

**Fatwas
of Senior Scholars of
Al-Azhar Al-Sharif
on the Bahá'í Faith**

**This booklet
represents the statement of a number of esteemed
scholars of Al-Azhar, imams from Dar al-Ifta, and
members of the Council of Senior Scholars in Egypt,
regarding issues that are repeatedly debated,
expanded upon, and often marked by contention and
stubbornness. These are fatwas that illuminate the
path, please the Lord, guide people to the way of
truth, uphold moderation, avoid extremism, and
protect the true religion from the distortions of those
who seek to alter it.**

All praise is due to Allah, Lord of the worlds.

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Definition of Bábism and Bahá'ism (1)

Bábism is attributed to the “Báb” (Gate), a term used by certain esoteric sects to refer to the pillars of their call, similar to the Prophet’s saying صلی الله علیه وسلم: “*I am the city of knowledge, and Ali is its gate.*”(2)

The “Gate” is a means of knowing what is inside a building that has a door. This term was adopted by one of the leaders of the Bábí sect, Mírzá ‘Alí Muḥammad al-Shīrāzī, who died in Tabriz in either 1845 or 1850.

Bahá'ism is attributed to the “Bahá” (Glory), a title adopted by one of the leaders of this sect after al-Shīrāzī, namely Ḥusayn ‘Alí Núr, known as “Bahá’u’lláh.” Thus, the sect came to be called “Bahá’ism.”

This sect is based on Shia thought that has been carried through with esoteric teachings across history, and it emerged clearly in the 13th century AH in Iran, Iraq, India, and the Arabian Peninsula.

It was first led by Aḥmad al-Aḥsā’ī, who died in 1826 AD. Some historians state that its emergence had a political purpose disguised as a religious appearance, as al-Aḥsā’ī and his associate Kāẓim al-Rashtī were originally priests used by colonial powers to distort the beauty of Islam and divide Muslims—similar to how the Qadiani movement was used in India for the same purpose.

Among its greatest promoters was Mírzá ‘Alí Muḥammad al-Shīrāzī, who, at the age of twenty-five, claimed to be the awaited Mahdi and authored books which his followers claimed were divine revelation. Other leaders included Mírzá Muḥammad ‘Alī al-Māzandarānī, Yaḥyá Núr (known as Ṣubḥ-i-Azal), and his brother Ḥusayn ‘Alí Nūrī.

The people resisted this heresy, pressuring the government to halt its activities, leading to the execution of many of its members. A dispute later arose among its leaders, resulting in the establishment of two major centers: one in ‘Akkā and the other in Cyprus. The leader of the first was Ḥusayn Nūrī, who died in ‘Akkā in 1892 AD, and the leader of the second was his brother Yaḥyá, who died in 1912 AD. After Ḥusayn Nūrī (Bahá’u’lláh), leadership passed to his son ‘Abbás, who died in 1922, and then to Shoghi Effendi, who died in 1957.

The most important principles on which this heresy is based are:

- **Incarnation:** They claim that after God appeared in the Twelve Imams, He appeared in Aḥmad al-Aḥsā’ī and those after him. Evidence of this is their general slogan displayed on banners in their homes, reading “O my God, Bahá.”
- **Denial of the finality of prophethood** with our Prophet Muḥammad صلی الله علیه وسلم.
- **The appearance of an infallible leader**, which is a major aspect of their doctrine.
- **Denial of the Resurrection and the Hereafter**, interpreting Paradise as spiritual life and Hell as spiritual death.
- **Denial of the miracles of the prophets** while still affirming prophethood, which shows confusion in their beliefs.
- **Excessive allegorical interpretation of the Qur’ān**, claiming that its words have hidden meanings that must be adopted. For example, in his commentary on Sūrah Yūsuf, the “Báb,” in explaining the verse: “*When Joseph said to his father, ‘O my father, indeed I have seen [in a dream] eleven stars and the sun and the moon; I saw them prostrating to me’*” [Yūsuf: 4], stated that Joseph was Ḥusayn ibn ‘Alī, the sun was Fāṭimah,

the moon was Muḥammad, and the stars were the Imams of truth who weep over Joseph in prostration. Many such interpretations can be found in the book *al-Durar al-Bahiyyah*, authored by their missionary in Egypt, Abū al-Faḍl al-Jurfādqānī, and printed in Cairo in 1920.

- **Supporting every enemy of the Muslims** and wishing for the Jews to have the “Promised Land.”

They have many subdivisions within their creed, among them:

The number **19** holds a significant place in their laws because it is considered sacred, and its sanctity comes from it being the sum of the letters in the word "*Wahid*" (One) or the word "*Wujud*" (Existence), according to the Jewish system of assigning numbers to letters: Waw = 6, Alif = 1, Ha = 8, Dal = 4, and Jim = ... In their belief, the year consists of 19 months, each month has 19 days, fasting is 19 days, and the council that oversees the *House of Justice*—which manages their affairs after the death of their leaders—has 19 members. Their prayer consists of 9 rak‘ahs, their qiblah is wherever Bahá’ is located, and pilgrimage to the Kaaba is invalid. In the book *al-‘Ahdah* (The Covenant), authored by Bahá’, which contains a will to his son Abbas, he prohibited him from claiming divinity for one thousand years so that he alone could claim it during that period. When Abbas saw people’s aversion to this innovation, he redirected its activities towards humanitarian services.

This sect is fabricated from a mixture of various religions, sects, and philosophies, as the author of *Miftah Bab al-Abwab* describes the Bahá’ís. It is not a reformist movement but one exploited by colonialism for its own benefit. It coincides with *Freemasonry* (3) in its aim—turning people away from their revealed religions and working for “humanity” under a new slogan. Abbas Effendi himself explicitly stated:

"Everyone finds in it a universal religion that is in complete harmony with the present age and the greatest policy for human knowledge..."

He sought to unite Muslims, Christians, and Jews and gather them upon the principles and laws of Moses, in whom they all believe.

