

What Dr. Davudi says (بحث «مظاهر الهیة» — فصل «الوہیت و توحید»، بحث «مظاهر الهیة» — *faṣl-i "Ulúhiyyat va Tawhíd," baḥth-i "Maẓáhir-i-Iláhiyyih"* — "Chapter 'Divinity and Unity,' discussion of 'The Divine Manifestations'")

1. He treats "nabi" and "rasul" as functionally synonymous titles for one station, not as a graded hierarchy. In the section headed "مقام شارع امر" (*maqám-i-Shári'-i-Amr* — "the station of the Lawgiver of the Cause") he consistently pairs the two terms — "كلّ نبی کریم و" (*kullu nabiyyin karímin va rasúlin 'aẓím* — "every noble prophet and every great messenger") — as two names for the same reality: a human vehicle to whom the "روح قدسی" (*rúḥ-i-qudsí* — "the Holy Spirit") has attached itself, distinct in *kind* (not degree) from ordinary humanity. For Davudi the classical scholastic ranking of *nabi* (پیامبر دریافت کننده وحی) (*paymbar-i-daryáfat-kunandih-i-vaḥy* — "a prophet who receives revelation") below *rasul* (پیامبر آورنده شریعت) (*paymbar-i-ávarandih-i-sharí'at* — "a messenger who brings a new law") is not the framework he uses to talk about Manifestations at all — both are simply human-side descriptions of the same "مظهر امر" (*maẓhar-i-amr* — "Manifestation of the Cause").

2. The Seal of the Prophets (ختم النبیین — *khatm al-nabiyyín* — "the Seal of the Prophets") is reinterpreted, not denied. Citing the *Íqán*, he explains that people mistook "خاتم النبیین" (*khátam al-nabiyyín* — "the Seal of the Prophets," i.e., Muḥammad's Qur'anic title) for the end of revelation, when properly understood it only concerns *this* cycle's irradiation, not the underlying Reality:

"چگونه میسر می شد که ... منکر ظهور دیگری بعد از رسول اکرم باشند ولو نام نبی بر خویشان نگذارد" (*chigúnih muyassar mí-shud kih ... munkir-i-ẓuhúr-i-dígarí ba'd az Rasúl-i-Akram báshand valau nám-i-nabí bar khwíshtan nagudhárad* — "how could it be possible ... to deny another Manifestation after the Most Great Messenger, even if He did not call Himself by the name 'prophet'") (line ~2660)

I.e., a future Manifestation need not even carry the label "nabi" or "rasul" for the underlying reality to continue — the terms themselves are contingent, culture-bound labels, not ontological limits.

3. The key move — "حقیقت نبوت" (*ḥaqíqat-i-nubuvvat* — "the reality of prophethood") itself has no beginning or end. Quoting 'Abdu'l-Bahá (*Mufáwaḍát*), Davudi builds his real argument on this line:

"حقیقت نبوت کلمة الله و مظهریت کامله است. بدایتی نداشته و نہایتی ندارد ولی اشراقش متفاوت" (*ḥaqíqat-i-nubuvvat Kalimatu'lláh va maẓhariyyat-i-kámilih ast. Bidáyatí nadáshtih va nihayátí nadárad valí ishráqash mutafávit* — "the reality of prophethood is the Word of God and the perfect Manifestation-ship. It has no beginning and no end, but its irradiation differs") (line 3075)

The *reality* of prophethood — as distinct from any particular *nabi* or *rasul* — is identical with the eternal Word/Logos (كلمة الله, *Kalimatu'lláh* — "the Word of God"), and is beginningless and endless; only its *irradiation* (اشراق, *ishráq* — "radiance/emanation") into a given historical vessel varies in intensity. So the *nabi*/*rasul* distinction, and even the very category of "a prophet" bounded by birth and death, belongs entirely to "عالم تحدید" (*'álam-i-tahdíd* — "the realm of delimitation," i.e., the world of temporal/spatial boundedness) — it is not a feature of the Reality itself.

