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1971
The Institute on Islam—Prophecy

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3-24-08
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Now, the final thing we want to do before we stop is to look at some of the prophecies concerning this day—the Day of Judgment—so called in the Qur’án. There are many prophecies—there are just zillions of them, in fact. As I said yesterday, Mírzá Abl-Fadl, the noted Bahá’í scholar, has said 1/3 of the Qur’án is concerned with prophecy, about the Báb and Bahá’u’lláh. And, this is no understatement. There are just masses and scads of things. Some of them are very direct, very explicit; some of them are somewhat veiled and allusive.

Let’s divide them into some certain categories:

The Signs of the Day of Judgment. There are many places where the Qur’án speaks of this Day—the Day of Judgment—and gives signs of the times by which it may be distinguished. Let me read some of the passages and give you the references:

It says, “[verse 14: And the earth is moved, and its mountains, and they are crushed to powder at one stroke—v15: On that Day shall the (Great) Event come to pass, v16: And the sky will be rent asunder, for it will that Day be flimsy, v17: And the angels will be on its sides, and eight will, that Day, bear the Throne of thy Lord above them.”¹ 69:14-17 A. Yusuf ‘Ali translation].

70:9 “The mountains will be like wool.” In that sense, they will be very flimsy and blow away.

75:8 “The moon [is] buried in darkness.”

¹ “Since the beginning of Shoghi Effendi’s noble enterprise, when Mr. Maxwell brought to Rome his drawings of the superstructure and the photograph [of the Shrine of the Báb] of the Shrine’s model, I had observed that the number eight had a predominant part in the whole project. Without my asking the significance of that number in the structure and the surrounding grounds, Shoghi Effendi one day made reference to a verse of the Qur’an, which he first recited in Arabic and then in English: ‘... on that day eight shall bear up the throne of thy Lord’.[Rodwell: 69:17] He then explained the sublime station of the Bab,[**] and how he guided Mr. Maxwell to incorporate the spiritual meaning of this Islamic prophecy in the project, to testify to His exalted station, to honour eternally the Martyr-Prophet enshrined in the Sepulchre, and to emphasize how closely the Bab’s Revelation was connected with the expectations of the Islamic world.” —Dr. Ugo Giachery, *Shoghi Effendi*, p. 83.

77:8-10 “When the stars become dim, when the heaven is cleft asunder, when the mountains are scattered to the winds as dust,” those will be the signs of the Day of Judgment.

Eh, I know, just a couple more—I could go on for the rest of the day on this. Ah, sorry about this.

81:1 “When the sun (with its spacious light) is folded up; 81:2 When the stars fall, losing their lustre; 81:3 When the mountains vanish (like a mirage); 81:6 When the oceans boil over with a swell;” 81:10 When the scrolls are laid open;” those will be the signs of the Day of Judgment.”

So, we see some patterns emerging: the sun losing its light, the moon becoming dark, the stars falling from heaven, the mountains flattened into dust.

84:3 “And when the earth is flattened out,”

14:48 “One day the earth will be changed [to a different earth,]”; and, just, many others. 101:1 “The (Day) of noise and clamor.” 101:4 (It is) a Day whereon men will be like moths scattered about,” 101:5 And the mountains will be like carded wool.”

And, one other, 44:10—refers to “day when the Heaven shall give out a palpable SMOKE,”². This is a very interesting one because Bahá’u’lláh talks about it at some length. He talks about all of these, as we’ll see.

The Qur’án says it may come to them all of a sudden and confound them, which, of course, it did. 21:40 “Nay, it may come to them all of a sudden and confound them: no power will they have then to avert it, nor will they (then) get respite.” And another place, 42:17, it says, “And what will make thee realise that perhaps the Hour is close at hand?” He, [Muhammad] says to the Muslims.

So, those are basically the signs of the Promised Day, or the Day to Come. And, you can see from that—Muslims today generally take all these things literally. They expect very dramatic things to happen: mountains to be flattened; mountains to blow in the – like wool; the earth to be flattened; the earth to be changed; the sun to fall from the sky; the moon to be split in two; heaven to be split asunder; stars to fall from the sky. This will be, you know, very, very dramatic. It will be better than a movie!

² Dr. Khan said “black” smoke but Yusuf ‘Ali says “palpable SMOKE”.

Well, all these things, as you can imagine, their taken symbolically. They've all been explained by Bahá'u'lláh, every one of them, in *[The] Book of Certitude*. Everything here, that I've read, has been explained in detail, and many other things. And I want to give you the references, in case you'd like to look this up.

Firstly: sun. *[The] Book of Certitude*, p. 33-34. The prophecy is, [81:1 "When the sun (with its spacious light) is folded up;"] Bahá'u'lláh explains this. The sun refers to the Manifestation—the power of the Manifestation vanishes from the world. This is, of course, consistent with the Bible³, where it says the same things and the same explanation is given. The sun losing its light is the power of the Manifestation. The sun is used, in that the Manifestation is a source of light. The Manifestation is a source of spiritual light, just as the physical sun in the sky is the source of physical light. So that's the explanation of the term Sun from God.

Another explanation of sun is in *[The] Book of Certitude*, p. 36, where Bahá'u'lláh explains sun to have several, many meanings, another meaning is, it refers to the religious leaders who are darkened when the new religion comes, because they don't accept it. As Bahá'u'lláh says, in *[The] Book of Certitude*, "the leaders of religion have in every age hindered their people from attaining the shores of [eternal salvation]."⁴ It's that the leaders of religion have been held to account again and again, and they are darkened. They are the sun of the Revelation. They are darkened when the new Revelation comes.

And, then again, in *[The] Book of Certitude*, on p. 38, He refers to the sun, moon and stars⁵, and He says they are the laws and teachings of the religion, which are changed when the new Manifestation comes. The thing is that the term "heaven" is used as a symbol of a religion. This is because heaven is all-encompassing. You go out, and stand out, and look up into the sky, and you can see the heaven encompasses us from the viewpoint of earth. So, the religion is likened to the heaven. It speaks of the heaven of revelation, because the religion is all-encompassing; it encompasses all areas of our lives. And so, sun, moon and stars are the ornaments of the heaven. They're the ornaments of the religion—its laws, ordinances, its principles. They are darkened because they have changed when the new Manifestation comes. The laws are changed, so the sun, moon and stars are darkened.

³ For example: "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light," Mark 13:24 King James Translation.

