**PROOFS**

**FROM THE HOLY QUR’ÁN**

**(REGARDING THE ADVENT OF BAHÁ’U’LLÁH)**

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**PROOFS**

**FROM THE HOLY QUR’ÁN**

**(REGARDING THE ADVENT OF BAHÁ’U’LLÁH)**

**by**

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**(Ph.D.)**

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To

LATE SIYYID MAḤFÚẒU’L-ḤAQQ ‘ILMÍ

A Famous Bahá’í Scholar of Indo-Pak Sub-Continent

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# Preface

The advent of a Manifestation of God is a very significant

event in history. It is a milestone in the evolutionary progress of

the human society. In fact, the Manifestation of God is a spiritual

Sun which gives spiritual life to mankind. He revives the foundation

of Faith and belief in God. He bestows new capacities and explores

new potentialities of men, and thus, actually, He creates a new

race of man.

The physical sun is a proof of its own self and does not

require any outside proof for its validity. Even those who cannot

see the sun can, at least, perceive it by its heat. Likewise, the

Spiritual Sun does not require any outside evidence to prove its

validity. No one else but a Manifestation of God Himself is able

to show the quality of life, character and influence required of

such a high station.

Apart from the evidences shown through His life and

teachings there is another proof of His validity which is equally

important for Him to show—proofs from the Books of the past

Manifestations. Thus He has to satisfy the hearts as well as the

minds.

Bahá’u’lláh has satisfied both of the above-mentioned

requirements. Thousands of Muslims, Christians, Jews,

Zoroastrians, Hindus, Buddhists and Sikhs have recognised

Bahá’u’lláh as the one promised in their respective Holy Books

and Scriptures. On the other hand, those who did not believe in any

religion are also entering the fold of Bahá’u’lláh by accepting

Him as a Manifestation of God and Redeemer of mankind.

The Dispensation of Bahá’u’lláh has followed the period of

Islám and most of its early adherents and martyrs were from a

Muslim background and they have written many books in oriental

languages, regarding the validity of His claim according to the

Qur’án and the traditions of various sects of Islám.

Since these works are scattered in various volumes and very

few of them are accessible to English readers, I felt that a book

containing the Quranic proofs regarding the advent of Bahá’u’lláh

was much needed in English—both for the deepening of the

knowledge of the friends and as a preparation for anticipated

mass-scale teaching among the Muslims. So in 1985, I wrote

about this idea to Dr. Peter Khán. He liked it very much and

encouraged me to work on this project. I had an opportunity of

meeting him in New Delhi in 1986 and sharing with him my ideas

regarding this work. He again encouraged me and guided me to

use the English translation of the Holy Qur’án made by ‘Abdu’lláh

Yúsuf ‘Alí, because he is an authentic translator and there is no

dispute regarding His translation. In the meanwhile, I received the

following words from the beloved International Teaching Centre:

“… regarding your plan to prepare a compilation of Quranic

proofs to assist with teaching the Faith among the Muslims in

Asia and Africa. This is an excellent idea and we look forward

to receiving a copy.” (21 August 1986)

Charged with these loving appreciations and encouragements

I set on my task. I decided to limit myself only to Quranic proofs

for two reasons. Firstly, because there are many traditions and all

the Muslims do not accept all the traditions. Secondly, because

there are ample proofs in the Qur’án itself regarding, not only the

advent of Bahá’u’lláh, but also regarding the appearance of the

Báb, ‘Abdu’l-Bahá and Shoghi Effendi and these will suffice to

satisfy any ardent Muslim seeker. I have included nine verses

from the Holy Qur’án in this book which stress that investigation

of truth is incumbent upon every one. I have also included a

compilation from Bahá’u’lláh’s Writings regarding His own station

and several articles to clarify some terminologies used in religious

scriptures and to remove their misunderstandings.

I feel it necessary to express my deep and loving thanks to

my dear daughter, Ṭáhirih, who has helped me a lot in collecting

relevant verses from the Qur’án and arranging other materials.

Also I must express my loving appreciation for my dear co-

worker, Shamshír ‘Alí, Auxiliary Board member, who has helped

me in writing and typing of the manuscript. Also I would like to

thank all those individuals and institutions who have helped me

in materialising my dream. My deepest thanks are to the beloved

International Teaching Centre and to Dr. Peter Khán for the

guidance which they have shown me in the compilation of this

book. I am also highly indebted to Dr. Peter Smith who has

reviewed the manuscript.

Ṣabir Áfáqí

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Say: Perused ye not the Qur’án?

Read it, that haply ye may find the

Truth, for this Book is verily the

Straight Path. This is the Way of God

unto all who are in the heavens and

all who are on the earth.

Bahá’u’lláh

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# Proofs from the Holy Qur’án

Dr. Ṣábir Áfáqí’s scholarly study of the connection between

the prophetic statement of the Qur’án and the Bahá’í Faith is a

valuable contribution to an important subject. It will be of interest

to all who are interested in the relationship of the various great

religions of the world, and most especially to those who regard

the Qur’án as divine revelation and who approach the Bahá’í

Faith in a spirit of inquiry and with a mind unfettered by prejudice

and preconceived ideas.

This book leads its reader to a more profound study of the

Qur’án, and to a deeper appreciation of its limitless wisdom. It

casts new light on the intimate and indissoluble relationship

between the Qur’án and the Bahá’í Revelation, and resolves any

misconceptions which might exist about the attitude which Bahá’ís

hold toward Islám.

Much of the material presented in this book had previously

been inaccessible in the English language. This volume is enhanced

by the systematic approach that Dr. Áfáqí has adopted, and by

the breadth of learning with which he is able to illuminate the

wide range of subjects treated therein.

Peter Khán

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# The Qur’án

The Qur’án is full of symbolic materials, contrary to what

is thought by those Sunní interpreters who consider all *mutashábih*

verses in the Qur’án as temptation. For instance, in Qur’án 7:53:

“Do they just wait for its (the Qur’án’s) interpretation (*ta’víl*)?

But on the day in which the interpretation will come, they … will

say …”

Thus, according to the scripture, at the end of the world

there will occur that symbolic interpretation of the Qur’án, the

end of the time of Muḥammad.

Every end of the world is tied to a holy Book. In Qur’án

13:38, is said: “We did send apostles before thee, and appointed

for them wives and children, and it was never the part of an

apostle to bring a Sign except as God permitted. For each end of

a period there is a Book (*li-kulli ajalin kitábun*).”

Those who refuse to accept here ajal (in the sense of the end

of a period, end of a prophetic cycle, fixed term in the life, or end

of an *umma*, a sense clearly indicated by parallel passages) are

compelled to declare this passage incomprehensible or to force

the obvious sense of *ajal*. In reality, the only explanation is that

Muḥammad felt the coming of the Prophet at a period of the end

of the preceding *umma*, to be a judgement on this *umma*.

Dr. Alessandro Bausani

Italy

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The Holy Qur’án says

“And when Our clear verses are recited to them those who

have no hope of meeting with us say: bring a Qur’án other than

this or change it …” (Qur’án, 10:15)

“Surely this Qur’án guides to that which is most upright and

gives the glad tiding to the believers who work deeds of right

courses, that they shall have a magnificent reward.”

(Qur’án, 17:9)

“And We have explained to man, in this Qur’án, every kind

of similitude: yet the greater part of men refuse (to receive it)

except with ingratitude!” (Qur’án, 17:89)

“Say: whether ye believe in it or not, it is what those who

were given knowledge beforehand, when it is recited to them,

fall down on their faces in humble prostration, and say; glory

to our Lord, truly the promise of our Lord was to be fulfilled!”

(Qur’án, 17:107–108)

“Then the Apostle will say; O my Lord truly my people treat

this Qur’án as a forsaken thing …” (Qur’án, 25:30)

“Those who, when they are admonished with the Revelations

of their Lord, droop not down at them as if they were deaf or

blind:” (Qur’án, 25:73)

“Alláh faileth not His promise, but most of mankind know

not.” (Qur’án, 30:6)

“Those who listen to the Word, and follow the best (meaning)

in it: those are the ones whom Alláh has guided, and those are the

ones endued with understanding.” (Qur’án, 39:18)

“These are the verses of Alláh which we recite to thee with

truth. In what announcement will they then believe after Alláh

and His signs.” (Qur’án, 45:6)

From the Writings of Bahá’u’lláh

O followers of the Bayán! Fear ye the All-Merciful. This is

the One Who hath been glorified by Muḥammad, the Apostle of

God, and before Him by the Spirit (Jesus) and yet before Him by

the One Who discoursed with God (Moses). This is the Point of

the Bayán calling aloud before the Throne, saying: By the

righteousness of God, ye have been created to glorify this Most

Great Announcement, this Perfect Way which lay hid within the

souls of the Prophets, which was treasured in the hearts of the

chosen ones of God and was written down by the glorious Pen of

your Lord, the Possessor of Names. (WOB,[[1]](#footnote-1)\* p. 221).

I am the one, O Lord, whose heart and soul, whose limbs,

whose inner and outer tongue testify to Thy unity and Thy oneness,

and bear witness that Thou art God and that there is no God but

Thee. Thou didst bring mankind into being to know Thee and to

serve Thy Cause, that their station might thereby be elevated

upon Thine earth and their souls be uplifted by virtue of the

things Thou hast revealed in Thy Scriptures, Thy Books and Thy

Tablets. (WOB, p. 225)

O Lord! The tongue of my tongue and the heart of my heart

and the spirit of my spirit and my outward and inmost beings

bear witness to Thy unity and Thy oneness, Thy power and Thine

omnipotence, Thy grandeur and Thy sovereignty, and attest Thy

glory, loftiness and authority. I testify that Thou art God and that

there is none other God besides Thee. From everlasting Thou hast

been a treasure hidden from the sight and minds of men and shalt

continue to remain the same for ever and ever. The powers of

earth can never frustrate Thee, nor can the might of the nations

alarm Thee. Thou art the one who hath unlocked the door of

knowledge before the faces of Thy servants that they may recognize

Him Who is the Day-Star of Thy Revelation, the Dawning-Place

of Thy signs, the Heaven of Thy manifestation and the Sun of

Thy divine beauty. (WOB, p. 227)

Vain imaginings have withheld them from Him Who is the

Self-Subsisting. They speak as prompted by their own caprices,

and understand not. Among them are those who have said: ‘Have

the verses been sent down?’ Say ‘Yea, by Him Who is the Lord

of the heavens!’ ‘Hath the Hour come?’ ‘Nay, more; it hath

passed, by Him Who is the Revealer of clear tokens! Verily, the

Inevitable is come, and He, the True One, hath appeared with

proof and testimony. The Plain is disclosed, and mankind is sore

vexed and fearful. Earth-quakes have broken loose, and the tribes

have lamented, for fear of God, the Lord of Strength, the All-

Compelling.’ Say: ‘The stunning trumpet-blast hath been loudly

raised, and the Day is God’s, the One, the Unconstrained.’ And

they say:’ Hath the Catastrophe come to pass?’ Say: ‘Yea, by the

Lord of Lords!’ ‘Is the Resurrection come?’ ‘Nay, more; He Who

is the Self-Subsisting hath appeared with the Kingdom of His

signs.’ ‘Seest thou men laid low?’ ‘Yea, by my Lord, the Most

High, the Most Glorious!’ ‘Have the tree-stumps been uprooted?’

‘Yea, more; the mountains have been scattered in dust; by Him

the Lord of attributes!’ They say: ‘Where is Paradise, and where

is Hell?’ Say: ‘The one is reunion with Me; the other thine own

self, O thou who dost associate a partner with God and doubtest.’

They say: ‘We see not the Balance.’ Say: ‘Surely, by my Lord,

the God of Mercy! None can see it except such as are endued

with insight.’ They say: ‘Have the stars fallen?’ Say: ‘Yea, when

He Who is the Self-Subsisting dwelt in the Land of Mystery

(Adrianople). Take heed, ye who are endued with discernment!’

‘All the signs appeared when we drew forth the Hand of Power

from the bosom of majesty and might. Verily, the Crier hath cried

out, when the promised time came, and they that have recognized

the splendours of Sinai have swooned away in the wilderness of

hesitation, before the awful majesty of thy Lord, the Lord of

creation. The trumpet asketh: ‘Hath the Bugle been sounded?’

Say: ‘Yea, by the King of Revelation! when He mounted the

throne of His Name, the All-Merciful.’ Darkness hath been chased

away by the dawning light of the mercy of thy Lord, the Source

of all light. The breeze of the All-Merciful hath wafted, and the

souls have been quickened in the tombs of their bodies. Thus hath

the decree been fulfilled by God, the Mighty, the Beneficent.

(WOB, p. 229)

In response to thy request the Pen of Glory hath graciously

described the stations and grades of the Most Great Infallibility.

The purpose is that all should know of a certainty that the Seal

of the Prophets (Muḥammad)—may the souls of all else but Him

be offered up for His Sake—is without likeness, peer or partner

in His Own station. The Holy Ones (The Imáms)—may the

blessings of God be upon them were created through the potency

of His Word, and after Him they were the most learned and the

most distinguished among the people and abide in the utmost

station of servitude. The divine Essence, sanctified from every

comparison and likeness, is established in the Prophet, and God’s

inmost Reality, exalted above any peer or partner, is manifest in

Him. This is the station of true unity and veritable singleness.

(WOB, p. 232)

Blessing and peace be upon Him (Muḥammad) through

Whose advent Baṭḥá (Mecca) is wreathed in smiles, and the sweet

savours of Whose raiment have shed fragrance upon all mankind

—He Who came to protect men from that which would harm them

into the world below. Exalted, immensely exalted is His station

above the glorification of all beings and sanctified from the praise

of the entire creation. Through His advent the tabernacle of stability

and order was raised throughout the world and the ensign of

knowledge hoisted among the nations. May blessings rest also

upon His kindred and His companions through whom the standard

of the unity of God and of His singleness was uplifted and the

banners of celestial triumph were unfurled. Through them the

religion of God was firmly established among His creatures and

His Name magnified amidst His servants. I entreat Him—exalted

is He—to shield His Faith from the mischief of His enemies who

tore away the veils, rent them asunder and finally caused the

banner of Islám to be reversed amongst all peoples.

Thy letter from which the fragrance of reunion was inhaled

hath been received. Praised be God that following the firm decree

of separation, the breeze of nearness and communion hath been

stirred and the soil of the heart is refreshed with the waters of joy

and gladness. We offer thanksgiving unto God in all circumstances

and cherish the hope that He—exalted be His glory—may

through His gracious providence guide all who dwell on earth

towards that which is acceptable and pleasing unto Him.

(WOB, p. 251)

Say, God is my witness! The Promised One Himself hath

come down from heaven, seated upon the crimson cloud with the

hosts of revelation on His right, and the angels of inspiration on

His left, and the Decree hath been fulfilled at the behest of God,

the Omnipotent, the Almighty. Thereupon the footsteps of everyone

have slipped except such as God hath protected through His

tender mercy and numbered with those who have recognized Him

through His Own Self and detached themselves from all that

pertaineth to the world. (WOB, p. 262)

Know thou moreover that in the Day of His Manifestation

all created things besides God shall be brought forth and placed

equally, irrespective of their rank being high or low. The Day of

Return is inscrutable unto all men until after the divine Revelation

hath been fulfilled. He is in truth the One Who ordaineth

whatsoever He willeth. When the Word of God is revealed unto

all created things whoso then giveth ear and heedeth the Call is,

indeed, reckoned among the most distinguished souls, though he

be a carrier of ashes. And he who turneth away is accounted as

the lowliest of His servants, though he be a ruler amongst men

and the possessor of all the books that are in the heavens and on

earth. (WOB, p. 264)

O Shaykh! I swear by the Sun of Truth Which hath risen

and shineth above the horizon of this Prison! The betterment of

the world hath been the sole aim of this Wronged one. Unto this

beareth witness every man of judgement, of discernment, of insight

and understanding. Whilst afflicted with trials, He held fast unto

the cord of patience and fortitude, and was satisfied with the

things which have befallen Him at the hands of His enemies, and

was crying out: ‘I have renounced My desire for Thy desire, O

my God, and My will for the revelation of Thy Will. By Thy

glory! I desire neither Myself nor My life except for the purpose

of serving Thy Cause, and I love not My being save I may

sacrifice it in Thy path’. (WOB, p. 320)

O, King of Paris! Tell the priest to ring the bells no longer.

By God, the True One! The Most Mighty Bell hath appeared in

the form of Him Who is the Most Great Name, and the fingers

of the will of Thy Lord, the Most Exalted, the Most High, toll it

out in the heaven of Immortality, in His name, the All-Glorious.

Thus have the mighty verses of Thy Lord been again sent down

unto thee, that thou mayest arise to remember God, the Creator

of earth and heaven in these days when all the tribes of the earth

have mourned, and the foundations of the cities have trembled,

and the dust of irreligion hath enwrapped all men, except such as

God, the All-knowing, the All-Wise, was pleased to spare. Say:

He Who is the Unconditioned is come, in the clouds of light, that

He may quicken all created things with the breezes of His Name,

the Most Merciful, and unify the world, and gather all men around

this Table which hath been sent down from heaven. Beware that

ye deny not the favour of God after it hath been sent down unto

you. Better is this for you than that which ye possess; for that

which is yours perisheth, whilst that which is with God endureth.

He, in truth, ordaineth what He pleaseth. Verily, the breezes of

forgiveness have been wafted from the direction of your Lord, the

God of Mercy; whoso turneth thereunto, shall be cleansed of his

sins, and of all pain and sickness. Happy the man that hath

turned towards them, and woe betide him that hath turned aside.

(WOB, pp. 324–25)

“O Czar of Russia! Incline thine ear unto the voice of God,

the King, the Holy, and turn thou unto Paradise, the Spot wherein

abideth He Who, among the Concourse on high, beareth the most

excellent titles and Who, in the kingdom of creation, is called by

the name of God, the Effulgent, the All-Glorious. Beware that

nothing deter thee from setting thy face towards thy Lord, the

Compassionate, the Most Merciful. (WOB, p. 329)

O Shaykh! Every time God the True One—exalted be his

glory revealed Himself in the person of His Manifestation, He

came unto men with the standard of “He doeth what He willeth,

and ordaineth what He pleaseth.” None hath the right to ask why

or wherefore, and he that doth so, hath indeed turned aside from

God, the Lord of Lords. (WOB, p. 334)

O Shaykh! Peruse that which Isaiah hath spoken in His

Book. He saith: “Get thee up into the high mountain, O Zion, that

bringest good tidings; lift up Thy Voice with strength, O Jerusalem,

that bringest good tidings. Lift it up, be not afraid; say unto the

cities of Judah: ‘Behold your God! Behold the Lord God will

come with strong hand, and His arm shall rule for Him.’ This

Day all the signs have appeared. A Great City hath descended

from heaven, and Zion trembleth and exulteth with joy at the

Revelation of God, for it hath heard the Voice of God on every

side. This Day Jerusalem hath attained unto a new Evangel, for

in the stead of the sycamore standeth the cedar. Jerusalem is the

place of pilgrimage for all the peoples of the world, and hath been

named the Holy City. Together with Zion and Palestine, they are

all included within these regions. Wherefore, hath it been said:

“Blessed is the man that hath migrated to ‘Akká.”

Amos saith: “The Lord will roar from Zion, and utter His

Voice from Jerusalem, and the habitations of the shepherds shall

mourn, and the top of Carmel shall wither.” Carmel, in the Book

of God, hath been designated as the Hill of God, and His Vineyard.

It is here that, by the grace of the Lord of Revelation, the

Tabernacle of Glory hath been raised. Happy are they that attain

thereunto; happy they that set their faces towards it. And likewise

He saith: “Our God will come, and He will not be silent.”

O Shaykh! Reflect upon these words addressed by Him Who

is the Desire of the world to Amos. He saith: “Prepare to meet

thy God, O Israel, for, lo, He that formeth the mountains and

createth the wind, and declareth unto man what is his thought,

that maketh the morning darkness, and treadeth upon the high

places of the earth, the Lord, the God of Hosts, is His name.” He

saith that He maketh the morning darkness. By this is meant that

if, at the time of the Manifestation of Him Who conversed on

Sinai anyone were to regard himself as the true morn, he will,

through the might and power of God, be turned into darkness. He

truly is the false dawn though believing himself to be the true

one. Woe unto him, and woe unto such as follow him without a

clear token from God, the Lord of the worlds.

Isaiah saith: “The Lord alone shall be exalted in that Day.”

Concerning the greatness of the Revelation He saith: “Enter into

the rock, and hide thee in the dust, for fear of the Lord, and for

the glory of His majesty.” And in another connection He saith:

“The wilderness and the solitary place shall be glad for them; and

the desert shall rejoice, and blossom as the rose. It shall blossom

abundantly, and rejoice even with joy and singing: the glory of

Lebanon shall be given unto it, the splendour of Carmel and

Sharon, they shall see the glory of the Lord, and the splendour of

our God.” (WOB, p. 368)

The Revelation which, from time immemorial, hath been

acclaimed as the Purpose and Promise of all the Prophets of God,

and the most cherished Desire of His Messengers, hath now, by

virtue of the pervasive Will of the Almighty and at His irresistible

bidding, been revealed unto men. The advent of such a Revelation

hath been heralded in all the sacred Scriptures. Behold how,

notwithstanding such an announcement, mankind hath strayed

from its path and shut out itself from its glory. (WOB, p. 388)

This is the Day in which God’s most excellent favours have

been poured out upon men, the Day in which His most mighty

grace hath been infused into all created things. It is incumbent

upon all the peoples of the world to reconcile their differences,

and with perfect unity and peace, abide beneath the shadow of the

Tree of His care and loving-kindness. (WOB, p. 388)

This is the Day whereon the Ocean of God’s mercy hath

been manifested unto men, the Day in which the Day-Star of His

loving kindness hath shed its radiance upon them, the Day in

which the clouds of His bountiful favour have overshadowed the

whole of mankind. Now is the time to cheer and refresh the

down-cast through the invigorating breeze of love and fellowship,

and the living waters of friendliness and charity. (WOB, p. 389)

Behold, how the divers peoples and kindreds of the earth

have been waiting for the coming of the Promised One. No sooner

had He, Who is the Sun of Truth, been made manifest, than, lo,

all turned away from Him, except them whom God was pleased

to guide. We dare not, in this Day, lift the veil that concealeth the

exalted station which every true believer can attain, for the joy

which such a revelation must provoke might well cause a few to

faint away and die. (WOB, p. 390)

Verily I say, this is the Day in which mankind can behold

the Face, and hear the Voice, of the Promised One. The Call of

God hath been raised, and the light of His countenance hath been

lifted up upon men. It behoveth every man to blot out the trace

of every idle word from the tablet of his heart, and to gaze, with

an open and unbiased mind, on the signs of His Revelation, the

proofs of His Mission, and the tokens of His glory.

Great indeed is this Day! The allusions made to it in all the

sacred Scriptures as the Day of God attest its greatness. The soul

of every Prophet of God, of every Divine Messenger, hath thirsted

for this wondrous Day. All the divers kindreds of the earth have,

likewise, yearned to attain it. No sooner, however, had the Day-

Star of His Revelation manifested itself in the heaven of God’s

Will, than all, except those whom the Almighty was pleased to

guide, were found dumbfounded and heedless. (WOB, p. 390)

O Ḥusayn! Consider the eagerness with which certain peoples

and nations have anticipated the return of Imám-Ḥusayn whose

coming, after the appearance of the Qá’im, hath been prophesied,

in days past, by the chosen ones of God, exalted be His glory.

These holy ones have, moreover, announced that when He Who

is the Dayspring of the manifold grace of God manifesteth Himself,

all the Prophets and Messengers, including the Qá’im, will gather

together beneath the shadow of the sacred Standard which the

Promised One will raise. That hour is now come. The world is

illumined with the effulgent glory of His countenance.

(WOB, p. 391)

The time fore-ordained unto the peoples and kindreds of the

earth is now come. The promises of God, as recorded in the holy

Scriptures, have all been fulfilled. Out of Zion hath gone forth the

Law of God, and Jerusalem, and the hills and land thereof, are

filled with the glory of His Revelation. Happy is the man that

pondereth in his heart that which hath been revealed in the Books

of God, the Help in Peril, the Self-Subsisting. Meditate upon this,

O ye beloved of God, and let your ears be attentive unto His

Word, so that ye may, by His grace and mercy, drink your fill

from the crystal waters of constancy, and become as steadfast

and immovable as the mountain in His Cause. (WOB, p. 391)

All glory be to this Day, the Day in which the fragrances of

mercy have been wafted over all created things, a Day so blest

that past ages and centuries can never hope to rival it, a Day in

which the countenance of the Ancient of Days hath turned towards

His holy seat. Thereupon the voices of all created things, and

beyond them those of the Concourse on high, were heard calling

aloud: “Haste thee, O Carmel, for lo, the light of the countenance

of God, the Ruler of the Kingdom of Names and Fashioner of

heavens, hath been lifted upon thee.” (WOB, p. 392)

Bestir yourselves, O people, in anticipation of the days of

Divine justice, for the promised hour is now come. Beware lest

ye fail to apprehend its import and be accounted among the erring.

(WOB, p. 393)

Consider the past. How many, both high and low, have, at

all times yearningly awaited the advent of the Manifestations of

God in the sanctified persons of His chosen Ones. How often

have they expected His coming, how frequently have they prayed

that the breeze of Divine mercy might blow, and the promised

Beauty step forth from behind the veil of concealment, and be

made manifest to all the world. And whensoever the portals of

grace did open, and the clouds of divine bounty did rain upon

mankind, and the light of the Unseen did shine above the horizon

of celestial might, they all denied Him, and turned away from His

face—the face of God Himself … (WOB, p. 393)

By Him Who is the Great Announcement! The All-Merciful

is come invested with undoubted sovereignty. The Balance hath

been appointed, and all them that dwell on earth have been gathered

together. The Trumpet hath been blown, and lo, all eyes have

stared up with terror, and the hearts of all who are in the heavens

and on the earth have trembled, except them whom the breath of

the verses of God hath quickened, and who have detached

themselves from all things.

This is the Day whereon the earth shall tell out her tidings.

The workers of iniquity are her burdens, could ye but perceive it.

The moon of idle fancy hath been cleft, and the heaven hath given

out a palpable smoke. We see the people laid low, awed with the

dread of thy Lord, the Almighty, the Most Powerful. The Crier

hath cried out, and men have been torn away, so great hath been

the fury of His wrath. The people of the left hand sigh and

bemoan. The people of the right abide in noble habitations: they

quaff the Wine that is life indeed, from the hands of the All-

Merciful, and are, verily, the blissful.

The earth hath been shaken, and the mountains have passed

away, and the angels have appeared, rank on rank, before us.

Most of the people are bewildered in their drunkenness and wear

on their faces the evidences of anger. Thus have We gathered

together the workers of iniquity. We see them rushing on towards

their idol. Say: None shall be secure this Day from the decree of

God. This indeed is a grievous Day. We point out to them those

that led them astray. They see them, and yet recognize them not.

Their eyes are drunken; they are indeed a blind people. Their

proofs are the calumnies they uttered; condemned are their

calumnies by God, the Help in Peril, the Self-Subsisting. The

Evil One hath stirred up mischief in their hearts, and they are

afflicted with a torment that none can avert. They hasten to the

wicked, bearing the register of the workers of iniquity. Such are

their doings.

Say: The heavens have been folded together, and the earth

is held within His grasp, and the corrupt-doers have been held by

their forelock, and still they understand not. They drink of the

tainted water, and know it not. Say: The shout hath been raised,

and the people have come forth from their graves, and arising, are

gazing around them. Some have made haste to attain the court of

the God of Mercy, others have fallen down on their faces in the

fire of Hell, while still others are lost in bewilderment. The verses

of God have been revealed, and yet they have turned away from

them. His proof hath been manifested, and yet they are unaware

of it. And when they behold the face of the All-Merciful, their

own faces are saddened, while they are disporting themselves.

They hasten forward to Hell Fire, and mistake it for light. Far

from God be what they fondly imagine! Say: Whether ye rejoice

or whether ye burst for fury, the heavens are cleft asunder, and

God hath come down, invested with radiant sovereignty. All created

things are heard exclaiming: “The Kingdom is God’s, the Almighty,

the All-Knowing, the All-Wise.” (WOB, pp. 403–404)

The thing that must come hath come suddenly; behold how

they flee from it! The inevitable hath come to pass; witness how

they have cast it behind their backs! This is the Day whereon

every man will fly from himself, how much more from his kindred,

could ye but perceive it. Say: By God! The blast hath been blown

on the trumpet, and lo, mankind hath swooned away before us!

The Herald hath cried out, and the Summoner raised His voice

saying: “The Kingdom is God’s, the Most Powerful, the Help in

Peril, the Self-Subsisting.”

This is the Day on which all eyes shall stare up with terror,

the Day in which the hearts of them that dwell on earth shall

tremble, save them whom thy Lord, the All-Knowing, the All-

Wise, pleaseth to deliver. All faces have turned black except

those to whom the God of Mercy hath vouchsafed a radiant heart.

Drunken are the eyes of those men that have openly refused to

behold the face of God, the All-Glorious, the All-Praised.

Say: Perused ye not the Qur’án? Read it, that haply ye may

find the Truth, for this Book is verily the Straight Path. This is

the Way of God unto all who are in the heavens and all who are

on the earth. If ye have been careless of the Qur’án, the Bayán

cannot be regarded to be remote from you. Behold it open before

your eyes. Read ye its verses, that perchance ye desist from

committing that which will cause the Messengers of God to mourn

and lament.

Speed out of your sepulchres. How long will ye sleep? The

second blast hath been blown on the trumpet. On whom are ye

gazing? This is your Lord, the God of Mercy. Witness how ye

gainsay His signs! The earth hath quaked with a great quaking,

and cast forth her burdens. Will ye not admit it? Say: Will ye not

recognize how the mountains have become like flocks of wool,

how the people are sore vexed at the awful majesty of the Cause

of God? Witness how their houses are empty ruins, and they

themselves a drowned host. (WOB, p. 405)

Know thou of a certainty that the Unseen can in no wise

incarnate His Essence and reveal it unto men. He is, and hath

ever been, immensely exalted beyond all that scan either be

recounted or perceived. From His retreat of glory His voice is

ever proclaiming: “Verily, I am God; there is none other God

besides Me, the All-Knowing, the All-Wise. I have manifested

myself unto men and have sent down Him Who is the Dayspring

of the signs of My Revelation. Through Him I have caused all

creation to testify that there is none other God except Him, the

Incomparable, the All-Informed, the All-Wise.” He Who is

everlastingly hidden from the eyes of men can never be known

except through His Manifestation, and His Manifestation can

adduce no greater proof of the truth of His Mission than the

proof of His own person. (WOB, p. 407)

The Bearers of the Trust of God are made manifest unto the

peoples of the earth as the Exponents of a new Cause and

the Revealers of a new Message. In as much as these Birds

of the celestial Throne are all sent down from the heaven of

the Will of God, and as they all arise to proclaim His

irresistible Faith, they, therefore, are regarded as one soul

and the same person. For they all drink from the one Cup of the

love of God, and all partake of the fruit of the same Tree of

Oneness. (WOB, p. 408)

It is evident that every age in which a Manifestation of God

hath lived is divinely ordained, and may, in a sense, be

characterized as God’s appointed Day. This Day, however, is

unique, and is to be distinguished from those that have preceded

it. The designation “Seal of the Prophets” fully revealeth its high

station. The Prophetic Cycle hath, verily, ended. The Eternal

Truth is now come. He hath lifted up the Ensign of Power, and

is now shedding upon the world the unclouded splendour of His

Revelation. (WOB, p. 412)

The purpose of God in creating man hath been, and will ever

be, to enable him to know his Creator and to attain His Presence.

