88689 - A brief look at Baabism and Baha’ism

the question

I would like to ask about Baabism and Baha’ism – what are their beliefs? And are they Muslims?.

Detailed answer

Praise be to Allah.

Shaykh Ibn Baaz (may Allaah have mercy on him) wrote a brief description of Baabism and Baha’ism, which we will quote here. He (may Allaah have mercy on him) said:

This is a brief description of Baabism and Baha’ism.

In their view, the word al-Baab (lit. “the Door”) refers to an ignorant Iranian individual who claimed to be a Sufi. His name was ‘Ali ibn Muhammad al-Shiraazi. He claimed that he was the door to Baha’-Allaah Mirza Husayn ‘Ali, and that he was the messenger to whom revelation came from Baha’.

The Baabis are named after him. Every time he was put under pressure and asked to repent, he repented from Baabism and claimed to be a Ja’fari, one of the Ithna-‘Ashari Shi’ah.

The Baabis held a conference one year in the desert of Dasht to announce their views and proclaim glad tidings of the awaited imam whom they claimed had appeared.

The Baabis are not all the same in their beliefs and view of the Baab, as is stated on p. 97 of the book al-Baha’iyyah Tareekhuha wa ‘Aqeedatuha wa Sillatuha bi’l-Baatiniyyah wa’l-Suhyooniyyah (Baha’ism, its History and Beliefs and its Connection with Esotericism and Zionism), by the head of the Ansaar al-Sunnah al-Muhammadiyyah organization in Egypt, Shaykh ‘Abd al-Rahmaan al-Wakeel (may Allaah have mercy on him).

In their conference there were two groups of Baabis, one of which was led by al-Bashroo’i and al-

Quddoos, and the other by al-Baha' and Qurrat al-'Ayn, as it says on p. 98 of this book. Their gatherings were also of two types, one just for the imams (leaders) of Baabism and another for the common folk. The topic of discussion in gatherings of the leaders was Baabism's abrogation of Islamic sharee'ah. Their ultimate view was that the Baab was greater and higher in status than all the Messengers, and that what was revealed to him of religion was more complete and more perfect than any previous revelation or religion.

As it says in pp. 99-100 of the book mentioned, Qurrat al-'Ayn delivered a reprehensible speech in this conference when al-Bashroo'i and al-Quddoos were not present. Al-Baha' was also absent, claiming that he was ill. He was worried about the consequences of her speech and waited to see the reaction of the delegates and whether they would reject her ideas or not. In her speech she clearly stated that the religion of Muhammad was completely abrogated by the new religion (Baha'ism) which had come to the ummah via the Baab, even though only a little of it had come so far and they were now in an interval. The ruling of Islamic sharee'ah no longer applied and it was permissible for the people – indeed prescribed for them – to share their wealth and women.

Al-Wakeel said that this was what was clearly stated by the Baha'i historian in his book al-Kawaakib al-Durriyyah (p. 180, 210). And she clearly stated in her speech that she did not believe in the resurrection.

This Qurrat al-'Ayn was a strong proponent of their views. She issued a fatwa before she got in touch with al-Baha', then when she got in touch with al-Baha' she submitted to him and attributed the fatwa to him.

The Baabis carried out an armed terrorist movement in which they shed a great deal of blood and killed hundreds of people. The Iranian state opposed them and recruited troops to put an end to them, and they achieved that; they killed Baab al-Baab al-Bashroo'i and his companion al-Qudoos in 1265 AH, as stated in the book mentioned – the book of al-Wakeel – then the Shia'h scholars issued a fatwa stating that the Baab was a kaafir and an apostate, and deserved to be executed. The government ordered that he be executed and he was killed in front of the people; before that he was imprisoned in the citadel.

The Shi’ah scholars debated with him several times, and he was exposed and his ignorance and confusion were clearly demonstrated. Among the cleverest questions that were put to him was when he was asked about the defects in Islamic sharee’ah and about the perfection of that which he had brought, and he could not offer any answer, rather he could not even say a word. He was asked to deliver a speech and he delivered a worthless speech that did not deserve to be listened to. Hence the scholars ruled that he was a kaafir and should be executed, and he was executed.

Note: We stated above that the Baab in whom the Baha’is believe was the harbinger of al-Baha’ and he is the one who received revelation and conveyed it. So he is like a messenger for al-Baha’. The Baabis believe in al-Baab, who is ‘Ali ibn Muhammad al-Shiraazi, the ignorant Sufi who claimed that he was the most perfect human vessel in which the divine reality manifested itself, and that he was the one who created everything by his word. See p. 117. They also quoted him as saying: “On the day of Nooh, I was Nooh; on the day of Ibraaheem, I was Ibraaheem; on the day of Moosa, I was Moosa; on the day of ‘Eesa, I was ‘Eesa; on the day of Muhammad, I was Muhammad; and on the day of ‘Ali, I was ‘Ali … on the day when Allaah causes someone to prevail, I will be the one whom Allaah causes to prevail. I am the last one after whom there will be no one else and I am the first one before whom there was no one else. I am the manifestation of Allaah’s proof against the worlds.”

How ridiculous are these words that no wise person would utter. (Shar’at al-Baab, p. 119).

The Baab abolished the five daily prayers, Jumu’ah prayer and prayer in congregation, except in the case of the funeral prayer. He stated that purification from janaabah was not obligatory, and that the qiblah was the house in which he was born in Shiraaz, or the place where he was imprisoned, or the houses in which he and his followers lived. These are the places to which his followers were required to go on pilgrimage.

