early Islam interacted with Syriac Christianity.

⁶ (1874–1931) was a prominent German-Jewish Orientalist whose work significantly advanced the Western academic study of early Islam, Arabic poetry, and Qur'anic narratives.

has nothing to do with the apostle in the Qur'an, but only a prophet. He recommended that nabí (prophet) was mainly used for (but not limited to) biblical prophets, and used with rasúl (messenger) for Muhammad himself (Nabí 802) in Medina. Both Bell and Jeffrey considered these terms to be equal. Jeffrey concludes" seemingly he (Muhammad) made no unique division between the two names *rasúl* and *nabí*".

Prophet' and apostle' are used in chronological order:

Muhammad SAW was not called a prophet in Mecca, but in Medina he was called a prophet nearly 30 times. As Bielefeld, stated, "When we further determine that the rasúl (messenger) title was applied to Muhammad 14 times during the Mecca period, it becomes more subtle to accept that the terms prophet and apostle are completely interchangeable".

According to Bielefeld, the goal of the pre-Hijira period was to emphasise the concept of God sending an apostle to his own community, whose message is identical to that received by other apostles and communities throughout history. In contrast, the use of the prophetic label in the post-Hijira period was accompanied by the need to emphasize that the Arabs were descended from Abraham and therefore placed Muhammad SAW in the prophetic tradition of Abraham.

The qualities and functions of prophets and apostles in their Quranic context:

The prophets are the legacy of Ibrahim and his offspring, and seem to be almost related to the Bible they brought. "We designate the prophecy [*nubuwwah*] and this book as his descendants [*dhurriyyah*]"⁷. "We gave the Israelites the Bible, judgment, and prophecy." ⁸

The Quran states that there are several prophets associated with definite sacred texts, Hazrat Ibrahim and suhuf (scrolls), Musa and Torah, David and the zaboor, Jesus and the gospel, and Muhammad and the Quran itself. In addition, a standard feature of prophets is that they are part of God's covenant:

"Remember, we got their covenant from the Prophet [*nabiyyín*]" ⁹

When God made a covenant with the prophet [*nabiyyín*], he said: "This is the book and wisdom I give you. Will a prophet [*rasúl*] come to confirm the Bible with you in the future? Yes. You must believe him. , You must help him".¹⁰ The word apostle also has a specific connection. The first is the Quran's assertion that "every community [*umma*] has its own (own) messenger [*rasúl*]"¹ He is the representative of his community before God. More importantly, he is also God's representative to his people. In this case, he has special authority. People are called to listen, accept, and persevere with God and his apostles. In fact, the words obedience (*atá a*), disobedience, and resistance are used 28 times with rasúl (messenger), but once with nabí

⁷ 29;47 Quran

⁸ 45;16 Quran

⁹ 33;7 Quran

¹⁰ 3;81 Quran

(prophet). Another attribute is that the apostle is the bearer of a list of information, "only the messenger (rasúl) can transmit the list information"¹¹

Future Messengers

The Bahá'í author's official distinction between prophets and apostles is the source of Quran This verse seems to announce the coming of the future apostle: "*O Children of Adam! there shall come to you Apostles from among yourselves, rehearsing my signs to you.*"

¹¹Muslim critics and later Western translators translated the verb "there will come to you" in this verse into a portion of the conditional clause, thinking that "the purpose of using the vibrant ya'tiyyannakum is to strengthen the condition Meaning." Therefore, Yusuf Ali rewrites this sentence as "Whenever there is an apostle" and Abery's explanation is, "If a messenger comes to you". There are two seemingly admonitions for accidental meaning. The first is based on the Arabic language of the verb in Quran¹² transliterated as "Immá ya'tíyyannakum". The triliteral root A.T.Y. of this form is a flawed active form, representing future actions, with the suffix Yanna, placing the verb in a dynamic model. This form of verb also appears in Qur'an 2:38, to be more precise, "but I will guide you."¹³

Another objection to the temporary restatement of ya'tíyy annakum is that these contemporary translations of 7:34 lead to logical inconsistencies because they show here that God has given the future apostle the opportunity to appear to humanity elsewhere.