To this most excellent aim, this supreme objective, all the heavenly

Books and the divinely-revealed and weighty Scriptures

unequivocally bear witness. Whoso hath recognized the Dayspring

of Divine guidance and entered His holy court hath drawn nigh

unto God and attained His Presence, a Presence which is the real

Paradise, and of which the loftiest mansions of heaven are but a

symbol. Such a man hath attained the knowledge of the station of

Him Who is “at the distance of two bows,” Who standeth beyond

the Sadratu’l-Muntahá. Whoso hath failed to recognize Him will

have condemned himself to the misery of remoteness, a remoteness

which is naught but utter nothingness and the essence of the

nethermost fire. Such will be his fate, though to outward seeming

he may occupy the earth’s loftiest seats and be established upon

its most exalted throne. (WOB, p. 417)

O Jews! If ye be intent on crucifying once again Jesus, the

Spirit of God, put Me to death, for He hath once more, in My

person, been made manifest unto you. Deal with Me as ye wish,

for I have vowed to lay down My life in the path of God. I will

fear no one, though the powers of earth and heaven be leagued

against Me. Followers of the Gospel! If ye cherish the desire to

slay Muḥammad, the Apostle of God, seize Me and put an end

to My life, for I am He, and My Self is His Self. Do unto Me

as you like, for the deepest longing of Mine heart is to attain the

presence of My Best-Beloved in His Kingdom of Glory, Such is

the Divine decree, if ye know it. (WOB, p. 430)

Say: This is the Day when every ear must needs be attentive

to His voice. Hearken ye to the Call of this wronged One, and

magnify ye the name of the one true God, and adorn yourselves

with the ornament of His remembrance, and illumine your hearts

with the light of His love. This is the key that unlocketh the

hearts of men, the burnish that shall cleanse the souls of all

beings. He that is careless of what hath poured out from the

finger of the Will of God liveth in manifest error.

(WOB, p. 476–477)

O kings of the earth! He Who is the sovereign Lord of all

is come. The Kingdom is God’s, the omnipotent Protector, the

Self-Subsisting. Worship none but God, and, with radiant hearts,

lift up your faces unto your Lord, the Lord of all names. This is

a Revelation to which whatever ye possess can never be compared,

could ye but know it. (WOB, p. 479)

This is the Day in which He Who held converse with God

hath attained the light of the Ancient of Days, and quaffed the

pure waters of reunion from this Cup that hath caused the seas

to swell. Say: By the one true God! Sinai is circling round the

Dayspring of Revelation, while from the heights of the Kingdom

the Voice of the Spirit of God is heard proclaiming: “Bestir

yourselves, ye proud ones of the earth, and hasten ye unto Him.”

Carmel hath, in this Day, hastened in longing adoration to attain

His court, whilst from the heart of Zion there cometh the cry:

“The promise is fulfilled. That which had been announced in the

holy Writ of God, the most Exalted, the Almighty, the Best-

Beloved, is made manifest.” (WOB, p. 479)

Ye are but vassals, O kings of the earth! He Who is the

King of Kings hath appeared, arrayed in His most wondrous

glory, and is summoning you unto Himself, the Help in Peril, the

Self-Subsisting. Take heed lest pride deter you from recognizing

the Source of Revelation, lest the things of this world shut you

out as by a veil from Him Who is the Creator of heaven. Arise,

and serve Him Who is the Desire of all nations, Who hath created

you through a word from Him, and ordained you to be, for all

time, the emblems of His sovereignty. (WOB, p. 479)

The All-Knowing Physician hath His finger on the pulse of

mankind. He perceiveth the disease, and prescribeth, in His

unerring wisdom, the remedy. Every age hath its own problem,

and every soul its particular aspiration. The remedy the world

needeth in its present-day afflictions can never be the same as

that which a subsequent age may require. Be anxiously concerned

with the needs of the age ye live in, and centre your deliberations

on its exigencies and requirements. (WOB, p. 480)

The Great Being saith: O ye children of men! The

fundamental purpose animating the Faith of God and His Religion

is to safeguard the interests and promote the unity of the human

race, and to foster the spirit of love and fellowship amongst men.

Suffer it not to become a source of dissension and discord, of

hate and enmity. This is the straight Path, the fixed and immovable

foundation. Whatsoever is raised on this foundation, the changes

and chances of the world can never impair its strength, nor will

the revolution of countless centuries undermine its structure.

(WOB, p. 481)

I am but a servant of God Who hath believed in Him and

in His signs, and in His Prophets and in His angels. My tongue,

and My heart, and My inner and My outer being testify that there

is no God but Him, that all others have been created by His

behest, and been fashioned through the operation of His Will.

There is none other God but Him, the Creator, the Raiser from

the dead, the Quickener, the Slayer. I am He that telleth abroad

the favours with which God hath, through His bounty, favoured

Me. If this be My transgression, then I am truly the first of the

transgressors. (WOB, pp. 486–487)

O Dhabíḥ! The Tongue of Grandeur saith: By Myself that

speaketh the truth! In this most mighty Revelation all the

Dispensations of the past have attained their highest and final

consummation. Whoso layeth claim to a Revelation after Him,

such a man is assuredly a lying imposter. We pray God that He

may graciously assist him to retract and repudiate such claim.

Should he repent, God will no doubt forgive him. If, however, he

persisteth in his error, God will assuredly send down one who

will deal mercilessly with him. He, verily, is the Almighty, the

Most Powerful. (WOB, p. 494)

O Kings of Christendom! Heard ye not the saying of Jesus,

the Spirit of God, “I go away, and come again unto you”?

Wherefore, then, did ye fail, when He did come again unto you

in the clouds of heaven, to draw nigh unto Him, that ye might

behold His face, and be of them that attained His Presence? In

another passage He saith: “When He, the Spirit of Truth, is

come, He will guide you into all truth.” And yet, behold how,

when He did bring the truth, ye refused to turn your faces towards

Him, and persisted in disporting yourselves with your pastimes

and fancies. Ye welcomed Him not, neither did ye seek His

Presence, that ye might hear the verses of God from His own

mouth, and partake of the manifold wisdom of the Almighty, the

All-Glorious, the All-Wise. Ye have, by reason of your failure,

hindered the breath of God from being wafted over you, and have

withheld from your souls the sweetness of its fragrance. Ye continue

roving with delight in the valley of your corrupt desires. Ye, and

all ye possess, shall pass away. Ye shall, most certainly, return

to God, and shall be called to account for your doings in the

presence of Him Who shall gather together the entire creation.

(WOB, p. 495)

O ye rulers of the earth! Wherefore have ye clouded the

radiance of the Sun, and caused it to cease from shining? Hearken

unto the counsel given you by the Pen of the Most High, that

haply both ye and the poor may attain unto tranquillity and peace.

We beseech God to assist the kings of the earth to establish peace

on earth. He, verily, doth what He willeth. (WOB, p. 498)

The first duty prescribed by God for His servants is the

recognition of Him Who is the Day spring of His Revelation and

the Fountain of His laws, Who representeth the Godhead in both

the Kingdom of His Cause and the world of creation. Whoso

achieveth this duty hath attained unto all good; and whoso is

deprived thereof, hath gone astray, though he be the author of

every righteous deed. (WOB, p. 532)

This is the Day, O my Lord, which Thou didst announce

unto all mankind as the Day whereon Thou wouldst reveal Thy

Self, and shed Thy radiance, and shine brightly over all Thy

creatures. Thou hast, moreover, entered into a covenant with

them, in Thy Books, and Thy Scriptures, and Thy Scrolls, and

Thy Tablets, concerning Him Who is the Dayspring of Thy

Revelation, and hast appointed the Bayán to be the Herald of this

Most Great and all-glorious Manifestation, and this most

resplendent and most sublime Appearance. (WOB, p. 663)

Progressive Revelation

Human society is progressive. So is the religion of God and

His Revelation. The progressive revelation of God has been, and

will ever remain to be, the most effective tool for the guidance of

society.

The Almighty God has mentioned in the Holy Qur’án, His

irrevocable Law, that when an ‘ummah’ (nation) refuses and

rejects a Messenger of God and indulges in sin, cruelty and

injustice, a new ‘ummah’ is raised to replace it. One may ask that

how this changeover was effected in the past. How an ‘ummah’

was destroyed? It looks that it had never been a total annihilation

of a people from the surface of the earth. Rather they were caught

by disunity, passiveness and indulgence which gradually crept

into the ranks and files of that ‘ummah’

The Holy Qur’án narrates many types of divine chastisements

which befell the rebellious ‘ummah’. Some of them were disunity,

the formation of sects, war and fighting, ignorance, mistrust,

misunderstanding between people, fear of each other, rejection of

God’s Messengers, pride and cruelty, lust and greed, murder,

plundering, materialism, prejudice, revenge, superstition, hypocrisy,

and blind imitation.

No one who has had even a cursory glance of the present-

day Muslim society can deny the fact that each one of the signs

of divine chastis[]ments mentioned above, nay even more than those

signs, can be seen in it. What an irony that none of the Muslims

will accept that these are divine chastisements. He will say that

when the divine chastis[]ment fell upon the past nations the faces

of the people were mutilated, lightning fell upon them all of a

sudden, they sank into the earth or they were turned into monkeys.

Then they will say that we are the followers of Muḥammad,

therefore no such atrocity can befall us. Thus they claim an

exception for themselves. However it is not at all reasonable and

fair according to the Holy Qur’án. In fact, neither the past nations

suffered from any unnatural devastation, nor are the Muslims

exempted from a similar fate to that of the past nations when they

fell from the Straight Path. The Holy Qur’án answers very clearly

such questions: Why the past nations were cursed by God. How

the Divine chastisement befell them. And how they met their doom.

The Qur’án declares that an ‘ummah’ faces divine

chastisement when:

1. It, instead of establishing of a just economic order, indulges

in luxury, laxity and immorality;

“… but We destroyed those who transgressed beyond

bounds.” (Qur’án, 21:9)

2. It rejects a Manifestation of God and disregards the bounty;

“As to those who reject faith, I will punish them with

terrible agony …” (Qur’án, 3:56)

3. It indulges in hypocrisy;

“That Alláh may reward the men of truth for their truth

and punish the hypocrites if that be His Will.”

(Qur’án, 33:24)

4. It turns back from the Divine Call;

“… And he who turns back, (Alláh) will punish him with

a grievous penalty.” (Qur’án, 48:17)

5. It shows arrogance;

“But those who are disdainful and arrogant, He will punish

(them) with a grievous penalty.” (Qur’án, 4:173)

6. It transgresses the limits;

“After this whoever exceeds the limits shall be in grave

penalty.” (Qur’án, 2:178)

7. Its people become wrong-doers;

“How many populations have We destroyed, which were

given to wrong doing! They tumbled down on their roofs.”

(Qur’án, 22:45)

“Such were the populations We destroyed when they

committed iniquities; …” (Qur’án, 18:59)

8. It indulges in vice and sins;

“See they not how many of those before them did We

destroy? … for their sins We destroyed them,..”

(Qur’án, 6:6)

9. It rejects the new Manifestation of God;

“So they rejected him (Húd), and We destroyed them.

Verily in this is a sign; but most of them do not believe.”

(Qur’án, 26:139)

10. It commonly commits crimes;

“And those who were before them, We destroyed them

because they were guilty and sinners …” (Qur’án, 44:37)

11. It creates sects and differences;

“Be not like those who are divided amongst themselves

and fall into disputations after receiving Clear Signs: for them

is a dreadful penalty.” (Qur’án, 3:105)

12. It loses hope in the mercy of God;

“Those who reject the signs of Alláh and the meeting

with Him, it is they who shall despair of My mercy: it is they

who will (suffer) a most grievous penalty.” (Qur’án, 29:33)

13. It commits terrorism and violence;

“The blame is only against those who oppress men with

wrong-doing and insolently transgress beyond bounds through

the land, defying right and justice: for (those) such there will

be a penalty grievous.” (Qur’án, 42:42)

In the light of above-quoted verses, it is easy to decide whether

or not all the above-mentioned signs are present in the present-

day Muslim society. Undoubtedly they are present. Then how is

it that this society is not being subjected to the same infamy and

chastisement as was inflicted upon the past nations under similar

conditions? As a matter of fact, they are engulfed from head to

toe in the above-mentioned chastisements. But they have lost the

sense of realisation and think that everything is all right and that

they are immune of atrocities, beloved of God and will remain

such for ever:

“The Jews and the Christians say: ‘we are sons of Alláh

and his beloved.’ Say: ‘Why then Both He punish you for

your sins?’” (Qur’án, 5:20)

In the past ages God has ruined and annihilated many nations.

People think that a sudden lightning fell upon them and all the

people vanished. It is not correct, however. By ‘annihilation’ is

meant that a nation becomes spiritually dead and morally bankrupt.

Then a new nation, which is better than the previous one—in

respect of knowledge, practices, and struggle of life—takes its

place. The Holy Qur’án calls this process ‘Istikhláf’, (Law of

Succession of Prophets). It began, according to the Holy Qur’án,

with the advent of Adam and has continued ever since. None of

the nations is an exception in this regard. If a Muslim exempts

himself from this law, he actually rejects the Holy Qur’án:

“… or have ye covenants with Us on oath, reaching to the

day of judgement that ye shall have whatever ye shall demand?”

(Qur’án, 68:39)

Another term for ‘Istikhláf’ is ‘Al-Qiyámah’ (resurrection).

When a nation attains to its spiritual death and becomes the

recipient of divine chastisement, God bestows His mercy on some

of the people from the same nation and from other nations. They

are guided to believe in His new Manifestation and thus become

better and pious. It is in this way that a new creation is brought

into being and a new nation is raised. Thus when a nation

completes its period and reaches its end—a new one begins to

take shape. The following verses of the Holy Qur’án explain this

phenomenon very clearly:

“And for their sins We destroyed them, and raised in

their wake fresh generation (to succeed them) …”

(Qur’án, 6:6)

“We did reveal to Moses the Book after We had destroyed

the earlier generations …” (Qur’án, 28:43)

And what a clear warning is served to the Muslims that God

will bring a new nation in its (Muslims’) place whenever He will

like:

“Thy Lord is Self-sufficient, full of Mercy: if it were His

Will, He could destroy you, and in your place appoint whom

He will as your successors, even as He raised you up from the

posterity of other people.” (Qur’án, 6:133)

The Muslims normally argue that by ‘rising up’ is meant

that the dead bodies will be raised up from their graves at the

time of resurrection. However, this meaning contradicts the

following verse of the Holy Qur’án:

“… He (Ṣáliḥ) said: ‘O people! worship Alláh: ye have

no other God but Him. It is He Who hath produced (raised)

you from the earth and settled you therein: …”

(Qur’án 11:61)

It is obvious that the people of ‘Thamúd’ were not raised

(produced) from the earth as the plants. In another verse of the

Holy Qur’án it is thus mentioned:

“… He knows you well when He brings you out of the

earth, and when ye are hidden in your mother’s wombs …”

(Qur’án, 53:32)

Here, as well, by raising out of the earth is meant a new

birth in a Dispensation and after the advent of a new Manifestation

of God. As the earth becomes fresh and green after coming of

spring season, so is the case with the hearts and minds of men in

the day of the advent of a Manifestation of God. The earth of the

heart and spirit of man becomes fertilized and joyful. Therefore

the Holy Qur’án compares the latter with the former and says

that God is He Who brings men out of the earth:

“And Alláh has produced you from the earth, growing …”

(Qur’án, 71:17)

Literarily speaking, God has never raised or produced any

people out of the earth like vegetables. Hence the meaning of

‘raising up’ (Khurúj) is the same as stated above. Every ‘ummah’

has gone through its resurrection which was brought about through

the advent of a new Revelation from God. The Muslims have also

experienced similar resurrection and they are aware of it:

“And ye know already the first form of creation: why

then do ye not celebrate His praises? …” (Qur’án, 56:62)

If it was meant, as the exponents of Qur’án claim, raising

out of earth like vegetable, then God would have never said that

‘you know it.’

There have been two situations in which divine chastisement

has befallen any nation. One is when they commit minor mistakes

and sins and seek forgiveness of God, as soon as they realise it.

God forgives such shortcomings out of His mercy:

“We did deliver aforetime the children of Israel from

humiliating punishment …” (Qur’án, 44:30)

“He was not going to send it (punishment) whilst they

could ask for pardon.” (Qur’án, 8:33)

The second situation being that when the whole nation,

collectively, indulges in such atrocities and crimes that invite the

wrath of God. Among such grave sins is that the nation jokes and

mocks at the new Messenger of God and rejects His Proclamation,

teases Him and declares Him a false One. This is an unforgivable

sin. When a nation commits such a sin, God takes away from it

the leadership of people and replaces it with a new people. The

greatest of the chastisements of God is that a nation be deprived

of their leadership of the nations and lose the trust of God.

When humanity forgets its creator and the purpose of life in

this world and indulges in materialism, God sends, out of His

mercy, a Manifestation to awaken it and to provide it with a

chance to return to God. The people who accept the Manifestation

of God and correct themselves receive salvation and those who

reject Him and insist on their own ideas, become engulfed in

hardships and are punished severely. This is but evident divine

justice. If they were punished without warning, given by a

Manifestation of God, they would say that if God had warned us

we would have corrected ourselves:

“And if We had inflicted on them a penalty before this

(warning), they would have said, ‘our Lord! if only Thou

hadst sent us an Apostle, we should certainly have followed

Thy signs before we were humbled and put to shame’ …”

(Qur’án, 20:134)

Therefore God, the Lord of all the worlds, has chosen that

unless He sends a Messenger, He does not send chastisement:

“… nor would We visit with Our wrath until We had sent

an apostle …” (Qur’án, 17:15)

Thus coming of divine chastisement is conditioned with the

advent of a Messenger of God. Hence when the people asked

Prophet Muḥammad that when the divine chastisement will befall

i.e. when a new Messenger of God will make appearance. God

replied that it will come in one day which is, according to the

Islamic calendar, equal to one thousand years:

“… yet they ask thee to hasten on the punishment! But

Alláh will not fail in His promise. Verily a Day in the sight of

thy Lord is like a thousand years of your reckoning …”

(Qur’án, 22:47)

The history bears witness that just following the advent of

Bahá’u’lláh, during the mid nineteenth century and the following

century, the nations of the world have been afflicted with divine

chastisements one after another. They have seen the devastations

of two world wars, during the same period. Still the nations of the

world are engulfed in various types of hatred, disunity, wars,

terrorism, lawlessness, conspiracy, famine, poverty, deprivation,

ignorance, illiteracy, agitations, prostitutions of all types, luxury,

laxity, materialism and lust for power and many more of such

chastisements and wrath of God. They will remain prey to these

atrocities until they rise to the Divine Call of the Saviour of the

world, Bahá’u’lláh, and adjust their lives according to His

Teachings, Laws and Ordinances.

We conclude from the above arguments and verses of the

Holy Qur’án that the only way of salvation of all the peoples and

nations is to follow the Teachings of Bahá’u’lláh.

Some clarifications

Bahá’u’lláh is the Promised One of all Scriptures including

the Holy Qur’án. When this glad-tiding is shared with the Muslims,

they make many objections. These objections are, of course, not

new. Muḥammad had also to face many similar questions from

the people.

In this chapter we have attempted to clarify some of the

main objections raised by the Muslims. We will explain them in

the light of the Quranic teachings, point by point:

## 1. Protection of Al-Dhikr (Qur’án)

“We have, without doubt, sent down the Message (Al-

Dhikr) and we will assuredly guard it.” (Qur’án, 15:9)

In the light of the above verse the Muslims say that when

God has Himself promised to protect the Holy Qur’án, it is safe

for all times. No new Book is then needed. However a sincere

study of the Holy Qur’án reveals that the Book of Moses has also

been called ‘Al-Dhikr’:

“In the past We granted Moses and Aaron, the criterion

(Furqán) and a light (Ḍíyá) and a Message (Al-Dhikr) for

those who would do right.” (Qur’án, 21:48)

The above verse makes it clear that the term ‘Message’ or

‘Al-Dhikr’ is not an exclusive term for the Qur’án only. Moreover

it says that the Book of Moses was criterion, light and Al-Dhikr.

But another Book was revealed by Christ after that of Moses. By

what logic the same God cannot reveal another Book after the

Qur’án?

God is Almighty and All-Powerful. No one can frustrate His

Will. He can reveal a Book even if there is no prophecy at all.

But He has shown mercy to His creatures. Out of this mercy He

has given many promises in all the revealed Books that He will

reveal, in the future, Books to guide the human society. He has

fulfilled this promise by revealing the Kitáb-i-Aqdas through

Bahá’u’lláh.

God Himself declares in the Holy Qur’án that the revealing

of Books has been a practice of God (Sunnat’u’lláh) and that He

does not change His practice:

“(Such has been) the practice of Alláh already in the

past; no change wilt thou find in the practice of Alláh”.

(Qur’án, 48:23)

The question arises as to whether, by the revelation of a new

Book, the promise of protection is dishonoured? The answer is,

simply, not at all. To grasp the full significance of this answer we

will have to keep two points in mind. Firstly both the old as well

as the new Book is a work of God Himself. None of them is a

man-made idea. Therefore they are basically complementary to

each other and do not oppose each other. Thus the promise of

God that He will protect His Book is fulfilled by revelation of a

new Book, according to the need of the time, by Himself. Thus

we witness that during the thirteen centuries since the revelation

of Qur’án, no one could change even a single verse of that Book.

Neither the great kings, scholars, divines, priests, mujtahids and

Imáms could dare to bring even a sentence to have similar influence

and power as that of the Qur’án. Nor is it ever possible. None of

them were authorised to bring any change in the Quranic Laws

because God Himself had promised to guard them. However at

the appointed time, God Himself revealed, through Bahá’u’lláh,

new Laws and Ordinances. Therefore, the promise of God that no

one can change His Book and that He Himself will guard it was

fulfilled.

Secondly all the Manifestations of God, from Adam to

Bahá’u’lláh, are one. They come from the same source, they

represent the same God, they reveal the truth of the same Almighty.

Therefore, there is no strangeness, animosity or rivalry between

them. There is complete harmony, similarity and amity in their

revealed Books. This is why it has been said regarding the Qur’án

that it was in the Books of Moses and Abraham:

“And this is in the Books of the earliest (Revelations)”

(Qur’án, 87:18–19)

If we consider, the above-mentioned verse in the light of the

realities of time and space—it is quite unimaginable. But we can

understand it by the example of a seed. When a seed grows into

a mighty tree—it is its progress. It does not vanish. Rather it

attains its zenith and glory in the tree, flowers and fruits. Similarly

a student learns a certain fact in a class. When he moves over

into a new class it is not that whatever he has learnt is spoiled.

Rather new knowledge will be now added to his basic one acquired

in the previous class. Is not God a protector of each one of us and

all the things—known and unknown? Does it imply that things

will not die or things do not change? God protects all things till

an appointed hour:

“There is no soul but has Protector over it.”

(Qur’án, 86:4)

## 2. Perfection

The Muslims say: Islám, the religion of God, has been

completed by God. The Holy Qur’án is complete code of life and

we do not need any new Law from God:

“This day have I perfected your religion for you,

completed my favour upon you, and have chosen for you Islám

as your religion.” (Qur’án, 5:4)

The Bahá’ís believe that every religion, every Book and each

Law of God is perfect and complete. Each of them were a complete

code of life for the people of their respective ages and places.

Islám was also complete for its day, and for today the Bahá’í

Faith is complete too.

As God is Perfect, none of His deeds, acts, words or laws

can ever be imagined imperfect. Before the revelation of the Laws

and Ordinances of the Holy Qur’án, the non-believers used to

taunt the Muslims that your religion is not perfect. They used to

say that in the Books of the past more details, regarding ‘Ḥalál’

and ‘Ḥarám’, were found. However in the verses just preceding

the above-quoted verse, God revealed the name of eleven things

which were forbidden. Thus the Arabs became hopeless. Therefore

God said that today these people (who make objections) have

become hopeless.

In the verse under reference two terms are used which are

worth pondering upon. One refers to ‘perfection’ and the other to

‘completion’. By perfection (Takmíl), is meant that the objectives

underlying the revelation of Islám were fulfilled. However it does

not mean God will never change the Islamic Laws.

According to the changes in the society its requirements also

change. God changes His Laws according to the new needs of the

society. Let us consider this example. A ten-year-old boy receives

a perfect and complete set of clothes from his parents. He is told,

“These are your ‘perfect’ clothes and fit you well. They are

complete for you.” What does it mean? Does it imply that the boy

will wear these clothes for ever? That he will not grow bigger in

the future and that these perfect and complete clothes of his today

will also satisfy the needs of his grown-up body of the future?

Certainly not. He will need another perfect and complete set of

clothes according to the needs of his grown-up body. The same

is the case of Islám. It was tailored for a ‘yum’ (One day) of

1,260 years.

The law of God revealed through the Qur’án was perfect

and complete for that particular period of human evolution. When

the society advanced further, new Laws of God were needed and

the Bahá’í Revelation has fulfilled that need.

Now what is ‘Ni‘mat’ (favour of God)? It is according to

the Qur’án, a revelation, a law of God, love, the truth, victory

etc. For example the Qur’án says:

“He was no more than a servant: We granted Our favour

to him, and We made him an example to the children of Israel.”

(Qur’án, 43:59)

In this verse the term ‘favour’ is used to represent ‘revelation’

and ‘truth’.

The terms ‘Takmíl-i-Dín’ (perfection of religion) and ‘Itmám-

i-Ni‘mat’ (completion of favour) give the same meaning. Of

course these terms have been used for Islám but it does not imply

that the revelations of God, before Islám, were not complete or

they were imperfect. Neither does it mean that God has not

bestowed His favours on the past nations. Those who cherish

such ideas and beliefs act against the teachings of the Holy Qur’án.

The following examples from the Qur’án will clarify how the

people in the past were also the recipients of perfect and complete

religions:

God had revealed, in the Tablets of Moses, every detail of

the Laws and Ordinances and had completed His religion:

“And We ordained Laws for him in the Tablets in all

matters, both commanding and explaining all things.”

(Qur’án, 7:145)

The Qur’án refers to the Book of Moses as a complete One

having details of all things and all favours:

“Moreover, We gave Moses the Book, completing (Our

favour) to those who would do right, and explaining all things

in detail, and as a guide and a mercy.” (Qur’án, 6:154)

Similarly God had completed His favours on Joseph, on the

children of Jacob, on Abraham and on Isaac:

“and perfect his favour to thee and to the posterity of

Jacob—even as He perfected it to their fathers Abraham and

Isaac aforetime.” (Qur’án, 12:6)

Likewise God has completed His favour upon the children of

Israel as a reward for their patience:

“The fair promise of thy Lord was fulfilled for the children

of Israel.” (Qur’án, 7:137)

Is not the claim, that only the Muslims have received complete

code of life from God nullified as baseless in the light of the

above-quoted verses!?

## 3. The better people (Khairu’l-Ummah)

The Qur’án calls the Muslims as ‘the better people’:

“Ye are the best of peoples, evolved for mankind.”

(Qur’án, 3:110)

In the above verse the Arabic term ‘Khairu’l-Ummah has

been translated as ‘the best of peoples’. This translation is not

correct. The word ‘Khair’ is not a superlative word. It simply

means peace, good deeds, wealth, well-being. Hence the Muslim

interpretation of this verse that they are the best of all the nations

of the past and those of the present is superficial. Rather this

verse gives the understanding that the Muslims are also a good

nation like those of the past. On the other hand God had called

other nations in even higher and superior terms. For example He

had bestowed upon the children of Israel a station superior to that

of all the worlds:

“O children of Israel! call to mind the (special) favour

which I bestowed upon you, and that I preferred (you) to all

others.” (Qur’án, 2:47)

Thence why this ummah, the children of Israel, did not remain

for ever and why Prophets after Prophet had been coming after

Moses. Why the revelation of God and formation of new nations

did not stop after Him. Therefore it is established that if a nation

is given preference or is called better, it does not mean that no

other nation will be raised by God and that God will not reveal

Laws according to the needs of changed circumstances. As regards

the superiority of the children of Israel let’ s study the following

verses also:

“O Children of Israel! Call to mind the special favour

which I bestowed upon you, and that I preferred you to all

worlds.” (Qur’án, 2:122)

Also God says, in the following verses, that He had preferred

and bestowed superiority to Ismá‘íl, Elisha, Jonas and Lot over

all the world:

“And Ismá‘íl, and Elisha, and Jonas, and Lot: and to all

We gave favour above the nations;” (Qur’án, 6:86)

Therefore the verse under review proves only that the

Muslims were a better Ummah and no more. Then how can the

claim be justified that there will be no more revelation after the

Muslims?

The Muslims give another reason to support their claim that

they are the best of the peoples. They say that God has

commissioned us to call the people to righteousness (Ma‘rúf) and

stop them from wrong-doing (Munkir). Therefore whenever a

wrong is done or will be done in the future, our religious scholars

and reformers will guide the people by rectifying and correcting

the wrongs. Hence no new Messenger of God is needed any more.

This point is also invalid and does not prove that the Laws of

Islám are everlasting. The Qur’án itself says that at the time of

its revelation a group of pious and active people was present

amongst the Jews and Christians. They believed in God, recited

His verses and prayers during the nights, recognised the Day of

judgement, called the people to the right path and stopped them

from doing wrong and did pious deeds:

“Not all of them are alike; of the people of the Book are

a portion that stand; they rehearse the verses of Alláh all

night long and they prostrate themselves in adoration.”

(Qur’án, 3:113)

Nevertheless, God, the Almighty, sent Prophet Muḥammad

to the earth. In the light of the above verse even if there are

present amongst the Muslims one or several religious or political

groups of such peoples, what is the difference? How will their

presence stop a Manifestation of God from coming?

## 4. Alteration (Taḥríf) in sacred text

The Muslims reject Bahá’u’lláh by saying that God had sent

Prophet Muḥammad because the people of the past had altered

the words of the Holy Books. The Qur’án is not susceptible to

any such change or alteration till the Day of Judgement

(Qiyámah). Therefore there is no need for any new revelation from

God till that Day.

The Muslims have developed this idea for apparently two

reasons, both of them major misunderstandings. One is that they

think that the past Scriptures are the changed Ones. The second

misunderstanding is that a new Book is revealed by God only if

the Previous One was changed by the people.