As for discussing their principles, they can be summarized as follows:

- Their belief in divine indwelling (*hulul*) is an old idea condemned by some Sufis, discussed by theologians in their works. God is far above indwelling, for He is self-sufficient, existing independently—there is nothing like unto Him.
- Their denial of the finality of prophethood with our master Muhammad ﷺ is rejected, as previously mentioned regarding the Qadianis.
- Their concept of the *infallible one* is a Shia idea, refuted—especially when it includes the incarnation of God within him, as they openly declare.
- Their rejection of the Resurrection is an outright denial of the definitive texts. Their denial of miracles rejects historical reality confirmed by history and reported in the Qur'an.
- Their excessive reinterpretation of Qur'anic verses diverts the Arabic words from their original meanings without necessity, making statements about the Qur'an based on opinion and desire, which is prohibited.

Since their core beliefs are invalid, there is no need to discuss their branches so long as the foundation upon which they stand is false.

After presenting their views and briefly refuting them, anyone who embraces this sect is deemed an apostate. The scholars of Iran judged the “Báb” as such after several debates, after which he was executed.

In Egypt, al-Azhar scholars, the Sharia judiciary, and the government resisted them, as follows:

1. Sheikh Salim al-Bishri, the Grand Imam of Al-Azhar, issued a fatwa declaring Mirza Abbas, leader of the Baha'is, an unbeliever. This was published in the newspaper *Misr al-Fatah*, issue no. (692), dated 27 December 1910.
2. On 30 June 1946, the Sharia Court of al-Mahalla al-Kubra issued a judicial ruling granting a divorce to a woman whose husband had embraced the Baha'i faith, on the grounds that he was an apostate.
3. The Fatwa Committee of Al-Azhar issued, on 23 September 1947 and on 3 September 1949, a fatwa declaring anyone who embraces the Baha'i faith to be an apostate.
4. The Egyptian Dar al-Ifta issued, on 11 March 1939, on 25 March 1948, and on 13 April 1950, a ruling declaring the Baha'is to be apostates. On 8 December 1981, it issued a ruling invalidating any marriage contract between a Muslim woman and a Baha'i.
5. The Administrative Court of the State Council, in case no. 195 of judicial year 4, ruled on 11 June 1952 that the Baha'is are apostates.
6. Presidential Decree Law no. 263 of 1960 was issued, dissolving Baha'i assemblies and suspending their activities.

There were also other measures included in the statement by the Grand Imam of Al-Azhar about this sect, which was broadcast in 1986.

(1) *Bayān lil-Nās* (2/23–27), Al-Azhar University edition.

(2) Reported by al-Hakim in *al-Mustadrak* (1373, 138), and by al-Tabarani in *al-Kabir* (65/11). Ibn Hibban said: “It has no basis.” Ibn al-Jawzi mentioned it in *al-Mawdu‘āt* and said: “It is invalid and has no basis.” Al-Shawkani mentioned it in *al-Fawa'id al-Majmu'a*. Al-Nawawi, al-Dhahabi, and Ibn Taymiyyah all said: “Fabricated.” Al-Tirmidhi narrated it in the wording, “I am the city of wisdom, and Ali is its gate,” and said: “A strange and rejected hadith.”

(3) *Freemasonry*, linguistically meaning “the Free Masons,” is a secret, subversive, terrorist, and mysterious Jewish organization with strict organization. It aims to ensure Jewish control over the world, calls for atheism, permissiveness, and corruption, and hides under deceptive slogans (“Liberty – Brotherhood – Equality – Humanity”). Most of its members are prominent figures worldwide, and they hold what are called “lodges” for gathering, planning, and assigning tasks. The Dutch orientalist Drzy described it as “a large body of people from various sects working for a single purpose, which is the rebuilding of the Temple, as it is the symbol of Israel.” See: *al-Mawsu'a al-Muyassara fi al-Adyan wa al-Madhahib wa al-Ahzab al-Mu'asira* (1/513).

Text of Al-Azhar Al-Sharif's Statement on Bábism and Bahá'ism (1)

Praise be to Allah, and may peace and blessings be upon the Messenger of Allah, Muhammad ibn Abdullah, and upon his family, his companions, and those who follow him.

To proceed:

“Bábism” or “Bahá'ism” appeared in Persia as a heretical innovation spread by a group of people who had deviated not only from Islam but from all other divinely-revealed religions. The founder was a man named *Mirza Ali Muhammad al-Shirazi*, who called himself “the Báb” — meaning: the intermediary leading to the divine truth. This title had previously been common among the Shia, from whom this heresy emerged, and was derived from the hadith of al-Tirmidhi: “*I am the city of knowledge and ‘Ali is its gate.*”(2)

From this, the name “Bábism” was given to this heresy.

Among the successors of this innovator was a man named *Husayn Nuri*, who called himself “Bahá'u'lláh” and named the heresy “Bahá'ism.”

Among its latest and most famous leaders were ‘*Abbas Effendi*, known as ‘*Abdu'l-Bahá*, who died in 1923, and *Shoghi Effendi al-Rabbani*, who died in 1957. The fate of the first founder of this heresy was execution in 1850 by order of the Iranian government of that time, in response to the opinions of scholars and jurists who declared him an apostate from Islam.

The Iranian government also exiled his successor, *Mirza Husayn Ali Nuri*, to Turkey. He later moved to Palestine, where he died and was buried in Haifa in 1892.

Bábism or Bahá'ism is a mixture of various philosophies and religions. It contains nothing new that the Islamic nation needs for reforming its condition or uniting its ranks. Rather, it has become clear that it serves Zionism and colonialism. It is the offspring of ideologies and sects with which the Islamic nation has been afflicted, waged as a war against Islam under the guise of religion.