⁴ *Iqán*, page 15.

⁵ "In another sense, by the terms 'sun', 'moon', and 'stars' are meant such laws and teachings as have been established and proclaimed in every Dispensation, such as the laws of prayer and fasting." *Iqán*, page 38.

Likewise the “heaven is cleft asunder”. The Relation is annulled, it’s abrogated. A new Revelation is brought. The heaven of the Muslim Revelation has been cloven, or split asunder, with the coming of the Báb and Bahá’u’lláh.

So, this is just a teeny-weeny bit of the very beautiful things that Bahá’u’lláh says in explaining these passages. Heaven is “[cloven] asunder” in the—[*The*] *Book of Certitude*, pp. 44-47—you’ll find the stuff on the heaven.

Another of the prophecies is that “the earth would be changed”⁶. And, Bahá’u’lláh explains that on p. 46. He says—the prophecy, of course, is “the earth will be changed at the Day of Judgment”—He says that refers to the earth of men’s hearts. And that, again, is an analogy that occurs throughout religion, that men’s hearts are regarded as earth, because the earth is capable of bringing forth beautiful fruit and vegetables, or bringing forth thorns and useless bushes, and stuff like that. Well, so it is with the earth of men’s hearts; we’re capable of producing beautiful things in ourselves, or nasty things. So, earth is used as a symbol of man’s heart. And, so, earth being changed means men are changed, men’s behavior, the quality is changed with the Day of Judgment.

Why the graphic ones with the black smoke coming out of heaven? Bahá’u’lláh has explained that as—the same as He has explained everything else. He explains that in [*The*] *Book of Certitude*, pp. 76-77. He said the [palpable] ... smoke is the smoke of dissension, conflict, dispute and division⁷—things which obscure the light of the sun. Black smoke obscures the light of the sun, this is the analogy. The heaven of Revelation is the Sun of the Manifestation, His light, obscured by black smoke—division, sectarianism, conflict within religion, all these things. You see it all fits together.

And there are many passages where Bahá’u’lláh, in *Gleanings*—I can give you one more reference—*Gleanings*, pp. 39-45, because from pages 39-45, Bahá’u’lláh, very beautifully, uses all these statements. He says this: “Black smoke is coming out of the sky.” These are some of the things He says: “The moon of idle fancy has been cleft. Heaven has given out a black smoke. The earth has been shaken. The mountains have passed

⁶ “One day the earth will be changed to a different earth, and so will be the heavens, and (men) will be marshalled forth, before God, the One, the Irresistible;” 14:48 Yusuf ‘Ali trans.

⁷ “The symbolic term “smoke” denotes grave dissensions, the abrogation and demolition of recognized standards, and the utter destruction of their narrow-minded exponents. *Iqán*, page 76.

away. Heaven has been folded together. The earth is held within its grasp. Will ye not recognize that the mountains have become like flocks of wool. The heaven of every religion has been rent. The earth of human understanding is cleft asunder..." And so on. You'll find that six pages there where Bahá'u'lláh uses all these statements. And, if you were to read the passages of the Qur'án that I've listed there, and then read *The Iqán*, you'd be just amazed how they fit together. And then it's possible to understand, because unless you've read that, it looks, it reads kind of odd. When you read this, you wonder what in the world He's talking about—that black smoke is coming out of the heaven here!—what does He mean? 'Cause when you've read this before, you can see what He means, that it all fits together.

So, what He's saying, then, He's saying to the Muslims, "All your promises are fulfilled." He's explaining them and saying they're fulfilled. Like He says, "The moon of idle fancy has been cleft asunder." He explains to the Muslims that—what the term moon means, and then He tells them it's been fulfilled.

There's another passage that—I guess I'll end up referencing the whole Revelation to you—but, there's another thing.

[Question from the audience: "Does the moon indicate a spiritual [unintelligible] when one results in the physical?" Answer: "To the stars", He says, there is a physical, that the stars fall from heaven has a physical as well as a spiritual one, yes. I don't recall Him saying that about the others, but certainly He says—that the stars falling from the sky—that physically occurs before the Manifestation comes. And that happened, of course, with the Báb and Bahá'u'lláh, with that [?] comet. And, we read yesterday, I guess before you arrived, was the eyewitness accounts from this Ibn-i-Shám which was written about people who were there when Muhammad declared, and they said that the years before Muhammad declared there was an unprecedented amount of shooting stars in the sky. And people looked at them sort of as a sign from God that some great thing was going to happen." [Audience statement. Dr. Khan's response:] "Yes, and the pestilences and stuff. Yeah, that's right. The earthquakes, likewise, are a changing of the earth." [Audience comment unintelligible except for "when it happens, it happens on all levels". Dr. Khan says, "Right, I think that's certainly true."]

The other thing I wanted to refer you to was *Epistle to the Son of the Wolf*. I don't have a page number—it's about 3/4 or 7/8 of the way through the book—you'll come across about three pages, which are in question and answer form, and, roughly, it says something like this: Has the Hour come? Yea, it has verily come! Has the trumpet blast been blown? Yes, it has! Has heaven been cleft asunder? Yes, that's clear. ('Cause it's poetic,

but I'm not poetic.) But, you know, that kind of stuff. It goes on for about three pages.⁸

If you've read these references, it's beautiful; if you haven't read it, and you read that, you'll wonder what in the world He's talking about. But, if you've read these, and then you read that passage in *Epistle of the Son of the Wolf*, it's really beautiful. And, it's very, very—we had a Holy Day, and we—I guess it was at Ridván, or the Declaration of the Báb, or something, and we read some of the prophecies of the Bible and the Qur'án, and then we read this passage from the *Epistle to the Son of the Wolf*. We got two copies of the book—and we had two so we did sort of a but theatrical—but we had two people at opposite ends of the room, but it's the same book. And one person read the question, “Has the hour come?” The other person, “Yea, verily, it has!” “Has the bell sounded?”