The Islamic Dispensation has a finite time:

*To every nation [ajal] a term; when their term comes, they shall not put it back by a single Hour no put it forward*¹⁴*To each age [ajal] its Book.*¹⁵*Neither too soon, nor too late, shall a people reach its appointed time.*¹⁶Moreover the Quran condemns the attitude of those who believe that, after the passing of an apostle, no other apostles will be sent by God, and mock the claimant of a new revelation: *Moreover, Joseph had come to you before with clear tokens, but you ceased not to doubt of the Message with which he came to you, until when he died, you said, 'God will by no means raise up a Messenger [rasúl] after him'. Thus, God misleadeth him who is a transgressor, a doubter*".¹⁷ "*No promoter [rasúl] cometh to them but they laugh him to scorn.*"¹⁸he terms prophet and apostle are clearly used differently in the Quran for three considerable reasons: The first is that the prophets and apostles were used at different times in Muhammad SAW ministry.

¹¹ 7:35 Quran

¹² 7:34 Quran

¹³ 2:38 Quran

¹⁴ 7:33 Quran

¹⁵ 13:38 Quran

¹⁶ 23:43 Quran

¹⁷ 43:34 Quran

¹⁸ 36:30 Quran

Second, personalities to which these titles apply are different. Third, these terms are used to distinguish the distant context of the special characteristics of the unique historical missions of the prophets and the apostles.

The Bahai authors used the distinction between prophets and apostles-although useful, this distinction is frequently given in a basic way. This difference provides a way to clarify that although Muhammad was the last prophet, the Qur'an allowed the chance of future apostles to come out to mankind-the prophet of Islam was not the last Rasul.

The distinction between prophets and apostles prior to Muhammad's arrival may have some merit, but with his arrival, it was rendered meaningless because both prophet hood and apostleship were closed with him. Ending Divine Messengers' institutions and Prophet Hood with me means there will never be any Messenger or Apostle or Prophet after me.

There appears to be a contradiction in Bahauallah's attitude in some of his later writings, in which he asserts that Muhammad closed prophet hood and messenger ship.

Another approach is to study the 33:40¹⁹. That the contexture is the supposed fatherhood of the Prophet in relation to Zayd-ibn-Háarithah (R.A)²⁰, was accepted child of Muhammad (PBUH). Surah 33:20-40 describes the life of Zaid and his marriage to Zainab (RA). At the culmination of this story, the 33:40 verse states that Muhammad was not Zayd's father or "anyone among you", thus eliminating the presumption of prophet status for inheritance and eldest son inheritance. As mentioned earlier, this is a characteristic of Abraham's identity as a prophet. According to Lings, the power of this passage is the fatherhood of Muhammad, not the end of the prophet-hood.

The Quran also says that adopted children should not be named after the father who gave birth to them in the future. From that day on, Zaid was called Zaid Ibn Háthirah instead of Zaid Ibn Mohammed because he about thirty-five years ago after being adopted. But these changes did not affect his acceptance, nor did it affect the love and intimacy between the adopter and the beloved, who are now sixties and fifties years old respectively. This just reminds them that they are not related by blood, in this sense, they were not related at all Revelation continued: *Muhammad is not the father of any man amongst you, but he is the Messenger of God and the Seal of the Prophets*".²¹

The concept of *Khátam*

Some traditions use the word khatam al-nabiyyyn²²(the seal of the prophet) to refer to the "last Prophet". Nevertheless, "sealing" does not just refer to the completion of the task.

¹⁹ Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and the last of the prophets. And ever is Allah, of all things, Knowing."

²⁰ Originally a slave, Zayd was freed and formally adopted by Muhammad before his prophethood, becoming known to the public as Zayd ibn Muhammad (Zayd, son of Muhammad). To decouple bloodlines from legal adoption, God revealed Surah Al-Ahzab (33:5), ordering Muslims to call adopted children by their biological fathers' names. His name was then legally restored to Zayd ibn Harithah

²¹ 30:40 Quran

²² "Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets."

Other explanations may be found in the historical use of this term. Sealing may also be a assurance of validity or a measure to avoid illegal entry into the container without the owner's knowledge. In the Arabian Peninsula before Muslims, seals were used to verify the legitimacy of documents. They are also used to ensure the safety of property and therefore replace locks and keys. The seal that controls another person indicates that he has delegated power to someone else. Pharaoh, for example, Joseph was presented with his seal as a symbol of his authority²³. Jezebel forged a letter in Ahab's name and sealed it with Ahab's seal²⁴. There is a certain number of traditions about Muhammad's khátam Al-Bukhari reiterated that the Prophet wished to write to the Byzantines and was told that he would not be read unless he had a seal on it. He therefore; adopted the silver seal engraved with the words "Muhammad rasúl Alláh" in 7-A.H.