The question is whether the texts of the previous Holy

Scriptures were actually changed? There are four verses in the

Qur’án which deal with the subject of ‘Change in the Books’

(i.e. Taḥríf). It can not be proved by any of these verses that

the people had changed the actual text of their Scripture. Rather

they point out that the people used to misinterpret the Holy

Texts:

“Can ye entertain the hope that they will believe in you?

Seeing that a party of them heard the Word of Alláh, and

perverted it knowingly after they understand.”

(Qur’án, 2:75)

The Muslims are warned in this verse against a group of the

people who listened the Word of God, the Holy Qur’án, understood

it and then interpreted it according to their own wishes and thus

changed the original meaning of the Book. Those who interpreted

knew well that the original meaning of the verses was something

else. Are not the Muslims still engaged in similar acts of

misinterpreting the Word of God (i.e. the Qur’án) according to

their own desires? Otherwise why are so many thousands of

interpretations of the Holy Qur’án? Another verse is this:

“Of the Jews there are those who displace words from

their (right) places, and say: ‘We heard and we disobey.”‘

(Qur’án, 4:46)

The meaning of this verse is clear, namely, that there were

only some Jews, not all of them, who used to change the meaning

of the words and to use them out of context. It is also clear that

those who were guilty did not change the whole Book, but only

displaced words from their contexts. This was done in the time

of Prophet Muḥammad, as the present tense has been used in the

Qur’án to describe this fact. Now how can the Muslims validate

their objection that the whole Book was altered? The Muslims’

claim, that the people changed their Books at the time of the

advent of Muḥammad so that His claims could not be proved by

their Holy Texts, is also not valid. The Qur’án says that they

‘displace words’ in the present time, i.e. in the time of the advent

of Muḥammad when the Qur’án was being revealed. The point to

ponder here is what could they have gained by this alteration in

the Texts of their Holy Books? The other point is where is the

original Text which has been changed? Can the Muslims produce

even a single version of the original Text of the Books which

were changed? No. Then how can they prove their claim? The

Bible was, after all, a Book which was not confined in the Arab

towns of Mecca and Medina. It was spread all over the continents

in thousands. How was it possible to change the text of it in all

of its copies throughout the world? Therefore it is proved that the

Qur’án does not say that the Bible’s Text was altered but it refers

to the wrong interpretations of some of its verses. The Muslim

clergy have also engaged in such interpretation of their Book

since the very early age of Islám. They are even doing this today.

The third verse in this context is also very clear and does not

say that the Text of Book was changed:

“But because of their breach of their Covenant, We cursed

them and made their hearts grow hard; they change the Words

from their (right) places and forget all good part of the Message

that was sent them.” (Qur’án, 5:14)

The fourth verse is this:

“As (they) come to thee, they change the Words from

their (right) times and places: they say; ‘If ye are given this

take it’ but if not, beware.” (Qur’án, 5:44)

In this verse only this much is said that the Jews listen to the

vain talks very attentively but do not seek guidance from the

Prophet Muḥammad Himself. Neither did they investigate the

truth. They used to change the Words from their right places and

context. That is to say that they misinterpreted the verses.

Thus in the light of the above four verses it has been proved

that the Muslim belief regarding change of the Text of the past

Books is not valid.

Of course there may be some contradictions found in different

versions of some revealed Books. It is not the Words of God

which contradict each other, but the statements of the people who

record them which sometimes contradict. The Words of God are

of course different from those of the recording persons.

## 5. Blasphemy

The Muslims say that Bahá’u’lláh was neither appointed by

God nor did He receive any Revelation from God. Therefore His

Words were not the Words of God. On the contrary the Qur’án

proclaims:

“Who can be more wicked than one who inventeth a lie

against Alláh, or saith, ‘I have received inspiration’, When he

hath received none, or (again) who saith, ‘I can reveal the like

of what Alláh revealed.” (Qur’án, 6:93)

It is clear that such a person is an imposter. Now let us see

what is the punishment, ordained by God, for an imposter? God

hath ordained for him an eternal wrath, a great loss and misfortune:

“At length will be said to the wrong-doers: ‘taste ye

enduring punishment! ye get but the recompense of what ye

earned!”‘ (Qur’án, 10:52)

“And We shall say to the wrong-doers, ‘taste ye the

penalty of the fire.’” (Qur’án, 34:42)

“And whoever among you does wrong, him shall We

cause to taste of a grievous penalty.” (Qur’án, 25:19)

Revelation of a Book and Promulgation of a code of Laws

of God is not an ordinary event. God Himself warns that even if

a Messenger of God add a single word, of Himself, in the Holy

Text—the word will not show any influence and will not prosper.

On the contrary, God has promised to catch hold of such a liar

and to cut off his vein of life:

“And if the apostle were to invent any sayings in Our

name, We should certainly seize him by his right hand, and

We should certainly then cut off the artery of his heart; nor

could any of you withhold him (from Our wrath)”.

(Qur’án, 69:44–47)

An imposter has never succeeded in his designs in the past

nor will any succeed in the future. One of the proofs of the

validity of a true. Manifestation of God is that whenever He

appears He is severely opposed from all quarters. But God dispels

all the oppressors and renders His manifestation triumphant:

“Never did We send an apostle or a prophet before thee,

but, when he framed a desire, Satan threw some (vanity) in

his desire.” (Qur’án, 22:52)

God has given an example. When the rain falls on the ground

a layer of scum collects on the earth. But soon the scum disappears.

The water sinks deep into the soil and causes the tree and

vegetation to grow. In this example the water represents the

Truth, the new revelation and the new laws and ordinances of

God. On the other hand, the scum represents the falsehood, the

evil and man’s own thoughts and words. A society is never formed

by such scum:

“For the scum disappears like froth cast out; while that

which is for the good of mankind remains on the earth.”

(Qur’án, 13:17)

When the Bahá’í Message is shared with a Muslim he argues

that ‘Islám’ is the only religion in the sight of God. He quotes this

verse from the Qur’án:

“The religion before Alláh is Islám (submission to His

Will)” (Qur’án, 3:19)

The literary meaning of the word ‘Islám’ is to obey and to

bow down in obedience. Each and every creature in the universe

is under the biddings of the One True God—the Omnipotent.

Therefore the religion of every thing in all the kingdoms of God

is Islám. All the religions, from Adam to Bahá’u’lláh, were revealed

by God. Therefore each one of them is ‘Islám’. The Holy Qur’án,

itself, refers to the religions revealed by Moses, Abraham and

Jesus as Islám:

“He has named you Muslims, both before and in this

(Revelation) that the apostle may be a witness for you, and ye

be witness for mankind.” (Qur’án, 22:78)

God has chosen this very religion for mankind and

commanded it to follow this very path. In fact the Bahá’í Faith

is objected to by those people who think that it is a religion other

than Islám. The Bahá’ís believe that there is only One God. It is

only He Who sends His Messengers and reveals Books through

Them. The One True God has guided people throughout the ages

and in all lands by sending His Messengers.

Moreover, all the Manifestations of God are also one in

Their station. There is no estrangement or differences between

Them or Their Holy Books. All of Them represent the same God

—the Supreme Law-Giver. The Laws of God are always in

conformity. There is no other power or God but the God. Therefore

we can not justify calling some of the religions as Islám and

others something else.

Bahá’ís believe that Bahá’u’lláh did not utter a single word

from Himself and that did not promulgate a single Law but through

the Will of God. Therefore, in the true sense, the religion brought

by Bahá’u’lláh is also ‘Islám’. However, just as the Laws and

Ordinances of Islám, revealed by Muḥammad, differed from those

of the past, the Laws and Ordinances of the Bahá’í Faith also

differ from those of the Holy Qur’án. Like many religions of the

past, which were called after the names of their Great Founders,

the Bahá’í Faith also derives its name from the Name of its

Founder—Bahá’u’lláh. It is worth clarifying that when a Muslim

becomes a Bahá’í, he is not required to give up his faith in the

Unity of God, in the validity of the station of Muḥammad, the

Prophet of God, or in the Holy Qur’án. On the other hand, today

many thousands of people from all religious backgrounds are

accepting Bahá’u’lláh. All those who believe in Bahá’u’lláh also

confess their faith in Prophet Muḥammad, His Book and His

Faith. Thus it may be said that in a way the progress of the

Bahá’í Faith is the progress of Islám Itself. People, who did not

recognise Prophet Muḥammad and His Faith before becoming

Bahá’ís, start proclaiming His truth just after their conversion to

the Bahá’í Faith. As the Bahá’ís believe in the validity of all the

Prophets of God, in fact, the triumph of this Faith is the triumph

of all the religions and the fulfilment of the dreams of all the

Prophets of God. Thus Moses, while giving the glad tiding of this

age, had foretold that His commandments will rule; Lord Krishna

had prophesied that ‘Ram Raaj’ (Kingdom of God) will be

established; Buddha had announced that the Laws given by ‘Amit-

Bha’ will be obeyed; Zoroaster had promised that ‘Dín-i-Bahí’

will envelop the whole earth; Jesus had said that the Laws and

Ordinances of the Bible will be implemented and Muḥammad had

declared that Islám will become the Universal religion. As an

Arabic proverb goes:

“Our words differ, but your beauty is one.”

All the Prophets of God have foretold the advent of

Bahá’u’lláh.

## 7. Ijtihád

Another obstacle in the way of our Muslim friends is the so-

called provision for ‘Ijtihád’ in Islám. They think that by using

the provision of ‘**Ijtihád**’ they can solve all their problems

until the Day of Resurrection. We have explained, elsewhere in

this book, that the Day of Resurrection is the Day of the Advent

of a Manifestation of God. Before the advent of Bahá’u’lláh the

Muslims could have benefited from this provision. And they

have done so. But now a new Revelation and new Laws and

Ordinances of God have come. Therefore the provision of ‘Ijtihád’

will benefit them no more. Only a Manifestation of God is

authorised by God to proclaim such basic changes and pronounce

a new code of life.

God has solved all our present-day problems through

Bahá’u’lláh. He has guided us in all our steps. Therefore why

should we reject His infallible guidance and be in a doubtful

condition due to the ‘**ijtihád**’ of some fallible ‘**mujtahids**’

and learned men.

## 8. A Messiah without new laws and ordinances

The Promised One Who was to come in the Last Day to

establish unity of mankind, justice and peace is called by different

names in different religious Scriptures. In the Book of Zoroaster

He is named as ‘Sháh Bahrám’; Lord Krishna mentions His name

as ‘Kaki Avatara’; He has been mentioned in the Old Testament

as the ‘Lord of the Hosts’; in the New Testament, He is called

‘the Son of Man’, Lord Buddha calls Him as ‘Amit-Bha’ and

in the Holy Qur’án He is referred to as the ‘Greatest News’

(Naba’-i-‘Aẓím).

In the Islamic Holy Traditions (Ḥadíth) the Promised One is

called the ‘Messiah’. Although our intention is to discuss, in this

book, only the Quranic prophecies, we will also discuss some of

the traditions (Ḥadíth) regarding the advent of the ‘Messiah’.

The Bahá’ís believe that the advent of Bahá’u’lláh has been

referred to in the Holy Traditions of Islám as the advent of the

‘Messiah’. The Muslims reject this belief by saying that the same

Jesus the Christ, who was crucified by the Jews, will return from

the sky.

The Bahá’ís believe that Jesus the Christ lived His natural

life and died. The belief that He was taken into the sky and that

He will return from there is not acceptable to any one of reason.

Firstly because of the fact that the sky is not a material thing and

no one can live on an imaginary sky. Secondly, there seem to be

no reason behind keeping anyone alive for such a long time in the

sky. What is the wisdom behind it? Therefore the advent of

Bahá’u’lláh is the second coming of Christ. It means another

person with Christ-like personality, greatness, qualities and station

has appeared in the Person of Bahá’u’lláh. His Mission is the

same as that of the Christ.

Another argument of the Muslims in rejecting Bahá’u’lláh

as the second coming of Christ, is that Christ will return as one

of the followers of Prophet Muḥammad. Hence, He will neither

receive any new Revelation nor will He bring any new Book of

God. And He will not promulgate a new Law for the people.

However, in His first advent, Christ was a full-fledged Messenger

of God. He received a Revelation from God, He revealed a Book

and promulgated new Laws and Ordinances for men. He thus

raised a nation of His followers and finally sacrificed His life in

the path of the good-pleasure of God. Why then should He now

be degraded from His disposition and station in His second advent

to a mere follower of Prophet Muḥammad? Can it be proved

from the past history of the Prophets of God that a Prophet of

God was ever demoted to the position of a mere follower of any

Prophet? Is it a reward? If yes, what a surprise! If this be a

punishment, why?

On the other hand the Muslims cite quotations from the

Traditions (Ḥadíth) that the Promised Messiah will change some

of the Islamic Laws. For example it is said that He will abolish

the Law of ‘Holy War’ (Jihád), gather the five obligatory prayers

together, abandon the religious taxes like ‘Kharáj’ and ‘Jizyah’

(taxes realised by non-Muslim governments and citizens

respectively for their protection). Is it possible that a man without

any authority can change such major Laws of the Holy Qur’án?

The Muslims have no satisfactory answers to these questions.

Moreover, the question arises that if the Promised Christ,

according to the general belief of Muslims, will not receive any

revelation from God then whether He will speak His own words

through His own will? If so, what influence will it have on the

people? Are not the Muslim clergy busy, every moment, in writing

such words—devoid of any influence? If the Promised Christ is

also an ordinary Muslim, then are not the Muslim clergy and

scholars in a better position to guide the nation? Then what is the

necessity of the second coming of Christ?

Due to the passage of time and progress in the fields of

science and technology, society has undergone a dramatic change.

It is a new era and it requires new code of life revealed by God.

The old religions have no answer to the current problems. Today

a Christ is needed. A Christ Who can solve the problems of this

age, Who can speak with the authority of God and can reveal the

Will of God to mankind. Bahá’u’lláh has answered this cry and

fulfilled this need. He has done so not as an ordinary man but as

a full-fledged Manifestation of God.

It is worth mentioning that in all the authentic Traditions of

Islám details regarding the appearance of the Promised One are

given. It is recorded in these prophecies that He will bear a white-

rosy complexion, He will be of medium stature, His hair will be

so shining that it will look always wet—as if water is dropping

from it, etc. Bahá’u’lláh showed all these signs. The Islamic

Traditions foretell that the Promised Christ will accomplish eleven

major tasks. Let us review all of them one by one:

### i. He will bring justice and order

Bahá’u’lláh appeared as a judge to settle the disputes between

the nations and as a ‘Ḥakam’ to maintain order in the society. He

called upon all the rulers of the world and all the nations to adopt

justice. He established justice and equity among His followers

and ordained to establish Houses of Justice at local, national and

inter national levels.

### ii. He will break the cross

When a Christian embraces the Cause of Bahá’u’lláh he no

longer uses the sign of cross as a religious symbol. Thus

Bahá’u’lláh has broken the cross and has established the Oneness

of God and His creatures.

### iii. Abolition of Jihád (holy war)

Bahá’u’lláh has forbidden all sorts of war. He taught

disarmament and has exhorted human beings to relinquish all

prejudices and to establish peace.

### iv. He will gather the five obligatory prayers together

Bahá’u’lláh has ordained three obligatory prayers and thus

He has gathered together the obligatory prayers.

### v. He will abrogate the laws of ‘Jizyah’ and ‘Kharáj’

Under the Islamic Laws a non-Muslim citizen has to pay a

special tax to the government called ‘Jizyah’. This assures his

protection in the Islamic Society. Likewise, non-Muslim

Governments are required to pay ‘Kharáj’ to the Muslim

Government and get their protection. Bahá’u’lláh has abolished

this Law. Similarly Bahá’u’lláh has also abolished the terms like

‘káfir’ or ‘dhimmí” and has proclaimed the Oneness of mankind.

No clergy or learned could ever have dared to do this.

### vi. He will promote Islám and reject all other religions

As has been explained elsewhere in this chapter, taking the

literary meaning of Islám, the Bahá’í Faith is Islám today.

Therefore the Bahá’í Faith is uniting all the diverse religions and

their followers into one universal religion—into one Faith. Thus

a new nation is being created.

### vii. He will be alive for forty years:

Bahá’u’lláh received His revelation in the Síyáh-Chál, of

Ṭihrán, in 1852. Since then He was banished from Ṭihrán, to

Baghdád and from there to different places in Turkey and finally

to ‘Akká—the penal colony of the Ottoman Empire. He died in

1892. Thus His Ministry was for forty years. He remained alive

for forty years after the declaration of His Mission.

### viii. He will kill the ‘Dajjál’

The embodiments of vice and deceit, the opposers of the

Truth e.g. Náṣiri’d-Dín Sháh, Mírzá Áqásí and Yaḥyá Azal were

the ‘Dajját’ of this age.

Yaḥyá Azal, the treacherous half-brother of Bahá’u’lláh,

was the one who followed Bahá’u’lláh from Ṭihrán to Adrianople,

tried several times to poison Him, instigated the people and the

government officials against Bahá’u’lláh and at last was sent to

Cyprus—called the Island of Satan. In this Island of Satan he

died a shameful death. The treachery of Yaḥyá Azal could not

reach beyond the last town of Syria called ‘Afeeq’ and thus

virtually he got entrapped in the town ‘Afeeq’ and was defeated

there. The Holy Traditions say that the ‘Dajjál’ will be defeated

in ‘Afeeq’.

### ix. He will descend near the white minaret at the gate facing Damascus

Bahá’u’lláh was brought, as an exile from Adrianople to

‘Akká, on a ship. He was disembarked from the ship at the city’ s

gate. This gate is called ‘Damashqí Gate’ (Gate facing Damascus).

This gate is situated near a mosque, in ‘Akká, which has a white

minaret. Bahá’u’lláh had entered the city of ‘Akká through that

very gate facing Damascus near the white minaret.

### x. He will defeat the ‘Dajjál’ at the door of the place called ‘Lúd’

Bahá’u’lláh has passed through this place called ‘**Lúd**’ while

He was being taken from Alexandria through Jaffá. He had

reached ‘Akká with all glory and triumph. All His enemies were

defeated. Even the king of Írán and Sulṭán of Turkey could not

defeat His purpose or cause Him any harm.

### xi. There will be a single Kalima (word) for whole world:

The Bahá’ís throughout the world have a single goal and

mission i.e. the establishment of the oneness of mankind. ‘Abdu’l-

Bahá Himself testifies that if there was a ‘Kalima’ for the Bahá’ís

it would be, “consort with people of all religions in utmost

spirituality and unity.”

It is so clear, from the above examples, that the prophecies

given by Prophet Muḥammad, regarding the Promised Christ,

have been totally realised. In the presence of all these proofs who

can deny the validity of the claims of the Promised One of all the

religions—**Bahá’u’lláh**?

Qiyámah—The Day of Resurrection

The Arabic term ‘Qiyámah’ means “to arise”. It is

resurrection or revival of a people through a Manifestation of

God. It is mentioned in the Holy Books that the Words of God

are revealed at the time of Qiyámah. The period, during which

the Manifestation of God reveals His Laws and gathers the people

to arise as a new nation is called the day of Qiyámah. Thus on

the day of Qiyámah, a new Book is revealed, a new nation is

raised and a new Manifestation of God settles all the disputes

between the nations. The nations receive their rewards or

punishments in accordance with their collective deeds and the

judgement of the new Manifestation.

Therefore the advent of each of the Manifestations of God

in the past was a day of Qiyámah. According to the Qur’án there

are three types of Qiyámah. The Lesser Qiyámah is the separation

of the soul from the human temple i.e. the material death of a

person. With this death his material progress comes to an end.

The body decomposes and its constituent elements join similar

elements in the nature. The soul which is released due to this

separation never returns to this body. Nor does it go to any other

material temple. It remains as an individual soul and faces its

rewards or punishments according to the deeds of the person in

this material world. It receives its reward or punishment

immediately after its separation from the body and does not have

to wait for a day of judgement, as normally believed by the

Muslims.

The second type of Qiyámah is called the medium one. It is

the end of an Era and termination of the period appointed for a

particular people. The people hand over the reign of the Cause of

God to incompetent persons. These worldly persons lead the people

away from the truth and the nation meets its spiritual death—the

medium Qiyámah.

The third type of Qiyámah is referred to as the Major

Qiyámah. The people believe that, “that will be the day of

judgement and reward and punishment in the next world”. They

say it is the end of the world. However, this concept of major

Qiyámah is not reasonable or valid. Every soul receives its reward

or punishment right on the day when it is separated from its body,

i.e. on the day of Lesser Qiyámah.

Another term used for the Major Qiyámah is ‘Al-Sá‘a’ i.e.

the appointed hour. The appointed hour strikes with the advent of

a new Manifestation of God. It will come all of a sudden and

without the knowledge of anyone. The Major Qiyámah is also

referred to in the Qur’án as ‘the last day’. It is a very simple fact

that each of the Manifestations of God is the Last one as compared

to His Predecessors and His Day or Age is, similarly, the last

Day. Hence to believe in the last Day means to believe in the

Manifestation of God for that Day. All the past Manifestations of

God have foretold that an Age of great revolutions and

immeasurable changes is sure to come. When that Age is Come

—it is the time of Major Qiyámah.

In this connection the Bahá’í Writings explain two very basic

facts. One is that whenever a Manifestation of God has appeared

in this world it was a Qiyámah (resurrection). Hence the advent

of all the Messengers of God, like Adam, Moses, Christ,

Muḥammad, Krishna, Buddha, etc., was a Qiyámah for their

respective ages. And the Qiyámah promised by all the Holy Books

of the past has come to pass with the advent of Bahá’u’lláh.

The second thing is that, like all other religions, Bahá’ís also

believe in judgement, reward and punishment, heaven and hell,

etc. Then why do the Muslim scholars not agree with the Bahá’í

explanation of the term ‘Qiyámah’? This question requires a sincere

and earnest investigation.

In fact the Holy Qur’án can be divided into three sections

according to its text. In the first part we find the stories of the

past. How a people progressed after accepting a Messenger of

God or became the recipients of the wrath of God by rejecting

One. In the second part we can gather such verses of God which

proclaim, according to the need of the age, laws and exhortations.

In these two sections, consisting of the history and laws, everything

is very clear and cannot be misunderstood. In the Quranic

terminology these sections together consist of verses which are

‘Muḥkamát’ i.e. established truths. The third part of the Quranic

subjects deal with future events and consists of verses called in

the Qur’án, ‘Mutashábihát’, i.e. allegories. God, in His divine

wisdom, has sealed the meanings of such verses and asked the

people to refrain from pondering upon them and explaining them

till the next advent. Without the knowledge of the next

Manifestation of God no one could understand the true meaning

of such verses—the Mutashábihát.

The verses relating to the questions like; “What is Qiyámah?”

or “what are its signs and effects?” fall into the category of

allegories. The Qur’án instructs its followers to read them and

have belief in them, but not to indulge in elaboration and

explanation of these verses. It promises that these verses will be

explained by a divine Manifestation of God.

All the divine Scriptures contain such allegories which have

been kept sealed for a specific period:

“Go your way, Daniel, for the words are shut up and

sealed until the time of the end. Many shall purify themselves,

and make themselves white, and be refined; but the wicked

shall do wickedly; and none of the wicked shall understand;

but the wise shall understand.” (Daniel, 12:9–10)

The people present in the time of a Manifestation of God

cannot grasp the full significance of an event which is yet to

come after a long time in the future. This is why that the meaning

of the term “Qiyámah” has remained hidden to the expounders of

the Holy Qur’án. Today the twin Manifestations of God—the

Báb and Bahá’u’lláh—have explained the true meaning of these

verses. Now new vistas of meanings and knowledge have opened

themselves to the people and a new world of understanding has

been unveiled.

The Holy Qur’án warns us regarding ‘Muḥkamát’ and

‘Mutashábihát’ in these words:

“He it is Who has sent down to thee the Book; in it are

verses basic or fundamental (of established meanings), they

are the foundation of the Book; others are allegorical. But

those in whose hearts is perversity follow the part thereof that

is allegorical, seeking discord, and searching for its meanings,

but no one knows its hidden meanings except Alláh, and those

who are firmly grounded in knowledge. Say, ‘we believe in

the Book; the whole of it is from our Lord’ and none will

grasp the Message except men of understanding.”

(Qur’án, 3:7)

The above-quoted verse proves it, beyond any doubt, that no

one had the authority to explain the allegorical statements.

Therefore, whoever has tried to do so has erred in this deed. The

knowledge of the learned and even the best of the priests is not

all-embracing. They can not comprehend the future events and

developments. Hence Alláh warns the Muslims:

“Nay, they charge with falsehood that whose knowledge

they cannot compass, even before the elucidation thereof

hath reached them; thus did those before them make

charges of falsehood; but see what was end of those who did

wrong.” (Qur’án, 10:39)

It seems that, at the time of the revelation of the Qur’án, the

people were asking Muḥammad to explain the allegorical statements

therefore God had taught Muḥammad not to make haste in this

matter. The Muslims were instructed to recite the Holy Verses

and wait for the explanation from God:

“Move not thy tongue concerning the (Qur’án) to make

haste therewith. It is for Us to collect it and to promulgate it;

but when We have promulgated it, follow thou its recital. Nay

more, it is for Us to explain it.” (Qur’án, 75:16–19)

Now, when the appointed hour is come, God has revealed,

through His Manifestations for this age, the real meanings and

explanations of the allegorical passages of the Qur’án. It is for

us to pay heed to these explanations and attain the good pleasure

of our creator. Let us study some of the elucidations and

explanations of these Quranic allegories as given by the Báb and

Bahá’u’lláh in their revealed Books ‘The Bayán’ and the ‘Íqán’

respectively, as well as in many other Tablets.

## Qiyámah, life and death

The Muslims say that the Qiyámah will entail a complete

destruction of the earth and heaven and all the things pertaining

to them. However this complete annihilation cannot be proved by

any verses concerning Qiyámah. Qiyámah means a new stage in

the evolutionary history of mankind, the beginning of a new era

of scientific and technological developments:

“One day the earth will be changed to a different earth,

and so will be the heavens, and (men) will be marshalled

forth, before Alláh, the One, the Irresistible.”

(Qur’án, 14:48)

It should be remembered that just like the physical life and

death there is also a spiritual life and death. In the religious

Scriptures when the term life or death is used they stand for

spiritual life and spiritual death. Love of God, obedience towards

Him, righteousness, faithfulness, etc. are the life of the spirit.

When these qualities fade away, death occurs to the spirit of

Faith. This spiritual death comes to both the individuals and

collectively to the nations. In the Qur’án wherever the death of a

people or nation is referred to—it is the spiritual death; likewise

life stands for spiritual life. Let’s meditate upon this verse:

“Can he who was dead, to whom We gave life, and a

light whereby he can walk amongst men be like him who is in

the depths of darkness.” (Qur’án, 6:122)

### What is ‘Adháb-i-Qabr (chastisement in the grave)?

The term ‘Qabr’ i.e. ‘grave’ means the state of heedlessness,

ignorance and disobedience to God. In this state the human temple

becomes the grave of a dead soul. When the Bahá’í teachers meet

such people and ask them, ‘Who is your Lord? What is your

religion, what do you say about the Messenger of God for this

Age?’, those who are bereft of the spirit of faith reply’ ‘we do not

accept these words.’ However those who become alert and rise up

from the grave of heedlessness and recognise the advent of the

Truth reply, ‘verily this Advent is true’. In this way those who

refuse are caught by the wrath of God and those who believe

receive His bounties.

### What is Pul-i-Ṣiráṭ (The Bridge on the Path)?

The Laws and Ordinances revealed by the new Manifestation

of God is the ‘bridge’. The believer attains to the paradise of the

good-pleasure of God by crossing it. However the ones who reject

it fall down in the fire of the wrath of God. For those who are

deprived of the spiritual insight the new Laws of God are sharper

than a sword. Some, wonderstruck, stay off the bridge and many

fall down. The Jews have been blocked at the bridge of the Old

Testament for several thousand years, the Christians are stopped

at the bridge of the New Testament and likewise the Muslims are

standing at the bridge of the Qur’án—Awestruck.

### What is Mízán (The Balance)?

The Word of God is, actually, the Balance of justice which

is set on the Day of Qiyámah. The acts which conform to the

Word of God become the cause of salvation. The deeds which are

not according to that Word invite punishments.

### What is Liqá-i-Rabb (Visitation of God)?

God is sanctified from all material existence and He can

never be seen by the material eyes. By the promise that the people

will see and meet God on the Day of Qiyámah it is meant that

they will see and meet a Manifestation of God. A Manifestation

of God represents the Godhead and the pure-hearted people see

in Him the effulgence of God. Through their inner eyes of wisdom

and perception they see, in His beauty the Beauty of God and feel

in His presence the Presence of God. Thus meeting with a

Manifestation of God is like meeting God Himself. However the

wicked and evil-minded people deprive themselves of this bounty.

The Muslims have been told that they will be sure to meet Him

on the Day of Judgement (Qiyámah):

“For those whose hopes are in the meeting with Alláh,

for the Term by Alláh is surely coming; and He hears and

knows.” (Qur’án, 29:5)

This promise of God has been fulfilled, at the appointed

hour, by the Advent of Bahá’u’lláh.

### What is Khalq-i-Jadíd (Rebirth)?

Khalq-i-jadíd means a spiritual rebirth, i.e. to be made

spiritually alive. A Messenger of God is raised up to guide peoples

and nations. Similarly the people are raised up, through the

Messenger, for a new spiritual revolution. This is also called

revival. It has occurred in the past and has been prophesied for the

future. For example, it was said to the children of Israel that they

were made alive after their death:

“Then we raised you up after your death; ye had chance

to be grateful.” (Qur’án, 2:56)

The Holy Qur’án states, very clearly, that those who will

await destruction of the earth and the heaven will not believe in

the new Advent in the day of qiyámah. However those who are

endowed with faith and blessed with certitude and divine knowledge

will inform others that this very day is the day of rebirth and

rising up. On the day of the Advent, the faithful and believers will

say to the Muslims that they have lived in the age of Qur’án till

the day of rebirth but they did not know it:

“On the day that the Hour will be established, the

transgressors will swear that they tarried not but an hour!

Thus were they used to being deluded! But those endued with

knowledge and faith will say, indeed ye did tarry, within Alláh’s

decree, to the day of resurrection, and this is the day of

resurrection; but ye were not aware!” (Qur’án, 30:55–56)

Thus it is clear from these verses that the day of the Advent

of Bahá’u’lláh is the day of spiritual rebirth i.e. spiritual and

intellectual revolutions and progress. But only the faithful can

perceive it.