4. Bahá'u'lláh's station is explicitly placed above the *nabi*/*rasul* framework, in the station of "نفس خدا" (*nafs-i-Khudá* — "the Self of God"). In the culminating passage (lines ~5480–5570), Davudi argues from the opening verse of the *Aqdas* ("مطلع وحی ... مقام نفس خود" — *Maṭla'-i-Vaḥy ... maqám-i-nafs-i-khud* — "the Dayspring of Revelation [stands in] the station of His own Self") — the Manifestation stands in the very station of God's own Self *in the realm of command and creation* ("عالم امر و خلق", *'álam-i-amr va khalq*), though not in the realm of the Truth/"عالم حق" (*'álam-i-Ḥaqq* — "the realm of the [Divine] Reality/Truth"). From here he explains the "seal" logic directly:

حضرت محمد آخرین پیغمبر است، آخرین نبی است، آخرین رسول است، برای اینکه هر که بعد از او بیاید، باز اوست ... " *Ḥaḍrat-i-Muḥammad ákharín* چون یک حقیقت بیش نیست. بهاء الله جز او نیست، نقطه اولی جز او نیست *payghambar ast, ákharín nabí ast, ákharín rasúl ast, bará-yi ínkih har kih ba'd az ú byáyad, báz úst ... chún yak ḥaqíqat bish níst. Bahá'u'lláh juz ú níst, Nuṣṭiy-i-Úlá juz ú níst* — "His Holiness Muḥammad is the last prophet, the last *nabi*, the last *rasul*, because whoever comes after Him is still Him ... since there is only one Reality. Bahá'u'lláh is none other than He; the Primal Point [the Báb] is none other than He") (lines 5541–5545)

That is: Muhammad *is* the last *nabi*/*rasul* — but only because there is, in reality, only one Manifestation ever, appearing under different names: "نور محمدی" (*Núr-i-Muḥammadí* — "the Muhammadan Light"), "عقل اول" (*Aql-i-Avval* — "the First Intellect," a philosophers' term), "كلمة الله" (*Kalimatu'lláh* — "the Word of God"), "نقطه اولی" (*Nuṣṭiy-i-Úlá* — "the Primal Point," the Báb's title), "مشیت اولیه" (*Mashiyyat-i-Úvvalíyyih* — "the Primal Will"). Bahá'u'lláh is not "a new *rasul* added after the last one" — He *is* that same single, unitary Reality, at its most intense possible irradiation for this cycle:

آخرین درجه از شدت ظهور ... همان است که به نام حضرت بهاء الله ظاهر شده است ... او خدا نیست ... غیر از ذات حق " *ákharín darajih az shiddat-i-ẓuhúr ... hamán ast kih bih nám-i-Ḥaḍrat-i-Bahá'u'lláh ẓáhir shudih-ast ... ú Khudá níst ... ghayr az Dhát-i-Ḥaqq ast, dar 'álam-i-amr va khalq maqám-i-nafs-i-Khudá-st* — "the last degree of the intensity of the Manifestation ... is that which has appeared in the name of His Holiness Bahá'u'lláh ... He is not God ... [He is] other than the Essence of the [Divine] Truth, [but] in the realm of command and creation He holds the station of the Self of God") (lines 5563–5570)

Summary of Davudi's position

Bahá'u'lláh's station, for Davudi, doesn't fit *inside* the nabi/rasul taxonomy as a further instance to be ranked against it — it transcends that taxonomy altogether, because:

- *nabi* and *rasul* are interchangeable, contingent, human-side labels for one reality (شارع امر, *Shári'-i-Amr* — "Lawgiver of the Cause"), not two ranks;
- the "Seal" (ختم, *khatm*) applies only to a given cycle's irradiation, not to the beginningless/endless Reality of Prophethood itself (حقیقت نبوت, *ḥaqíqat-i-nubuvvat*);
- Bahá'u'lláh occupies, in the realm of command and creation, "مقام نفس خدا" (*maqám-i-nafs-i-Khudá* — "the station of the Self of God") — the very station the nabi/rasul distinction operates *within*, not a slot alongside it.

He's careful, each time, to safeguard strict *tanzíh* (تنزيه, *tanzíh* — "the transcendence/exaltation of God above all likeness," i.e., Bahá'u'lláh ≠ God in Himself/'*álam-i-Ḥaqq*) even while making this maximal claim about His station relative to all prior categories of prophethood.