In classic Arabic poetry, the word khatam-al-nabiyyyn (the seal of the prophet) appears in various places. A poem from Umayya's Dwan. The prophet was described by Ab-al-Salt as "God sealed (khatama) through him the prophets (nabiyyin) before and after him. Since the word khatama in this passage conveys the characteristics of the prophet after Muhammad, it cannot be interpreted as meaning the end of something. Friedman speculated that this meant that "he put his seal (approval) on them". The ancient dispatchee (Mursalin)". "

In the early days of Islam, people did not generally accept the finality of Muhammad's identity as a prophet. In elucidation the appearance of khayr-al-khawatim (the best seal) used in Naqá'id, the commentator Abú-Ubayda said: "He [the poet] means the prophet... the prophet of the seal, this means that he is the best prophet"²⁵

Abú-Riyásh al-Qaysí gave a similar explanation in his comment on al-Kumayt's-Háshimiyyat, describing a verse; the prophet was called khátam (khátim) al-anbiyá' and Abú-Riyásh said khátim- al-anbiyá' means the one who seals the prophet; khátam-al-anbiyá' means "the beauty of the prophet" or "the best of them"²⁶. Another clear belief that backings this view is attributed to Áisha, who said: "Say [the prophet is] the mark of the prophet, not to say that there is no prophet after him"²⁷

Hath; not Muhammad, Himself, declared: "I am all the Prophets?" Hath He not said as We have already mentioned: "I am Adam, Noah, Moses, and Jesus?" Why should Muhammad, that immortal Beauty, who hath said: "I am the first Adam" be incapable of saying also: "I am the last Adam"? For even as He regarded Himself to-be the "First of the Prophets" that is Adam in like manner, the "Seal of the Prophets" is also applicable un to the Divine Beauty.²⁸

Absolute and final religion

²³ Genesis 41;42

²⁴ Kings 21;08

²⁵ Naqaid; 349

²⁶ Friedman, prophecy; pg 57

²⁷ Al-Suyuti-qtd.in Friedmann, prophecy pg 63

²⁸ Kitab e Iqan; 162

The verses are interpreted to indicate that, Islam; is the perfect and absolute religion: *"the true religion [dín] with God is Islam who-so desires another religion than Islam, it shall not be accepted of him"*²⁹ The word *Islam* in these verses according to the Bahá'í elucidation refers to obedience to the will of -God. There are numerous-illustrations in the Qur'án, which endorse this interpretation. *"We were "Muslims" before it came"*³⁰ *"Noah is called a Muslim in"*³¹ *Mosas and his adherents are called Muslims*³² *"Abrahaam in truth was not a Jew, neither a Christian; but he was a Muslim"*³³. *Abraham says to Jacob and his children "truly God hath chosen a religion for you; so, die not un-less ye be also Muslims,"*³⁴

Whereas it is worth noting that Muhammad is described as "the first among Muslims" in the Quran, and in history; he was born after all the above-mentioned prophets and apostles, who are also called Muslims. The fact that followers of Noah, Moses, Abraham, Jacob, Joseph, and Christ are all called Muslims shows that Islam referred to in the Quran is the universal religion of God, "God's unchanging faith, Immortality is in history and will last forever"³⁵, which is completely different from the historical religion and law practiced by Muslims. At a certain point, the Quran stated that Islam is the same faith as revealed to Noah, Abraham, Moses, and Jesus, "He prescribed to you the faith he ordered to Noah, and we reveal to you After it we commanded Abraham, Musaa and Jesus. Therefore, the oral term Islam is translated by some scholars as "surrender" and "obedience", and the active participle Muslim is translated as "submissive and surrender to God" Bahais are therefore Muslims in the Quranic sense because they believe that their religion is Islam - submission to the Will of God-renewed. In keeping with this perspective, Bahaullah says, "Verily, the Promised One hath appeared and we have truly submitted/surrendered ourselves un-to Him [*muslimúna*]"³⁶ and Baha'is are called to "the complete surrender of one's will to the Will of God.