### What is Yum-i-Ṭaláq (Day of Separation)?

Yum-i-ṭaláq is the day of separation or parting of the truth

from the error through a Manifestation of God. Another term

used for this term is ‘the day of judgement’. As stated earlier, on

the day of judgement, a Manifestation of God appears and settles

the disputes of the nations and unites them. Thus the believers are

separated from the non-believers. All the Messengers of God,

including Muḥammad, have accomplished this. Muḥammad

Himself caused a resurrection and had judged between the people:

“But Alláh judges between them on the Day of Judgement

as to their differences.” (Qur’án, 16:124)

“Why they are summoned to Alláh and His Apostle, in

order that He may judge between them, behold some of them

decline.” (Qur’án, 24:48)

“If thou judge, judge in equity between them; for Alláh

loveth those who judge in equity.” (Qur’án, 5:5)

### What is Yum-id-Dín (Day of Religion)?

When a new Manifestation of God proclaims a new religion,

the Kingdom of God is established on the earth. That very day is

called ‘yum-id-dín’ or the day of religion. The Manifestation of

God is the Lord of that day of religion. Those who bow down and

accept these facts are included among the chosen ones of God.

But those who reject are cursed and punished by God. The Qur’án

promises that the coming of a new religion will occur:

“Verily that which ye are promised is true; and verily

justice (Al-Dín i.e. religion) must indeed come to pass.”

(Qur’án, 51:5–6)

Accordingly a new religion has been promulgated through

Bahá’u’lláh in this day which is the ‘yum-id-dín’.

### What is Yumu’l-Ákhirah (The Last Day)?

Literarily speaking, compared to the past Messengers of God,

the day of the latest Manifestation of God will be called the last

day. All the peoples, including the Muslims, were taught to have

faith in God and in the last day. Belief in the last day is really

the belief in the continuity of the history. It is to believe and

accept the consequences of one’s own deeds and to have faith in

the future.

### What is Yumu’l-Ḥashr (The Day of Gathering)?

Yumu’l-ḥashr means the day on which the people will be

gathered together. People get divided into many groups, sects and

ideologies. The Manifestation of God removes all

misunderstandings from among them and paves the ways for their

unification. He collects them under one tent of unity through His

spiritual powers and the influence of the Words of God. That

very day is called the day of gathering:

“It is He Who got out the unbelievers among the people

of the Book from their homes at the first gathering (Ḥashir).”

(Qur’án, 59:2)

Thus it is clear that Muḥammad’s Advent was a day of

gathering (Ḥashr) in this world. The term ‘Qiyámah’ and ‘Ḥashr’

are the same. It is mentioned in the Qur’án that one should fear

God and have faith that he will be gathered unto God:

“… fear God, and know that ye will surely be gathered

unto Him.” (Qur’án, 2:203)

### What Is Yumu’l-Khurúj (The Day of Exodus)?

The day of the Advent of a Manifestation of God is also

called the day of exodus. Hence it is mentioned:

“And listen for the Day when the Caller will call out

from a place quite near,—The Day when they will hear a

(mighty) blast in (very) truth; that will be the day of

resurrection (Yumu’l-Khurúj).” (Qur’án, 50:41–42)

How clear it is from the above verses that Yumu’l-Khurúj

is the day on which a divine call will be raised from a nearby

place and the people will listen to that call of truth. On that day,

the spiritually dead will come out of the graves of their ignorance

and heedlessness and arise to revivify the world and establish

peace on earth. As has already been explained elsewhere in this

book, the physical body of man starts decomposing right from the

day of its death. However the reality of man is his spirit which

takes its flight into its eternal realms towards the kingdom on

high. Therefore the belief that physical bodies will come out of

their physical graves is neither logical nor can be proved by the

verses of the Qur’án. On the contrary the Qur’án proclaims that

all the physical things—the earth, the sun, the moon, the stars,

animals, vegetation and men—will remain safe on the day of

Qiyámah. They will not face annihilation. Rather a Manifestation

of God will raise His Call from this very earth and that will be

the Yumu’l-Khurúj:

“And among His signs is this, that heaven and earth

stand by His command; then when He calls you, by a single

call, from the earth, behold, ye come forth.”

(Qur’án, 30:25)

### What is Nafkha’i-Ṣúr (Blowing of the Trumpet)?

This term refers to the blowing of a trumpet, proclamation,

making widely known. It has been a traditional custom in the

army that a trumpet is blown to gather the troops. This term has

also frequently been used in the Old and New Testaments. The

blowing of the trumpet is mentioned at several places. It simply

means the Advent of Bahá’u’lláh.

A Manifestation of God is His Announcer. His call is the

call of God and His voice is God’s voice. When the Prophet

Muḥammad raised the call of the Oneness of God, it was in fact

blowing of a trumpet. By its influence the spiritually dead became

alive. Likewise when Bahá’u’lláh sounded the trumpet, the most

great resurrection came to pass and a new revival engulfed the

whole world.

### What are Arḍ wa Samá’ ( earth and heaven)?

In the context of resurrection, whenever the terms ‘earth’

and ‘heaven’ are used in the Holy Books they represent different

meanings. ‘Earth’ means the earth of knowledge and understanding,

the earth of new insight etc. ‘Heaven’ represents the heaven of

new teachings and religion. By the shattering of the heaven (sky)

on the day of resurrection, it is meant that the heaven of old

religion is removed and a new one is raised through the Advent

of a new Manifestation of God and the earth of recognition of

God is decorated with Faith.

### What are Shams wa Qamar (sun and moon)?

By ‘sun’ and ‘moon’, when used in context of Qiyámah, is

meant the sun and moon of the religious order and system. The

sun symbolizes the person of the Manifestation of God who rises

from the horizon of the Will of God. The successors and deputies

of the Manifestation are called the moons of His dispensation.

The priests and scholars of a particular dispensation are the stars

of the heaven of that religion. These stars of the heaven of religion

no longer give light, due to their rejection of the new Manifestation

of God, and fall off the sky of religion. With the Advent of a new

Manifestation of God a new heaven is raised, a new earth is

spread, and new moons and stars are made to manifest—actually

a new era starts.

### What is Yumu’l-Ḥaqq (the day of truth)?

On the day of the advent of the Spirit of Truth i.e. a

Messenger of God the holy souls arise in unison. This day is

called ‘the day of truth’:

“The day that the spirit and the angels will stand forth

in rank, none shall speak except who is permitted by (Alláh)

Most Gracious. That day will be the sure reality (yumu’l-

Ḥaqq.” (Qur’án, 78:39)

The day of truth is also called ‘the Day of Happening

(Váqi‘ih) whose occurrence cannot be denied by anyone. The same

day of truth (Yumu’l-Ḥaqq) is called ‘Sat-Yug’ in Hindi. Kalki

Avatara was to inaugurate the ‘Sat-yug’. Thus Bahá’u’lláh, who,

according to the Hindus is Kalki Avatara, has inaugurated the

‘Sat-yug’ or the ‘yumu’l-Ḥaqq’. The day of Qiyámah is also

termed as the day of advent, the day of separation, the day of

assemblage, the day of threatening, the day of sorrowfulness, the

day of resurrection, the day of judgement, etc. The Qur’án

calls all of these days as The Day of God’ Yumu’lláh.

We conclude the above explanations by noting that the Holy

Qur’án is full of prophecies regarding the Advent of Bahá’u’lláh.

It is also clear that the Day of Qiyámah is not the day of destruction

and annihilation. Rather it is a Day of a new Manifestation of

God, a day of revival of faith. Those imbued with faith will

believe in the New Manifestation of God on the Day of Qiyámah

and enter the good-pleasure of God. Those who will reject the

New Day will have to face the wrath of God which is the real

doom.

God has established Qiyámah, in this new era, through the

Advent of Bahá’u’lláh.

Why did they deny?

The pages of the Holy Qur’án bear witness that all the

Manifestations of God, right from Adam to Muḥammad were

rejected by the majority of the people. They also describe that the

people always made plots to undo Their Missions by using different

excuses and tricks:

“Never did We send an apostle or a prophet before thee,

but when he framed a desire, Satan threw some (vanity) into

his desires; but Alláh will cancel anything (vain) that Satan

throws in”. (Qur’án, 22:52)

These episodes have been recorded in the Holy Qur’án as a

warning lest the Muslims follow the footsteps of the past nations

and reject their Promised Manifestation—Bahá’u’lláh. Otherwise

there is no point in mentioning these tales.

Why did they (the people) deny their Messenger? The

following are some of the reasons that we have gleaned from the

Qur’án:

## 1. Selfish desires

People always keep some self-made standard for recognizing

a Manifestation of God. They fix their minds upon certain rituals

and dogmas as well as a certain set of laws and ordinances given

in a particular age. They expect that God will always conform to

their desires and satisfy their standards.

However, God does things in His own ways. He never

consults His creatures nor does He care for the selfish desires of

the people. He does what He wills and He ordains whatever He

desires. Ours is the duty to forsake all that pertains to our own

desires, standards and rituals, and surrender our wills to the Will

of God. He abhors the refusal of His Manifestation due to selfish

desires:

“Is it that whenever there comes to you an Apostle with

what ye yourselves desire not, ye are puffed up with pride?

Some ye called Imposters, and others ye slay.”

(Qur’án, 2:87)

“For Alláh guideth not those who reject faith.”

(Qur’án, 5:67)

## 2. Blind imitation

Another trait of the people is that they become so much

attached to their fore-fathers and imitate them so blindly that

when they see that the Manifestation of God is teaching new

things they simply refuse to accept Him. This blind imitation of

the ancestors is very much discouraged in the Holy Qur’án. It

teaches that when a new Manifestation makes this appearance,

the people should investigate His claims and at no cost should

they reject Him only for the reason that He teaches something

that contradicts their past beliefs or rituals:

“when it is said to them: ‘Come to what Alláh hath

revealed: come to the Apostle’: they say: ‘enough for us are

the ways we found our fathers following!’ even though their

fathers were void of knowledge and guidance.”

(Qur’án, 5:107)

“When it is said to them, ‘Follow what Alláh hath

revealed’, they say, ‘Nay! we shall follow the ways of our

fathers’.” (Qur’án, 2:170)

## 3. Jealousy

Jealousy was another reason that a people denied its

Manifestation of God. They simply said why should there be a

new Messenger while we have already got a Prophet of our own

and we follow Him: We have His Book and Laws which are

sufficient for us. Why should we be taught a new book? They

considered that if they will accept a new Messenger it would go

against their established religion, pride and honour. A few of

them showed humbleness before God and accepted His

Manifestation, but those blessed souls became the target for the

darts of hatred and jealousy of the non-believers. Due to this

jealousy they invited the divine wrath:

“… or do they envy mankind for what Alláh hath given

them of His bounty? But We had already given the people of

Abraham the Book and wisdom and conferred upon them a

great kingdom.” (Qur’án, 4:54)

## 4. Heedlessness

Heedlessness of the people has been another reason for their

denial. Due to it they fail to pay any serious attention to the Call

of the Manifestation of God. They do not ponder upon His

teachings, and make no effort to accept Him and enter into the

struggle of life:

“Ah! Alas for (My) servants! There comes not an apostle

to them but they mock him! See they not how many generations

before them We destroyed? Not to them will they return.”

(Qur’án, 36:30–31)

## 5. Priests and anchorites

The people become so much attached and faithful to their

religious guides (Aḥbár) and spiritual leaders (Ruhbán) that with

the passage of time, they raise them to the status of deity. Hence

they refuse to accept the Messenger of God because these leaders

do not accept Him.

In the time of Prophet Muḥammad this was one of the reasons

that people rejected Him. Likewise in this age, again, the priests

have rejected Bahá’u’lláh. The people have followed their example.

According to the Holy Qur’án, this is the worst type of “Shirk”,

i.e. making partners with God:

“They took their priests and their anchorites to be their

lords in derogation of Alláh.” (Qur’án, 9:31)

## 6. New Revelation

Following into the footsteps of the past nations, the Muslims

have also developed the belief that their religion, their Book, their

Laws and Ordinances are the final ones and that there will come

no new Manifestation of God as they have accepted the last of the

Manifestations. Hence when Bahá’u’lláh appeared, with all the

signs and according to all the prophecies given in the past

Scriptures, the followers of the Holy Qur’án but a very few

rejected Him.

We should ponder upon these verses in order to understand

the divine guidance:

“Never comes to them of a renewed Message from their

Lord, but they listen to it as in jest.” (Qur’án, 21:2)

“And there comes not to them a newly revealed Message

from (Alláh) Most Gracious, but they turn away therefrom.”

(Qur’án, 26:5)

## 7. Blasphemy

Another plea that the people took when rejecting Manifestation

of God has been that neither is this man from God nor has he

revealed any new book or law of God. The people would say that

this man is an imposter, he has made false claims, he is an agent

of some other nation and is commissioned for propagating their

ideas amongst us, etc. Such blasphemy was heaped upon

Moses, Jesus, Muḥammad—in fact upon all the past Messengers.

The Holy Qur’án rejects such blaming, by stating a golden rule

that no pretender can ever dare to stand in this position. Neither

will a blasphemer ever succeed:

“But the misbelievers say, ‘naught is this but a lie which

He (Apostle) has forged, and others have helped Him at it’.”

(Qur’án, 25:4)

## 8. Pride and arrogance

Many people have showed arrogance towards the

Manifestations of God and had been proud of their own worldly

possessions, leadership, authority, accomplishments and

knowledge, etc. Due to this they have rejected the Word of God

revealed by the Manifestation. The Holy Qur’án stops its adherents

from such deeds:

“Woe to each sinful dealer in falsehoods: he hears the

verses of Alláh rehearsed to him, yet is obstinate and lofty, as

if he had not heard them. Then announce to him a penalty

grievous!” (Qur’án, 45:7–8)

Unfortunately the people of this age have also generally

followed the footsteps of the former people in this regard.

## 9. Misunderstanding

Another shortcoming of the peoples had been that they

misunderstood the divine station of a Manifestation of God and

treated Him as an ordinary man. Therefore they remained ignorant

of the majesty, influence, glory and mystery of His revealed Word.

They even claimed that they themselves can write such words:

“When Our verses are rehearsed to them, they say, ‘we

have heard this (before). If we wished, we could say (Words)

like these, these are nothing but tales of the ancients.”

(Qur’án, 8:31)

In spite of this clear warning, the Muslims have repeated the

same mistake and have treated Bahá’u’lláh as an ordinary man.

Thus most of them have remained ignorant of the miraculous

eloquence and the penetrating influence of His Words.

## 10. Renewal of religion

The people have always disliked the idea of the renewal of

religion, even by the Manifestation of God, hence they have rejected

Him. The Pharaoh rejected Moses for the same reason:

“Said Pharaoh, ‘leave me to slay Moses; and let Him call

on His Lord! What I fear is lest He should change your

religion, or lest He should cause mischief to appear in the

land.’” (Qur’án, 40:26)

Bahá’u’lláh has been rejected by the Muslims on the same

ground. The majority of the learned Muslims are ready to accept

Bahá’u’lláh as a great reformer, scholar and a saint. However

they say that He should not have changed the Laws of Islám and

renewed the religion. It is not surprising that the people who

rejected the Manifestations of God in the past and the people who

are now rejecting Bahá’u’lláh are using the same excuse. However,

the Qur’án asserts that a Manifestation of God is fully authorised

to renew the Laws of God:

“What! have they partners (in Godhead) who have

established for them some religion without the permission of

Alláh?” (Qur’án, 42:21)

No liar has as yet been able to establish a religion nor is it

possible in the future. Hence God declares that if someone claims

that he has revealed a Book of Law which is from God and some

people accept Him, there can be no doubt in His truth:

“But those who dispute concerning Alláh after He has

been accepted, futile is their dispute in the sight of their Lord;

on them is wrath, and for them will be a penalty terrible.”

(Qur’án, 42:16)

Bahá’u’lláh questions the Muslims, referring to the renewal

of religion, that if they like the old laws then why did they leave

the Laws of the Old and the New Testaments … and if they

considered this (renewal of Laws) an offense committed by

Bahá’u’lláh then Muḥammad, the Prophet of God had preceded

Him in this offense and even before Muḥammad—Jesus and

Moses have also committed similar crimes.

## 11. Acquisition of power

One of the reasons behind the denial of the people was that

they thought that the Manifestation of God was hungry for worldly

power and that He will seize their authority, honour and kingdom:

“Said Pharaoh, ‘leave me to slay Moses; and let Him call

on His Lord! What I fear is lest He should change your

religion, or lest He should cause mischief to appear in the

land.” (Qur’án, 40:26)

Bahá’u’lláh was also subjected to similar accusations.

However He clearly rejected it. He was a son of a minister of

Írán. He could have got His father’s rank and position very

easily. In fact, He was offered His father’s post after his death.

Bahá’u’lláh refused to accept it.

## 12. Denial of prophecies

Each of the Manifestations of God has taken a pledge from

His followers that they will accept and aid the next Manifestation

who will testify to the validity of all the past dispensations.

However, in spite of all these pledges and prophecies, the

people have always rejected their Promised One. They flatly denied

the validity of the prophecies and branded the Manifestations as

charmers and magicians. Thus it happened at the time of the

appearance of Moses:

“When Moses came to them with Our clear signs, they

said, ‘this is nothing but sorcery faked up; never did we hear

the like among our fathers of old!’” (Qur’án, 28:36)

Yet in another place it is mentioned that those who refused

to accept the Promised One of their Book said that they were the

‘last Ummah’ and that they have never heard that any other

prophet will appear after theirs. Therefore the new claim is a

wishful statement:

“We never heard (the like) of this among the people of

these latter days; this is nothing but a made-up tale! What!

Has the message been sent to him (Muḥammad) among us?”

(Qur’án, 38:7–8)

Are not the above statements identical to what the Muslims

utter in this age—while denying Bahá’u’lláh? God says, about

the people of the Book who preceded the Muslim, these Words:

“And when came to them an Apostle from Alláh,

confirming what was with them, a party of the people of the

Book threw away the Book of Alláh behind their backs, as if

they did not know.” (Qur’án, 2:101)

Similar is the condition of the followers of Qur’án in this

age. They have rejected the Promised One of their Book by saying

that no such promise was ever given in the Qur’án.

## 13. Wrapping of the heart

In the past, whenever a Messenger of God has appeared, the

people have rejected Him due to their own self-made ideas, rituals,

arrogance, ignorance and prejudices etc. They boasted about these

wrong traits and rejected the Messenger of God:

“They said, ‘our hearts are the wrappings (which preserve

Alláh’s Word. We need no more)’ Nay, Alláh’s curse is on

them for their blasphemy.” (Qur’án, 2:88)

The above-quoted verse particularly refers to the Jews and

the Christians. The priests of these religions used to say that their

hearts were in wrappings and that nothing could come out of it

nor could anything new enter therein. Thus they justified their

rejection of the new teachings.

God mentions four crimes of the Jews in the Holy Qur’án

and says that due to their own rejection He had stamped their

hearts:

“(The Jews incurred Alláh’s displeasure) In that they

broke their Covenant; that they rejected the signs of Alláh;

that they slew the Messengers in defiance of right; that they

said, ‘our hearts are the wrappings’ Alláh hath set the seal on

their hearts for their blasphemy and little is it they believe.”

(Qur’án, 4:155)

Do not the Muslims say the same thing today that they

neither need to accept any new thing nor are ready to give up the

old? Alas! due to such misunderstandings most of the peoples

have failed to recognise the Promised One of all Ages—

Bahá’u’lláh.

Why another Manifestation of God?

When the people are invited to accept the Advent of

Bahá’u’lláh, the Muslims as well as the followers of all other

religions respond in the similar way. They say, “our religion is

complete, Its laws are sufficient. Why should we accept a new

Manifestation of God?” As we are addressing the Muslims in this

book, let’s see what the Holy Qur’án has to say about the need

for the coming of a Messenger of God and whether such a need

actually exists in this age or not.

Even a very cursory reading of the Qur’án will reveal that God

has sent, in the past, His Messengers for the following sixteen reasons:

## 1. To confer life

God has always sent a Messenger whenever a previous nation

had met its spiritual death and moral decay. The Messenger of

God revives the dead nation and instils a new life into it. The

Qur’án proclaims that God gives life to the dead in this manner

and shows the people His signs that they may comprehend:

“Thus Alláh bringeth the dead to life and showeth you

His signs: perchance ye may understand.” (Qur’án, 2:73)

In another place the Holy Qur’án says that it is He (God)

who gives life and death:

“It is He that giveth both life and death.”

(Qur’án, 7:158)

The Qur’án uses the present tense whenever it mentions the

giving of life or death. It says that the teachings of Islám are life-

giving:

“O ye who believe! give your response to Alláh and His

Apostle when He calleth you to that which will give you life.”

(Qur’án, 8:24)

And it (Qur’án) informs Muḥammad that He could not make

those who had turned their backs on Him understand, as they

were deaf and dead. Here the term ‘dead’ has been used to

symbolize the ones who rejected Muḥammad.

Are not the peoples of the world in a state of spiritual death in

this time? Is not a Manifestation of God needed to revive them?

“Truly thou canst not cause the dead to listen, nor canst

thou cause the deaf to hear the Call, when they turn back in

retreat.” (Qur’án, 27:80)

## 2. To judge

Another reason that God sends a Manifestation is to judge

between the peoples and resolve their disputes and make justice

between them. The Messenger of God appears as an Order (Amr)

and a Judge:

“To every people is an Apostle; when their Apostle comes,

the matters will be judged between them with justice, and

they will not be wronged.” (Qur’án, 10:47)

References have been made regarding the same judgement,

in a number of verses of the Qur’án, as the ‘final decree’ and the

‘ultimate explanation’. An ordinary man with limited knowledge,

fallible personality and devoid of the spiritual power and influence

of a Manifestation of God can never decide upon and pass

judgement in such matters.

## 3. To give glad-tidings and to warn

A Manifestation of God imparts glad tidings of worldly

victories and eternal salvation to those who believe and act in

accordance with the Laws of God. He also warns the wicked and

wrong-doers of their ill-fate:

“We send the Apostles only to give good news and to

warn; so those who believe and mend (their lives) upon them

shall be no fear, nor shall they grieve.” (Qur’án, 6:48)

Bahá’u’lláh has accomplished both of the above missions.

He gave the righteous and the God-fearing people the assurance

of reward and the glad tidings of success in both this world and

the world to come. At the same time, He warned the unjust and

tyrant kings and rulers of the earth of their imminent doom if they

failed to correct themselves. He advised all to take heed and

follow the Path of God.

## 4. To unite man with God

A Manifestation of God unites all the people who had so far

forgotten God with their Creator and establishes a close connection

between the Creator and His creation. At first He declares His

own servitude towards God and then invites all to the servitude

of the divine threshold. No one but a Manifestation of God can

accomplish this task. No social worker or philanthropist can ever

claim this station nor do they really do this:

“O our people, hearken to the One Who invites (you) to

Alláh, and believe in Him; He will forgive you your faults,

and deliver you from a penalty grievous.” (Qur’án, 46:31)

“And as One Who invites, to Alláh’s (grace) by His leave,

and as a Lamp spreading light.” (Qur’án, 33:46)

Only a Manifestation of God can call the people to the True

Religion. If someone calls the people towards something else - it

is not accepted. Only the call of the Manifestation of God prevails:

“For Him alone is the call for truth; any others that they

call upon besides Him hear them no more than if they were

to stretch forth their hands for water to reach their mouths

but it reaches them not.” (Qur’án, 13:14)

## 5. To abrogate the old laws

A Manifestation of God is authorised by God to promulgate

such Laws which are necessary for the human society in His Age

and also to abrogate such Laws of the past which are no more

needed. No one devoid of the authority from God can accomplish

this. Nay he can never even dare to produce a single verse:

“None of Our revelations do We abrogate or cause to be

forgotten but We substitute something better or similar.”

(Qur’án, 2:106)

“And it was never the part of an Apostle to bring a verse

except as Alláh permitted. For each period is a Book (revealed):”

(Qur’án, 13:38)

## 6. To give reward and punishment

A Manifestation of God and His Book is the standard for

Justice. The righteous recognise the new Advent and are thus

rewarded for their good deeds by God. The rebellious and oblivious

fail to accept the new Messenger of God. Due to this negligence

they are punished. Without a Manifestation of God truth can not

be distinguished from error, nor will there remain any difference

between good and bad. However God, in His infinite Justice,

never treats a believer equal to a non-believer. Therefore He

establishes this standard at every appointed hour:

“Shall We treat those who believe and work deeds of

righteousness the same as those who do mischief on earth?

Shall We treat those who guard against evil the same as those

who turn from the right?” (Qur’án, 38:28)

## 7. To establish justice

A Manifestation of God appears to establish moderation,

fair-play, and justice in the society. He eliminates atrocities and

injustices by calling the people towards the Words of God:

“We sent aforetime Our Apostles with clear signs and

sent down with Them the Book and the Balance that men may

stand forth in Justice.” (Qur’án, 57:25)

Thus a Messenger of God sanctifies the society from the

defilements of lawlessness, tyranny and disbelief. No philosopher, thinker,

reformer, statesman or politician can ever accomplish this sublime

purpose.

## 8. To promote love and affection

A Messenger of God is commissioned by God to promote

love and harmony between the people by eliminating all traces of

animosity, jealousy, hatred, discord and estrangements. He receives

this power from God. All the Messengers of God have

accomplished this great task. It is impossible to unite the hearts

of the people without the confirmations of the Holy Spirit. No

government, howsoever powerful, no knowledge, howsoever

profound, and no wealth, howsoever generous, can ever hope to

unite the hearts of the people. The Qur’án informs Prophet

Muḥammad that if He had spent all the wealth of the heaven and

the earth, still He would have failed to unite the people of Arabia

and to create love in the different hostile Arabian clans. However

God had accomplished this:

“And he hath put affection between their hearts; not if

thou hadst spent all that is in the earth, couldst thou have

produced that affection but Alláh hath done it …”

(Qur’án, 8, 63)

Today Bahá’u’lláh has united, through the Words of God,

the hearts of the countless number of people from all religious

backgrounds, from all the five continents of the globe—

representing thousands of diverse ethnic origin. Who else could

have accomplished this magnificent task but a Manifestation of

God!

## 9. To establish injunctions

Only a Manifestation of God is authorised to promulgate

such injunctions which are binding for all. He in His divine wisdom

and according to the need of the age, sets, with the authority

and power of God, the standard for ‘do’ and ‘do not’ (i.e. Ḥalál

and Ḥarám)

“(I have come to you) to attest the Law of Torah which

was before me and to make lawful to you part of what was

(before) forbidden to you.” (Qur’án, 3:50)

“for He (Muḥammad) commands them what is just and

forbids them what is evil; He allows them as lawful what is

good and prohibits them from what is bad.”

(Qur’án, 7:157)

“They ask thee what is lawful to them, say; Lawful unto

you are things good and pure.” (Qur’án, 5:5)

## 10. To guide

A Manifestation of God offers, on behalf of God, a code of

life and a world order:

“It is He Who hath sent His Apostle with guidance and

religion of truth.” (Qur’án, 9:33)

The laws and ordinances, promulgated by the nations and

governments, are constituted under the influence of their own

selfish designs and corrupt inclinations. Hence they are always

incomplete and short-sighted. Only a Messenger of God can give

a complete and comprehensive code of life and world-embracing

Laws:

“But if they hearken not to Thee, know that they only

follow their own lusts, and who is more astray than one who

follows his own lusts, devoid of guidance from Alláh?”

(Qur’án, 28:50)

God has bestowed for this age His guidance and laws, through

Bahá’u’lláh, which can alone ensure the progress, prosperity,

security and happiness of the peoples both in this world and the

world to come.

## 11. To combat ‘Shirk’

When man forgets his Creator and indulges in ‘Shirk’ i.e.

seeking partners with God—a Messenger of God appears to show

him the path of the oneness of God:

“No partner hath He; thus am I commanded, and I am

the first of those who bow to His Will.” (Qur’án, 6:163)

As the people of this age had made material things—riches

and wealth, honour and power, status and position, armies and

forces, learning and knowledge as well as all sorts of selfish

desires—their cherished goal and adoration, God has made

Bahá’u’lláh manifest to teach real values and the pure oneness of

God. To release the people from the limited sphere of material

attachments, worldly thoughts, beliefs and deeds and to make

them able to soar in the sky of unity of God is truly a miracle.

## 12. To renew love

God has assigned a specific time limit for the beginning, rise

and fall of each nation. When a nation reaches its destined end,

it loses its freedom of thought, fervour of actions and the spirit

of unity. The tenderness of their hearts gives way to butchery.

They lose their love and unity and become selfish. At such a time

a Messenger of God appears to revive and recreate love, unity

and cooperation in human society:

“And that they should not become like those to whom

was given Revelation aforetime, but long ages passed over

them and their hearts grew hard.” (Qur’án, 57:16)

The Muslims are no exception in this regard. They also had

a fixed period—‘an appointed hour’ in the words of Qur’án.

When that appointed hour came and their fixed period was over

their hearts became hardened like stones. The Holy Qur’án itself

confirms that in the time of the new Manifestation of God even

those who are apparently friends will actually be foes of each

other:

“Friends on that day will be foes, one to another except

the righteous.” (Qur’án, 43:67)

Therefore, the purpose of the advent of Bahá’u’lláh was to

create love and amity in the hearts.

## 13. To sanctify and educate the people

Another duty of a Manifestation of God is that He purges

the hearts of the people from all defilements of carnal desires and

cleans their minds of all lowly thoughts, and instils in them pious

desires, high ambitions and lofty feelings as well as beneficial

thoughts. This is called ‘Tazkíyyih’ i.e. sanctification:

“Alláh did confer a great favour on the believers when

He sent among them an Apostle from among themselves,

rehearsing unto them the signs of Alláh, sanctifying them, and

instructing them in Scripture and wisdom, while before that

they had been in manifest error.” (Qur’án, 3:164)

Like a kind mother, the Manifestation of God trains, through

the Power of God and His teachings, each individual, and trains

him for the establishment of a heavenly society. He decorates the

people with the knowledge of God. He blots out from their minds

all traces of doubts, rebellious and mundane thoughts. He teaches

them the art of using the experiences gained through sanctification

and purification and education for the betterment of the society.

The process of ‘sanctification and purification’ pertains to

the inner world of man and education and training refines his

mind and the faculty of contemplation and enables him to establish

a relation, based on prudence and sanctity, between himself and

the society. Bahá’u’lláh has sanctified the souls and trained the

minds of millions of the people, throughout the world in such a

wonderful way that the world is lost in astonishment.

## 14. To grant freedom

God has created man free. He wants to see him free from all

material bondage and fetters but a servant of Himself. However,

it often happens that this free-creature, man, does not use the

faculties of his own free mind and thought and becomes a prey

to the ideas of others.

Manifestations of God have been appearing to release the

people from the fetters of religious and political leaders:

“He releases them from their heavy burdens and from

the yokes that are upon them.” (Qur’án, 7:157)

Bahá’u’lláh has taught that no one should follow any other

person in blind faith. Every individual should independently

investigate the truth for himself and is free to choose a religion

which appeals to him. In the Bahá’í society and administration

there is mutual respect and love, but the affairs are settled through

free, frank and loving consultation aimed at investigation of truth.

## 15. To remove differences

One of the duties of a Manifestation of God is to unite the

people by removing the differences between them. In fact God’s

teachings are simple, easy and practicable in their original form.