The principles of this heresy are all contrary to Islam. The most prominent of these are:

1. **The belief in incarnation**, meaning that after God allegedly appeared in the Twelve Imams — the Imams of the Shia — He appeared in a man named *Ahmad al-Ahsā'ī*, then in the person of *the Báb*, and then in others who led this movement after him. *Bahá'u'lláh* first claimed to be “the Báb,” then claimed to be “the Mahdi,” then claimed a specific prophethood, then a universal prophethood, and finally divinity itself. All of this is false and in direct contradiction to the text of the Holy Qur'an, for Allah — Glorified be He — is above being confined to a place(3) and therefore above incarnation. Claiming prophethood is either a denial of or disbelief in the Qur'an, which says: **“Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets”** [Al-Ahzab: 40].
2. **The Bahá'ís' denial of the Day of Resurrection** as known in Islam. They claim it refers instead to the appearance of the divine manifestation; that Paradise is spiritual life; and that Hell is spiritual death.
3. **The claim by some of them that revelation descends upon them**, that some of them are superior to our master Muhammad ﷺ, their authorship of books opposing the Qur'an, and their claim that the miracles of these books surpass the miracle of the Qur'an. These are

fabrications by which they mislead people and divert them from what the Qur'an states about every sinful liar.

4. The claim that their heresy, with its developments since its inception, abrogates all previous religions.

5. Their excessive distortion of Qur'anic interpretation, twisting its verses to fit their doctrine, to the point of legislating rulings that contradict the consensus of Muslims, among them:

1 - They made prayer consist of nine rak'ahs, and the qiblah (direction of prayer) to be wherever BahŮ'u'llŮh is, facing Haifa instead of the Sacred Mosque in Mecca. In doing so, they contradict the words of Almighty God:

"We have certainly seen the turning of your face toward the heaven, and We will surely turn you to a qiblah you will be pleased with. So turn your face toward al-Masjid al-Haram. And wherever you are, turn your faces toward it." [Al-Baqarah: 144]

This qiblah of the Muslims has become a matter known in religion by necessity; it is impermissible for any Muslim to deny it or turn away from it. The same applies to the number of prayers, their times, the number of rak'ahs and prostrations, what is recited in them from the Qur'an, and the supplications made in them—all of which have been unanimously agreed upon by Muslims once established, and are known in religion by necessity.

2 - They have abolished the pilgrimage to Mecca and instead perform pilgrimage to where "BahŮ'u'llŮh" is, in Haifa—this is in direct opposition to the clear text of the Noble Qur'an regarding the obligation of Hajj.

3 - They venerate the number 19, and base many of their rulings upon it. They claim: fasting is nineteen days, in contradiction to the Qur'anic texts on

fasting, wherein God has made obligatory the fasting of the month of Ramadan.

They also claim: the year consists of nineteen months, and each month consists of nineteen days—contradicting the words of Almighty God: *“Indeed, the number of months with Allah is twelve [lunar] months in the register of Allah from the day He created the heavens and the earth”* [Al-Tawbah: 36], and His words: *“They ask you about the new moons. Say, ‘They are measurements of time for the people and for Hajj.’”* [Al-Baqarah: 189]

They also contradict the observed and calculated fact that the lunar month is either twenty-nine or thirty days, as was also informed by the Messenger Muhammad ﷺ (4).

4 - They have abolished the obligation of jihad against enemies, which is established by the explicit text of the Qur’an and the authentic Sunnah of the Prophet. Their call in this regard is a blow to the Islamic Ummah, and indeed to every state among its states; for responding to it means eliminating the spirit of struggle and calling for submission to colonizers and opportunists. This confirms their affiliation with global Zionism (5); indeed, they are a growth that lives under its shade, with its money and prestige.

The Islamic Society’s Resistance to This Innovation

The Iranian people, their scholars, and their government opposed this innovation at its inception. They debated its first founder, “the Báb,” ruled him an apostate, and he was executed in Tabriz in July 1850 CE.

When this Bahá’í movement arrived in Egypt, all authorities resisted it in the following manner:

First:

1- Sheikh Salim Al-Bishri, Grand Imam of Al-Azhar, issued a fatwa declaring Mirza Abbas, the leader of the Bahá'ís, an apostate. This fatwa was published in *Misr Al-Fatah* newspaper on 27 December 1910, issue no. 692.

2- On 30 June 1946, the Sharia Court of Al-Mahalla Al-Kubra issued a ruling annulling the marriage of a woman whose husband had embraced the Bahá'í Faith, deeming him an apostate.

3- The Fatwa Committee at Al-Azhar issued two fatwas on 23 September 1947 and 3 September 1949, declaring that anyone who adopts the Bahá'í Faith is an apostate.

4- The Egyptian Dar Al-Ifta issued fatwas on 11 March 1939, 13 April 1950, and 25 March 1968, stating that Bahá'ís are apostates from Islam.

5- Finally, the Secretariat of the Islamic Research Academy responded to an inquiry from the Supreme State Security Prosecution, stating that the Bahá'í Faith is a false creed, outside the fold of Islam, calling to atheism and disbelief, and that whoever adopts it is considered an apostate from Islam.

Second:

When the Bahá'ís registered their assembly in the Mixed Courts under number 776 on 26 December 1934, they sought to gain legal recognition, but the government resisted them, as follows:

1- The Bahá'í Spiritual Assembly of Egypt and Sudan submitted a request to the Ministry of Social Affairs for registration, but this request was rejected based on the opinion of the Government Litigation Department on 5 July 1947. A request for a subsidy from the ministry was also denied.

2- The Opinion Department at the Ministries of Interior and Municipal & Rural Affairs, on 8 December 1951, stated that the existence of a Bahá'í assembly threatens public security, and that the Ministry of Interior may prevent the performance of Bahá'í religious rituals. This view was upheld by the State Council on 26 May 1958, which refused permission to print a promotional pamphlet for the Bahá'í Faith on the grounds that it constituted unlawful proselytizing and an open invitation to abandon the rulings of Islam and other recognized religions. The council ruled to prohibit such acts for being contrary to public order in Islamic countries.

3- The Administrative Court of the State Council in Egypt, in case no. 195 dated 26 May 1952, rejected a lawsuit filed by a Bahá'í, stating in its reasoning that Bahá'ís are apostates from Islam.

4- Presidential Decree No. 263 of 1960 stipulated in its first article:

"The Bahá'í assemblies and centers existing in the republic shall be dissolved, their activities suspended, and individuals, institutions, and organizations shall be prohibited from engaging in any activity formerly carried out by these assemblies and centers."