With regard to fasting, it was to be observed from sunrise to sunset, for one Baabi month which lasts for nineteen days. As for zakaah, it was one-fifth of one's property, to be taken at the end of the year and handed over to the Baabi council. There are other ridiculous rulings which you can see on p. 120 of al-Wakeel’s book.

Baha’ism

As for al-Baha’, who is known as Baha’ al-Deen, he was Mirza Husayn ibn ‘Ali ibn al-Mirza ‘Abbaas Bazrak al-Maazandrani al-Noori al-Iraani. He was born in Tehran in 1233 AH and he was involved in Sufism all his life. He took his myths and stories from his Shaykhs. Then he moved to Baghdad from Tehran as a visitor or in exile, then he moved frequently from Baghdad to other places, then he moved to ‘Akka for political reasons and ulterior motives, and because of the many disputes between his Baabi followers and the followers of his brother, Yahya ibn ‘Ali ibn Mirza. After all of that and after many developments, al-Baha’ made the following claims (see p. 143 of al-Wakeel’s book). At first al-Baha’ claimed that he was the successor (khaleefah) of the Baab, or the last successor of al-qaa’im (i.e., the hidden Imam); then he claimed that he was the qaa’im himself. Then he claimed to be a Prophet, then he claimed to be divine and that the divine reality only existed in its most perfect form when embodied in him.

Death of al-Baha’

When he was in the prime of his strength and his call was at its strongest, Allaah caused him to develop a fever, from which he died when he was believing in his false claims and ridiculous myths. He died in Dhu’l-Qa’dah 1309 AH. See p. 144 of the essay and footnotes of Abu’l-Fadaa’il. Abu’l-Fadaa’il was one of the propagators of the false sect of al-Baha’.

Al-Baha’s methods of propagating his views

He was a Sufi who relied on allusions, symbols and jargon. See p. 147 of al-Wakeel’s book.

His books

The most famous of them are al-Ayqaan and al-Aqdas. He wrote the former in Baghdad; it deals with proving that the Baab was the Mahdi and al-qaa’im. It refers to the claims of al-Baha’. He wrote this book in response to questions about the Baab. In this book al-Baha’ acknowledged that he was sinning by writing this book. How strange are the actions and evil deeds of this criminal. Glory be to Allaah, how great He is: He insisted that these criminals and liars should fail in their

words and deeds. To Allaah be praise for the clarity of the truth and the failure of falsehood. See p. 150 of al-Wakeel's book.

Baha'is hatred towards Muslims

Al-Mirza did not hate any community as much as he hated the ummah of the Final Messenger. It is sufficient for you to know that he accused the earlier and later generations of not having understood anything of the Qur'aan, and he said: "One thousand, two hundred and eight years have passed since the Qur'aan appeared and all these riffraff recite it every morning and until now they have not understood a single letter of its meaning." Then al-Baha' says: "The one who does not drink from our sealed nectar, the seal of which we have broken with our name al-qayyoom has not grasped the light of Tawheed, and he does not know the meaning of the Books of Allaah, and he is one of the mushrikeen."

Note:

In this summary about the Baabis and Baha'is, I have not seen any words that you cannot find in the book of al-Wakeel. It should be noted that some of it comes from the book of Dr Muhammad Mahdi Khaan al-Irani al- Tabreezi, who lived in Egypt, which is called Miftaah Baab al-Abwaab. Some of it was taken from articles written by Muhibb al-Deen al-Khateeb about Baabism and Baha'ism, and some of it is my own words. And Allaah is the Source of strength. May Allaah send blessings and peace upon our Prophet Muhammad and his family and companions. End quote.

Majmoo' Fataawa al-Shaykh 'Abd al-'Azeez ibn 'Abd-Allaah ibn Baaz (7/407-412).

Shaykh Ibn Baaz (may Allaah have mercy on him) also issued another fatwa stating that the Baha'is are kaafirs. He was asked about the views of Baha'-Allaah who claimed to be a Prophet, and also claimed that Allaah was incarnated in him. Is it permissible for the Muslims to bury these kaafirs in the Muslim graveyards?

He replied:

If the beliefs of the Baha'is are as you say, then undoubtedly they are kaafirs and it is not

permissible to bury them in the Muslim graveyards, because anyone who claims to be a Prophet after our Prophet Muhammad (peace and blessings of Allaah be upon him) is a liar and a disbeliever according to the texts of sharee'ah and the consensus of the Muslims, and because this is disbelief in the words of Allaah (interpretation of the meaning):

"Muhammad is not the father of any of your men, but he is the Messenger of Allaah and the last (end) of the Prophets"

[al-Ahzaab 33:40]

And because there are mutawaatir reports from the Messenger of Allaah (peace and blessings of Allaah be upon him) stating that he is the Seal of the Prophets and there is no Prophet after him. Similarly the one who claims that Allaah is incarnated in him or in any other creature is a kaafir according to the consensus of the Muslims, because Allaah, may He be glorified, is not incarnated in any of His creatures; rather He is greater and mightier than that. Whoever believes that is a kaafir according to the consensus of the Muslims, and he is denying the verses and ahaadeeth that say that Allaah is above the Throne, and He is above all His creation. He, may He be glorified, is the Most High, the Great and there is none like unto Him or comparable to Him. He described Himself to His slaves as follows (interpretation of the meaning):

"Indeed, your Lord is Allaah, Who created the heavens and the earth in Six Days, and then He rose over (Istawa) the Throne (really in a manner that suits His Majesty)"

[al-A'raaf 7:54]

End quote.

Majmoo' Fataawa al-Shaykh 'Abd al-'Azeez ibn 'Abd-Allaah ibn Baaz (13/169).