People accept them and uphold them in the face of all oppositions

and trials. However with the passage of time, the learned, in

order to gain name, fame and power, begin to explain the simple

teachings of the Messenger of God in such complicated terms

that they divide the one single nation into numerous sects and

sub-sects. This starts an endless war amongst the followers of

different sects of the same religion:

“Nor did the people of Book dissent therefrom except

through envy of each other, after knowledge had come to

them. But if any deny the signs of Alláh, Alláh is swift in

calling to account.” (Qur’án, 3:19)

“And they became divided only after knowledge reached

them, through selfish envy as between themselves.”

(Qur’án, 42:14)

“It was only after knowledge had been granted to them

that they fell into schisms, through insolent envy among

themselves.” (Qur’án, 45:17)

One of the divine chastisements, according to the Holy

Qur’án, is that the people become divided into sects and different

sects remain scared of each other. Is not the Muslim world under

this chastisement? Are not the Muslims divided into hundreds of

religious and political sects?

Whenever such a situation prevailed, in the past, a Messenger

of God has appeared and united different peoples:

“Be not like those who are divided amongst themselves

and fall into disputations after receiving clear signs. For them

is a dreadful penalty.” (Qur’án, 3:105)

Bahá’u’lláh has also done the same thing in a very wonderful

way. He has united peoples from different religious, social,

economic, political and cultural backgrounds into one Faith and

one world-embracing community. Who else but a Manifestation

of God could have accomplished it? Is not it a miracle? Albeit,

it is; because:

“… their Lord is the accomplisher of what He pleaseth.”

(Qur’án, 11:107)

Referring to this very unification of the peoples of the world,

God promises:

“If thy Lord had so willed, He could have made mankind

one people.” (Qur’án, 5:51)

## 16. To enlighten the people

A Manifestation of God reveals a Book of God which is

light. The understanding, knowledge, desires, ambitions,

consultations, experiences, words, writings, speeches, thoughts,

ideas, theories, nay each and every thing which pertaineth to men

alone is darkness. While the true light, guidance, salvation, bounty,

prosperity, forgiveness, security, happiness, contentment and all

other blessings come from God through His Messengers. The

Manifestation of God delivers mankind from the darkness and

leads it to light:

“He is the One Who sends to His servants manifest signs,

that He may lead you from the depths of darkness into the

light, and verily Alláh is to you most kind and merciful.”

(Qur’án, 57:9)

In this God-given light men explore themselves, and reveal

the mystery of the universe. By the same light man witnesses the

attributes of God and recognises the station of His Manifestation.

This very light enables him to see the way of life and its ups and

downs and appreciate the beauty of goodly deeds and apprehend

the wrong. Without this light their condition would be very much

similar to those who were as if watching a movie in a hall and

suddenly the electricity was cut off.

Today God’s light for the people of the world is the Faith

revealed by Bahá’u’lláh.

The criterion

The pages of history bear witness that not a single liar who

had made a claim that he has been the recipient of a revelation

from God has ever met with success in his evil designs. Had a

liar been also successful in his claims then there would have

remained no distinction between a blasphemer and a Messenger

of God. In such a case truth and falsehood, believer and unbeliever

would have acquired the same status. This will give an impression

that God is impotent—unimaginable!

The Holy Qur’án has laid down certain universal criteria

according to which all the Messengers of God, right from Adam

to Bahá’u’lláh, may be judged and proven true. These criteria are

such that neither any blasphemer can ever hope to show it nor

any true Manifestation of God can escape them.

Some of these criteria are the following:

## 1. Revelation of a new book of God

“… and is it not enough for them that We have sent down

to thee the Book which is rehearsed to them? Verily, in it is

mercy and reminder to those who believe …”

(Qur’án, 29:51)

Albeit the philosophers, scholars and reformers have been

writing books. None of them have ever said that their book was

the word of God.

## 2. Fulfilment of the prophecies of the past holy books

The latest Manifestation of God, positively, fulfills the

prophecies of the past Scriptures:

“They say: ‘why does he not bring us a sign from his

Lord?’ Has not a clear sign come to them of all that was in

the former Books of revelation?” (Qur’án, 20:133)

## 3. Followers of a true Manifestation increase day by day

Whatever claims a true Manifestation of God makes, they

are widely accepted and the number of His followers increase day

by day:

“But those who dispute concerning Alláh after He has

been accepted—futile is their dispute in the sight of their

Lord: On them is wrath, and for them will be a penalty

terrible …” (Qur’án, 42:16)

The people do not accept a Manifestation of God due to any

fear or temptation or lust, but for the sake of the love of God

only. On the contrary those who reject the new Manifestation of

God are the followers of their selfish desires:

“But if they hearken not to thee, know that they only

follow their own lusts: and who is more astray than one who

follows his own lusts, devoid of guidance from Alláh?”

(Qur’án, 28:50)

The Holy Qur’án outrightly rejects the idea that a false book

can be revealed in the name of Alláh:

“What! have they partners (in Godhead) who have established

for them some religion without the permission of Alláh?”

(Qur’án, 42:21)

It also declares that the people cannot believe in a liar:

“For Him is call for truth: any others that they call upon

besides Him hear them no more than if they were to stretch

forth their hands for water to reach their mouth but it reaches

them not.” (Qur’án, 13:14)

The, validity of the Proclamation of Bahá’u’lláh is proved

according to each of the above-mentioned criteria. He revealed a

Book of Laws called ‘Al-Aqdas’, He has fulfilled many prophecies

given in all the past Scriptures, and His Message has been widely

accepted and the number of His followers is increasing day by

day in all corners of the earth.

## 4. God will render Him triumphant in the face of all opposition

God has promised His confirmation and aid to His

Messengers and Their followers:

“And every people plotted against their apostle to seize

him, and disputed by means of vanities, therewith to condemn

the truth, but it was I that seized them! and how (terrible)

was My requital!” (Qur’án, 40:5)

God mentions in another place that it is only He and His

Messenger Who are triumphant:

“Alláh has declared: ‘It is I and My apostle Who must

prevail.’ For Alláh is One full of strength, able to enforce His

will.” (Qur’án, 58:21)

And He reassures:

“Already has Our Word been passed before (this) to Our

servants sent (by Us) that they would certainly be assisted,

and that Our forces—they surely must conquer …”

(Qur’án, 37:171)

Bahá’u’lláh spent His whole life in hardships and prisons—

He was chained, bastinadoed, exiled, tortured and wronged. His

opponents plotted against Him, spread accusations against Him,

tried to kill Him, gave Him poison in His food and did whatever

they could to disgrace and defame Him in the face of public

opinion. Among His oppressors were two powerful dynasties of

His time:- The Persian and Ottoman empires. They left no stone

unturned in order to efface Him and His influence. The learned

of His day used all their talents of speech and writing to undo the

Mission proclaimed by Bahá’u’lláh and the general public was let

loose like enraged tigers to shed the blood of His followers. More

than twenty thousand people were martyred in His Path. In spite

of all this, the Cause of Bahá’u’lláh spread throughout the world!

If this is not a miracle then what is a miracle? And if this is not

a divine confirmation then what does the term ‘confirmation’

stand for?

“Then in what exposition will they believe after (rejecting)

Alláh and His signs?” (Qur’án, 45:6)

## 5. Non-existence of any contradiction in the revealed words

According to the Holy Qur’án, the fifth criterion of a

Manifestation of God is that there exists no contradiction in the

Words He reveals, in the Laws He promulgates, and in the

Teachings He bestows. The presence of contradictions in the

Words (Kalám) is a sign of the fact that it is man-made. People

forget what they have said earlier, they learn new facts with

experience which are sometimes opposite to what they considered

as truths earlier and thus their statements vary and contradict

each other. Man tends to change with the changing circumstances.

Fear or temptations often effect his mood and thoughts. On the

contrary, a Manifestation of God is immune to these weaknesses.

God confirms that if the Qur’án was not from Him then there

would exist contradictions in it:

“Had it (Qur’án) been from other than Alláh, they would

surely have found therein much discrepancy.”

(Qur’án, 4:82)

Bahá’u’lláh has revealed more than 100 volumes of Holy

Writings in Arabic and Persian. This He has accomplished over

a period of forty years. However, one can find no contradiction,

defect of ‘discrepancy’ in His Words, Thoughts and Laws. This

is yet another evidence of the validity of His Mission.

## 6. A true Manifestation of God remains steadfast in His claims

This is the sixth criterion set forth in the Holy Qur’án that

a true Messenger of God remains steadfast in His claims. It is

rather a challenge to the followers of vain imaginings that if they

are true in their claims of Faith then they should long for death

and thus prove the validity of their words:

“Say: ‘if the last home, with Alláh, be for you specially,

and not for anyone else, then seek ye for death, if ye are

sincere.” (Qur’án, 2:94)

As already mentioned above, the followers of the Báb and

Bahá’u’lláh have always laid down their lives in the path of their

Faith. They have testified with their blood that Bahá’u’lláh is a

Manifestation of God.

Bahá’u’lláh Himself testifies to this, in one of His Tablets,

that to lay down one’s life in the path of the love for the Merciful

is a true witness. Whereas no wise man will sacrifice his life

without a proof or reason. If it is said that these people (who have

sacrificed their lives in the Path of Bahá’u’lláh) were mad then

it is far from reality. It was not a matter of one or two persons.

Rather people in great numbers and from all the strata of society,

intoxicated with the Kawthar of the knowledge of God, rushed to

the altar of martyrdom. If such souls, who had detached themselves

from all else but God and had sacrificed their worldly lives and

earthly possessions in the path of the Truth, are refuted then how

can one prove and establish the truth of any other Messenger of

God?

Moreover, the validity of the claim and the station of the

Manifestations of God can also be proved by the following logics:

### i. He possesses innate knowledge

A true Manifestation of God neither receives any formal

education nor is trained in any current arts, crafts or sciences. As

the mirror of His heart is sanctified of all the defilements of

acquired knowledge, it reflects the divine Knowledge of God.

Thus no trace of any personal desire can be found in His

Utterances. His knowledge is a gift from God and His wisdom is

infinite.

### ii. He appears in a time of need

A Manifestation of God always appears in a time when He

is the most needed. He promulgates such laws and principles

which are essential for the peoples and nations of the world. He

never claims any particular thought, idea or theory to be His

own, but rather attributes them to God. He declares that all of

His qualities are a bounty and gift of God.

### iii. His utterance penetrates the hearts of men

The Words of a Manifestation of God are so powerful and

penetrating that they attract the hearts of men and are capable of

changing them. He exerts such an influence on the people that

they foresake all their past habits and arise with His new

programme with such an eagerness, zeal and strength that they,

if they are required to do so, sacrifice all their earthly possessions

and worldly desires in His love. It is not possible for any follower

of a philosopher or thinker to make such sacrifices.

### iv. He proclaims a new Faith

A Manifestation of God never introduces a new sect into any

other existing religion. He rather proclaims a new Faith, albeit

that He also confirms the past Manifestations and Their Books.

He is always sanctified from all the worldly things and means. He

never propagates His Mission through wealth or fortune, nor

does He become victorious by using governmental powers. He is

neither aided in His claims by His near and dear ones, His relatives

and friends, nor is He dependent on any worldly knowledge. Thus

a Manifestation of God is deprived of all the material means for

success i.e. wealth, governmental power, and worldly knowledge.

If the success of a Manifestation of God was made conditioned

with these material resources then any one possessing these

resources could have claimed the station of a Manifestation. But

God has made a very distinct standard. God shows He is doing

so at the present through Bahá’u’lláh.

### v. He imparts new knowledge and enlightenment

A Manifestation of God unseals the secrets and mysteries of

past Scriptures. He gives new knowledge of God. He opens the

doors of new capacities and learning. He blots off the darkness

of doubts and misunderstandings from among the people and

helps them increase their faith and certitude. All branches of

human knowledge, thinking and intellect are revolutionised by

His coming and the hidden potentialities of men are made manifest

by His appearance. In fact a new life is released by Him.

### vi. He is bold and firm in His claims

A Manifestation of God is bold, generous and kind-hearted.

He remains steadfast in His claims throughout His life. Neither

can He be threatened or be tempted to surrender. He does not

care for any worldly possessions nor does He long for any pomp

and show.

### vii. He changes the life of people

A Manifestation of God can change the hearts. He turns the

wicked into pious people and makes the wrong-doer, one who is

good and charitable. He changes and trains people and constructs

a better society. He presents solutions for all the problems of life.

He installs in the people the fear of God and teaches them how

to protect the rights and honours of mankind. He shows them the

way to worldly glory as well as the path of eternal salvation.

Thus all the criteria through which the claim of a

Manifestation of God is tested have been fulfilled by Bahá’u’lláh.

**PROPHECIES FROM THE HOLY QUR’ÁN**

**(REGARDING THE ADVENT OF BAHÁ’U’LLÁH)**

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Bahá’u’lláh

The advent of Bahá’u’lláh has been very frequently

prophesied by the Holy Qur’án. In the previous chapters, we have

discussed different Quranic terminologies and explained them in

the light of the new divine knowledge brought by Bahá’u’lláh for

this glorious age. In this chapter and in those which will follow,

we will review such verses of the Holy Qur’án which guide us to

recognise this Mightiest of the advents the earth has ever witnessed.

## 1. A prayer

“Show us the straight way [Ṣiráṭu’l-Mustaqím]”

(Qur’án, 1:6)

Now the question arises ‘What is the straight way?’ The

Qur’án answers:

“Say: ‘Verily, my Lord hath guided me to a Way that is

straight—a religion of right—the Path (trod) by Abraham …’”

(Qur’án, 6:161)

In the above-mentioned verse ‘the straight way’ is referred

to as ‘a religion of God’. Is it not clear that the Muslims are also

subject to the same situation of rise and fall which met other

nations in the past? All the nations, including the Muslims, were

given a fixed period. After that fixed period or appointed hour,

another Manifestation of God was to come to guide them.

Therefore, this prayer was revealed by God for the Muslims that

they might say it until the appointed hour and would not go

astray by rejecting the ‘straight way’ laid before them by the next

advent. No wonder that this prayer lies in the very beginning of

the Holy Qur’án.

Let’s review another verse:

“And (Jesus) shall be a sign (for the coming of) the Hour

(of judgement): therefore have no doubt about the Hour but

follow ye Me: this is Straight Way.” (Qur’án, 43:61)

In this verse the Christ has been referred to as a ‘sign’ and

‘standard’ for the ‘appointed Hour’, i.e. the time of the Advent

of Bahá’u’lláh. And this has been called as the ‘straight way’. In

the following verse, God Himself explains the nature of the

‘straight way’:

“The way of those on whom Thou halt bestowed Thy

Grace, those whose (portion) is not wrath (Maghḍúb) and

who go not astray, (ḍállín):” (Qur’án, 1:7)

It is clear that the Muslims are made to pray for guidance

towards the ‘way’ of the people on whom God will reveal a new

Book. By the term ‘grace’ or ‘favour’, a revelation of God is

meant:

“He (Jesus) was no more than a servant; We granted

Our favour to Him, and We made Him an example to the

Children of Israel.” (Qur’án, 43:59)

The Jews, who had rejected Christ, were called ‘the cursed

ones (Maghḍúb)’. And the Christians, who rejected Prophet

Muḥammad, were termed as ‘those astray (Ḍállín)’. The Muslims

have been warned in this prayer that they should not follow in the

footsteps of these people. And they should not remain deprived of

the favours from God, i.e. they should not reject Bahá’u’lláh.

## 2. To believe in the new Book

“… and who believe in the revelation sent to thee, and

sent before thy time, and (in their heart) have the assurance

of the hereafter (Ákhir).” (Qur’án, 2:4)

In these holy verses the qualities of the pure in heart

(Muttaqín) are enumerated. It is stated that the pure in heart are

those who believe in the past revelations and in the Qur’án as

well as in the fact that after the Qur’án a new revelation of God

will also come. Thus, according to this verse, a true Muslim is

bound to believe in all the past revelations, in the revelation

brought by Prophet Muḥammad and in the future revelations.

Hence it is incumbent upon a Muslim, in the light of this verse,

to believe in the advent of Bahá’u’lláh if he is pure in heart.

## 3. New life for Muslims

“How can ye reject the Faith in Alláh? Seeing that ye

were without life, and He gave you life. Then will He cause

you to die, and will again bring you to life, and again to Him

will ye return.” (Qur’án, 2:28)

In this verse, God addresses the people present at the time

of the revelation of the Qur’án and tells them that they can in no

way reject God, i.e. His Manifestation, because He had bestowed

upon them, through His Prophet and the Holy Qur’án, a new life

after they had become spiritually dead. God also foretells that the

Muslims will also die by becoming incredulous in Faith, slack in

deeds and divided in their collective life. However He assures that

this death will not be a final one. God will, through Bahá’u’lláh,

give new life to the Muslims and other people. Then they will

worship God and follow His guidance and become a new nation.

Two deaths and two lives have been mentioned in the above-

mentioned verse. None of them is a physical one. They are spiritual

‘life’ and ‘death’. The Muslims have met their spiritual death and

are now being given a new spiritual life through the advent of

Bahá’u’lláh. As mentioned elsewhere in this book whenever life

or death is mentioned in a Holy Book it refers to the same spiritual

life and death. Thus it has been mentioned:

“And it is He who gave you life, will cause you to die,

and will again give you life. Truly man is a most ungrateful

creature.” (Qur’án, 22:66)

## 4. New commandments

“None of Our revelations do We abrogate or cause to be

forgotten but We substitute better or similar one, knowest

thou not that Alláh hath power over all things?”

(Qur’án, 2:106)

Here God has explained His eternal law of abrogation

(Tansíkh) and revelation (Tanzíl). When He abrogates His Laws

and Ordinances, or when the original meaning and purpose of

these Laws is forgotten by the age, God does not leave the people

in confusion. He reveals new Laws which may or may not resemble

those of the past revelation. Today the situation is this that the

believers have forgotten the old order, so that it has become

impossible to act according to the laws and ordinances of the

past. New laws and principles are therefore required to guide this

age. God is able to do anything He likes and reveal whatever He

wishes. No one can frustrate His designs. Hence He has given,

through Bahá’u’lláh new laws and ordinances for this age. And

has proclaimed, through Bahá’u’lláh, new principles for this era.

There is no one to question His sovereignty nor any one can give

Him any instructions.

## 5. The middle nation

“Thus have We made you a middle Ummah that ye may

be witness over the nations and the Apostle a witness over

yourselves.” (Qur’án, 2:143)

In the verse, preceding the above-quoted verse the famous

incident of ‘Taḥvíl-i-Qiblih’, i.e. the change of the point of

adoration has been mentioned. The previous ummah considered

the Jerusalem as the ‘Qiblih’. The Muslims were given another

‘Qiblih’, i.e. the Ka‘bih in Mecca. The Ummah following the

Muslims, i.e. the Bahá’ís, have been given a new ‘Qiblih’. The

Muslims have been called in this verse, “the middle Ummah”,

not the last Ummah. That is to say that there were nations before

the Muslims and there will be nations after them. It is also

mentioned in this verse that just as the Muslims were made witness

over the acts of the past nations, the Apostle, ‘Al-Rasúl’ will be

a witness over them. The term ‘the Apostle’ or ‘Al-Rasúl’ is used

for Bahá’u’lláh. In Arabic when a common noun is prefixed with

‘Al’ it becomes a proper noun. Thus by ‘Al-Rasúl’ is meant that

Messenger of God whose advent has been promised to the Muslims

and whose coming they are eagerly. awaiting.

## 6. Freedom of the Jews

“Behold Alláh said, ‘O Jesus I will take thee and raise

thee to myself and clear thee (of the falsehood) of those who

blaspheme. I will make those who follow thee above those who

reject Faith, to the Day of Resurrection. Then shall ye all

return unto Me. And I will judge between you of the matters

wherein ye dispute.” (Qur’án, 3:55)

This verse tells that God had subjugated the Jews, due to

their rejection of Jesus, to the Christians. It foretells that this

condition will remain as it is until the Day of Resurrection. On

the Day of Resurrection, God will decide between those nations

and they will be made agreed and united. At the time of the

second coming of Christ, they will become one by accepting Him.

The term ‘resurrection’ has been discussed elsewhere in this

book. Accordingly, when resurrection took place and Bahá’u’lláh

appeared with renewed teachings He decided between the Jews

and the Christians. The Jews became independent and free of

Christian domination and established themselves as a free nation.

On the other hand, thousands of Jews and Christians have become

united under the banner of Bahá’u’lláh.

## 7. The Covenant of the Prophets

“Behold Alláh took the covenant of the prophets, saying:

‘I give you a Book and wisdom; then comes to you an apostle

confirming what is with you; do ye believe in him and render

him help.’” (Qur’án, 3:81)

The period from Adam to Prophet Muḥammad is called

‘Dur-i-Nabuvvat’, i.e. the Prophetic Cycle. God has taken a

promise from each of the Prophets of that cycle that when at the

end of the Prophetic Cycle the Greatest of the Manifestations of

God appears, their nations should believe in Him. By His advent

a new Age will begin and He will confirm the Books of the past.

Thus an oath has been taken from all the Prophets to accept

Bahá’u’lláh and their followers have been commissioned to believe

in Him and teach His Cause and assist Him.

## 8. Unification of nations

“Alláh there is no God but He; of a surety He will gather

you together in the day of judgement, about which there is no

doubt and whose word can be truer than Alláh’s?”

(Qur’án, 4:87)

The Arabic term ‘Qiyámah’ has been translated here as ‘the

day of judgement’. We have explained it earlier that ‘Qiyámah’

is established through the advent of a new Messenger of God. In

the past it was not possible to gather all the nations and peoples

together due to the obstacles of seas, mountains and deserts.

However God has taken an oath, in this verse, by His own Oneness

that He will, on the day of judgement, gather all the peoples of

the world into one Faith and one Mission. He says this with

added emphasis that He will surely gather them together and the

oneness of God will be witnessed in the unified nations. This

promise of God has come true by the Advent of Bahá’u’lláh.

Today people from all religious, ethnic, cultural, linguistic, racial

and social backgrounds in all parts of the world are becoming

united under the banner of the Bahá’í Faith. Such unity of the

diverse elements of the world society was never witnessed in the

past nor was it possible. In fact no one can be truer and more

faithful than God in His promise.

## 9. Muslims are called to believe

“O ye who believe! Believe in Alláh and His apostle, and

the scripture which He sent to those before (him) and who

denieth Alláh, His angels, His books, His apostles, and the

Day of judgement, hath gone astray.” (Qur’án, 4:136)

In this verse the Muslims are addressed. In the Qur’án, the

other inhabitants of Arabia who did not believe in Prophet

Muḥammad are called ‘Kuffár’, i.e. infidels. God says in this

verse that the people who have believed in Muḥammad and the

Holy Qur’án, are also advised to believe in the Books of the past

and not to deny the future revelations from God. This is because

all the Holy Books are but chapters of the One Mother Book

which is with God. God warns the Muslims that if they deny

God, His angel-like believers, His Books and His Messengers in

the day which is yet to come, i.e. the day of the Advent of

Bahá’u’lláh, then they will be of those who have gone astray.

Thus the Muslims have been called to believe in the Day of

judgement, i.e. the advent of Bahá’u’lláh.

## 10. Warning of removal

“Thy Lord is self-sufficient, full of mercy, if it were His

will, He could destroy you, and in your place appoint whom

He Will as your successors, as He raised you up from the

posterity of other peoples. All that hath been promised unto

you will come to pass; nor can ye frustrate it.”

(Qur’án, 6:133–134)

In this verse God warns the Muslims that they should not

think that they are the last nation and that no other nation can

succeed them. He confirms that His material as well as spiritual

bounties and mercies have always descended upon people and

will continue to descend in the future.

God has further clarified that the promise of the raising of

a new nation is not a mere warning. He says it with emphasis

that a new nation will be raised of a certainty and it will surely

take the place of the Muslim nation just as the Muslims have

been raised from the posterity of the past nations. He also

proclaims that no one can frustrate His Will or Mission. This

irrevocable promise of God has been fulfilled by the advent of

Bahá’u’lláh.

Let us review the following verse:

“Did not ye see that God hath created heaven and the

earth as they ought to be? If He wishes, He will take you

away and bring (in your place) a new creation.”

(Qur’án, 14:19)

The law of the succession of the nations is explained here.

That God has created the earth and the heaven with a definite

purpose—for the establishment of His Kingdom. The Muslims

have been told that God will, When He wishes, bring in their

place a new creation. And thus nations will be raised after each

nation till the Kingdom of God is established on this earth. Further

explanation can be drawn from the following verse:

“If He so pleased, He could blot you out and bring in a

new creation: nor is that (at all) difficult for Alláh.”

(Qur’án, 35:16–17)

## 11. Believe in the next Manifestation

“To every people is a term appointed; when their term

is reached, not an hour can they cause delay, nor (an hour)

can they advance. O ye children of Adam, whenever there

come to you apostles from amongst you, rehearsing My signs

unto you—those who are righteous and mend (their lives) on

them shall be no fear nor shall they grieve.”

(Qur’án, 7:34–35)

Before we study the above-quoted verses, let us look at a

few preceding verses in the same chapter:

“O Adam! dwell thou and thy wife in the garden, and

enjoy it as ye wish; but approach not this tree …”

(Qur’án 7:19)

Adam and His wife lived in the garden. However when they

approached the “forbidden tree’s” fruits, they were cast down and

God said to Them:

“(Alláh) said; Get ye down, with enmity between

yourselves.” (Qur’án, 7:24)

After this the Children of Adam have been addressed at

several times and several instructions have been given to them.

For instance on one occasion the Children of Adam were reminded

that God had bestowed clothes upon them:

“O ye Children of Adam: We have bestowed raiment

upon you to cover your shame.” (Qur’án, 7:26)

On another occasion, God advised the Children of Adam

that they should guard themselves lest the Satan lead them astray;

“O Children of Adam! let not Satan seduce you, in the

same manner as he got your parents out of the garden.”

(Qur’án, 7:27)

On yet another occasion the Children of Adam were advised

to enter the mosques in good clothes;

“O Children of Adam! wear your beautiful apparel at

every mosque.” (Qur’án, 7:31)

In all the above-quoted verse, the term ‘Children of Adam’

is used for the Muslims. Mosque is the house of worship for the

Muslims and they have been ordered to enter it in their beautiful

dresses. Likewise before the advent of Islám, the people of Arabia

used to circle around the Ka‘bih in Mecca in a nude condition.

Hence the Muslims have been asked to engage in worship in

beautiful clothes.

Similarly the term ‘Children of Adam’ is used in the above-

quoted verse (7:34–35), for the Muslims. There is another promise

made with Adam Himself. This should not be mixed up and

confused with the above-mentioned verses. The promise with Adam

is:

“He said, get ye down, both of you all together, from the

garden, with enmity one to another, but if, as is sure, there

comes to you guidance from Me, whosoever follows My

guidance will not lose his way, nor fall into misery.”

(Qur’án, 20:123)

However, verse 34 of chapter 7 of the Holy Qur’án declares

a universal law that every nation has a beginning and an end. Its

period is preordained by God Himself. The Muslims are no

exception in this regard. In another place it is mentioned that for

every nation there is an Apostle:

“To every people is an Apostle, when their apostle comes,

the matter will be judged between them with justice, and they

will not be wronged.” (Qur’án, 10:47)

Likewise for every nation a period is preordained:

“To every people is a term appointed, when their term is

reached, not an hour can they cause delay, nor (an hour) can

they advance.” (Qur’án, 10:49)

Thus it is proved that God appoints for each nation a

Manifestation and a fixed period. When the appointed hour is

come and a Manifestation of God appears, He reveals a new

Book of God:

“And it was never the part of an Apostle to bring a sign

except as Alláh permitted. For each period is a Book

(revealed).” (Qur’án, 13:38)

It is not surprising that in spite of the following declaration

of the Holy Qur’án, the Muslims believe that they are the last

nation!

“O ye Children of Adam! whenever there comes to you

Apostle from amongst you, rehearsing My signs unto you,

those who are righteous and mend (their lives) on them shall

be no fear, nor shall they grieve.” (Qur’án, 7:35)

In this verse the Muslims are advised to accept the next

Messenger of God when He makes His appearance and reveals

new laws of God. According to Arabic literature, added emphasis

has been given to the coming of the New Messenger. It means

that the advent is a sure and certain promise.

## 12. The revelation of words of God according to human need

“And there is not a thing but its treasures are with Us,

but We only send down thereof in due and ascertainable

measures.” (Qur’án, 15:21)

In this verse it is mentioned that the source and inexhaustible

treasure of all things—all progress, inventions, discoveries,

revelation, the Word of God, the commandments of Alláh, His

laws and ordinances—is with God Himself. He gradually reveals

these things in accordance with the needs of the age and the

capacity and understanding of the people, and will continue to do

so in the future.

Accordingly, our kind Lord has revealed, through Bahá’u’lláh,

new words and laws for this age. The Mother Book of all the

divine books is still with God and it will give birth to thousands

of books in the future. What a blunder have they made who claim

that God has exhausted the stock of His Words, Revelation,

Guidance and Laws! God forbid!

## 13. The vicinity of the al-Aqṣá Mosque

“Glory to (Alláh) who did take His servant for a journey

by night from the sacred mosque (Masjid-i-Ḥarám) to the far

off mosque (Masjid-i-Aqṣá), whose precincts we did bless”.

(Qur’án, 17:1)

Bahá’u’lláh, the Promised One of all religions, was exiled to

‘Akká in 1868. He lived there till His Ascension in 1892. His

Shrine is in ‘Akká.

This region has been called in the Bible as ‘Rabavátu’l-

Quds’ i.e. ‘The Holy Mountains’ and ‘The Promised Land’. The

region of Mount Carmel and ‘Akká lie in the vicinity of the Al-

Aqṣá mosque. This vicinity has been blessed by God. God had

taken Prophet Muḥammad to the Al-Aqṣá and had shown Him

the precincts of that mosque i.e. the regions of ‘Akká and Haifa.

Thus in this verse of the Holy Qur’án, God says that how He had

shown to Prophet Muḥammad the places where Bahá’u’lláh lived

the last twenty-five years of His earthly life. The Shrine of the

Báb is also situated in this very region: on Mount Carmel. The

resting place of the Master, ‘Abdu’l-Bahá, and the seat of the

Universal House of Justice and other international Bahá’í

Institutions are also situated in this very Holy Spot. The Spiritual

as well as the Administrative world centres of the promised nation

is established on Mount Carmel. Prophet Muḥammad was shown

all these signs.

## 14. The advent of Universal Manifestation of God

“One day We shall call together all human beings with

their Messenger. Those who are given their Book in their

right hand will read it (with pleasure) and they will not be

dealt with unjustly in the least.” (Qur’án, 17:71)

By ‘Messenger’ a Manifestation of God is meant. Another

word used for ‘Messenger’ is ‘Imám’ (leader):

“And remember that Abraham was tried by his Lord,

with certain commands, which He fulfilled; He said; ‘I will

make thee as Imám to the nations.’ (Qur’án, 2:124)

In the above-quoted verse 17:71 the word Imám’ or

‘Messenger’ has been used as a common noun. This shows His

greatness, universality and uniqueness.