The final article stipulated that any violator shall be punished with imprisonment and a fine.

5- In implementation of this law, the Minister of Interior issued Decision No. 106 of 1960, dated 31 July 1960, transferring the funds and properties of Bahá'í assemblies and centers to the Association for the Preservation of the Holy Qur'an.

6- In case no. 316 of 1965, a ruling of imprisonment and a fine was issued against members of the Bahá'í Faith for engaging in their activities in Cairo. Others were arrested in Tanta in 1972 and also in Sohag.

7- In February 1985, a group was arrested, led by a journalist, who confessed to believing in their prophet "Bahá'u'lláh," their holy book, and that their qibla (direction of prayer) is Mount Carmel in Haifa, "Israel." They were charged with opposing the fundamental principles of the country's political system and promoting extremist ideas aimed at insulting and disparaging other divinely-revealed religions.

8- The Fourth International Conference on the Prophet's Biography and Sunnah recommended prohibiting this sect and criminalizing its adherents.

And:

What has been presented above is an exposure of the Bahá'í Faith and a revelation of its intellectual lines aimed against the Islamic creed, its denial, and indeed its persistent war—waged for more than a century—against Islam and the Muslims. It has been siding with the enemies of the Islamic nation and supporting them in their efforts to destroy this nation and Islam itself.

The Bahá'ís and their call, which has gone through these developments and faced such resistance in the land where it first emerged—Iran—where its founder was executed as an apostate from Islam, and his successor was exiled, still persist in their mission.

In Egypt, fatwas have been issued by the scholars of Islam, rulings have come from various judicial authorities, followed by successive legal opinions, all of which have condemned this sect and ruled it as void.

Then came the presidential decree banning Bahá'í activity, but without criminalizing it with a deterrent punishment equal to its danger to the Islamic faith of the people—and even to other heavenly religions in general, such as Judaism and Christianity.

Thus, the sedition reappeared once again, at a time when corrupt imported ideas have crowded the scene, helping to produce factions and groups, each with its own deviant ideology, and some individuals have even claimed prophethood. Trials of these people are still proceeding slowly, while society continues to watch for the outcomes of these proceedings.

Egypt—with Al-Azhar, under whose banner the leadership of the Islamic world has been established—must pursue every deviant thought away from Islam with full determination, so that it may remain in its position of Islamic leadership and guidance.

This Bahá'í sect, and others like it—deadly intellectual plagues—must be fought with all the means the state can muster, for the safeguarding of the Islamic creed is no less important than protecting bodies from deadly epidemics which the state hastens to treat with firmness and decisiveness. In fact, safeguarding the creed is more important, for in its soundness lies the purity of life and the worship of God.

Egypt must always remember that it has defended Islam and the lands of the Muslims since it embraced it, and that it once liberated Jerusalem and freed Palestine in the name of Islam. Let us remember that Egypt fought in Ramadan of the year 1393 AH (October 1973) under the call of Islam, “Allāhu Akbar” (God is the Greatest), and with this call and under its banner, it was victorious. It must now cleanse its land from these defilements and expel this filth, so that matters may be set right and it may remain, in the name of Islam, a rising and leading nation.

Al-Azhar declares:

Islam does not recognize any religion other than those which the Qur'an has commanded us to respect. Therefore, it is not permissible—in fact, it is prohibited—for there to be any religion in Egypt other than Islam, followed by

Christianity and Judaism, for any other religion is illegitimate and contrary to public order.

Al-Azhar calls upon the officials of the Arab Republic of Egypt to stand firmly against this faction that rebels against the religion of God and the public order of this society, to implement God's ruling upon it, and to enact a law that uproots it and buries it, along with its ideas, in order to protect all citizens from falling into these deviant thoughts that stray from God's straight path.

Those who have committed crimes against Islam and the homeland must vanish from public life, not openly declare their departure from Islam.

This is a serious matter, calling for prompt and active action by the legislative, judicial, and executive authorities to fulfill their duties. Let us always remember that God restrains through authority what is not restrained by the Qur'an.

This trial (fitnah) has not received the proper attention, even though it is the gravest of crimes and among the major sins!

Let us hasten to defend the rights of God, which are being violated and desecrated, and the religion of God (Islam), from which people are being led astray by falsehood and lies—you think it is insignificant, but with God it is great.

Has Al-Azhar conveyed the message? O Allah, bear witness.

(1) Quoted from *The Illegitimate Sect: Bábism and Bahá'ism – History and Documents* by Dr. Abdul Mun'im al-Nimr (pp. 164–171), Islamic Heritage Library.

(2) “Fabricated” hadith, as previously mentioned.

(3) The belief of Ahl al-Sunnah is that God is established over His Throne, separate from His creation, in a manner known only to Him, exalted is He. Imam Malik and others said: *The establishment is known, the how is unknown, belief in it is obligatory, and questioning about it is an innovation.*

(4) As in the hadith of al-Bukhari (1913) and Muslim (1080), the Prophet ﷺ said: *We are an unlettered nation; we do not write nor calculate. The month is like this and like this*, meaning sometimes twenty-nine days and sometimes thirty, as narrated from Ibn ‘Umar.

(5) This is the path taken by all those who wish to bring ruin and loss to this Ummah—claiming that in its jihad against its enemies lies manifest loss, and in its abandonment of jihad lies peace—according to their false claim.

It is not permissible to bury a Baha'i in Muslim cemeteries because he is an apostate

By His Eminence Grand Imam Abdel-Meguid Selim Halal

Grand Sheikh of Al-Azhar (1)

His Eminence was asked: The Ministry of Justice wrote:

"We have been sent a booklet containing the personal status law of the Baha'i community, along with a copy of its letter No. (32) Administration, which was previously sent to this Ministry. They request your Fatwa regarding this community's petition to allocate plots of land for burying their dead in Cairo, Alexandria, Port Said, and Ismailia. Kindly provide us with the necessary Fatwa on this matter."

His Eminence replied:

We have reviewed your letter and the attached documents, including the question as to whether it is permissible under Islamic law to bury deceased Baha'is in Muslim cemeteries.