The publications of Wilfred Cantwell Smith³⁷ and Seyyed Hossein Nasr³⁸ reveal an interesting connection between this Bahá's interpretation and ultra-modern Islamic education. According to Smith, the term Islam has three different meanings. The first is the individualized Islam of an individual Muslim, or "functional individualized belief": his own individualized obedience to God, as a concrete, living person, in his current situation, intentionally The act of commitment that is connected with aloofness. The divine reality he acknowledged and the

²⁹ 3;85 Quran

³⁰ 28;53 Quran

³¹ 10;73 Quran

³² 10;84-7;123 Quran

³³ 2;128 Quran

³⁴ 5;111 Quran

³⁵ Bahaullah, Gleanings from the writings of Bahaullah, pg 136

³⁶ Hikma; pg. 159 provisional translation

³⁷ a highly influential Canadian Islamicist, comparative religion scholar, and Presbyterian minister. He revolutionized the academic study of religion by challenging how scholars define and categorize "religion" itself.

³⁸ a world-renowned Iranian-American philosopher, Islamic scholar, and Professor Emeritus of Islamic Studies at George Washington University. He is one of the most influential figures in contemporary Islamic philosophy, Perennialism, and comparative religion.

cosmic commandments he accepted.³⁹ Second, there is Islam as the Plato model, which is the purest form of religion. Third, there is the phenomenological reality of Islam as an institutionalized reality—"touchable reality, plain brilliance, history and sociology. In both cases, Islam is the name of the conviction. On the other hand, personalized beliefs-Islam, is the name of a behaviour, not an institution, "a specific person's response to a challenge". Smith's conclusion on the use of this word in the Qur'an proves the original meaning of the word. Regarding additional implications of Islam, Smith wrote: "I have come to the conclusion that Islam as a religious system, especially as a writing system, gradually dominates and is quite modern. Islamic religion from the very beginning. In some respects, it is the most specific of all religions in the world."⁴⁰

Similarly, Nasr believes that the core "primitive religion" of Islam is the unity point among "Islam" and global faiths. Best method to defend Islam in its vital nature today is to defend religious perennis.

Other scriptures ancillary the explanation of "Islam" as the latest religion can also be understood in different ways through comparative literature analysis. For example, the meaning of the quotation, "*I perfected [atmamtu] my religion for you on this day*"⁴¹ can be simplified into the following two verses, which point out that the religions of Moses, Abraham, and Jacob are also perfect. "*Then, we gave Moses' book to complete [tamam] for those who do good.*"⁴² "*So, will they choose [Joseph] as 'the Lord', teach you to explain the story, and perfect 'Yutimmu' his blessing to Jacob's family and Jacob's family, just like what he did in your father Abraham and Isaac before That way.*"⁴³

Therefore, each revelation will be completed in its time, which is a common attribute of all revelations. However, this unity should not be mistaken for exclusivism. The uniqueness of Muhammad should not be seen as the exclusion and exclusivity of previous prophets and apostles, but as a continuation of the model that makes each Rasul unique and absolute in his own society.⁴⁴

Prophethood in Islam:

According to Islamic theology, Nubuwwah is the means by which Allah chooses those with admirable qualities to convey His divine counsel to humanity. It is the responsibility of prophets to faithfully and unalteredly communicate Allah's revelation. The fundamental tenet of Islam is that Muhammad is the Seal of the Prophets (Khatam al-Nabiyyīn), which implies that no prophet would follow him. This view is supported by Qur'an.

³⁹ Smith, historical 43

⁴⁰ Smith, The Meaning and End of Religion, 115.

⁴¹ 5:04 Quran

⁴² 6:155 Quran

⁴³ 12:6 Quran

⁴⁴ Bijlefeld, Prophet, 23-24

*"Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets."*⁴⁵

To close something, the word "sealed" or the Arabic word "Khatim" is used. The chapter of the prophet is over, after Muhammad SAW the prophet will not appear until Judgment Day *"The building of Islam was complete but there was space for one last brick. That brick is me"*.⁴⁶ Mohammad (saw) conveyed the final message of Islam to mankind. The Qur'an is the book of Allah, it has always been maintained and is not subject to corruption or modification. Since the birth of Islam, the teachings of Muhammad (saw) have been safe and part of Muslim life. Islamic teachings apply to all societies and long-term. Because of these factors, no prophet is needed. The prophet (saw) emphasized in his final speech that there will be no prophet after him. *"Mohammad (saw) is not the father of any of your men, but he is the messenger of Allah and the last of the prophets."*⁴⁷

Prophet, apostle and future messenger in islam

In Islam, a prophet (Nabi) is a human chosen by Allah (God) as a messenger to guide humanity, with Prophet Muhammad being the final and Seal of the Prophets, delivering the Quran, Islam's holy book. Islam recognizes many prophets, including figures from Judaism and Christianity like Adam, Noah, Abraham, Moses, and Jesus, all confirming the core message of monotheism (Tawhid)⁴⁸. The Quran mentions 25 by name, but there were many more, serving as exemplary role models to spread God's message.