Today is that ‘promised day’ mentioned by God. Today God

has called all nations and peoples of the world towards one

Universal Manifestation—Bahá’u’lláh. Peoples from all corners

of the world have recognised Bahá’u’lláh as the Supreme

Manifestation of God, the Promised One of All Ages. The pure-

hearted people, were free from any blind imitations and prejudices,

received the Words of God, revealed by Bahá’u’lláh, in their

right hands and read it, as well as starting to practice it. With

such fortunate people no injustice was done.

In the past ages, the knowledge of science and technology

and means of communication was very much restricted. Hence

none of the Manifestations of God in the past could have achieved

the universality which the Message of Bahá’u’lláh has achieved

in 150 years. However, God declares:

“But those who were blind in this world, will be blind in

the hereafter, and most astray from the Path.”

(Qur’án, 17:22)

It is mentioned in this verse that the people who will be

pious, do goodly deeds and possess seeing eyes during the Islamic

period will readily recognise the Promised One of all ages at the

time of His advent. However, those who will remain blind during

the period of Islám will be the same even during the Bahá’í Era.

Neither will they be able to see the truth nor can they perceive

its signs from the living things or in the universe. They will

remain far from the path of the truth. Most of the translators of

the Holy Qur’án have done a great mistake. They have translated

the singular term ‘Imám’ into a plural one i.e. ‘Imáms’. The

plural of ‘Imám’, in Arabic, is ‘A’imma’. The learned translators

did not even care to think that God could have used the plural

term if He had desired so. This is how the people change the

Holy Text to suit their own wishes and beliefs.

## 15. The Qur’án will be taken away

“If it were Our Will, We could take away that which We

have sent thee by inspiration, then wouldst thou find none to

plead the affairs in that matter as against Us.”

(Qur’án, 17:86)

A Law or Ordinance is called ‘the spirit of divine laws’.

Thus it has been explained:

“They ask thee concerning the Spirit. Say; ‘The Spirit is

by command of my Lord: of knowledge it is only a little that

is communicated to you.’” (Qur’án, 17:85)

In this verse it is mentioned that people asked from Prophet

Muḥammad questions regarding the soul. He replied that the soul

is the Order of My God “Amr-i-Rabbí”. He further explained to

them that as they knew not much about the ‘Order of God’ it was

of no worth that they asked questions regarding it.

There is a mistake in the translation of the above-quoted

verse 17:86 of the Holy Qur’án. It starts with ‘If it were our

will …’ The correct translation will be—‘When it were Our Will …’

The style used in this place shows that there is no doubt or

condition. Rather an added stress is given. It means that “when

the Promised Day is come and a new universal Age is begun,

then, O Muḥammad, We will lift up that which We have sent to

you (i.e. the Holy Qur’án). There is no doubt in it”. In fact when

God addresses a Prophet, He addresses Him as the representative

of His followers. Hence the last part of the verse under review

means—O Muslims! at that time you will not be in a position to

do anything against Us. It is further promised that Laws and

Ordinances have been sent by God through ‘inspiration’ (Vaḥy)

and they will continue to come. Inspiration is actually a blessing

from God.

## 16. The assemblage of the Jews

“And We said thereafter to the children of Israel, dwell

securely in the land when the second of the promises come to

pass We shall gather you together in a mingled crowd.”

(Qur’án, 17:104)

The Children of Israel were twice ousted from the Holy

Land. Once they were ousted when they had rejected Christ and

His Message.

They were scattered throughout the countries in the east and

in the west. They were forced to live a life full of disgrace and

humility. This episode has been recorded by the Holy Qur’án in

the following verses:

“And We gave warning to the children of Israel in the

Book, that twice would they do mischief on the earth and be

elated, with mighty arrogance. When the first of the warnings

came to pass, We sent against you Our servants given to

terrible warfare. They entered the very inmost parts of your

homes, and it was a warning fulfilled. Then did We grant you

(the children of Israel) return as against them. We gave you

increase in resources and sons, and made you the more

numerous in man-power. If ye did evil, (ye did it) against

yourselves. So when the second of the warnings came to pass

(We permitted your enemies) to disfigure your faces, and to

enter your temple as they had entered it before, and to visit

with destruction all that fell into their power.”

(Qur’án, 17:4–7)

In these verses the Jews have been given a glad tiding that

when the second promise will come to pass (i.e. the promise of

the advent of a Messenger of God) they will be gathered in the

Land of Israel in huge numbers:

“And We said thereafter to the children of Israel ‘dwell

securely in the land but when the second of the warnings came

to pass, We shall gather you together in a mingled crowd.’”

(Qur’án, 17:104)

It is a historic fact that before 1844 no Jew could enter the

Holy Land. In the year 1844 the Turkish Government signed an

edict of toleration. According to that edict the Jews were permitted

to enter the Holy Land. Thus God changed the condition of the

Jews and started showing them mercy and finally gathered them

in the Holy Land in 1948. God’s promise of bringing the Jews to

the ‘promised land’ was thus fulfilled.

With the advent of Bahá’u’lláh—the Lord of the Hosts and

the Deliverer of the nations, the yoke of humility was taken off

the neck of the Jews—the children of Israel. Thus the prophecies

of the Qur’án and the Bible were fulfilled.

## 17. The sallying forth of ‘Ya’júj wa Ma’júj’ (Gog and Magog)

“On that day We shall leave them to surge like waves on

one another, then the trumpet will be blown, and We shall

collect them all together.” (Qur’án 18:99)

The rebellious tribes of Russia and northern China, the Tatars

and the Mongols were called the ‘Huns’ or the ‘Gogs’ and the

‘Magogs’. They used to infiltrate the regions of Adhirbáyján and

Armenia and engage in plundering. The borders of Persia and

Turkey had become unsafe due to their attacks. King Dara I, in

order to stop their attacks, constructed a fifty miles long wall at

Darband in the province of Dághistán on the western banks of

Caspian Sea. This wall was 10 feet wide and 29 feet high. Thus

he had stopped the northern tribes of the mountains from attacking

Írán.

God has made the release of these tribes as one of the signs

of the advent of the promised Day—the Day when the trumpet

will be sounded. In the Holy Qur’án the term ‘trumpet’ has been

used to mention the advent of a Manifestation of God. Thus it is

mentioned here that when Bahá’u’lláh will appear, these tribes

will unite and attack Asia and Europe. This was a true promise

of God which came to pass in the following way:

• Alexander I, the ruler of Russia, fought against France in

1806;

• The Russians waged a war against Sweden in 1809;

• The Russians attacked Turkey in 1812;

• When Nicholas, the brother of Alexander I, came to power,

he again made war against Turkey and this war lasted for

three years from 1837;

• Napoleon, the military ruler of France, attacked Russia in

1812 and in 1848 the Russians entered into a war against

Hungary.

The above list can be expanded by adding to it the details

of Russian expansions in the Caucasus and its war with Írán.

Let it be remembered that the Báb blew the first trumpet, in

1844. He was the forerunner of Bahá’u’lláh. Bahá’u’lláh Himself

blew the second trumpet in 1863 as the Deliverer of the world.

It has been mentioned in the Qur’án:

“Until the (tribes of) Gog and Magog are let through

(their barrier) and they swiftly swarm from every hill. Then

will the true promise draw nigh. Then behold! the eyes of the

unbelievers will fixedly stare in horror: “Ah! woe to us! we

were indeed heedless of this; Nay we truly did wrong!”

(Qur’án, 21, 96–97)

In the above verses of the Holy Qur’án it is prophesied that

when the ‘Gog and Magog’ will be freed and they will come

down from the mountains—that will be the sign of the fact that

the promised advent has come close. And it will be announced

that this is that very Day of the advent which was promised to

you:

“But the angels will meet them (and say) ‘this is your

Day that ye were promised.” (Qur’án, 21:103)

In 1806 the Russians started their attacks on Europe and

thus the wall was removed. Just after thirty-eight years of this

happening, in 1844, the Báb announced His Mission. Thus the

promise regarding blowing of the trumpet was fulfilled in such a

short period after the removal of the wall.

## 18. The words of God will not be exhausted

“Say, ‘if the ocean were ink (wherewith to write out) for

the words of my Lord, verily would the ocean be consumed,

before the words of my Lord were consumed, even though we

brought the like thereof to help.’” (Qur’án, 18:109)

God Himself testifies that if an ocean is turned into ink and

another ocean is also added to it, this ink will become exhausted,

but the words of God will not be consumed. Similarly God says:

“And if all the trees of the world were pens and the

Ocean (were ink), with seven oceans behind it to add to it, yet

would the word of Alláh not be exhausted; for Alláh is Exalted

in power, full of wisdom.” (Qur’án, 31:27)

Hence it is proved, in the light of the above-quoted verses,

that the words of God is inexhaustible and that they will continue

to be revealed according to the needs of the time. Even if all the

trees of the world become pens and they used all the seven seas

of the world as ink, still they would be exhausted before recording

the words of God as these are inexhaustible. Someone may say

that by these verses it is meant that the words, with which we

praise God, will not be exhausted, but this is a mistake. In these

verses the term ‘words of Alláh’ is used which is quite different

from the words with which we praise Him. Our words of praises

are not the ‘Words of Alláh’ but the ‘words of His servants’.

The ‘words’ are the verses of God revealed to the

Manifestation of God through inspiration. This term is also used

for the religion of God and the divine Laws. For example:

“Then learnt Adam from His Lord words of inspiration

and His Lord turned towards Him.” (Qur’án, 2:37)

“But Alláh wished to justify the truth according to His

words and to cut off the roots of the unbelievers.”

(Qur’án, 8:7)

Here it is mentioned that God wishes to prove the truth

through His words.

The question arises that whether it is the ‘words’ revealed in

the past or those which will be revealed in the future which are

referred to in the above-quoted verse? If we collect all the revealed

Books and Words of God sent in the past, their volume is certainly

not so much that they cannot be written down by ordinary means

and we will have to make pens of all the trees and ink from seven

seas!

Hence it is proved that the above-quoted verse refers to

those words of God which are to be revealed during the coming

billions of years through the chosen Manifestations of God.

The society is subject to evolution. There is no end to this

evolution nor is there any end to problems. At every stage of the

evolutionary process, new problems will arise. God will show us

the Path through His words revealed by His Manifestation at

each of the succeeding stages. There is no end for the Words of

God and His Messengers.

## 19. There will be nothing awry in his teachings

“On that day will they follow the caller (Ad-dá‘iya), there

is no crookedness in him, all sounds shall humble themselves

in the presence of most gracious; nothing shalt thou hear but

the tramp of their feet.” (Qur’án, 20:108)

Before discussing the above verse let’s ponder upon the

following verses;

“The day when the trumpet will be sounded; that day,

We shall gather the sinful, blear-eyed. In whispers will they

consult each other; ‘ye tarried not longer than ten (days)’. We

know best what they will say, when their leader most eminent

in conduct will say; ye tarried not longer than a day!”

(Qur’án, 20:102–104)

These verses prophesy that when the trumpet will be sounded

and the sinners will be gathered, they will talk to each other that

they remained alive only for ten (centuries).

But He Who will be aware of the word of God will tell them

that they remained alive for only one day i.e. one thousand years:

“He rules all affairs (Al-Amr, means Law of God) from

the heavens to the earth; In the end will (affairs) go up to

Him, on a day the space whereof will be as thousand years of

your reckoning.” (Qur’án, 32:5)

Thus it is clearly mentioned that after 260 years of ruling

the affairs from the heaven plus 1,000 years of going up of the

affairs, God will remove, from among the peoples and nations,

the obstacles of dictatorial and totalitarian systems and mountains

of prejudices and will make the earth as one country and there

will remain no crookedness therein.

Now let’s consider the first quotation under this section. It

prophesies that on that day people will follow such a Messenger

of God Who will give them clear instructions. There will be no

crookedness in His teachings. His teachings will conform to human

nature and answer to the needs of the time. That Messenger of

God has been called as the ‘most gracious’. It is further prophesied

that in front of the Glory and Teachings of the ‘Most Gracious’

the sounds of all the philosophers, reformers and learned will

become seized. Nobody will pay any attention to their writings

and thoughts. A caravan of a new race of men will press forward,

in dignity, peace and order, towards the goal of establishing the

oneness of mankind. Only the tramp of their feet will be heard.

This prophecy has come true and the personality of Bahá’u’lláh,

His teachings and their effects testify to its truth.

## 20. The old order will be rolled up

“The Day when We shall roll up the heavens as a recorder

rolleth up a written scroll. As We began the first creation, We

shall repeat it, a promise We have undertaken; truly shall We

fulfill it.” (Qur’án, 21:104)

The above verse prophesies the collapse of old spiritual,

religious and administrative systems. It has also been prophesied

that the day of the advent of Bahá’u’lláh will be a day of perplexity

and struggle among the peoples. But the ones who will believe in

His advent will not be at all sorrowful. They will be given the

glad tidings that this is the very day about which you were

promised. On that day the old world will be rolled up just like

scroll is being rolled up and kept aside. It is, in fact, an allegory

which means that there will be new teachings, a new sky and a

new age. New potentialities for progress will be released and new

laws and system will be given. God explains that just as He had

initiated a new creation through Muḥammad, He will again initiate

a new nation through another of His manifestations, Bahá’u’lláh.

God Himself clarifies that it was not a mere admonition either.

Rather it is a promise of God which He Himself would fulfill.

God reassures us that He will not fail but fulfill His promise of

giving new laws and proclaiming new order of life. This promise

of God has come true with the advent of Bahá’u’lláh.

“Those who believe (in the Qur’án), those who follow the

Jewish (scriptures) and the Sabeans, Christians, Magians and

Ploytheists—Alláh will judge between them on the day of

judgement.” (Qur’án, 22:17)

The Holy Qur’án has divided the people, according to their

belief and religion, into six major categories—Muslims, Jews,

Sabeans, Christians, Zoroastrians and the Polytheists (Hindus,

Buddhists etc.). Throughout the centuries the followers of these

religions and ideologies have been fighting amongst themselves.

Their religious leaders have created and nourished such a bigotry

and narrow-mindedness that each one of them calls the others as

infidels.

God has promised that He will settle their disputes, on the

day of the advent of His next Manifestation, through His teachings

of peace, love, unity and amity. And these peoples will become

one people.

The Kind God has fulfilled His promise. He has revealed the

Bahá’í Faith. Today the people from all corners of the world and

from each of the above-mentioned categories as well as even

those who did not believe in God are becoming united, in spirit

and as a new people, after accepting the Bahá’í Faith. The followers

of Bahá’u’lláh are uniting all the peoples of the world into one

universal religion. Who could have united such a diverse people

except a Manifestation of God?

## 21. The gardens of Bahjí

“Who has created the heaven and the earth, and who

sends down rain from the sky?, then with it, We cause to grow

well-planted orchards full of beauty and delight (Bahjah).”

(Qur’án, 27:60)

This verse testifies the oneness of God and that He has got

no partners. God is the creator of the heavens and the earth. He

causes the rain to fall and the gardens to grow. However if we

take its meaning as an allegory it will mean that—It is God Who

raises up the sky of religion and creates the earth of Faith. It is

He Who sends down from the heaven of His Will the rain of His

Revelation and from it He causes the garden of the ‘Bahjí’ (Beauty

and delight) to grow.

‘Bahjí’ is the place, about three miles from ‘Akká, where

Bahá’u’lláh lived as a prisoner. His holy Soul took His eternal

flight from this very place and He is buried at this holy spot

which is now surrounded by a beautiful, enchanting and fragrant

garden. In the above-quoted verse the same garden has been

referred to and is being praised.

The atmosphere and climate of ‘Akká was so much polluted

and poisonous, before Bahá’u’lláh had arrived there, that a proverb

says: “If a bird flies over ‘Akká, it will die before it passes the

town.” But when Bahá’u’lláh arrived in ‘Akká its climate and

atmosphere got transformed. The city became alive and vibrant.

The wilderness became a paradise with beautiful flowers. The

atmosphere became fragrant and sweet.

## 22. Return to the primal point

“Verily He Who ordained the Qur’án for thee, will bring

thee back to the place of return, say: ‘my Lord knows best

who it is that brings true guidance, and who is in manifest

error.’” (Qur’án, 28:85)

Every nation has a point of beginning and that of an end.

The point of the end is called ‘the point of return’. This point is

also called the ‘resurrection’. The term “resurrection” has been

discussed in detail, somewhere else in this book. Briefly speaking

whoever believes in the new Word of God, at this point, is

considered as the guided one and those who reject His signs lose

the Path. In the above-quoted verse it is foretold that the Muslims

will reach their point of return. It they will accept and believe in

the Promised One they will be guided. Otherwise, they will live

as those who are in manifest error.

This same law of the beginning and the end is also explained

in this verse:

“It is Alláh Who begins creation; then repeats it; then

shall ye be brought back to Him.” (Qur’án, 30:11)

## 23. The period of Islám-1,260 years

“He directeth the ordinances from heaven to the earth, in

the end it ascendeth unto Him in a Day, whereof the measure

is a thousand years of your reckoning.” (Qur’án, 32:5)

The Arabic term “Tadvín-Al’amr?’ means “directing of the

ordinances.” It refers to the Revelation of the Holy Qur’án. By

heaven is meant “the heaven of the Will of God”. The period of

directing of the ordinances from the heaven to the earth is 260

years. During this period the Holy Qur’án was revealed, its verses

collected and classified, Islamic Jurisprudence were made and the

traditions (sayings) of Prophet Muḥammad were gathered and

recorded. After that comes the period of Islám and that of the

decline of the Muslim nation which is, according to this verse,

one thousand years. Thus the total period of Islám is 1,260 years.

Siyyid ‘Alí Muḥammad’, the Báb, declared His Mission as the

Promised One, the Mihdí and the Lord of the Age, on the fifth

day of Jamádíyu’l-Avval in the year 1260 (Islamic). Thus, God

has fulfilled another of His promises.

## 24. Covenant from the Prophets

“And remember We took from the prophets their

covenant, as (We did) from thee, from Noah, Abraham, Moses

and Jesus, the son of Mary, We took from them a solemn

covenant.” (Qur’án, 33:7)

God had taken a solemn covenant from the people, through

their respective Prophets, that they should not hesitate to accept

Bahá’u’lláh. Rather they should believe in Him and arise to assist

Him. This covenant was taken, without any exception, from each

and every Prophet including Muḥammad. There cannot be any

misunderstanding regarding this covenant because the Holy Qur’án

has clearly mentioned in the above verse: ‘as (We did) from thee

(0 Muḥammad)’. This is the same covenant mentioned in another

verse of the Qur’án:

“Behold! Alláh took the covenant of the Prophets, saying:

I give you a Book and Wisdom; then comes to you an apostle

confirming what is with you; do ye believe in him and render

him help. Alláh said, ‘do ye agree, and take this my covenant

as binding on you?’ They said, ‘we agree.’ He said, ‘then bear

witness, and I am with you among the witnesses.”

(Qur’án, 3:81)

## 25. Muḥammad is not the last Apostle (Rasúl)

“Muḥammad is not the father of any of your men, but

(He is) the Apostle of Alláh (Rasúl Alláh) and the seal of the

prophets (Khátamu’n-Nabíyyín) (Qur’án, 33:40)

The background of the above verse is that Prophet

Muḥammad had adopted an African slave, Zaid, as His son. In

the past the son of the Prophet used to become His successor. As

the people considered Zaid as the son of Muḥammad they thought

that he will also be the successor of Him—a Prophet. God has

clarified this position in this, above-mentioned, verse that:

a. Muḥammad is not a father of any of the men;

b. He is an Apostle (Messenger) of God;

c. He is the seal of the prophets.

All the Prophets of God (Nabí) have prophesied the coming

of Bahá’u’lláh. Muḥammad was the last of those Prophets. God

declares that no more ‘Nabí’ will appear after Muḥammad as He

is the ‘Seal’ of them. But now the ‘great news’ (Naba’i-‘Aẓím)

will be made manifest. Muḥammad was the last ‘Nabí’ to give

the glad tidings of ‘a Message Supreme …’:

“Say, that is a Message Supreme …” (Qur’án, 38:67)

There is no difference of opinion, among the Muslim scholars,

that an Apostle of God (Rasúl) and a Prophet (Nabí) are two

different ranks. A ‘Rasúl’ is one Who reveals the Word of God,

gives divine Laws and Ordinances and initiates a religion. He is

always independent of any other of the Apostles. Whereas a ‘Nabí’

is always a follower of some other Apostle (Rasúl) and does not

reveal any Book of God nor He promulgates any new divine laws

and ordinances. The Muslim scholars also agree on this point that

all the prophets (Nabí) were not ‘Apostles’ (Rasúl); but an Apostle

is, generally, a prophet also. This was the case with Muḥammad.

He had two stations—one that of an Apostle and another that of

a Prophet. He revealed a new Book as well as prophesied the

coming of Bahá’u’lláh.

Now, in the verse under review, Muḥammad has been

designated with two stations:

a. He is the Apostle of God;

b. He is the Seal of the Prophets.

If the station of an ‘Apostle’ and that of a ‘Prophet’ was

same then God would have said either ‘the apostle and the seal

of the apostles’ or ‘prophet and the seal of the prophets’. However

God has mentioned both of the stations separately and clearly.

This proves the Bahá’í belief that Muḥammad was not the last of

the ‘Apostles’ but the last of the ‘Prophets’.

## 26. Blowing of the trumpet

“The trumpet will be sounded, when all that are in the

heavens and on the earth will swoon except such as it will

please Alláh (to exempt) then will a second one be sounded,

when behold, they will be standing and looking.”

(Qur’án, 39:68)

The declaration of a Manifestation of God is called the

‘sounding of the trumpet’. By this declaration the old age comes

to an end and a new one begins. Reckoning of the nations takes

place. Through the ‘call’ (Da‘vá) of the Manifestation of God a

new world comes into being and a new civilization is born. The

Holy Qur’án describes this spiritual and intellectual revolution as

‘Qiyámah’ i.e. resurrection. The above-quoted verse prophesies

the advent of two Manifestations of God, after Muḥammad. It

says that when the first Manifestation of God will raise His call

everyone will faint but those whom God will grant faith in the

new call. Those who will accept the new Manifestation of God

will neither faint nor will they be surprised. Then the second

Manifestation of God will blow the trumpet i.e. raise His call.

The people will rise and behold the new Manifestation. They will

accept Him and will witness new teachings, new life and many

changes.

How clearly this verse foretells, that when the trumpet will

be blown, everything will remain as it is. Neither earth nor the

sky or any other of the creatures will be least effected by it. Only

the people who will not accept the new Message will faint for a

moment because they will not be expecting a new Revelation.

However some pious people, who will believe in the new

Manifestation, will not even swoon.

Accordingly the first trumpet was sounded by the Báb in the

evening of 22 May, 1844 in Shíráz. And the second trumpet was

blown on the 21st April, 1863 at Dáru’s-Salám) (Baghdád) by

Bahá’u’lláh. By the first trumpet the past beliefs and traditions

were changed. And through the second trumpet new beliefs, values,

teachings and laws were promulgated and the foundation of a

new divine world order was laid down through the revelation of

a unique administrative system. Men and women, in all the corners

of the globe, have arisen to establish that divine civilization on

the earth.

“… the whole of the earth will be but His handful, and the

heavens will be rolled up in His right hand; …”

(Qur’án 39:67)

In this verse it is told that in the time of the advent of

Bahá’u’lláh the earth will be rolled up and the sky will be folded.

Scientific inventions and modern technology have accomplished

this. Thus God has fulfilled another of His promises:

“… Praise be to Alláh, who hath fulfilled His promise

unto us and hath made us inherit the land, sojourning in the

garden where we will! …” (Qur’án, 39:74)

## 27. The earth will be filled with the light of God (Bahá’u’lláh)

“And the earth will shine with the glory of its Lord, and

the book will be set up, and the prophets and the witnesses

will be brought forward and a just decision pronounced

between them, and they will not be wronged.”

(Qur’án, 39:69)

In this verse, the advent of Bahá’u’lláh (Glory of Lord), the

revelation of a new Book, presence of witnesses and

pronouncement of the judgement, have been foretold.

Therefore today the world is shining by the light of the

advent of Bahá’u’lláh. He has revealed more than hundred volumes

of Words of God including His Book if Laws, The Most Holy

Book—Kitáb-i-Aqdas. All the former Prophets bear witness to

the validity of the Mission of Bahá’u’lláh. He has judged between

all the nations and removed the causes of differences between

them. Today, all the nations are being gathered together under

one single tent of unity.

## 28. Two lives

“They will say: ‘Our Lord twice hast Thou made us

without life, and twice hast Thou given us life. Now have we

recognised our sins, is there any way out (Of this).”

(Qur’án, 40:11)

It signifies that the people were dead at the time of the

advent of Muḥammad. Islám had made them alive. When they

died again Bahá’u’lláh restored them to life, for the second time,

through His revelation. Thus they received two deaths and two

lives. This verse does not relate to physical death or life.

## 29. Muḥammad is a deliverer of glad-tidings (Mubashshir)

“We have truly sent thee as a witness, as a bringer of

glad tidings, and as a warner in order that ye (O men) may

believe in Alláh and His Apostle, that ye may assist and honour

Him, and celebrate His praises morning and evening.”

(Qur’án, 48:8–9)

According to the above-quoted verse Prophet Muḥammad

was ‘A Witness’, ‘A bringer of glad-tidings’, and a ‘Warner’. He

was “a witness” for the deeds and character of His followers; “a

bringer of glad tidings” of the advent of Bahá’u’lláh, and a

“Warner” for those who will reject the Promised One of Islám.

The reason, for which He was appointed ‘a deliverer of glad-

tidings’, is explained in these verses that O Muslims you may

believe in Alláh and His Apostle (Bahá’u’lláh), assist Him, honour

Him and celebrate His praises morning and evening. In this verse

the term ‘Apostle’ is used for Bahá’u’lláh, for Muḥammad could

not have given glad tidings of His own advent, nor that of the

former Manifestations. Thus God has meant an “Apostle” other

than Muḥammad Himself.

Another proof of the fact that by the term “Apostle”,

Bahá’u’lláh is meant is this that this verse explains the meaning

of the verse regarding the covenant of the Prophets in which it is

said when an “Apostle”, confirming your Book, appears you

should believe in His Mission:

“Behold! Alláh took the covenant of the Prophets, saying;

‘I give you a book and wisdom; then comes to you an Apostle

confirming what is with you; do ye believe Him and render

Him help’. Alláh said; ‘do ye agree and take this My covenant

as binding on you?’ They said ‘we agree.’ He said; ‘then bear

witness and I am with you among the witnesses.”

(Qur’án, 3:81)

## 30. Baghdád—The place of advent

“And listen for the day when the caller will call out from

a place quite near—the day when they will hear the cry of

truth. That will be the day of coming forth.”

(Qur’án, 50:41–42)

The Muslims have been asked to be alert and listen carefully

for the day when a Manifestation of God will raise His call from

a nearby place. On that day the people will listen to the voice of

the truth and that will be the day of rising up of the people from

the graves of ignorance and heedlessness.

The nearest, important, place to Mecca is Baghdád. Its other

names are ‘Dáru’s-Salám’ (Abode of peace) and ‘Ummu’l-‘Iráq’

(mother of Iraq). God has always chosen a central city for the

advent of His Messengers. Hence He says:

“Nor was the Lord to destroy a population until He had

sent to its centre an Apostle, rehearsing to them Our verses”.

(Qur’án, 28:59)

Thus He sent Muḥammad to the mother of the cities’, Mecca:

“Thus We have Sent by inspiration to thee an Arabic

Qur’án; that thou mayest warn the Mother of Cities and all

around her?’ (Qur’án, 42:7)

Similarly God has chosen Baghdád, the ‘mother of Iraq’,

which is the central city of Arabia, Persia, Turkey and Egypt and

the metropolis of Islamic art, culture, and religion, for the advent

of Bahá’u’lláh.

In 1863 Bahá’u’lláh proclaimed His Mission in the city of

Baghdád. He claimed that He was the Promised One of all

religions. Thus 21st April, 1863 (the day of the declaration of

Bahá’u’lláh) is the day of exodus for all the nations. On that very

day Bahá’u’lláh came out of Baghdád for His journey to

Constantinople. On that very day the earth and heaven of the past

religions, beliefs and old systems were rent asunder. Since that

day new treasuries of knowledge and actions were opened and

new revolutions began to shake the earth, and resurrection of the

nations took place. The Holy Qur’án terms the life of the vegetable

kingdom as ‘spring’ and that of men as ‘Exodus’:

“And we give life therewith to land that is dead; thus will

be the resurrection (exodus).” (Qur’án, 50:11)

The Holy Qur’án uses the term ‘caller’ (Munádí) to denote

a Messenger of God:

“Our Lord! we have heard the call of one calling to faith,

believe ye in the Lord; and we have believed.”

(Qur’án, 3:193)

In the following verse God says that He knows it well that

the Muslims will not understand this prophecy and they will not

accept that by this verse appearance of a new Messenger of God

is foretold. They will think that exodus is something else. God

asks His Prophet, Muḥammad, to warn the people, through the

Holy Qur’án, about the promise of God, that when Bahá’u’lláh

appears they may be able to accept Him and receive salvation

(Naját):

“Let not the strutting about of the unbelievers through

the land deceive thee;” (Qur’án, 3:196)

## 31. New religion will be revealed

“Verily that which ye are promised is true; and verily

judgement (Al-Dín) must indeed come to pass (i.e. religion

will be revealed).” (Qur’án, 51:5–6)

Whenever there is a suffocation in the weather, life becomes

stagnant, environment becomes heavy with sorrow and depression,

there is no rain, lush green gardens and fields become dry, and

all signs of life disappear from amongst the people,—in such a

situation God causes the winds to blow, raises up the clouds

laden with water and sends down the rain of mercy to clean the

atmosphere and enchant the minds of the people. This phenomenon

has got a counterpart also in the spiritual realms.

Hence God has assured the Muslims, by taking oath of four

qualities of the wind, that the promise of a new Manifestation of

God and a new Book will be kept because it is a true promise.

New religion will certainly be revealed. Accordingly the Bahá’í

Faith has been revealed and Bahá’u’lláh, from His throne of

justice, has taken into account the deeds of all the nations of the

world.

In the following verse it is mentioned that people ask that

when will the day of Revelation of a new Book dawn?

“They ask; when will be the day of judgement and. justice

(Yumu’d-dín)?” (Qur’án, 51:12)

In reply God says:

“(It will be) a Day when they will be tried (and tested)

over the fire!” (Qur’án, 51:13)

It signifies, that the people will be thrown into the fire of

wars; that the fire of hatred will reign amongst the nations; that

the fire of animosity will increase; that the fire of prejudices will

spread; that the followers of different religions and sects will start

considering each other as impure; that the fire of differences and

discord will be ignited in the name of nationalism, sex, colour and

religion. In such a time a new revelation of peace and love,

security and amity, will be revealed by God. The conditions, in

the last half of the nineteenth century were the same as it was

foretold. In such a condition God revealed a new religion through

Bahá’u’lláh. This new religion of God is uniting all the diverse

nations of the world and its followers are working for establishment

of a lasting peace on earth.