We state: This sect is not part of the Muslim community, as is known to anyone familiar with their beliefs. It is sufficient in this regard to review what they call their "Personal Status Law" according to the Baha'i Sharia, attached to the documents. Anyone who was originally a Muslim but adopted the claims of this sect has thereby become an apostate from Islam and has left it entirely, subject to the rulings on apostasy established in true Islamic law.

Since this sect is not Muslim, it is not permissible under Sharia to bury their dead in Muslim cemeteries, whether the deceased was originally Muslim or not

— see page (196) and onwards of volume ten of *Al-Mabsut* by Al-Sarakhsi (2)
— and with what we have mentioned, the answer to your question is clear (3).

(1) Born in 1882 in Itay El-Baroud, Beheira Governorate, he graduated from Al-Azhar in 1908 with the *Al-'Alamiyya* (highest scholarly degree). He held positions in teaching, judiciary, ifta' (issuing Fatwas), and the Grand Sheikhdome of Al-Azhar. He served in the Fatwa office for nearly twenty years and issued more than five thousand Fatwas. He served twice as Grand Sheikh of Al-Azhar; in the first term he was dismissed for criticizing the King, and in the second he resigned on September 17, 1952. He passed away in 1374 AH – 1954 CE.

(2) See: *Al-Mabsut* by Al-Sarakhsi (vol. 10, pp. 106–107), Dar Al-Ma'rifah edition.

(3) Fatwas of Dar Al-Ifta', section "Rulings on Cemeteries, Burial Grounds, Funerals, and Transfer of the Dead," Fatwa No. (609).

Adopting the Baha'i Faith Constitutes Apostasy Preventing Inheritance

By His Eminence Sheikh Ahmad Haridi

Grand Mufti of Egypt (1)

Question: A “man” died leaving behind his wife and his sons and daughters only. One of his sons, named [so-and-so], had adopted the “Baha'i” faith before his father’s death and remains a Baha'i to this day. A request was made to clarify his heirs and the share of each heir.

Answer by His Eminence:

Upon the death of this “man” and in the presence of the aforementioned heirs, his wife is entitled to one-eighth of the estate by fixed share (farḍ) due to the existence of direct descendants. The remainder goes to his Muslim children by way of residuary inheritance (‘aṣaba), with the male receiving the share of two females. His son ([so-and-so]) who adopted the Baha'i faith before his father’s death and remains a Baha'i to this day is entitled to nothing, because by adopting the Baha'i faith he has become an apostate from Islam, and an apostate does not inherit from any of his relatives whatsoever, as is explicitly stated in Islamic law. This applies if the deceased has no other heirs. And God knows best (2).

(1) Ahmad Muhammad ‘Abd al-‘Al Haridi was born in Beni Suef Governorate in 1906. He memorized the Qur’an in the village kuttāb, perfected its recitation, and learned its rulings. When signs of brilliance appeared, his father enrolled him in Al-Azhar to complete his education. He studied until he obtained the Higher Certificate, then specialized in Sharī‘a judiciary in 1936. From graduation, he was appointed as a judge, holding most judicial positions in Cairo, rising through the ranks until he became a Chief Judge. He was appointed

Grand Mufti of Egypt in 1380 AH (1960 CE) and remained in Dar al-Ifta' until he reached retirement age in 1966. Due to his knowledge and merit, he was retained as Grand Mufti until 1390 AH (1970 CE).

(2) Fatwas of Dar al-Ifta' al-Misriyyah, "Chapter: Inheritance Rulings," No. (2513).

The Bahá'í Faith – Delusions within Delusions

By the eminent Sheikh **Muhammad Abu Zahra**,

One of the senior scholars of Al-Azhar Al-Sharif (1)

He said: This is the Bahá'í Faith as I have described and declared, and we hope that we have portrayed it in its true form without any exaggeration or distortion. It is our view to write about the creed as its own followers or its enthusiasts perceive it. The Europeans have been enthusiastic about it because it serves to demolish the Islamic religion.

This creed, as we see it, is nothing but delusions upon delusions. Yet it has spread among Americans and Europeans, and only rarely has a Muslim apostatized from his religion to join it. Nevertheless, Europeans claim that its followers among Muslims are many, but that they practice **taqiyya**—meaning they conceal their creed from the public so as not to be persecuted. This is a claim without any proof, for we cannot uncover what is in people's hearts, nor have they been granted knowledge of the unseen!!

In what they have said, they merely express their wishes, for their wish is the destruction of the Islamic creed and the demolition of Islam's teachings among its people. But how could they possibly achieve that, when Islam is the eternal religion of truth until the Day of Resurrection? Let them perish in their rage.

The truth is that the Bahá'í Faith becomes more active in Islamic lands during eras of moral decay, which are fueled by the enemies of this religion. Today it is raising its head—and it must either be severed or sent back to Chicago, the birthplace of its call. (2)

(1) Born in 1316 AH / 1898 CE in the city of Al-Mahalla Al-Kubra. He studied at the School of Islamic Judiciary (1916–1925), taught Islamic and Arabic

sciences for three years, and worked in secondary schools for two and a half years. He began his scholarly research at the Faculty of Fundamentals of Religion in 1933, and was appointed as a lecturer for postgraduate studies at the university in 1935. He served as Vice Dean of the Faculty of Law at Cairo University and as Vice Director of the Institute of Islamic Studies. He authored more than 40 books and passed away in Cairo in 1394 AH / 1974 CE.

(2) *History of Islamic Sects* by Sheikh Muhammad Abu Zahra, pp. 199–210, Dar Al-Fikr Al-Arabi, abridged.

Marriage Between a Bahá'í Man and a Muslim Woman is Invalid

By His Eminence, the Grand Imam Jād al-Ḥaqq ‘Alī Jād al-Ḥaqq

Grand Sheikh of al-Azhar (1)

Question: Is it permissible for a Muslim woman to marry a man who adheres to the Bahá'í religion, even if the marriage contract is conducted as an Islamic contract? If the answer is negative, why?