⁸ “ ‘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. Earthquakes 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.’ ‘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 Exalted, the Most High!’ ‘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 doubttest.’ 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.’ ‘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 splendors 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. They that have gone astray have said: ‘When were the heavens cleft asunder?’ Say: ‘While ye lay in the graves of waywardness and error.’ Among the heedless is he who rubbeth his eyes, and looketh to the right and to the left. Say: ‘Blinded art thou. No refuge hast thou to flee to.’ And among them is he who saith: ‘Have men been gathered together?’ Say: ‘Yea, by my Lord!, whilst thou didst lie in the cradle of idle fancies.’ And among them is he who saith: ‘Hath the Book been sent down through the power of the true Faith?’ Say: ‘The true Faith itself is astounded. Fear ye, O ye men of understanding heart!’ And among them is he who saith: ‘Have I been assembled with others, blind?’ Say: ‘Yea, by Him that rideth upon the clouds!’ Paradise is decked with mystic roses, and hell hath been made to blaze with the fire of the impious.’ —*Epistle to the Son of the Wolf*, pages 131-134.

“Yea, it has!” “Has the trumpet blast blown?” and it really brought that passage alive to us. It became very beautiful, particularly because we also had previously read this to see what it was about. So, that’s it. You know, there’s a lot of things you can do with these.

Okay, so those are the signs of the times, signs of the Day of Judgment. A couple of other things before we finish up. All so proud of this. Second thing is, what would be the manner in which it would be fulfilled? We know the answer, because we’ve become Bahá’ís. It’s the manner of fulfillment with the coming of the Báb and Bahá’u’lláh. But we need to see, what did the Qur’án say would be the manner in which the prophecies would be fulfilled?

It says some amazing things in the Qur’án. For example, in 19:15 it says John the Baptist will be raised up again. It refers to the day when he—it uses the term Yahyá, which means John for John the Baptist—as the day when he will be raised up to life again.⁹ So one of the things that would occur in the Day of Judgment would be the return of John the Baptist, that’s the forerunner to Christ, and, of course, we know we could take this to be the coming of the Báb, for the Báb was the Forerunner, but of course, He was also an independent Manifestation.

The other thing it says in the Qur’án is that there would be two trumpet blasts, two great calls. I’ll read you the passage: “*The trumpet will be sounded, when all that are in the heavens and on earth will swoon, except such as it please God to exempt. Then will a second one be sounded, when, behold, they will be standing and looking up. And the earth will shine with the glory of its God.*” The Glory of God, of course, Bahá’u’lláh. [39:68-39:69]

And that’s just one sample. Time was running out when I prepared this, so that these are the ones I’m giving you, but I could read you another dozen, but they’re pretty well the exactly the same about the Glory of God¹⁰ when the trumpet calls. [Question about the reference.] Yes, it’s 39:68. Start at about chapter 50, Sur’áh 50, and work on, and you’ll find almost every chapter—some of the ones I’ve got listed here [Dr. Khan writes on the blackboard] That’s just a few of the ones I’ve listed, but, if you start at chapter 50 and work on, you’ll find most of them. Now

⁹ 19:12 “To his son came the command): “**O Yahya** [John]! take hold of the Book with might”: and We gave him Wisdom even as a youth, 19:13 And piety (for all creatures) as from Us, and purity: He was devout, 19:14 And kind to his parents, and he was not overbearing or rebellious. 9:15 Peace on him the day he was born, the day that he dies, and the day that he will be raised up to life (again)!” A. Yusuf ‘Ali translation. Emphasis added.

¹⁰ “Glory of God” references in A. Yusuf Ali translation are 57:01; 59:01; 61:01; 62:01 and 64:01.

Chapter 50 is about 7/8ths of the way through the book, see, it's not half way through the book, it's about 7/8ths of the way through, because the last 50 chapters are very small. So, it's not asking you to read a great deal. I mean, a hundred pages, or something like that—or less.

[Question about something on the board.] Answer: Yes, 74 there and 79 there are just a few of them, but you could very easily find 20 of them without any trouble at all where they speak of trumpet blast and they speak—and as soon as He says “trumpet blast”¹¹ He says “the Glory of God”. Another place He says, “the trumpet blast will be sounded, and people will stand up and say ‘Glory to God’”. “The trumpet blast will sound and the earth will shine with the Glory of God.” “The trumpet blast will sound ‘Glory to God’,” or “Glory”.

They're just incredible, the types, where He says “trumpet blast” or He says “The Crier”—“The Crier will cry out”—or, “The two Criers,” then He says “Glory to God.” Just amazing, the way it ... Let me read some of the others: “The trumpet shall be blown, that will be the day whereof warning has been given.” “When the trumpet is sounded, that will be the day, a day of distress.” “One day a disturbing trumpet blast shall disturb, followed by a second blast. *“Men’s hearts on that day shall quake.”*”¹²

So, we can see that there is a reference to two calls, two cries, two Criers—one quick after the other. Of course, that's the Báb and Bahá'u'lláh. Bahá'u'lláh has interpreted these passages, just as He's interpreted most everything else He could possibly find, in *Gleanings, Gleanings from the Writings of Bahá'u'lláh*, p. 43, He says this: “*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.”*” That's Bahá'u'lláh speaking, *Gleanings*, p[p]. 43-[44]. You can see now what He's talking about. He's talking about this thing, where it says “two trumpet blasts.”¹³

¹¹ Actually there are *no* references in A. Yusuf Ali for “trumpet” followed directly by the word “blast” but there are ten references for “trumpet”. 6:73; 18:99; 20:102; 23:01; 27:87; 36:51; 39:68; 50:20; 69:13 and 74:08. Rodwell has one “trumpet blast” reference on 38:15.

¹² Rodwell, 79:8.

¹³ “*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.” ... Say: Perused ye not the Qur'an? 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'an, the Bayan 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 sepulchers. How long will ye sleep? The second blast hath been blown on the trumpet. On whom are ye gazing? This is your Lord,*” —Bahá'u'lláh, *Gleanings*, 43-44.

And, in *Epistle to the Son of the Wolf*, on p. 132, Bahá'u'lláh said the same thing. He said, “*The stunning trumpet blast has been loudly raised. ‘The Day is God’s, the One, the Unconstrained.’*” And, many other places in Bahá'u'lláh's Writings, He says the trumpet blast has come, the second one came, and this kind of stuff. We'll fit in all these things.

In the Qur'án, there are many phrases used referring to the two calls: the trumpet blast, the stunning trumpet blast, the blow, the catastrophe, these kinds of phrases are used.