## 32. Surging sea of ‘Akká

“By the Mount [Ṭúr] (or Revelation); By a Decree Inscribed; in a Scroll

unfolded; By the much-frequented fane; By the Canopy Raised

High; and by the Ocean filled with swell;—Verily, the Doom

of thy Lord will indeed come to pass;—there is none can

avert it;—” (Qur’án, 52:1–8)

In these verses by the ‘Mount of Revelation’ reference has been made

to the ‘Mount Sinai’, the ‘decree’ refers to the Old Testament; the

‘much-frequented fane’ means the ‘Solomon’s Temple’; ‘the

Canopy Raised High’ denotes Ka‘bih in Mecca and the ‘ocean’

is the Mediterranean sea. ‘Akká is situated on the banks of this

sea. Thus God swears by a Holy Mountain, a Holy Book, a Holy

Temple, a Holy Point of Adoration and a Holy Sea.

By mentioning these God has shown that there is a link and

continuity in His guidance. At the end He makes a promise on

oath by the ocean which touches ‘Akká—the spot where

Bahá’u’lláh was exiled and where He lived, as a prisoner, from

1868 to 1892.

The most holy Book of this Dispensation was revealed in

this very city—‘Akká. Following these oaths, this promise is

being made that wrath of God is sure to descend and that no one

can stop it.

The history is a witness that whenever a Messenger of God

has appeared most of the people have rejected Him. Due to this

disobedience, God had punished them. God Himself testifies to

the fact that He never punishes a people without giving a warning

through a Messenger:

“… nor would We visit with Our wrath until We had

sent an Apostle (to give warning)”. (Qur’án, 17:15)

Therefore since the coming of Bahá’u’lláh, all the nations of

the world are being punished by God due to their rejection of His

Mission. Some of the wraths of God are terrorism, pestilence,

famine, restlessness, cruelties, and wars etc. These wraths and

many more of them have turned the world into a hell. The only

way open for coming out of these agonies is to accept Bahá’u’lláh.

## 33. He will call to accept new teachings

“Therefore (O Prophet) turn away from them, the day

that the caller (Dá‘iya) will call (them) to a terrible affair.”

(Qur’án, 54:6)

According to this verse the Promised Day is the day on

which a universal Manifestation of God (Dá‘iya) will call the nations

of the world towards a new and difficult task. In the preceding

verse it is said:

“There have already come to them Recitals wherein there

is (enough) to check (them). Mature wisdom;—but

(the preaching of) Warners profits them not.”

(Qur’án, 54:4–5)

Here it is said that the people know the event of the former

Prophets but still they do not benefit from those warnings. Then

the Muslims have been advised that at the time of the next advent

they should not be among those people who reject the Manifestation

of God. By the term ‘Caller’ (Dá‘iya) a Manifestation of God is

meant:

“O Our people! hearken to the One Who invites you to

Alláh and believe in Him.” (Qur’án, 46:31)

“And as One Who invites to Alláh by His leave.”

(Qur’án, 33:46)

Thus by the term “Dá‘iya” (the One Who invites), in these

verses, no one else but Bahá’u’lláh is intended. He has called the

nations towards a wonderful and difficult task. The difficult task

is the establishment of world peace. In the past different peoples

and nations have been fighting on such a scale that establishment

of peace, love and harmony between them is a wonderful but

difficult task.

## 34. Rise of a new nation

“We have decreed death to be your common lot, and We

are not to be frustrated from changing your forms and creating

you in that ye know not.” (Qur’án, 56:60–61)

God affirms here that He has destined a time of death for

each nation. And that He revives the dead nations through the

teachings of a new Manifestation. After revival, the dead nations

turn into a new nation. God also confirms that He is never tired

of creating a new nation, and says that the Muslims know nothing

about the new creation.

Accordingly God has raised the Bahá’í nation in place of the

Muslims. The Muslims were quite unaware about this advent and

its mission. This very promise is repeated in the chapter

Muḥammad of the Holy Qur’án that, when the Muslims will turn

away from the path, God will raise another nation in their place

who will be different from them:

“… if ye turn back (from the path), He will substitute in

your stead another people; then they would not be like you!”

(Qur’án, 47:38)

## 35. Advent of a great tiding

“… whereof do they question one another (it is) the great

tiding”. (Qur’án, 78:1–2)

It says that the people will ask each other, on that day,

questions regarding the advent of the ‘great tiding’. But soon they

will realise that the time of Manifestation is the day of recognition

and distinction. It is further explained:

“The day that the trumpet shall be sounded, and ye shall

come forth in crowds; and the heavens shall be opened …”

(Qur’án, 78:18–19)

It says that the day of judgement is the day when the trumpet

will be sounded and people will accept it in troops. Hence the day

of separation of the believers from the unbelievers began when

Bahá’u’lláh announced His Mission and raised the Call of God

and proclaimed that He, Himself, was the ‘Great Tiding’. The

people started to believe in Him and enter His Cause in troops.

More details regarding the day of separation is found in

these verses:

“Truly hell is a place of ambush, for the transgressors a

place of destination.” (Qur’án, 78:21–22)

“Verily for the righteous there will be a fulfilment of

desire. Gardens enclosed and grape-vines.”

(Qur’án, 78:31–32)

The above verses describe that the destination of the

transgressors is hell while that of the believers is the fulfilment

of their desires and gardens.

## 36. The trumpet will be sounded twice

“By those who drag forth to destruction, by those who

gently draw out, by those who glide along, by those who

hasten, by those who arrange the commands on that day when

first trumpet soundeth and second followeth it.”

(Qur’án, 79:1–7)

In the first five verses an oath has been taken by such explicit

and hidden powers which break stagnancy. Then a promise is

given that a day will surely dawn when a trumpet will be blown

and then the second trumpet will follow it.

Exactly according to this promise of the Holy Qur’án the

Báb blew the first trumpet, in Shíráz, in 1844. Then followed the

second trumpet, blown by Bahá’u’lláh, in accordance with the

prophecies of all the past divine Books as well as those of the

Báb. The second trumpet was sounded in Baghdád in 1863.

The believers have been promised paradise and the ones who

reject are warned by hell.

## 37. Twelve signs of the Advent

“When the sun is covered; when the stars fall; when the

mountains vanish; when the she-camels are left untended; when

the wild beasts are herded together; when the oceans boil

over with swell; when souls are sorted out; when the female

buried alive, is questioned for what crime she was killed;

when the books are spread; and when the heaven has its

covering removed; when the blazing fire is kindled to fierce

heat; and when the garden is brought near; …”

(Qur’án, 81:1–13)

In the above-quoted verses twelve signs of the Promised

Advent are given. Bahá’u’lláh has fulfilled all these conditions.

Let’s see them one by one:

i. *When the sun is covered*: 19th May 1780 was

a dark day. The records of that day say: It was not due to solar

eclipse. The sun had suddenly turned dark and the moon became

red like blood. This darkness remained till one o’clock. The

people thought it was a sign of resurrection. (for details see the

book ‘Thief in the Night’ by William Sears, George Ronald

Publishers, UK).

ii. *When the stars fall*: 12th November 1833 was

the day when countless stars fell from the sky. The sky seemed

full of illumined lines. This fall of the stars was witnessed for the

first time in the history.

Again in 1866, when Bahá’u’lláh was imprisoned in

Adrianople, the earth faced the Leo assemblage of the meteors.

In those days fall of the stars was witnessed in abundance.

iii. *When the mountains vanish*: This has got

several implications. One is that the mountain-like institutions of

kingship and monarchies were vanished and democracy took their

place. Another example of this is that-due to invention of things

like dynamite, stone-crushers and cement mills the mountains are

blown away like cotton. Dynamite was invented in 1866 and the

cement mill was invented in 1824. Moreover due to the invention

of the modern communication medias like wireless, air-planes, etc.,

the obstacles of high mountains have been rent asunder. All this

has happened in this age of Bahá’u’lláh.

iv. *When the she-camels are left*

*untended*: Due to the invention and progress in the field of

transport such as trains, motor-cars, aeroplanes and buses, etc., the

camels were, quite naturally, discarded as a means of

transportation. The modern means of travelling and logistics have

changed the world. Let’s remember that the railway engine was

invented in 1892, car was invented in 1876, motorcycle was

invented in 1885 and aeroplanes in 1903.

v. *When the wild beasts are herded*

*together*: It is a prophecy fulfilled when zoological gardens

were established throughout the world. It is interesting to note

that the Zoo of London was constructed in 1826; that of Denmark

was set up in 1859; the Zoo of Paris was built in 1899; and the

zoo of Berlin was completed in 1844; the zoo of Australia was

established in 1857 and that of Calcutta was built in 1875. Not

to mention the wild-life sanctuaries which are kept in different

lands.

Another implication of this is that the savage and fighting

nations of the world will come together in unity and all the

differences, amongst them, will be removed. The tribes and people,

who have accepted Bahá’u’lláh, have become spiritually united.

On the other hand those who have not yet accepted Bahá’u’lláh

are being forced by the circumstances to recognise the importance

of peace, unity and international brotherhood-whether they like it

or not.

The Holy Qur’án has, at several occasions, prophesied that

on the appointed Day the people will be gathered together. Those

verses of God have been proved and promises of God have been

fulfilled by the Advent of Bahá’u’lláh.

vi. *When the oceans boil over with a*

*swell*: This boiling up of the sea can certainly not be due to

the heat of the sun. It is a natural phenomenon that the sun shines

over the sea as it shines over all other things. It is happening

since time immemorial. However before the invention of the steam-

ship there had never been heat of fire on the surface of the sea.

The first steamer was invented in 1802 and since then the sea

began to boil up. The first steamer which crossed the Pacific

Ocean in 1826 was named ‘CORCO’ and it was made by Spain.

Since then thousands after thousands of the steam-ships have

been floated in the oceans. All of them burn fuel causing the

ocean to boil day and night.

vii. *When the souls are sorted out*: This

sorting out is done by a Manifestation of God. This has happened

in all the Advents. Today the same phenomenon is being repeated

by Bahá’u’lláh. Many people—the Jews, the Buddhists, the

Zoroastrians, the Christians, the Hindus, the Muslims, and even

those who did not believe in any religion—who so far hated each

other and were divided into countless sects which considered each

other as unclean, are now being united under the Faith of

Bahá’u’lláh. Unitedly and tirelessly, the followers of Bahá’u’lláh

are working for the unification of mankind and for the

establishment of peace on this earth.

viii. *When the female buried alive is*

*questioned:*

In the past a woman was deprived of many of her very basic

rights. She was practically confined, as if buried, within the

boundaries of the house. Thus half of the human population was

made deprived of the full benefits of social life and activities.

This verse prophesies that at the time of the Advent of

Bahá’u’lláh the women folk will be granted equality of rights and

status. They will participate in all sectors of life and progress.

This prophecy has also come true. The Bahá’í Faith has

emancipated the women and has proclaimed the equality of men

and women as one of its basic laws.

ix. *When books (Ṣuḥuf) are spread*: The Arabic

term ‘Ṣuḥuf denotes all sorts of books—newspapers, journals,

religious and other books etc. In the past the books were hand-

written on medias like leather, etc. The paper mill was invented in

1844. The invention of paper and printing press revolutionised

the world of knowledge. Books, of all sorts and in all languages,

began to spread in all corners of the world on an unprecedented

scale.

x. *When the heaven has its covering*

*removed*: Heaven or sky means the outer space. This verse

says that on the ‘promised day’ the secrets of the outer space and

the stars will be fathomed and made known. Accordingly, after

the advent of Bahá’u’lláh, people have started discovering the

secrets of the outer space. Man has stepped on the moon and

traversed in the space and even in the outer space. Man knew

very little about the outer space before this.

xi. *When the blazing fire is kindled to*

*fierce heat*: The Manifestation of God teaches unity, love,

harmony and amity. But most of the people, treading the old

path, do not believe in Him. Rather they arise against Him. Due

to this rebellion God punishes them with fire. Those who believe

in Him are awarded paradise. They live in peace and harmony.

This is the day of judgement or separation. This is the day when

the believers are separated from the non-believers. Otherwise before

the advent of the Manifestation of God there seems no difference

between the true and a false one, and there remains no distinction

between a believer and an unbeliever.

Today it is witnessed that the nations, heedless of the teachings

of Bahá’u’lláh, are busy in manufacturing of fire-arms and war

materials. Thus the fire of war is ignited everywhere.

xii. *When the garden (jannah) is brought*

*near*: As explained above, they who recognise the new

Manifestation of God live in peace and paradise.

The followers of Bahá’u’lláh in more than one hundred and

sixteen thousand localities, spread all over the world, are working

tirelessly for the establishment of the oneness of mankind and

world peace. They believe that this very world will become a

paradise by the will of God. The stage of the establishment of

paradise on earth is drawing nigh day by day.

Similar prophecy is recorded in the following verses:

“When the sky is cleft asunder; when the stars are

scattered; when the oceans are suffered to burst forth; And

when the Graves are turned upside down; …”

(Qur’án, 82:1–4)

By the excavation of the graves it is meant that the ruins

will be excavated, research will be made of the happenings of the

past and due to expansion. in cities and towns, graveyards will be

excavated and removed.

All of these events have taken place in this Day of days.

## 38. Earth will show forth its treasures

“When the sky is rent asunder, and hearkens to its Lord,

and it must needs; and when the earth is flattened out, and

casts forth what is within it and becomes empty and hearkens

to its Lord, and it must needs; 0 thou man, verily thou art

ever toiling on towards thy Lord, painfully toiling-but thou

shalt meet Him.” (Qur’án, 84:1–6)

These verses give a glad tiding that the clouds of superstitions

and doubts will disappear and the Call of God will be made to

ring in their place as it will be its need. And then the earth of

religion and knowledge of God will be spread and it will, due to

the revelation from God, bring out its secrets and treasures and

will listen to the Orders of God as it will be in need of it. Then

the people have been assured of meeting with God.

Accordingly, after the advent of Bahá’u’lláh the earth and

the heaven have become illumined by the Word of God. Those

who have believed in Him have actually seen God. Recognition

and belief in the Manifestation of God is, in fact, meeting with

God.

## 39. The crookedness of the nations will be

rectified

“By the fig and the olive and the Mount Sinai, and the

city of security, We have indeed created man in the best of

moulds.” (Qur’án, 95:1–4)

These verses establish a relation, in symbolic way, between

three of the Major Manifestations of God and show the continuity

of their advent and prophesy the advent of Bahá’u’lláh. The ‘fig’

and ‘olive’ refers to Christ; Mount of Sinai is the place of the

advent of Moses; and the ‘city of security’ is the Holy City of

Mecca that was the dawning point of the rise of the

Sun of Muḥammad. They are three of the great Apostles of Semitic

lineage, Who have raised three mighty nations. In the verse four

it has been promised that, in the time of Bahá’u’lláh, the

crookedness of the nations will be banished and after that they

will progress in a moderate and balanced way. Mankind will

become good after being moulded into the mould of a new divine

world order. Due to the Bahá’í teachings of peace, unity and

consultation, the crookedness of the nations are getting diminished.

And the Bahá’ís are, after being moulded into the best of the

moulds of the Bahá’í Laws and administration, trying to establish

world peace. They do not have any crookedness of enmity, hatred,

prejudices or differences among them. Intellectually, morally and

by thought as well as actions the Bahá’ís are a new race of

people.

We have translated the fourth verse in the above-quoted

verses in future tense, instead of the past, according to the

established principle that when translating a promise, a warning,

a tiding or a habit, past tense, is generally,- changed into the

future. Let’s see the following verses for example:

“By no means, for it is indeed a message of instruction,

therefore let whoso will keep it in remembrance.”

(Qur’án, 80:11–12)

“Then do We abase him to be) the lowest of the low.”

(Qur’án, 95:5)

## 41. The nations will remain separated till the Advent

“Those who disbelieve among the people of the Book and

among the polytheists, are not going to depart (from their

ways) until there should come to them clear evidence—an

Apostle from Alláh, reading purified tablets wherein are laws

right and straight.” (Qur’án, 98:1–3)

“Nor did the people of the Book make schisms, until after

there came to them Clear Evidence.” (Qur’án, 98:4)

In these verses God foretells that the people, either from

among those who have received any Revelation in the past or

those who are polytheists (Hindus, Buddhists, etc.), who have

rejected the advent of Prophet Muḥammad have become such that

they will remain separated from each other till the ‘Clear Evidence’

(Al-Bayyinah) comes to them and explains to all the truth and

realities in a new way. God has also explained that the meaning

of ‘Clear Evidence’ is a new Manifestation of God who will

appear with Holy Tablets and firm Commandments.

Accordingly Bahá’u’lláh has appeared with new Tablets and

Commandments. For example one of His Commandments is the

abrogation of the old Law regarding uncleanliness of certain objects

and people. He has declared, in His Tablets, that one should

consort with all the peoples in utmost love and friendliness.

After the promulgation of this Law, people from different

backgrounds and all the nations of the world which were separated

from each other since hundreds of the centuries and have been

considering each other as unclean and untouchables, are coming

closer and are being united under the banner of the Laws and

Principles revealed by Bahá’u’lláh who is the promised ‘Al-

Bayyinah’ (Clear Evidence). In the above-quoted verse (98:4) it

is mentioned that even when the ‘Clear Evidence’ came, as

Muḥammad, the people of the Book had made differences.

It is a fact that Prophet Muḥammad had come in a tribal

age. God had wished to keep the nations separated till this time.

Now, this age is the age of the unification of mankind. God has

willed for this age that all the peoples, be they the people of the

Books or polytheists, should gather together under one faith and

religion. Hence He in His divine wisdom had announced in the

Holy Qur’án that when Bahá’u’lláh will appear, with new Tablets

and Teachings, all the people will become one. Today the Bahá’í

Teachings have united the whole earth. Praise be to God Who has

kept His promise:

“They will say ‘Praise be to Alláh, Who has truly fulfilled

His promise to us.’” (Qur’án, 39:74)

## 42. Three signs of the Advent

“When the earth is shaken to her (utmost) and the earth

throws up her burdens and man cries: ‘what is the matter

with her?’ On that Day will she declare her tidings; for that

thy Lord will have given her inspiration. (Qur’án, 99:1–5)

It is another of the glad tidings of the advent of Bahá’u’lláh.

No one can deny Him after witnessing such clear signs fulfilled.

Similar prophecies are also found in the Holy Bible that when

these signs will be seen, the people will witness the advent of the

Son of Man.

The first of the above-quoted verses prophesies that the earth

will throb. Since the advent of Bahá’u’lláh new powers of life

and activities of the nations and new movements have virtually

shaken up the world. The other physical evidence of the fulfilment

of this prophecy is the abnormal rate of earthquakes which have

visited the earth when the time of the advent drew nigh. The

records show that although earthquakes have visited the earth,

on small scales, throughout the annals of the history but those

which shook the world in this age are unprecedented. They, in

fact, have caused the world to throb. The magnitude of these

earthquakes may be guessed from the following statistics:

• From 1800 to 1965; 35 earth-quakes took place in regions

of the ancient Roman Empire;

• From 1700 to 1850; 224 earth-quakes have throbbed the

earth of Scandinavia and Iceland, 178 earth-quakes visited

the land of Spain and Portugal, and 600 times earth-quakes

shook the regions of France, Belgium and Holland;

• From 1800 to 1850; 800 times the earth-quakes visited the

land of Italy and the Eastern Mediterranean sea;

• From 1902 to 1981; hundreds of millions of people have

died during earth-quakes in the various parts of the globe.

For example:

— In May 1902; 40,000 people died in the West-Indies

— In December 1908; 85,000 people died in the Seychelles

— In December 1920; 100,000 died in China;

— In September 1923; 95,000 died in Japan;

— In May 1935; 50,000 died in Quetta, Pakistan;

— In January 1939; 30,000 died in Chile;

— In December 1939; 100,000 died in Turkey;

— In September 1962; 12,000 people died in Írán;

— In September 1968; 18–20,000 people died in Írán;

— In May 1970; 70,000 people died in Peru;

— In February 1976; 23,000 people died in Guatemala;

— In June 1976.; 8,000 people died in Indonesia;

— In August 1976; 8,000 people died in the Philippines;

— In September 1978; 25,000 people died in Iran;

— In November 1980; 45,000 people died in Italy;

— In July 1981; 8,000 people died in the earth-quake in

Írán;

Not to mention the most recent ones which have cost

thousands of lives.

The second prophecy recorded in the above-quoted verses is

that the earth will issue forth its hidden treasures. This prophecy

has also come true as most of the world’s mineral resources have

been discovered during 1800 to 1892. During the same period

such machines were also invented which made digging of the

minerals much more easier than it was in the past. Thus the earth

started issuing forth such of its wealth which were hitherto

unknown to any one. The following statistics will make this fact

very clearly understood:

• *Petroleum*: The first commercial oil-well was drilled

in USA in 1859 (*Encyclopædia Britannica*, Vol. 17; p. 656.)

• *Gas*: Gas lighting was introduced in Bristol in 1823; Gas

companies are recorded as innumerable in 1860 (*Encyclopædia*

*Britannica*, Vol. 10; p. 6.)

• *Mineralogy*: Scientific studies of minerals had scarcely

begun before the 19th century. (*Encyclopædia Britannica*, Vol.

15, p. 502.)

• Reliable quantitative chemical analysis of mineral was begun

in about 1800. (*Encyclopædia Britannica*, Vol. 15, p. 502.)

• Henry Bessemer’s process announced in 1856 for making

of steel from pig-iron in a pneumatic converter, began the steel-

epoch. (*Encyclopædia Britannica*, Vol. 12, p. 604.)

• *Gold*: During the second era of intensive gold production,

the twenty-five years following 1850, more gold was produced in

the world than in the 350 years immediately previous. A third

mark of increase in the world gold recovery was noted during the

period from 1890–1915. (*Encyclopædia Britannica*, Vol. 10, p.

535.)

• *Coal*: The US geological survey records that coal was

first discovered near Frost Burg, Md., in 1804. (*Encyclopædia*

*Britannica*, Vol. 5, p. 963.)

• In 1852 or 53 the first commercial shipment of coal were

made. (*Encyclopædia Britannica*, Vol. 5, p. 963.)

The third prophecy in these verses is that the earth will give

news. This promise of God was fulfilled in the following manner:

• Cable Telegraph was invented in 1853;

• Telephone was invented in 1876;

• Television was invented in 1926;

• Photo-phone was invented in 1985;

All other inventions in the field of communication media

are but the signs of fulfilment of this promise of God. These

inventions have made it possible that any information can be

circulated throughout the world in, almost, no time.

However, the question arises that what is the cause of this

sudden developments? The Holy Qur’án tells us that this is due

to the opening of the doors of divine Inspiration i.e. New

Revelation.

Albeit, God has increased, through Bahá’u’lláh, all sorts of

knowledge, wisdom, understanding as well as He has released the

potentials of all created things to such an extent that knowledge

of God has now flooded the whole earth.

## 43. Time of the Advent is afternoon (‘AṢR)

“By the declining day, verily man is in loss.”

(Qur’án, 103:1–2)

The Arabic word ‘Aṣr has got two meanings—one is ‘the

declining day’ and the other is ‘age’ of an ‘era’. Both of these

meanings signify the advent of Bahá’u’lláh. The first meaning of

the ‘declining day’ is the period of afternoon till the sunset. God

has taken oath of this time. On the 21st April 1863, at the time

of declining day, Bahá’u’lláh has announced, in the Garden of

Riḍván, Baghdád, that He is the Promised One of all Ages. While

He was making this declaration a call for ‘Aṣr Prayer was raised

from a nearby mosque—God is Great, God is Great!

God takes oath of that historic ‘Aṣr (declining day), when a

wonderful happening was going to happen in the annals of the

religious history and the promise given by all the Prophets of God

was going to be fulfilled on that blessed ‘declining day’, and

makes it a witness that if man does not believe in the Manifestation

of God and fails to correct his conduct according to His Teachings

then he (man) is in loss.

As to the other meaning of ‘Aṣr—time is the greatest of the

factors and the basic cause for the progress and decline, rise and

fall, and life and death, of individuals as well as those of a nation.

God’s revealed Laws and Ordinances are always according to the

needs of the time. They always match the spirit of the era. If man

fails to derive full benefits from the time, he is, surely, the loser.

Those, who believe in the Manifestation of God for their

age, practice His teachings, call others towards the Truth, show

constancy and steadfastness in the time of opposition and withstand

tests with courage and forbearance, are the ones who conquer the

time. And those who fail to do so, become a lesson of warning

for the posterity.

Thus today those who have believed in Bahá’u’lláh have

come together. They act upon His revealed Teachings and are

steadfast in His Cause. They are patient in trials and are calling

all the nations of the world towards the Teachings of the Lord of

the Age—Bahá’u’lláh.

The Báb

Siyyid ‘Alí Muḥammad, the Báb, was the forerunner of

Bahá’u’lláh and a Manifestation of God in His own right. His

advent has also been prophesied in the Holy Qur’án. We will

discuss some of those prophecies in this chapter.

## 1. The Báb is the Witness

“Can they be (like) those who accept a clear (sign) from

their Lord and whom a witness from Himself doth teach, as

did the Book of Moses before it—a guide and a mercy?”

(Qur’án, 11:17)

The meaning of the term ‘Clear Sign’ (Bayyinah) is the

verses of God, His Signs, His warnings and His Apostles. In the

verse quoted above, this term is used to describe Prophet

Muḥammad. By the term ‘a witness from himself’ (sháhidun

minhu), Siyyid ‘Alí Muḥammad, the Báb, is intended. Because

the Báb had appeared after Muḥammad and had testified that

Muḥammad was a Prophet of God. He (The Báb) was a descendant

of Muḥammad. It is further stated in the same verse that those

who will disbelieve in the promised “Witness” will find their

abode in fire. In this way God, assures the Muslims that they

should have no doubt in the advent of the ‘Witness’ as this is

preordained by God—but most of the people do not believe in

this.

## 2. Appearance of “a creature from the earth (Dábbatu’l-Arḍ)”

“And when the word shall pass against them, We shall

bring forth for them a creature from the earth (Dábbah) that

shall speak to them, for that mankind has not believed in our

revelation.” (Qur’án, 27:82)

The Holy Qur’án has announced an appointed Day on which

the happening (Váqi‘ah)—of the advent of a Manifestation of

God, was to happen. That very day has been referred to in the

above-quoted verse as the Day of the appearance of ‘Dábbah’.

The same day has been mentioned in the following verse as the

Day when ‘the trumpet will be sounded’:

“And the Day that the trumpet will be sounded—then

will be smitten with terror those who are on earth, except

such as Alláh will please (to exempt).” (Qur’án, 27:87)

Ten signs of the dawning of the promised “Day” and the

approaching of the appointed “Hour” have been given in the Holy

Traditions. Different people have interpreted them in different

ways. We can explain them, according to the Bahá’í point of

view: that the sun of knowledge and civilisation will rise from the

west; the sky of religion and spirituality will be clouded by the

smoke of doubts and superstitions; the Russian nations—called

‘Gog and Magog’ will attack the countries in the low-land; the

promised Christ will appear; religious scholars, governments and

general public will arise to attack Him; the people of the west, of

the east and of the Arabian countries will sink into materialism

due to fortunes and wealth, lust and greed; and then ‘a creature

from the earth’ will appear.

Let’s see what is “a creature from the earth?” This term has

been used at several places in the Holy Qur’án. For example:

“(Behold) in the beasts of all kinds (Kull-i-Dábbah) that

He scatters through the earth; …” (Qur’án, 2:164)

Here the term ‘kull-i-dábbah’ denotes beasts of all kinds i.e.

all creatures.

“There is not an animal (that lives) on earth (Dábbatin-

fil-arḍ, Nor a being that flies on its wings, but (forms part of)

communities like you.” (Qur’án, 6:38)

In the above-quoted verse ‘Dábbah’ represents animals.

“There is no moving creature (Dábbatin-fil-arḍ) on earth

but its sustenance dependeth on Alláh.” (Qur’án, 11:6)

In this instance the term ‘Dábbah’ signifies all living

creatures.

“There is not a moving creature (Dábbah) but He hath

grasp of its forelock.” (Qur’án, 11:56)

It is clear that in this verse the term ‘Dábbah’ is used for

a man. Because it is only man who is accountable for his deeds

and receives reward or punishment. Hence it is said here that God

has grasp of his forelock i.e. no man can escape God’s punishment.

Man is the noblest of all creatures. And the most perfect of

the men are the Manifestations of God. Therefore we understand

that the term ‘Dábbah’ represents a Messenger of God. Imám

‘Alí has said “I am the Dábbatu’l-arḍ”. It means that the name

of the promised ‘creature’ (Dábbah) will be ‘Alí. So was the name

of the Báb—‘Alí Muḥammad. The following verse of the Qur’án

is very interesting:

“Then, when We decreed (Solomon’s) death, nothing

showed them His death except the Dábbatu’l-arḍ which was

gnawing away at his staff.” (Qur’án, 34:14)

In this verse it is mentioned that after the death of Solomon

his kingdom met with downfall and his nation was caught in

divine chastisement, but the common man was unaware of this

happening. At that stage the Prophet warned them of the coming

catastrophe. However, the people paid no heed. At last the complete

destruction fell upon them and they lost their kingdom and faced

humiliation. The savage nation (Jinns) became sorrowful at this

chastisement and said that only if they knew what was going to

happen they would have escaped it.

Now coming back to the verse 27:82—God says that when

the ‘word is fulfilled’ and the ‘promised day is come and the day

allocated for the Muslims is completed—a Perfect Man will be

made to appear amongst the nations, Who will address them

according to the revelation from God. This-will-happen in a time

when the people will have lost their belief in God, religion,

revelation and life after death. The nineteenth century was a century

of similar disbelief and doubtfulness. Therefore the Báb announced

His Mission. He foretold that the coming of the Promised Christ

was well nigh.

## 3. Aḥsanu’l-Qaṣaṣ—The second Qur’án

“Alláh has revealed the most beautiful Message (Aḥsana’l-

Ḥadíth) in the form of a Book, consistent with itself, repeating;

The skins of those who fear their Lord tremble thereat, then

their skins and their hearts do soften to Alláh’s reminder.”

(Qur’án, 39–23)

In this verse a prophecy, regarding the advent of the Báb

and revelation of His Book ‘Aḥsana’l-Qaṣaṣ’ (Qayyumu’l-Asmá),

is found. Qur’án uses the term (Aḥsana’l-Ḥadíth) for the Book.

‘Ḥadíth’ and ‘Qaṣaṣ’ both have the same meaning. The Báb has

revealed a Book called ‘Aḥsana’l-Qaṣaṣ’. This Book resembles

the Qur’án in style as well as in matter. The Báb has confirmed

that this Book (Aḥsana’l-Qaṣaṣ) was the same Qur’án revealed a

second time. This verse further declares that those who fear God

and read His Book will turn towards the reminder (Al-Dhikr) of

God and they will consequently accept His Faith. “Al-Dhikr” is

one of the Titles of the Báb).