Answer:

The **Bahá'í** or **Bábí** sect is attributed to a man called *Mīrzā ‘Alī Muḥammad*, known as “the Báb.” He began calling to his creed in 1260 AH (1844 CE), claiming that his aim was to reform what had been corrupted among Muslims and to rectify their affairs. He openly declared his mission in *Shiraz*, southern Iran, and some people followed him. He sent a group of them to various parts of Iran to announce his appearance and to spread his claims, among which was that he was a messenger from God.

He authored a book called *al-Bayān*, in which he claimed that its contents were a divinely revealed law, and asserted that his message abrogated Islamic law. He introduced rulings for his followers that contradicted Islamic teachings and principles. He made fasting nineteen days long, designated these days to coincide with the spring equinox, such that the feast day (‘Eid al-Fiṭr) would permanently fall on *Nawruz*. He counted the fasting day from sunrise to sunset and wrote in his book *al-Bayān* on this matter: “[They are] a few numbered days, and We have made *Nawruz* your feast after completing them.”

The founder of this faith called for a conference in the plain of *Badasht* in Iran in 1264 AH (1848 CE), where he laid out the lines and threads of this doctrine and declared its break and separation from Islam and its law. The scholars of his time opposed this call, clarified its corruption, and ruled him an unbeliever. He was arrested in *Shiraz* and later in *Isfahan*. After strife and wars between his followers and the Muslims, he was punished by execution by crucifixion in 1265 AH.

His successor, *Mīrzā Ḥusayn ‘Alī*, who called himself “Bahá’u’lláh,” wrote a book called *al-Aqdas* following the pattern of *al-Bayān* authored by the founder of this creed. In it, he contradicted the foundations of Islam as well as those of all other religions, nullifying everything brought by Islam in both creed and law. He made prayer consist of nine rak‘ahs per day and night, and set the qiblah for Bahá’is to face towards the location of *Mīrzā Ḥusayn*, known as “Bahá’u’lláh.”

He said in this book: “*When you wish to pray, turn your faces towards the Most Holy Place (al-Aqdas).*” He also abolished the pilgrimage (ḥajj) and instructed that the Sacred House in Mecca be demolished upon the appearance of a powerful and courageous man from among his followers.

The Bahá’í faith adopted the saying of ancient philosophers that the world is eternal. Bahá’u’lláh taught that the universe has no temporal beginning, that it is an eternal emanation from the First Cause, and that creation has always been with its Creator and He has always been with them.

In summary, the Bahá’í or Bábí doctrine is an artificial creed, a mixture of elements from various religions: **Buddhism, Brahmanic paganism, Zoroastrianism, Judaism, Christianity, and Islam**, as well as esoteric beliefs.

The Bahá’is do not believe in resurrection after death, nor in Paradise or Hell, thereby imitating the materialists in this view. Their first leader claimed in his interpretation of Sūrat Yūsuf that he was superior to the Messenger of God Muḥammad ﷺ and preferred his book *al-Bayān* over the Qur’ān. By this,

they deny the prophethood of our master, the Messenger of God Muḥammad ﷺ, and that he is the Seal of the Prophets. Therefore, they are not Muslims, as the generality and the elite of Muslims believe in the Qur'ān as a Book from God, and in what it contains of the Almighty's statement:

“Muḥammad is not the father of any of your men, but he is the Messenger of God and the Seal of the Prophets.” (al-Aḥzāb: 40)

The scholar Al-Alusi mentioned in his exegesis (vol. 22, p. 41) regarding this verse, that in this era there has emerged a faction from among the extremists of the Shia who called themselves “Babism,” and they have beliefs which, according to any person of sound mind, are deemed disbelief.

Al-Alusi (may Allah have mercy on him) further said: “And the fact that the Prophet ﷺ is the Seal of the Prophets is something stated in the Qur'an, proclaimed by the Sunnah, and agreed upon by the entire Ummah. Therefore, anyone who claims otherwise is a disbeliever, and if he persists, he must be executed.”

From this, Muslims have unanimously agreed that the “Baha'i” or “Babi” creed is not an Islamic creed, and that anyone who embraces this religion is not a Muslim, but rather has apostatized from the religion of Islam. An apostate is one who leaves Islam for another religion. Allah, the Exalted, says:

“And whoever among you reverts from his religion and dies while he is a disbeliever – for those, their deeds will become worthless in this world and the Hereafter, and those are the companions of the Fire; they will abide therein eternally.” [Al-Baqarah: 217]

The scholars of Islamic jurisprudence unanimously agreed that an apostate must be executed if he persists in his apostasy from Islam, based on the noble hadith narrated by Al-Bukhari and Abu Dawood: **“Whoever changes his religion – kill him.”**

The scholars also agreed that if an apostate from Islam marries, his marriage is invalid, whether to a Muslim woman or a non-Muslim woman, because he is not legally recognized in marriage under Islamic law, and because his blood is legally forfeit unless he repents and returns to Islam, renouncing the religion he has turned to.

Therefore, since the person in question has embraced the Baha'i religion, he is considered an apostate from Islam. It is thus unlawful for the inquiring woman, who is a Muslim, to marry him. If the marriage contract were to be concluded, it would be invalid according to Islamic law, and any marital relations would constitute prohibited fornication in Islam. Allah, the Exalted, says: **“And whoever seeks a religion other than Islam – it will never be accepted from him, and in the Hereafter he will be among the losers.”** [Āl ‘Imrān: 85]. Allah Almighty has spoken the truth. And Allah knows best.

(1) He was born in Dakahlia Governorate. He memorized and mastered the Qur'an after learning reading and writing in the village kuttāb (Qur'an school). He then joined the Al-Ahmadi Mosque in Tanta in 1930, where he continued until completing part of his secondary studies. He later completed them at the Cairo Azhar Institute, obtaining his secondary certificate in 1939. He then joined the Faculty of Islamic Sharia and obtained the “Alimiyyah” degree in 1943, followed by a specialization in Sharia Judiciary at the same faculty, earning the Alimiyyah degree with authorization in Sharia Judiciary in 1945. Upon graduation, he was appointed to the Sharia courts in 1946. He was appointed as the Grand Mufti of Egypt in 1398 AH (1978 CE), served as Minister of Endowments in 1982, and assumed the position of Sheikh of Al-Azhar in 1982 until his death in 1996.