It's very interesting that Bahá'u'lláh uses all those phrases. When Bahá'u'lláh was living in Adrianople, 1867-68, He wrote Tablets of proclamation to the major kings of Europe and the east: Napoleon III, the Shah, and later to the Czar, the Emperor Berlin, Queen Victoria, the Caliph, etc. Each of those Tablets He gave a name. The name He gave to those Tablets were the names that are used in the Qur'án. One is called “The Trumpet Blast,” one is called “The Stunning Call,” one is called “The Catastrophe,” and so on.

This is discussed by the Guardian on [*The*] *Promised Day Is Come*, p. 47. You'll find there the Guardian refers to the fact that Bahá'u'lláh gave a name, or a title, to each of His Tablets of proclamation, such as “Trumpet Blast,” etc.¹⁴ And then when you read these things in the Qur'án, you'll see that the titles Bahá'u'lláh used were the ones that were used in the Qur'án.

[Question: There are several in the *Bahá'í World* in reference to the sequence of the Revelation in these Tablets... Answer: Yes, oh, yes, sure. [More from questioner overlapped with Dr. Khan] The thing was that the titles that are there are not the terms that Bahá'u'lláh called each one, like the Sur'ih Mulk, the Tablet to the Kings. And eh, but He also gave a title “Trumpet Blast” and stuff like that, but they're identified in that sequence in *Bahá'í World* by the other name, not these two. It's very—I'm sure if one were to ask Mr. Khadem, he'd be able to tell you, just like that. But, I certainly don't know. And, there must be many other Persian Bahá'ís who could help us on that.

¹⁴ Referring to these Tablets addressed to the sovereigns of the earth, and which 'Abdu'l-Baha has acclaimed as a "miracle", Baha'u'llah has written: *“Each one of them hath been designated by a special name. The first hath been named ‘The Rumbling,’ the second, ‘The Blow,’ the third, ‘The Inevitable,’ the fourth, ‘The Plain,’ the fifth, ‘The Catastrophe,’ and the others, ‘The Stunning Trumpet Blast,’ ‘The Near Event,’ ‘The Great Terror,’ ‘The Trumpet,’ ‘The Bugle,’ and their like, so that all the peoples of the earth may know, of a certainty, and may witness, with outward and inner eyes, that He Who is the Lord of Names hath prevailed, and will continue to prevail, under all conditions, over all men. . . . Never since the beginning of the world hath the Message been so openly proclaimed. . . . Glorified be this Power which hath shone forth and compassed the worlds!”* pp. 46-47 *The Promised Day is Come*.

The Qur'án uses the term trumpet. It also uses the term "cry". It refers to a crier. It refers to the two cries, and it says the two cries will be like a single, compelling cry. And, that's of course, we regard them, the Call of the Báb and the Call of Bahá'u'lláh is really the single proclamation of the two Manifestations. It refers to this cry in *Gleanings* on p. 40 where He says, quite clearly, "*The Crier [hath] cried out.*" And, that's precisely as the Qur'án said—the crier would come and cry out.

The term, as we've said, the term "glory" occurs very much. The term "gate" occurs in the Qur'án. In one place, Muhammad, well, not just one place, but I'll give you exactly where it was—15:14—Muhammad is speaking about the Day of Judgment, and how people will be heedless and reject, and stuff like that. He says, "*If we opened out to them a gate from heaven,*" they would just say, '*Our eyes have been intoxicated; [Nay] we've been bewitched by sorcery.*'"¹⁵ It's speaking about the Day. Again, "If we were to open a gate from heaven,"—as you know, the term gate in Arabic is the Báb—and it's the same as a title.

Again, in another place where Muhammad is speaking of the Day of Judgment, He says, "A wall will be put up between them,"—that's between the believers and the unbelievers—"with a gate therein. Within will be mercy throughout, and without it will be rock and punishment." So, He refers to the Day of Judgment as a wall with a gate. Within is mercy, outside is rock and punishment. Again, the use of the term "gate".¹⁶

[Question: Does that mean the Báb and Bahá'u'lláh? Answer: One could take it to mean it. I wouldn't like to say what definitely means, 'cause I'm just guessing. But, it certainly is possible that it means that. You know, I'd hate to be authoritative about it, but it looks to me as if it could well mean it. Let's put it that way.]

And you find many places where, again, where it refers to "glory". It says that when the Promised One comes, angels will surround the Divine Throne on all sides, singing "Glory and praise to God." That's found in 39:75. Angels coming with the Promised One. Angels are interpreted by Bahá'u'lláh: the pure, the holy souls, who sanctify themselves.

¹⁵ A. Yusuf Ali, 15:15.

¹⁶ "*One Day will the Hypocrites - men and women - say to the Believers: "Wait for us! Let us borrow (a Light) from your Light!" It will be said: "Turn ye back to your rear! then seek a Light (where ye can)!" So a wall will be put up betwixt them, with a gate therein. Within it will be Mercy throughout, and without it, all alongside, will be (Wrath and) Punishment!"* 57:13, A.Y.A.

Bahá'u'lláh explains that in *[The] Book of Certitude*. Singing, “Glory and praise to God.”¹⁷

A few more—we do have a little time. The Qur’án in 10:25, it says this: “*And God calleth to the abode of peace; and He guideth whom He will into the right way.*” [Rodwell trans.] And in another place, 6:127, He says about the believers in the Day of Judgment, “*For them will be a home of peace in the presence of their Lord.*” He will be their friend, because they practised (righteousness).” So in those two places, He refers to “*the abode of peace.*” And that is Baghdad, because Baghdad has—ever since it was formed as a village, and then became a city—it has been known as “the abode of peace.” And you find non-Bahá’í Muslims will be very clear about this: Baghdad means “abode of peace”. It’s been associated with Baghdad ever since its origin. And here we have two places in the Qur’án where Muhammad, revealing the Qur’án, says that God will call the believers to the abode of peace. And that seems to be related to the fact that Bahá'u'lláh's Declaration occurred in Baghdad, which is known as “the abode of peace”. Bahá'u'lláh discusses that in *[The] Book of Certitude*, pp. 173-174, the fact that Baghdad is the abode of peace, and fulfills the stuff in the Qur’án. Bahá'u'lláh goes into it in there.

And, in one place where (I guess I’m kind of burying you in references, I’m afraid, but there’s not too many more of them). Another place, 50:41- [42], Muhammad speaks of the Day of Judgment, the trumpet call. He says, “*Listen to 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, this will be the day of resurrection.*” So here He’s saying that the caller will call from a place quite near. He was saying this in Medina. It’s not all that far away from Baghdad, where Bahá'u'lláh called, or Shiráz from where the Báb called. So, a place quite near. It’s very significant. He also says, “On that day will be the day of resurrection.” And, Bahá'u'lláh has explained that in great detail in *[The] Book of Certitude*, p. 143 and 144.