The Báb, Himself, testifies to this in these words:

“O people of the earth, verily, the ‘Dhikr’ is come to you

from God.” (Aḥsanu’l-Qaṣaṣ)

## 4. The Advent of ‘al-Insán’ and revelation of ‘al-Bayán’

“(Alláh) Most Gracious!

It is He Who has taught the Qur’án.

He has created the Man (Al-Insán).

He has taught him speech (Al-Bayán). (Qur’án, 55:1–4)

In these four verses mention has been made of two advents

and two Books of God. It says that God—the Gracious and

Merciful, has always trained mankind through His Messengers

and will continue to do so. Out of His abounding grace He sent

Prophet Muḥammad and revealed the Qur’án to Him. It further

declares that, in fullness of time, He will create “that Man” (Al-

Insán) i.e. a perfect man and reveal to Him a new divine Book

“Al-Bayán”. That Man ‘Al-Insán’ is Siyyid ‘Alí Muḥammad, the

Báb, Who proclaimed His Mission in 1844. When He was

imprisoned in the fort of Máh-Kú the Book ‘Al-Bayán’ was

revealed to Him by God.

## 5. The door of benevolence

“So a wall will be put up betwixt them, with a gate (Báb)

therein, within it will be mercy throughout and without it all

alongside will be punishment.” (Qur’án, 57:13)

In this verse the Muslims have been asked to watch for the day

when a wall will be erected between the believers and the unbelievers

i.e. they will be separated from each other. This wall will have one

door (Báb) and inside it will be the mercy of God while outside it

will be His wrath. The Báb is the divine Title of Siyyid ‘Alí

Muḥammad Who was the door for the recognition of God and gate

for the city of divine knowledge and wisdom. One who does not

recognize the Báb cannot believe in Bahá’u’lláh either. Those who

believe in the Báb are the rightful recipients of the mercy of God

and those who have failed to do so and remained out of the door

of true knowledge are surrounded by the wrath of God.

## 6. Al-Dhikr (Reminder) is a title of the Báb

“Has not the time arrived for the believers to submit to

Alláh’s reminder Dhikr’i’lláh) and to the truth which is

revealed.” (Qur’án, 57:16)

As already mentioned somewhere else in this chapter that

one of the Titles of the Báb was ‘Al-Dhikr’ and His seal bore this

very Title. In the Quranic terminology the term ‘Dhikr’ (reminder)

has been used to denote a Book, remembrance of God and a

Manifestation of God. The Qur’án foretells that on the day of the

advent of the Truth the unbelievers and those who reject the

Truth will not be spared and excused. But those who will have

Faith in Islám will incline their hearts towards Siyyid ‘Alí

Muḥammad—Al-Dhikr, and they will believe in the Books revealed

by Al-Dhikr.

## 7. The eight pillars of the most holy spot

“And eight will that day bear the throne of thy Lord

above them.” (Qur’án, 69:17)

This chapter (69) of the Qur’án begins with the mention of

the advent of a new Manifestation of God. Then the story of the

nations who have met their doom, due to their rejection of the

Prophets, is related. The Muslims have been warned that they

should take lesson from such stories and should not follow into

the footsteps of the past nations—by rejecting their Promised

One. Then it is prophesied:

“Then, when one blast is sounded on the trumpet. And

the earth is moved, and its mountains, and they are crushed

to powder at one stroke—on that Day shall the (great) event

come to pass …” (Qur’án, 69:13–15)

Therefore, Bahá’u’lláh sounded the trumpet (announced His

Mission) in 1863 which was a great event. The earth was shaken

(due to the invention of the machines for crushing, stones and

making cement). The sky of generosity opened its doors and

poured forth, from the clouds of inspiration and revelation, such

rain that revivified and revived the dead soil of human mind and

heart. The verse (17) which is quoted above says that on such a

Day the throne of ‘Al-Rabb’—the trainer (God) will be borne by

eight. One of the Titles of the Báb is ‘Rabb-i-A‘lá (great trainer).

His Shrine, called ‘Maqám-i-A‘lá (the Most Exalted Spot) is

situated on the slopes of Mount Carmel. The crown of this Shrine

is supported by eight pillars.

Another meaning of the ‘throne of God’ is the Person of the

Manifestation of God. Thus the personalities of the Báb and

Bahá’u’lláh are supported by the pillars of eight religions—

Hinduism, Judaism, Zoroastrianism, Buddhism, Christianity, Islám,

Bábí and the Bahá’í Faith.

People from all these eight religious backgrounds have

accepted the Báb and thus the throne of God is being supported

by eight pillars. Another example is that the edifice of the Bahá’í

Faith rests upon the pillars of eight religions.

## 8. The nineteen guards who will save people from the hell

“Soon will I cast him into hell-fire! And what will explain

to thee what hell-fire is? Naught doth it permit to endure, and

naught doth it leave alone!—Darkening and changing the

colour of man! Over it are Nineteen.” (Qur’án, 74:26–30)

It is said in this verse that God will cast the rebellious—

those who reject the Manifestation of God, who show pride towards

Him and do not pay attention to His Words, into the hell-fire. It

further declares that God has arranged to save the people from

hell-fire by appointing nineteen upon it who will protect the nations

from the wrath of hell, i.e. destruction, warfare and hatred.

When the Báb declared His Mission eighteen enlightened

souls accepted Him at first. The Báb called them the ‘Letters of

the Living’. The eighteen letters of the living including the Báb

Himself, Who was the Nineteenth Letter, constitute the nineteen

who were, according to the Qur’án, to save the nations from

destruction. Hence it is said in the very next verse:

“And We have set none but angels as guardians of the

fire; and We have fixed their number only as a trial for

unbelievers,—in order that the people of the Book may arrive

at certainty, and the believers may increase in Faith—and

that no doubts may be left for the people of the Book and the

believers, and that those in whose hearts is a disease and the

unbelievers may say, ‘what symbol doth Alláh intend by this?’

Thus doth Alláh leave to stray whom He pleaseth, and guide

whom He pleaseth: and none can know the forces of the

Lord ….” (Qur’án, 74:31)

This verse clearly says that God has fixed this number as a

test. Those who will believe in the Book will progress in Faith

and certitude and the unbelievers will be puzzled with the example

of nineteen and will receive punishment. Thus God will reward

and punish the people.

## 9. The Báb is the moon

“Nay, verily: by the Moon, and by the Night as it

retreateth, and by the Dawn as it shineth forth,—this is but

one of the mighty (events), a warning to mankind,—to any of

you that chooses to press forward, or to follow behind.”

(Qur’án, 74:32–37)

In the above-quoted verses God swears by three things,

namely:

i. by the Moon: It means the Báb as metaphorically He was

the One (Moon) Who derived His light from the Sun of Bahá!

ii. by the night as it retreateth: This is the night when the

Báb declared His Mission to Mullá Ḥusayn of Bushrúyih, i.e. the

night between 22nd and 23rd May 1844. This night has another

significance—‘Abdu’l-Bahá son of Bahá’u’lláh, was born in

that very night.

iii. by the Dawn as it shineth forth: This is the ‘Dawn’ of

23rd May, 1844 when Mullá Ḥusayn, having believed in the Báb,

returned to his companions.

The Qur’án refers to that momentous and great night as a

‘warning’ (Nadhír) for mankind. ‘Nadhír’ is a term used for

Manifestations of God. This shows the greatness of that night

which is called ‘Nadhír’. The Muslims have been told that if

they wanted to advance they should press forward by accepting

the Báb or stay back by rejecting Him.

## 10. Progressive revelation

“So I do call to witness the ruddy glow of Sunset; The

Night and its Homing (Vasaq); And the Moon in her fullness;

ye shall surely travel from stage to stage.”

(Qur’án, 84:16–19)

Here God swears by four things and promises that the

evolution of mankind will continue for ever. Through the advent

of the Manifestations of God man will progress stage to stage

both materially and spiritually. Those four things or events are as

follows:

i. The ruddy glow of Sunset: It is the time when Mullá

Ḥusayn first met the Báb in Shíráz. It was about the time of

sunset.

ii. The Night: It is the night of 23rd May 1844 when the

Báb declared His Mission to Mullá Ḥusayn;

iii. The Vasaq: “Vasaq” is an Arabic name of the dove

which is trained to return home in the evening. In this case this

term has been used for Mullá Ḥusayn who was a wayfarer of the

path of search and who at last reached the Presence of his Best

Beloved—the Báb.

Another meaning of ‘Vasaq’ is pregnancy and fruit. If we

consider this meaning then God swears by the Night of pregnancy

and fruit i.e. revelation of God and announcement of a religion.

That very night has, really, given birth to a new era and a child

—new laws of God.

iv. The moon in her fullness: By Moon the Holy Person of

the Báb is meant. He was at the zenith of His Youth at the time

of His declaration—25 years old. These Holy verses depict that

when the evening of the Muslims will reach, the Moon (the Báb)

will appear to guide and enlighten the world. As mentioned earlier

this Moon receives its light from the Sun of Bahá!

As the days and the nights follow each other and the caravans

of life march forward, revelations from God also follow each

other to guide the successive generations of mankind. Nations

rise and fall one after another and thus mankind marches forward

towards its destiny.

## 11. Advent of witness (sháhid) and the one who is being witnessed (mashhud)

“By the Sky, the Zodiacal Signs; By the promised Day;

By one that witnesses, and the subject of the witness;—Woe

to the makers of the pit.” (Qur’án, 85:1–4)

God promises by four things that those who will remain in

the pit of heedlessness will be punished. These four things are as

follows:

i. The Sky, the Zodiacal Signs: As the sun changes its points

of rising and setting—different seasons are caused. Similarly the

Day Star of Truth also rises from different horizons but they shed

the same light. The Sun of Moses rose from the horizon of Sinai,

the Sun of Jesus shined forth from the horizon of Jerusalem, the

Sun of Muḥammad rose in Fárán and today the Sun of Bahá’u’lláh

has manifested itself in Írán.

ii. The Promised Day: According to Qur’án and other Sacred

Scriptures, the Promised Day is 23rd May 1844. Hence in /this

verse oath has been taken of the Promised Day i.e. the day of the

advent of a new Manifestation—the Báb.

iii. The Witness: By the term ‘witness’ a Messenger of God is

meant. Prophet Muḥammad has been addressed, in two places in

the Qur’án, as witness:

“O Prophet! Truly We have sent thee as a Witness, a

Bearer of Glad-Tidings, and a Warner—” (Qur’án, 33:45)

“We have truly sent thee as a witness, … “(Qur’án, 48:8)

In the verse under review, the term ‘witness’ denotes the

Báb, who gave the glad tiding of the coming of Bahá’u’lláh.

iv. The subject of the witness: Bahá’u’lláh is the subject of

the witness. He is the Promised One of all the Holy Books. All

the past Scriptures bear witness to Him.

In the light of these explanations, the verses under review

(85:1–3) may be explained as in this way: in the last Day the Sun

of Truth will shine forth from a new horizon, on that appointed

Day God will send a witness (the Báb) and then He will send

Him who has been witnessed (Bahá’u’lláh). Those who will fathom

the meaning of Faith, good deeds and good thoughts and soar into

the heights of certitude will readily believe in Him. But those who

will be in the pit of petty-mindedness, blind-following, heedlessness,

ignorance and disunity, will be punished for their rejection of the

Manifestation of God. The believers will make a new nation:

“It is He Who creates from the very beginning, and He

can restore (life).” (Qur’án, 85:13)

## 12. The prophecy of 1260 years

“By the Break of Day. By the ten Nights; and by the

Even and Odd and by the Night when it passeth away …”

(Qur’án, 89:1–4)

i. *The Break of Day*: it signifies the morning of the advent of

Islám.

ii. *The ten Nights*: it means the ten centuries after the advent

of Islám;

iii. *The Even and Odd*: it means three centuries (even is two

centuries and odd is one century).

iv. *The Night*: it means the night of the declaration of the Báb

(23rd May 1844).

Thus by ‘ten nights and the even and odd’ is meant 1,260

years. 260 years is the period of the establishment of the Faith of

Islám and 1,000 years after that. Thus it has been mentioned in

another verse:

“He rules affairs (Amr) from the heavens to the earth: in

the end will (affairs) go up to Him, on a Day, the space whereof

will be a thousand years of your reckoning.” (Qur’án, 32:5)

## 13. The night which is better than a thousand months

“We have indeed revealed this in the Night of Power

(Laylati’l-Qadr): And what will explain to thee what the Night

of Power is? The Night of Power is better than a thousand

months (Alf-i-Shahr). Therein come down the angels

(Malá’ikah) and the Spirit (Rúḥ) by Alláh’s permission, on

every errand, (Amr), Peace! … This until the rise of Morn!”

(Qur’án, 97:1–5)

These verses are full of prophecies regarding the advent of

the Báb. However before going into explanations let’s review

some basic terms used in these verses:

i. *The Night of Power (Laylati’l-Qadr)*: The Arabic word

‘Qadr’ means power, capacity, respect, value etc. This word

has been used at seven different places in the Holy Qur’án;

ii. *A Thousand Months (Alf-i-Shahr)*: Let’s ponder that why

God has used this term ‘a thousand months’. There must be some

very special significance of ‘a thousand months’. God does not

use a word nay even a letter without any reason or significance.

I could not find any explanation of this in any book. Upon

meditation on this point, I reached to a certain conclusion that

explains the significance of this ‘one thousand months’. One

thousand months make eighty three years and four months. It is

the period during which Shaykh Aḥmad of Aḥsá and his successor

Siyyid Káẓim of Rasht and his pupils were preparing the Muslims

for the advent of the Promised One.

According to “A Basic Bahá’í Dictionary” Shaykh Aḥmad

was born in 1743 and died in 1828 at the age of 85. We deduct

the early 17 years of his age, from this 85 years, which was the

period of his childhood and that of receiving education. Thus the

Shaykh spent 68 years (1760–1828) in preparing the people for

the coming advent. After his death one of his pupils, Siyyid

Káẓim of Rasht, succeeded him.

For fifteen years Siyyid Káẓim continued, like his great

teacher, to educate the people regarding the coming advent and to

prepare them for the reception of the Promised One. During these

15 years he made a large number of his students ready for accepting

the coming Manifestation of God. Siyyid Káẓim died in 1843 (31

December). His distinguished pupil Mullá Ḥusayn, who was on

a mission to Iṣfahán, returned to Karbilá on the 22 January, 1844

and organised the pupils of the late Siyyid to scatter in all directions

in the search of the Best Beloved. Mullá Ḥusayn, himself, reached

Shíráz in the evening of 22nd May 1844. In the night between

22nd and 23rd May 1844 he became the first to believe in the

Promised One. The whole period of the ministries of Shaykh

Aḥmad, Siyyid Káẓim and Mullá Ḥusayn, before the advent,

sums up to 83 years and four months as follows:

• The period during which Shaykh Aḥmad

prepared the people: 68 years.

• The period during which Siyyid Káẓim

taught: 15 years

• The period during which the disciples of

Siyyid Kázim travelled and searched their

Best Beloved

(22 January to 22 May 1844): 4 months

• Total 83 years & 4 months

The Qur’án calls this period as Alf-i-Shahr (a thousand

months). The outcome and result of all the pains taken and efforts

rendered during those thousand months was the advent of Siyyid

‘Alí Muḥammad, The Báb, in the night of power (Laylati’l-Qadr).

iii. Angels: Angels are unseen creatures which possess the

faculties of human thought and deeds and believe in the advent of

the Truth—the believers.

The descent of angels and spirit signifies the coming of a

new Revelation and Word of God. Hence it is mentioned in the

Qur’án:

“And thus have We, by Our command, sent Inspiration

(Rúḥ) to thee: thou knewest not what was Revelation and

what was Faith …” (Qur’án, 42:52)

Here, the term, ‘Rúḥ’ (inspiration or spirit) is used to mean

Revelation from God.

It has been mentioned in the Qur’án, regarding the advent of

Bahá’u’lláh, that on that day the angels and the spirit will stand

in rows and no one will speak a word but he who will have the

permission of God—and he will speak the truth:

“The Day that the Spirit and the angels will stand forth

in ranks, none shall speak except any who is permitted by

Most Gracious, and he will say what is right.”

(Qur’án, 78:38)

Therefore, the verses under review can be explained in this

way: God will send down His Laws in the Night of Power (Laylati’l-

Qadr). O Muslims you do not know what night of power, glory

and value is? That night of power is the result of one thousand

months. In that night will descend angels and spirit (Revelation

of God) by the order of God. This revelation from God will

continue till the dawn breaks.

It has been explained earlier, that the famous Muslim Scholar

and teacher Shaykh Aḥmad, His successor Siyyid Káẓim and his

pupil Mullá Ḥusayn taught and prepared the people, to receive

the coming Advent, for one thousand months (i.e. 83 years and

four months). Finally Mullá Ḥusayn attained the Presence of the

Bib and accepted His claim in the night of 23 May 1844—two

hours and eleven minutes after the sunset—that He was the

Promised “Mihdí” Whose advent was awaited since one thousand

years. It is the same night when the Báb received His first

Revelation and the Book ‘Aḥsana’l-Qasas’ was revealed. The

Báb continued His conversation with Mullá Ḥusayn and revealed

verses for him throughout that night. He allowed Mullá Ḥusayn

to return to his friends when the call for dawn prayer was being

raised atop a nearby mosque. One can himself judge that how

clearly the advent of the Báb has been prophesied in these verses

of Qur’án.

## 14. The revelation of Qur’án in Persian

“Had We sent this as a Qur’án (in a language) other than

Arabic (‘Ajamí), they would have said: “Why are not Its

verses explained in detail? What (a Book) in foreign tongue

(‘Ajamí) and Arabic?” (Qur’án, 41:44)

Let’s first review the translation. As in many other places

this translation is also faulty. The verse begins with these words

in Arabic: “Va lu Ja-‘alnáhu Qur’ánan ‘Ajamíyyan …” ‘Va’ means

‘and’; ‘lu’ means ‘when’; “Ja-‘alnáhu” means ‘we will make’;

“‘Ajamí” means belonging to “‘Ajam” (i.e. generally speaking

Persia). Hence the translation will be—‘And when we will make

this Qur’án (a) Persian (one) …’ The translation ‘Had We sent

this as a Qur’án (in a language) other than Arabic’ is not correct.

In this translation the Arabic Word “‘Ajamí” which means

‘Persian’ has been translated as ‘a language other than Arabic’.

Thus the sentence ‘What (a Book) in foreign tongue and Arabic’

should be read as ‘What (a Book) in Persian and Arabic (mixed)?’

How clearly God foretells that when He will make this Arabic

Qur’án a Persian one, the people will object and ask why a Book

in two languages? Therefore when God, according to His

prophecy, changed the Arabic Qur’án into Persian and named it

Al-Bayán, the same objection was made. The people raised the

objection “what kind of a Book is it, in which, Persian is also

mixed into the Arabic text?” Another objection was that why the

Báb and Bahá’u’lláh, who themselves were Persians, revealed

Arabic verses.

It is worth pondering that the verses of God, irrespective of

the place of revelation, language used or the time when they were

revealed, are one in their objective, truth and spirit. As there is

no difference between the Manifestations of God, therefore their

Revelation is also one. The Holy Qur’án itself testifies to this

fact:

“And it (the Qur’án) is in the Books of the former.”

(Qur’án, 26:196)

“This (Qur’án) is that which is written in the former

Books.” (Qur’án, 87:18)

All the Books, revealed before the commencement of the

Bahá’í Era, were revealed in only one language of a nation.

However, the Bahá’í Revelation has used the media of two

languages-Arabic and Persian. This was foretold in the verse 44 of

chapter 41 (above-quoted) of the Holy Qur’án. And the general

reaction of the people is also the same as foretold in this verse

—(a Book) in foreign tongue (Persian) and Arabic?” The

other objection is “why are not its verses explained in detail?”

As to the second objection that this new Book is not in detail

we will have to consider the style of the Books revealed by the

Báb and Bahá’u’lláh. It is worth noting that ‘Al-Bayán’ has been

revealed in both Arabic and Persian. Even in the Persian ‘Al-

Bayán there are many verses in Arabic. The people of Arabia

were not accustomed to read such bi-lingual Books and it was

hard for them to understand it.

Another reason for this objection stems from this deeply

rooted prejudice of the Arabs that no book, except that in the Arabic

language, can ever be in detail and complete. Due to this prejudice

the Arabs (and other Muslims) say that the Persian Qur’án (Al-

Bayán) is not in detail and fully explained. Otherwise the Al-

Bayán is the most elaborate and eloquent Book.

The third reason for this objection is that in the Book ‘Al-

Bayán’ and in the Tablets of Bahá’u’lláh Laws, Ordinances and

advices have been recorded in a direct way. Unlike the Qur’án

they have not been supported by past histories and episodes. For

the Arabs nothing is detailed or eloquent if it is not decorated by

stories of the past and appropriate examples. Hence they object

that the new Revelation is not detailed and explained.

Another reason for this rejection is that the style of the

Bahá’í Revelation is such that one has to pause for meditation

and think deeply to understand it. Most of the people do not like

this style. Therefore, they say that this Book is not explained and

detailed.

However, God had warned us in the Holy Qur’án that such

objections will not be entertained:

“Say: ‘It is a guide and a healing to those who believe;

and for those who believe not, there is a deafness in their ears,

and it is blindness in their (eyes): …” (Qur’án, 41:44)

A just reader will not fail to apprehend, from the numerous

verses quoted and explained in this chapter, that how clearly the

Qur’án foretells the coming of the Báb and the events and

phenomena that will accompany it. The Holy Qur’án tells the

name of the Promised One, time of His advent, the events preceding

it, and languages of new revelation as well as the objections of

the people. No wonder more than 20,000 people offered their

lives in such a short period of a decade, to testify to the validity

of the claims of the Báb and for preparing of the way for the

advent of Bahá’u’lláh.

‘Abdu’l-Bahá

“I swear by this city, and thou art as indweller of this

city, and (by) the father and son … Verily we have created

man into toil and struggle.” (Qur’án, 90:1–4)

It has been said in the fourth verse that man is alive by his

movement and efforts. He has to work hard and struggle in order

to keep himself, both physically and spiritually, fit, active and

alive. The Manifestations of God bestow the people with new

zeal and ardour of life, and give them a purpose of life. From

Adam till Muḥammad was a Prophetic Cycle.

The holy city of Mecca had a central importance during that

Cycle because of the Ka‘bih which was a centre of all activities.

Muḥammad was the last One in the series of the Prophets in this

Cycle. Therefore oath has been taken by Mecca and by Prophet

Muḥammad.

By father, in this verse, is meant Bahá’u’lláh and ‘Abdu’l-

Bahá is referred to as ‘Son’.

Bahá’u’lláh has inaugurated a new cycle of God and opened

a new era of the history. He is the Promised One of all religions

and the One Who has been testified by all the Prophets of God.

‘Abdu’l-Bahá is the appointed Expounder and the Centre of

the Covenant of the Bahá’í Faith. Therefore the Qur’án brings

both of Them as Witnesses and promises the coming of a New

Manifestation. Thus it has been mentioned that movement, struggle

and progress is an in-built characteristic of man—his very nature.

Just as the man has traversed many stages of evolution during

the Prophetic Cycle, he will have to, similarly, go through many

stages of evolution and will have to struggle in all these material

as well as spiritual worlds till he reaches that final stage which

is the stage of the establishment of the kingdom of God on earth.

The centre and pivot of all these efforts and accomplishments

is the Covenant of God which has been established through

‘Abdu’l-Bahá. The following passage will show the station of

‘Abdu’l-Bahá to a just reader and he will readily accept that the

‘Son’ mentioned in the above-quoted verse, is this very Son of

Bahá’u’lláh:

‘Abdu’l-Bahá fulfills a function different from that of any

other figure in religious history. Bahá’u’lláh emphasised this fact

by calling him ‘The Mystery of God’, a designation that Shoghi

Effendi has said is particularly appropriate ‘to One Who, though

essentially human and holding a station radically and fundamentally

different from that occupied by Bahá’u’lláh and His Forerunner,

could still claim to be the perfect Exemplar of His Faith, to be

endowed with superhuman knowledge, and to be regarded as the

stainless mirror reflecting His light’.

‘Abdu’l-Bahá has been endowed with a contingent infallibility

that is beyond the understanding of man. All His Words, His

actions, His judgements and His interpretations are infallibly right,

but only because Bahá’u’lláh Has Willed it so. ‘Abdu’l-Bahá

revealed nothing new; He had not the direct intercourse with God

of a Divine manifestation; nevertheless, His every act reflected

the Light of God and His every word bore witness to His

superhuman knowledge.

Bahá’u’lláh praised Him in many Tablets. One ran: “We

have made Thee a shelter for all mankind, a shield unto all who

are in heaven and on earth, a stronghold for whosoever hath

believed in God, the Incomparable, the all-Knowing. God grant

that through Thee He may protect them, may enrich and sustain

them, that He may inspire Thee with that which shall be a

wellspring of wealth unto all created things, an ocean of bounty

unto all men, and the dayspring of mercy unto all peoples”.

In the Tablet of the branch, Bahá’u’lláh describes ‘Abdu’l-

Bahá’s station as follows: ‘Render thanks unto God, 0 people,

for His appearance; for verily He is the most great Favour unto

you, the most perfect bounty upon you; and through Him every

mouldering bone is quickened … Whoso turneth away from Him

hath turned away from My Beauty, hath repudiated My Proof,

and transgressed against Me. He is the Trust of God amongst

you, His charge within you, His manifestation unto you, and His

appearance among His favoured servants.”

(*All Things Made New*, pp. 224–225)

Shoghi Effendi

“And for him who fears the station of his lord, there will

be two gardens—then which of the favours of your lord will

ye deny, (these gardens) are of Afnáns.” (Qur’án, 55:46–48)

God has promised in these verses that He will give them,

who believe in the Báb and Bahá’u’lláh, two gardens. These

gardens will be of the Afnáns. Two springs will flow through

them and all the fruits will be of two types.

This prophecy is regarding the two Bahá’í gardens on Mount

Carmel. One of them is in the vicinity of the Shrine of the Báb

and the other is adjacent to the International Bahá’í Archives.

One of the titles of the Báb is the “Supreme Lord” and the

Bahá’ís call His Shrine by the name of ‘The Most Exalted Place’.

In the Qur’án the term ‘Place of Lord’ has been used which

means the Shrine of the Báb, His station and title.

In the Bahá’í terminology the male descendants of Bahá’u’lláh

are called the ‘Aghṣán’ and the relatives of the Báb are called as

‘Afnán’. The Guardian of the Bahá’í Faith, Shoghi Effendi, is an

‘Afnán’ because His father Mírzá Hádí Afnán was among the

kins of the Báb and His mother Ḍíyá’íyyih Khánum was the

daughter of ‘Abdu’l-Bahá.

Both the Bahá’í gardens on Mount Carmel were planned

and grown by the tireless labours of Shoghi Effendi. Therefore

the Qur’án names them as the ‘gardens of Afnáns’.

Mount Carmel is the Spiritual as well as the Administrative

World Centre of the Bahá’í Faith. This is why God says that two

springs flow from these gardens. The Holy Bible prophesies the

similar events that the divine laws and ordinances of God will

flow from here:

“It shall come to pass in the latter days that the mountain

of the house of the Lord shall be established in the highest of

the mountains, and shall be raised above the hills; and all the

nations shall flow to it.” (Isaiah, 2:2)

This prophecy is also regarding the establishment of the

Universal House of Justice. From this very Institution divine laws

are scattered throughout the world:

“Rejoice, for God hath in this Day established upon thee

His throne, hath made thee the dawning-place of His signs

and the dayspring of the evidences of His revelation”

(From Tablet of Carmel, Bahá’u’lláh)

“Ere-long will God sail His Ark upon thee, and will

manifest the people of Bahá who have been mentioned in the

book of names.” (Ibid)

It has been told that another characteristic of these gardens

is this that all the fruits of these gardens are of two varieties.

Accordingly there are two shrines—the Shrines of the Báb and

that of ‘Abdu’l-Bahá, in those gardens.

The resting places of one of the sons of Bahá’u’lláh, Ghuṣn-

i-Aṭhar, and His daughter, Bahíyyih Khánum, are also in these

gardens. Likewise Mount Carmel is the Spiritual as well as the

Administrative Centre of the Bahá’í Faith.

The seat of the Supreme Body of the Bahá’í Faith, the

Universal House of Justice, and the secretariat of the Hands of

the Cause of God and the International Teaching Centre is also

situated here. Thus these gardens are the Centres of both the

elected and appointed institutions of the Bahá’í Faith. Thus in

these gardens are present two varieties of each fruit.

“… The fruit of the gardens will be near.”

(Qur’án, 55:54)

Accordingly, it is so. The spiritual and administrative centres

are close by. It is further stated in the same chapter of the Holy

Qur’án that there are two more gardens besides these two:

“And besides these two, there are two other gardens …

Dark green in colour … in them will be two springs pouring

forth water in continuous abundance … In them will be fruits

and dates and pomegranates.” Qur’án, 55:62–68)

By these two gardens are meant—the garden surrounding

the Mansion of Mazra‘ih which is lush green and beautiful, the

other is the Garden of Riḍván near Bahjí. In these, also two

springs of love of God and Faith do originate. These prophecies

of the Holy Qur’án, regarding the Ministry of Shoghi Effendi, the

establishment of the Universal House of Justice, and the Bahá’í

gardens in Haifa and ‘Akká, are very explicit.

Our Muslim friends may raise one objection regarding these

prophecies that ‘Afnán’ means branches. Therefore it means that

those gardens will be with branches. The answer is that which

tree or garden is without branches? Therefore this objection is not

valid.

Second objection may be this that by two gardens is meant

the gardens of paradise. Our answer is this that the word ‘paradise’

itself means ‘garden’. Therefore it can not mean any imaginary

garden. It is also worth thinking that if it be true that pious

people will get gardens after death then why only two—why not

more or less? Thus it becomes clear that the gardens of the Afnán

are the same ones raised by Shoghi Effendi the Guardian of the

Faith of Bahá’u’lláh.

In concluding we can hope that the aforementioned proofs

from the Holy Qur’án will establish beyond any doubt the validity

of the claim of Bahá’u’lláh that He is the Promised One of Islám

—the Naba’al-‘Aẓím. The points raised and clarified in this book

will surely open new vistas of spiritual conscience before a keen

reader and will create in him a fresh zeal to investigate the Holy

life and marvelous accomplishments of Bahá’u’lláh Who is “ …

the Supreme Manifestation, the Unifier and Redeemer of all

mankind, the Fountainhead of Justice, the immortal Beloved.”

Suffice it to quote:

“Whereby Alláh guideth him who seeketh His good

pleasure unto paths of peace. He bringeth them out of darkness

unto light by His decree, and guideth them unto Straight Path.”

(Qur’án, 5:16)

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