(2) Narrated by Al-Bukhari, Book of **Repentance of Apostates and Opponents**, chapter **The Ruling on the Apostate Man and Woman and Their Repentance**, (6922); and by Abu Dawood, Book of **Hudood**

(Prescribed Punishments), chapter **Ruling on One Who Apostatizes**, (4351), from the narration of Ibn Abbas.

(3) **Islamic Fatwas from Dar al-Ifta al-Misriyyah**, section **Rulings on Marriage and Related Matters**, no. (1182).

The Illegitimate Sect: Bábism and Bahá'ism

By Professor Dr. Abdel Moneim Al-Nemr

Minister of Egyptian Endowments

Member of the Islamic Research Academy at Al-Azhar Al-Sharif (1)

He authored a book on this sect, mentioning its origin, stages of development, and some of the biographies of its adherents, and said in the introduction to his book:

"Many deviant sects that sprouted in the land of Islam and confronted it have vanished, leaving no trace except in some books as part of history. However, other sects remained, and new ones emerged, with followers who are devoted and fanatical about them. It is our duty to know them in order to protect ourselves from their evils, their schemes, and their dangers to our faith, our homelands, and our very existence.

If there were old sects opposing the true Islamic creed that have now disappeared, in their place have arisen new sects hostile to Islam, its creed, and its nation. Colonialism and Zionism had a hand in their creation, using them as tools to aim their arrows at Islam and its people — distracting Muslims with confronting them instead of facing their real enemies, and diverting them from positive work to uplift themselves.

If we now put aside discussion of the groups, societies, and destructive ideas imported to us from the West or the East, and confine our discussion to those that arose among us — on our land, the land of Islam and Muslims — we find two sects that emerged under the colonial system, with its planning and encouragement, in the nineteenth century:

1 — The first is the Qadiani sect, which arose under British colonial rule in India.

2 — The second is Bábism, and then Bahá'ism, which branched out from the Shia environment in the land of Persia, exploiting the deviations and superstitions that prevailed in the Shia community, and preparing the Shia Persian mindset to accept strange and deviant ideas." (2)

(1) Former Deputy of Al-Azhar, former Minister of Endowments, and member of the Islamic Research Academy, the Academy of Scientific Research, the Supreme Council of Culture, and the Supreme Council of Journalism; Chairman of the Committee for the Translation of the Meanings of the Qur'an at the Supreme Council for Islamic Affairs; Chairman of the Committee for Religious, Social, and Endowments Affairs at the People's Assembly; recipient of the State Appreciation Award.

(2) From the book *The Illegitimate Sect: Bábism and Bahá'ism — History and Documents* by Dr. Abdel Moneim Al-Nemr, Islamic Heritage Library, p. 5.

A Look at the Bahá'í Faith

By Mr. Muhammad Farid Wajdi

Editor-in-Chief of *Al-Azhar* Magazine (1)

He said, after presenting a summary of the Bahá'í beliefs:

"... It becomes clear to the reader from what has been mentioned that the Bahá'í Faith was founded upon the two factors that have divided religions and caused their followers to splinter into sects, namely: delving into speculation about the Essence of God with imagination, and giving free rein to interpretation — without any restraint from reason, any support from knowledge, or any justification from language.

... It is evident from what has been said that the Bahá'í Faith is unfit to be a religion in its own right, or a reform of a religion that preceded it — let alone being a universal religion for all mankind." (2)

(1) An Islamic writer born in Alexandria in 1295 AH / 1878 CE. He served as editor of *Al-Azhar* Magazine for over ten years and authored many works of a religious and documentary nature. Among his most important works is *The Encyclopedia of the Fourteenth Hijri Century (Twentieth Century CE)* in ten volumes, as well as his scholarly refutation of Taha Hussein's book *Pre-Islamic Poetry*. He passed away in Cairo in 1373 AH / 1954 CE.

(2) These two paragraphs are from an article by Mr. Muhammad Farid Wajdi, included in a collection of articles titled *Bábism and Bahá'ism in the Balance*, published by Al-Azhar (pp. 123, 140). The full article can be found in the same book (pp. 115–144).

The Bahá'í Faith Wages War Against Islam

By Sheikh Muhammad al-Ghazali

One of the Senior Scholars of Al-Azhar Al-Sharif (1)

He said, while speaking about the colonialists' fear of the unity of the Islamic nation:

"... When this so-called 'Bahá' comes along, advising the demolition of the house rather than its construction — in whose interest is he doing this?! In the interest of his masters who created him, supported him, and today have afflicted the Muslims through him.

... The British assisted the Bahá'ís and the Qadianis — as you will see — with tremendous support. Their hope in promoting this religious fraud was to stir up agitation against the teachings of Islam, and to confuse minds with vast whirlpools of disputes over these foolish 'messages'.

... Muslims in Pakistan are pressing for Qadianism to be recognized as an independent sect, like Buddhism, Brahmanism, and Christianity, yet the Qadianis persist in considering themselves Muslims..! The same is done by the Bahá'ís, who have fabricated a new religion in opposition to Islam and its nation.

They pretend to be Muslims in Muslim lands for purposes known to themselves and to their masters." (2)

(1) Born in 1335 AH / 1917 CE in the village of Nakla al-Anab in Beheira Governorate, Egypt. He completed memorizing the Qur'an at the village kuttab by the age of ten, then enrolled in the Alexandria Primary Religious Institute, where he remained until obtaining the Certificate of Competence, followed by the Al-Azhar Secondary Certificate. He then moved to Cairo in 1356 AH / 1937

CE and joined the Faculty of Fundamentals of Religion at Al-Azhar Al-Sharif, later specializing in preaching and guidance until earning the *‘Ālimiyyah* degree in 1362 AH / 1943 CE. He was appointed Deputy Minister of Endowments, and passed away in 1417 AH / 1996 CE, being buried in Al-Baqi‘ Cemetery.