Well, those are basically the very clear prophecies of the Qur’án concerning this Day of Judgment and the coming of the Twin Manifestations. There are some others that are not so clear. They are somewhat illusive. Example: The Surah of Joseph. We’re told that this refers to Bahá'u'lláh. It’s 112 verses, and the Báb revealed a commentary on it with 112 chapters, one chapter on each verse. So, it’s very detailed. I haven’t had occasion to talk to anyone who has studied the Surah of Joseph, and I know nothing about it. _____ a few bits and pieces, and basically it’s this, that clearly, we’re told it’s a prophecy about

¹⁷ “*And thou wilt see the angels surrounding the Throne (Divine) on all sides, singing Glory and Praise to their Lord. The Decision between them (at Judgment) will be in (perfect) justice, and the cry (on all sides) will be, "Praise be to God, the Lord of the Worlds!"* 39:75 A.Y.A.

Bahá'u'lláh, and the main things about it are the fact that He was exiled to a distant land—Joseph was and so was Bahá'u'lláh. Secondly, Joseph was betrayed by his brothers, and so was Bahá'u'lláh, in the sense that Mírzá Yahyá, His half-brother, instigated so much of the persecution of Bahá'u'lláh, sowed rumors which led to Bahá'u'lláh's exiles, stirred up enemies against Him, poisoned Him, and so on. And, thirdly, that Joseph was—that Jacob was able to detect Joseph being alive by the fragrance of his garment. Remember, they took his coat or shirt or something back to Jacob, who was blind, and he could just feel it and know that Joseph was alive. And this is the same with Bahá'u'lláh, in the sense that we recognize Him by the fragrance of the spirit that He brings, a fragrance that we get from the Writings, things like that. Those are just a few of the little bits, but there must be a whole lot more of them because there was a 112 page book was written by the Báb on it. You know it wasn't just that.

[Question: unintelligible – something about the Surah of Joseph, his dreams and his interpretation of dreams. Answer: Yes, that makes sense, it certainly fits in.]

So, we've got a few bits and pieces. I have a strong feeling we really have got almost none of it, when you think the Báb wrote a 112 chapter book on it, there's a lot more that we aren't seeing in it. And, I'm sorry I can't help you with it, but those are just a few very superficial things I saw in it.

There are other statements in the Qur'án that are somewhat more along those lines, a little bit clearer. 36:14¹⁸ In that place Muhammad offers a parable. He says—God says to Muhammad in the Qur'án, "*Give the people a parable: the parable of a city to which there came two apostles who were rejected by their people.*" And the parable says, "*But then we strengthened them with a third.*" And they said, "*Truly, we have been sent on a mission to you.*" And the parable goes on and says that the three were eventually rejected, but they triumphed ultimately.

So this is a prophecy about two Manifestations of God being rejected, then a third, very strong one coming to strengthen them, and eventually triumphing. The Guardian tells us that refers to Bahá'u'lláh. The parable is 36:14. It's interpreted by the Guardian in *God Passes By* on p. 96, where the Guardian refers to some prophecies of the Qur'án concerning Bahá'u'lláh, and he says that one of them is the fact that Bahá'u'lláh is the third Messenger mentioned in the Qur'án in that chapter. So, we can see how it all fits together when you read that, and what the Guardian

¹⁸ *When We (first) sent to them two apostles, they rejected them: But We strengthened them with a third: they said, "Truly, we have been sent on a mission to you."* 36:14 A.Y.A.4

said, and you go back and read the chapter, et al. It sort of fits somewhat.¹⁹

Surah 18, chapter 18, has many parables in it which seem to refer to the Báb and Bahá'u'lláh. And I must say that I don't fully understand them, but I've—can sort of guess at them, and that's all it is, just a sort of a guess. For example: One of the parables on verse 9 in that chapter, He refers to seven pure youths, who are pure and of great faith, and very, very great. And they fall asleep. And they fall asleep for many hundreds of years. And when they awake they find that their religion has fallen into disunity and dissension, and has lost its spirit, and they waken on the Day of Judgment.²⁰

Well, you know, you could fit that to a lot of different meanings. Knowing the answer, why I could tend to fit it to the fact the seven major religions

¹⁹ "To Him Muhammad, the Apostle of God, had alluded in His Book as the "Great Announcement," and declared His Day to be the Day whereon "God" will "come down" "overshadowed with clouds," the Day whereon "thy Lord shall come and the angels rank on rank," and "The Spirit shall arise and the angels shall be ranged in order." His advent He, in that Book, in a surih said to have been termed by Him "the heart of the Qur'an," had foreshadowed as that of **the "third" Messenger**, sent down to "strengthen" the two who preceded Him. To His Day He, in the pages of that same Book, had paid a glowing tribute, glorifying it as the "Great Day," the "Last Day," the "Day of God," the "Day of Judgment," the "Day of Reckoning," the "Day of Mutual Deceit," the "Day of Severing," the "Day of Sighing," the "Day of Meeting," the Day "when the Decree shall be accomplished," the Day whereon the second "Trumpet blast" will be sounded, the "Day when mankind shall stand before the Lord of the world," and "all shall come to Him in humble guise," the Day when "thou shalt see the mountains, which thou thinkest so firm, pass away with the passing of a cloud," the Day "wherein account shall be taken," "the approaching Day, when men's hearts shall rise up, choking them, into their throats," the Day when "all that are in the heavens and all that are on the earth shall be terror-stricken, save him whom God pleaseth to deliver," the Day whereon "every suckling woman shall forsake her sucking babe, and every woman that hath a burden in her womb shall cast her burden," the Day "when the earth shall shine with the light of her Lord, and the Book shall be set, and the Prophets shall be brought up, and the witnesses; and judgment shall be given between them with equity; and none shall be wronged." —Shoghi Effendi, *God Passes By*, p. 96. Emphasis added.