A prophet, or nabī, is a person who receives divine revelation and leads others in accordance with Allah's directives. A Messenger (Rasul) is a person who assigned to a specific town with a specific assignment after receiving a new scripture or rule. Not all Nabī are regarded as Rasūls, but every Rasūl is a Nabī.

Conclusion

If someone believe in Bahaism or Babism, He is not a Muslim, but rather an apostate from Islam, as an apostate is someone who abandons Islam for another religion. Allah Almighty says, *And if any of you turn back from their faith and die in unbelief, their deeds will ear no fruit in this life and in the Hereafter they will be Companions of the fire and will abide therein*⁴⁹

⁴⁵ 33;40Quran

⁴⁶ Sahih Bukhari, vol. 4,book 56,hadith 735

⁴⁷ 21;40 Quran

⁴⁸ the absolute indivisible monotheism in Islam. It is the foundational core of the religion, declaring that God (Allah) is entirely unique, one in His essence and attributes, and that He has no partners or equals.

⁴⁹ 2;217 Quran

Allah Almighty says:” *If anyone desires a religion other than Islam (submission to Allah) never will it be accepted of him; and in the Hereafter he will be in the ranks of those who have lost*”⁵⁰

Brahmanism, Buddhism, idolatry, Judaism, Christianity, and Islam are all incorporated into Baha'ism, which is a fabricated religion. Allah and his prophet are the only sources of guidance for Muslims. There are differences between their religious practises and those in Islam. The bahai faith is a completely separate religion on these doctrinal grounds. There is no afterlife for Baha'is, and they do not believe in Hell or Paradise. The Dahriyas were a model for them in this regard.

Fabricated hadith and tafaseer that Muslim scholars do not consider authentic were utilised as references by them. They cherry pick verses from the Quran to bolster their case. According to Quran, there is always a messenger in each generation, they accept it but at the same time they reject the claim that the holy prophet SAW is the seal of prophets according to Quran. Their objectives are most like Islam like unity of humanity, unity of religion, peace, brotherhood etc. in Islam minority have the rights which no other religions. There is nothing new in it. Allah says: “*whoever kills an innocent human being, it shall be as if he has killed all mankind and whoever saves the life of one, it shall be as if he had saved the life of all mankind*”⁵¹

Holy prophet said: “*the protection granted by Muslims is one and must be respected by the humblest of them and who broke the covenant made by a Muslim there is a curse of Allah, of his angles, and of the whole people upon him, and neither an obligatory act or nor a supererogatory act would be accepted from him as recompense on the day of resurrection*”⁵². ” They oppose the prophet hood, the Messenger of Allah, Prophet Muhammad (SAW), or that he is the seal of all Prophets. Therefore, they are not Muslims, as all Muslims believe that the Qur'an is the Book of Allah and believe in Allah's words. Almighty: Muhammad is not the father of any of your men, but he is the Messenger of Allah, and the seal of the Prophets.

There is no manifestation of God today because Shoghi Effendi did not appointed a successor and didn't declare any will, in this way they denied their own faith principle. For them, a new message and revelation are always needed to keep up with the times. Revealing the truth as the world changes necessitates a shift of perspective. But new religion is unnecessary after Islam. Islam is compatible for all the times and fulfils the needs of guidance for humanity until the day of judgement. “This day I have perfected for you your religion and completed my favour upon you and have approved for you Islam as religion.”⁵³

⁵⁰ 3;85 Quran

⁵¹ 5;32 Quran

⁵² Sahih muslim; book 7, hadith 3167

⁵³ 5;3 Quran

To bring the succession of the messages and messengers to an end, the Quran is declared to be the last message sent through the last messenger to the last human community in the last phase of world history.

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