(2) *Defense of Doctrine and Sharia Against the Objections of Orientalists*, by Sheikh Muhammad al-Ghazali, adapted, pp. 193–194, 7th ed., Dar Nahdat Misr for Printing and Publishing.

The Bahá'í Faith Was Founded on Hostility Towards Islam and Enmity Against Muslims

By Professor Dr. Aisha Abdel Rahman

(Bint al-Shati')

The first woman to lecture at Al-Azhar Al-Sharif (1)

She said — may God have mercy on her — in the conclusion of her book *A Reading in the Documents of the Bahá'í Faith*:

"My counsel to my nation... I have not regarded the Bahá'í Faith as merely the creed of a sect outside our religion, but rather from the perspective that it was established fundamentally on scheming against Islam and enmity towards its people. This is not the case, however, with regard to the Western states, which neither shut down Bahá'í assemblies nor confiscate their activities. These states fear no danger to their peoples, and the Bahá'í Faith has no ambition there except in what it is mobilized to serve — namely, the aims of international Zionism." (2)

(1) Born in Damietta in 1912 CE, she enrolled at Cairo University and graduated from the Faculty of Arts in 1939 CE. She was the first woman to lecture at Al-Azhar Al-Sharif and the first Arab woman to receive the King Faisal Prize for Literature and Islamic Studies. She served as Professor of Qur'anic Exegesis and Postgraduate Studies at the Faculty of Sharia, University of al-Qarawiyyin in Morocco; Chair Professor of Arabic Language and Literature at Ain Shams University in Egypt; and Visiting Professor at the University of Omdurman (1967), University of Algiers (1968), Beirut (1972), United Arab Emirates University (1981), and the College of Education for Women in Riyadh (1975–1983). She eventually became Professor of Qur'anic

Exegesis and Postgraduate Studies at the Faculty of Sharia, University of al-Qarawiyyin in Morocco. She passed away on 1 December 1998 CE.

(2) *A Reading in the Documents of the Bahá'í Faith*, by Dr. Aisha Abdel Rahman, p. 353, 1st ed. (1406 AH / 1986 CE), Al-Ahram Printing and Publishing Center.

The Bahá'í Faith: A Deviant Sect Outside of Islam

By Professor Dr. Muhammad Abdel Moneim Khafaji

Member of the Islamic Research Academy (1)

He said:

"The Bahá'í Faith is a deviant sect outside the fold of Islam, as its teachings appear in the book *Al-Bayan* and the book *Al-Durr al-Bahiyyah*...

Their doctrine of uniting religions, their denial that Muhammad — peace be upon him — is the Seal of the Prophets and Messengers, their belief in pantheism (*wahdat al-wujūd*), and their resort to interpreting all this — constitute explicit disbelief, atheism beyond atheism, the gravest form of polytheism, and clear-cut unbelief... And there is no power and no strength except with Allah, the Most High, the Most Great." (2)

(1) Born in the village of Talbana, one of the villages of Mansoura in Dakahlia Governorate, Egypt, in 1915 CE. He attended the village *kuttab*, where he learned the basics of reading, writing, and arithmetic, then completed his schooling in Mansoura before joining the Faculty of Arabic Language at Al-Azhar University in 1936. He obtained the preparatory certificate for the professorship in 1944, and earned the *Ālimiyyah* degree of professorship in 1946. In 1948, he was appointed as a lecturer at the Faculty of Arabic Language at Al-Azhar University. In 1973, he became Head of the Department of Literature and Criticism there, then Dean of the Faculty of Arabic Language at Al-Azhar University in Asyut. Between 1974 and 1978, he served as a member of the Supreme Council of Al-Azhar, a member of the Supreme Council for Islamic Affairs in Cairo, and an expert at the Arabic Language Academy since 1984. He passed away in 1427 AH / 2006 CE.

(2) This paragraph is from an article by Dr. Muhammad Abdel Moneim Khafaji, included in a collection of articles titled *Bábism and Bahá'ism in the Balance*, published by Al-Azhar (pp. 113–114). The full article can be found in the same book (pp. 103–114).

Egyptian Ministry of Awqaf Issues Instructions to Imams to Warn Against the Bahá'í Faith (1)

The General Inspection Department at the Ministry of Awqaf issued instructions to its provincial directorates, requiring mosque preachers to warn against the Bahá'í faith in Friday sermons and afternoon lessons, noting that Bahá'ís are an infiltrating group among Muslims, whose beliefs are corrupt, and that they maintain ties with the Zionist state.

This comes after Dr. Mahmoud Hamdi Zaqzouq, Minister of Awqaf, tasked Sheikh Desouki Abdel Latif, Deputy Minister for Religious Sector Affairs, with launching a campaign against the Bahá'ís, in conjunction with the preparation of a draft law by the Religious Affairs Committee and the Defense and National Security Committee in the People's Assembly to criminalize the Bahá'í faith.

It is worth noting that the National Security Committee, chaired by Major General Amin Radi, and the Religious Affairs Committee, chaired by Dr. Ahmed Omar Hashim, announced a draft law criminalizing joining the Bahá'í faith. Meanwhile, the Islamic Research Academy at Al-Azhar recommended printing and distributing a book on the Bahá'í faith and its relationship with Zionism, in order to warn of the danger of this sect, which the book describes as a deviant group working to destroy Islam and its foundations.

The book, titled *The Connection Between Bábism and the Bahá'í Faith*, affirms that the latter is a doctrine built upon the ruins of Batiniyyah (esoteric sects), carrying within it the intent to demolish Islam through the tool of reinterpretation and the claim of a prophetic mission with a new revelation abrogating its rulings. It also emphasizes the close relationship between Zionism and the Bahá'í Faith, stating that the Bahá'í movement emerged as a means to consolidate the foundations of Israel in the Arab world, as a colonial foothold to halt the tide of Arab nationalism and jihadist movements against colonial

powers, and as a tool used by global Zionism to achieve its political aims through religion.

(1) Source: *Al-Masryoon* newspaper, dated 2009/5/11, corresponding to 17 Jumada al-Awwal 1430 AH.