²⁰ [Editor unable to find any reference to "seven pure youths in Qur'an".] Here are the verses in context: "18:09 Or dost thou reflect that the Companions of the Cave and of the Inscription were wonders among Our Sign? 18:10 Behold, the youths betook themselves to the Cave: they said, "Our Lord! bestow on us Mercy from Thyself, and dispose of our affair for us in the right way!" 18:11 Then We draw (a veil) over their ears, for a number of years, in the Cave, (so that they heard not): 18:12 Then We roused them, in order to test which of the two parties was best at calculating the term of years they had tarried! 18:13 We relate to thee their story in truth: they were youths who believed in their Lord, and We advanced them in guidance: 18:14 We gave strength to their hearts: Behold, they stood up and said: "Our Lord is the Lord of the heavens and of the earth: never shall we call upon any god other than Him: if we did, we should indeed have uttered an enormity! 18:15 "These our people have taken for worship gods other than Him: why do they not bring forward an authority clear (and convincing) for what they do? Who doth more wrong than such as invent a falsehood against God? 18:16 "When ye turn away from them and the things they worship other than God, betake yourselves to the Cave: Your Lord will shower His mercies on you and disposes of your affair towards comfort and ease." 18:17 Thou wouldst have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the open space in the midst of the Cave. Such are among the Signs of God: He whom God, guides is rightly guided; but he whom God leaves to stray, - for him wilt thou find no protector to lead him to the Right Way. 18:18 Thou wouldst have deemed them awake, whilst they were asleep, and We turned them on their right and on their left sides: their dog stretching forth his two fore-legs on the threshold: if thou hadst come up on to them, thou wouldst have certainly turned back from them in flight, and wouldst certainly have been filled with terror of them." A.Y.A.

have survived. Up to the coming of the Báb and Bahá'u'lláh, they fell asleep—they lost their activity, and their spirit went out of them. And then they awoke, they came to life with the Day of Judgment, when Bahá'u'lláh comes and renews all things, and then there is dissension and division in religion. But it is kind of stretching it to fit what we know the answer to be, and who's to say we're interpreting it right? But, it kind of—you know, you can kind of play with it some.

Another parable in Surah 18, verse 32²¹, is a little clearer. Muhammad warns His people. He says—He gives them the parable of the two men: one was wealthy, the other was poor. And He said the wealthy one lost everything because of thunderbolts from heaven. And, you look at it in context, He really is directing it to His followers to beware and be warned of this. And this seems to me to be a reference to the decline of Islam. It was wealthy, it was enriched with spirit, with the spiritual graces that came from Muhammad through the Qur'án, and it was lost to them because of its rejection of the Báb and Bahá'u'lláh.

There are a couple of others in this amazing Surah 18; it's a very profound thing, and I must say I don't understand hardly none of it. Verse 65, there is the story of Moses, and Moses—there's a parable about Moses and somebody called Keeder K-h-i-d-r (I may be mispronouncing it, but Khidr is also mentioned in [*The*] *Seven Valleys*).²² And what happens is this: Moses goes to Khidr, who is a great teacher and teaches Moses, so he must have great status, because Moses becomes a Manifestation of God. And Khidr takes Moses and shows Him wonderful signs. First, Moses sees a boat being scuttled. Then He sees a young man being slain. And, then He sees a wall, which was in danger of breaking down, being put together. And each time He wonders what it is. And then Khidr explains it to Moses.

Well, again, we're sort of stretching it to know the answer, but one way I was looking at it—and I'm not for a second saying this is the right answer, I'm just guessing—is that the boat being scuttled refers to the Dispensation of Moses when the Pharaohs pursued the Israelites across the Red Sea, and their boats were destroyed, and things like that,

²¹ “Set forth to them the parable of two men: for one of them We provided two gardens of grape-vines and surrounded them with date palms; in between the two We placed corn-fields.” 18:32 A.Y.A.

²² “There is many an utterance of the mystic seers and doctors of former times which I have not mentioned here, since I dislike the copious citation from sayings of the past; for quotation from the words of others proveth acquired learning, not the divine bestowal. Even so much as We have quoted here is out of deference to the wont of men and after the manner of the friends. Further, such matters are beyond the scope of this epistle. Our unwillingness to recount their sayings is not from pride, rather is it a manifestation of wisdom and a demonstration of grace. If **Khidr** did wreck the vessel on the sea, Yet in this wrong there are a thousand rights.” *The Seven Valleys*, p. 26. Emphasis added.

because it says in the Bible the sea parted, the Qur'án a little more detail about it. But, essentially the boats of the following Egyptians were scuttled. The young man being slain would be the crucifixion of Christ. The wall being raised up is a little bit more complicated. The passage in the Qur'án refers to the fact that a Messenger came to that city, He was deprived of food and ill-treated, but, nevertheless, He raised a wall to protect the city. And Moses said to Khidr, "How come, when they treated the Messenger so bad, the Messenger raised up the wall to protect them?" And Khidr said, "It is because there is a great treasure there and to be protected for awhile until that treasure comes to flowering and then it will come. And that could be that, despite the way the Arabs treated Muhammad, the Muslim religion was to be raised up so that it could reach its peak and go through its evolution—because the great treasure was the Báb and Bahá'u'lláh, which appeared in the Muslim dominion.

So, that's just one way of looking at it. Don't for a moment think it's the right way. It's probably the wrong way, but it's just one possible way—and, I must say, I'm must guessing at it.

And then there's another one, just one more, verse 83²³ in this surah, where He takes the parable of the king called Zul-qarnain, and that means "the lord of two epochs". And it says that he will travel and have dominion over the entire earth—that he would protect mankind. And, that could well be the Bahá'í Faith, because it has the two: the Báb and Bahá'u'lláh are as part of it. And we know from the Writings, it encompassed the whole earth and changed the world, and so on. So that one seems to be a little clearer.

Well we come now, pretty well, to the end of it. A couple of things to finish up with. The results of the Day of Judgment. [It will] take about five minutes, I guess, to finish this up.

First part the results of the Day of Judgment, and the main point it makes is "justice". It's called the "Day of Judgment"; you could also call it the "Day of Justice". Muhammad associates the Day of Judgment with justice being practiced on the earth. And this is very significant when we think of the great emphasis that Bahá'u'lláh placed on justice, the fact that the Universal House of Justice is one of the, sort of, central ornaments of the Teachings of Bahá'u'lláh. And certainly it's one of its outstanding, unique features.

In 3:25 Muhammad says, "*But how (will they fare) when we gather them together against a day about which there is no doubt, and each soul will*

²³ "*They ask thee concerning Zul-qarnain. Say, "I will rehearse to you something of his story."* 18:83 A.Y.A.

be paid out just what it has earned, without (favour or) injustice?.” He refers in 10:45,²⁴ *“When their apostle comes before them, the matter will be judged between them with justice. They shall not be wronged.”* 17:71 *“One day We shall call together all human beings with their (respective) Imams: those who are given their record in their right hand will read it (with pleasure), and they will not be dealt with unjustly in the least.”* And, I’m sort of laboring the point, but 21:47 says, *“We shall set up scales of justice for the day of judgment, so that not a soul will be dealt with unjustly in the least.”* And other statements: *“God will judge with justice and truth.”* And this seems to be, very much, a reference to the Universal House of Justice, because Bahá’u’lláh tells us that it expresses the Will of God. So, the decisions of the Universal House of Justice represent, in a very literal way, God judging with justice and truth. [Someone in the audience quotes a wrong passage referring to God’s justice.] Dr. Khan responds, “No, God judging with justice and truth is 40:20²⁵.”

There is one very interesting place in the Qur’án—the translator translates it this way: it says, *“There will be so much justice on that day that God will render justice even to a very small matter.”* And then the commentator who has translated the Qur’án says, “The literal translation is this, that God will render justice even to a tiny speck on a date stone.”²⁶ But the commentator says, “I’ve translated that as ‘even to a little thing’.” Well it’s kind of a pity he didn’t use a literal translation, because the Báb uses precisely the same phrase—that justice is administered even to the speck on a date stone. You’ll find the statement of the Qur’án in 4:49²⁷ in the Báb’s statement in *[The] Promised Day Is Come*, p. 88,²⁸ where the Báb says in this day justice will be rendered even to a speck on a date stone (you know, a tiny, tiny, weeny amount—even to that). And that’s exactly the phrase that the Qur’án used, and presumably the commentator thought it was so odd, that he translated it as *“even to a little thing”* instead of *“a speck on a date stone”*.

²⁴ 10:45 *“One day He will gather them together: (It will be) as if they had tarried but an hour of a day: they will recognise each other: assuredly those will be lost who denied the meeting with God and refused to receive true guidance.”* A.Y.A.

²⁵ 20:40 *“And God will judge with (justice and) Truth: but those whom (men) invoke besides Him, will not (be in a position) to judge at all. Verily it is God (alone) Who hears and sees (all things).”* A.Y.A.

²⁶ *“Hast thou not marked those to whom it was said, “Withhold your hands awhile from war; and observe prayer, and pay the stated alms.” But when war is commanded them, lo! a portion of them fear men as with the fear of God, or with a yet greater fear, and say: “O our Lord! why hast thou commanded us war? Couldst thou not have given us respite till our not distant end?” SAY: Small the fruition of this world; but the next life is the true good for him who feareth God! and ye shall not be wronged so much as the skin of a **date stone**.”* 4:77 Rodwell Emphasis added.

²⁷ *“Hast thou not marked those who hold themselves to be righteous? But God holdeth righteous whom He will; and they shall not be wronged the husk of a date stone”* 4:49 Rodwell

²⁸ *“We, verily, do not deal unjustly with men, even to the extent of a **speck on a date stone**.”* Emphasis added.

So, one thing you'll very quickly pick up from reading translations of the Qur'án is that we've been kind of spoiled by the fact that the Guardian's translations are so scrupulously holding to the text. The translators of the Qur'án are not as scrupulous in that regard; they change it to what they think they think it should be, or what they feel makes sense, and stuff, while there isn't the same degree of integrity. And so, it's a little bit frustrating with any translation.

The condition of the believers is described in that age. It says the righteous—oh, this is one more point—it's really about the last thing we have to straighten out. What we're dealing with here is what's called the Muslim view of paradise. And Christian missionaries who have attacked Islam said Muhammad is a bad man because His view of paradise is so terrible. They have said Muhammad's view of paradise is people sitting around in gardens drinking wine and having relations with virgins. We will see why they have formed that opinion when we read what the Qur'án has said, and then we'll see how this has been interpreted by Bahá'u'lláh. Okay?

Firstly, what the Qur'án said. It says (I guess I should put up the references), 15:45²⁹, it says, *"The righteous will be amid gardens and fountains of clear flowing water. Their greeting will be, 'Enter ye in peace and security'."* Remember, that was what Mullá Husayn—that's how the Báb, what the Báb said to Mullá Husayn when he came to the house? Remember, the Báb met Mullá Husayn outside the gates of Shíráz, and brought him to the house, then entered the door to the house, and said, "Enter ye in peace and security."³⁰ Exactly what the Qur'án said.

So, *"We will remove from their hearts any lurking sense of injury; they will be brothers, joyfully facing each other on thrones of dignity."³¹ Those who believe and work deeds of righteousness, to them shall we give a home in heaven. Lofty mansions beneath which rivers flow.³² And they will say, 'Praise be to God Who has removed from us all sorrow.'"³³ He said, "They will dwell in gardens of felicity facing each other on thrones of dignity*

²⁹ 15:45 *"The righteous (will be) amid gardens and fountains (of clear-flowing water). 15:46 (Their greeting will be): "Enter ye here in peace and security." 15:47 And We shall remove from their hearts any lurking sense of injury: (they will be) brothers (joyfully) facing each other on thrones (of dignity). 15:48 There no sense of fatigue shall touch them, nor shall they (ever) be asked to leave."* A.Y.A.

³⁰ *"We soon found ourselves standing at the gate of a house of modest appearance. He knocked at the door, which was soon opened by an Ethiopian servant. "Enter therein in peace, secure," were His words as He crossed the threshold and motioned me to follow Him."* *The Dawn-Breakers*, pages 53-54. The quotation here is from the A.Y.A.'s translation of Qur'án 15:46.

³¹ 15:47 A.Y.A.

³² 29:58 A.Y.A.

³³ 35:34 A.Y.A.

*'round which will be passed a cup from a clear-flowing fountain. They will suffer no intoxication therefrom.'*³⁴

And, this is the one that sort of worries the people who are opposed to Islam—it says, that in this Day of Judgment the faithful ones “will recline on thrones of dignity, and we shall join them to houris.” And houris have been taken, generally, by Muslims and by opponents of Islam to mean virgins; to put it bluntly. So, what this means—what they think it means—we’ll see what it really means in a moment. What they think it means is this: “will recline on thrones of dignity, who shall be joined together with virgins.” Well this is, you know, a very sensual view of life. “Verily, for the righteous are gardens of delight in the presence of God,”³⁵ and so on.

So, what are we to make of this? Bahá’u’lláh has explained all these passages. Let’s start with some of the simple ones.

It says that on the promised day, the believers will be “*brothers joyfully facing each other on thrones of dignity.*”³⁶ And that seems a very direct reference to the oneness of mankind, because, in this age, Bahá’u’lláh’s teachings bring about status for all people. People have been oppressed and deprived, minorities have been ill treated—are brought forward by Bahá’u’lláh. And so the oneness of mankind, expressed in the Bahá’í Teachings, is precisely this.

[The Qur’án also says that in that] day, the believers would be joined together with houris,³⁷ which is taken to be virgins by Muslims and non-Muslims. Bahá’u’lláh has explained it in *[The] Book of Certitude* on p. 70 [and 71]. And, He says that húrís are great truths and insights which were previously unknown. And you can see this sort of virginal _____; things that were previously unknown, great truths, great insights, great understandings, previously unknown, will become known to the believers on the promised day. And that, of course, is precisely what the Báb and Bahá’u’lláh have done. They’ve given us a Revelation and told us great truths and insights that we didn’t know anything about. So, in that very sense then, we are in that condition, and we are facing each other in the Bahá’í community, we are facing each other on thrones of dignity, we are joined together with húrís

³⁴ 37:47 “Free from headiness; nor will they suffer **intoxication** therefrom. A.Y.A. Emphasis added.

³⁵ 68:34 *Verily, for the Righteous, are **Gardens of Delight**, in the Presence of their Lord.*” A.Y.A. Emphasis added.

³⁶ 15:47 and 37:44. A.Y.A.

³⁷ Arberry’s translation mentions houris more than any other. Houris are mentioned in 44:54; 52:20; 55:72 and 56:22.

in the sense that we are acquainted with truths that were previously unknown.

And so you find, as I'm sure all of you have found, that many contexts where a Bahá'í will be able to just dazzle somebody, who's a profound non-Bahá'í expert, with what the Bahá'í knows. You can see this happening every day—Bahá'í students in college who know so much more than their professor about philosophic issues because of what the Teachings have told them. This happens a great deal.

Another thing that needs explaining is in the Qur'án at one of the passages we have read that said that the believers will in that day be in the presence of God. This is explained by Bahá'u'lláh, again in *The Book of Certitude*, pp. 13[8]-142. He explains what the “presence of God” is. He says it's the coming of the Manifestation, the intensity of the Revelation, and—my personal insight that I have to feel about it also, is that it refers to the continuing presence of the Universal House of Justice. We have continuing access to the Will of God through the decisions of The Universal House of Justice. Whereas in the previous days we only had access to the Will of God during the days of the Manifestation, and after He had left, there was no authoritative institution. And, so, all one could do was guess what the right thing was. Now, of course, we have access to the House of Justice for the continuation of the Will of God in this age.

It says that the believers would “dwell in mansions with pure water descending to them.” And, what's pure water? 'Abdu'l-Bahá has explained it—in *Bahá'í World Faith*, p. 333. 'Abdu'l-Bahá explains that the “pure water” that comes to the believers are Divine laws and ordinances. Why should one call those pure water? Because they cleanse you. Pure water cleanses us physically; the laws and ordinances of Revelation are like pure water because they cleanse us spiritually—they make us spiritually clean, or spiritually developed. So, this is the pure water. And, 'Abdu'l-Bahá, in the “Tablet of Purity”, here He talks about—He says these laws of Bahá'u'lláh are the pure water we were promised in the Qur'án. He says that quite directly in this page.

Finally, and we're pretty much at the end of things now, it says that—the final thing is a very easy one—wine. It says that the Muslims are promised that those who believe on the promised day will be dwelling in these gardens, with húrís, water flowing, all this in the presence of God, and they will be given wine to drink. And so, non-Muslims said, “Ah ha! Look at this! Muhammad forbade the Muslims to drink, but He said, ‘Never mind, once you die, you can have all the wine you want’.” That kind of stuff.

In fact, wine is explained, and I'm sure you realize this, 'cause it's explained in many places. One is *Gleanings*, p. 46—there's many others as well, that's just one of them—*Gleanings*, p. 46: Bahá'u'lláh refers to His Revelation. And He says very clearly, in that reference, He says, "This revelation is the wine that is life indeed." And on the same page Bahá'u'lláh says, "This is the flowing water you were promised in the Qur'án." And, of course, many other places in *Gleanings* where He says, "Think not We have revealed a mere code of laws, rather we've unsealed the choice wine"—some things like that. So, the wine of Revelation. So this has all been explained by Bahá'u'lláh.

Well, that's kind of it. Basically, the overall point is, are the ones I've made at the beginning of the sessions, that is, that we need to look at the Qur'án from a Bahá'í viewpoint; we need to struggle to overcome the Christian culture, which is full of all kinds of awful prejudices against Muslims; and, also the fact that Muslims have done very nasty things because they broke the Covenant. So, we cannot judge Islam in terms of what the Christian culture says, because it's wrong. We certainly cannot judge the Qur'án, or Islam, in terms of what the Muslims have done or are doing, because they're completely wrong—they've violated the Qur'án very basically and explicitly. We can only look at the Qur'án in terms of the Book itself, and the insights that the Bahá'í Revelation gives, which explain it tremendously. And, it's really, as Daniel said, "Seal up the books until the end of time..."³⁸ Bahá'u'lláh has come with the *[The] Book of Certitude*, and the amazing thing is the way He's explained it.

After I worked my way through all this material, and sort of put it together, I realized that in *[The] Book of Certitude*, Bahá'u'lláh had taken all the hard bits that were in various scriptures and explained those. And, with the hard ones explained, you can work out the easy ones yourself, basically. _____ putting it very crudely. The miracle, the majesty of *[The] Book of Certitude*, is that He's taken those things that were really the hardest to understand, and He's beautifully and clearly explained them. And when you read some of the theology, and see how for, literally a thousand years, people tried to understand them and got nowhere, you can realize the magnitude of what Bahá'u'lláh has done.

So, over all, out of it, perhaps we come with even greater appreciation of the intensity of the Revelation Bahá'u'lláh has brought. Thanks.

³⁸ Daniel 12:4.