

Provisional Translations of Selected Writings of the Báb, Bahá'u'lláh, and 'Abdu'l-Bahá

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Contents

The Báb

1. Order of the Verses (Persian Bayán 3:16)
2. The Seven Stages of Creation
3. On Divine Nonfulfillment (Badá)

Bahá'u'lláh

4. Addressed to an Ancestor: "Forfeit Not the Brief Moments of Your Lives!"
5. The Meaning of Pioneering
6. Tablet of Visitation of Badí
7. The Stages of Contentment (Riḍá)
8. On Divine Tests
9. The Maiden of Divine Mystery
10. A Most Weighty Counsel
11. The Voice of the Heart of the World
12. The Three Types of Attachment
13. From the Kitáb -i-Badí: About the Short Time Span between the Revelation of the Báb and Bahá'u'lláh
14. The Proof of the Next Manifestation
15. Interpretation of "He Employeth the Angels as Messengers, with Pairs of Wings, Two, Three and Four..."

'Abdu'l-Bahá

16. What Youth Must Master
17. The Middle Way
18. Both Motion and Stillness are of God
19. Life on other Planets
20. About the Jinn
21. Ignorance of Self
22. The Ruby Tablet and the fifth Tablet of Paradise
23. Allusions to the Covenant in the Hidden Words
24. Interpretation of the Hidden Word: "In the Night Season..."
25. The Five Standards of Acquiring Knowledge
26. Prophets Mentioned in the Qu'rán, Zoroaster, and Mahábád
27. Prayer for Visiting the Shrine of Bahá'u'lláh

The Báb

1. The Order of the Verses (Persian Bayán 3:16)

Let him who is able render the order of the Bayán in whatever manner is sweetest, though it be rendered in a thousand ways. Notwithstanding, they will, each and all, return upon the essence of the Bayán itself, for not a single word will be added to it, nor will a single word be removed... Methinks, not a change will be made unless its sweetness and arrangement be more pleasing than its first order.

...Well is it with him who fixeth his gaze upon the Order of Bahá'u'lláh and rendereth thanks unto his Lord. For He will assuredly be made manifest. God hath indeed irrevocably ordained it in the Bayán... [1]

The best of orders is the one that adhereth to outward norms. For instance, should there be ten prayers of a hundred verses each, place ye one next to the other. Beware, in like manner, that ye mingle not the five streams with each other. The verses of God must be viewed in the sublimity of their own station, and the prayers in the loftiness of their own condition, and the interpretations upon the seat of their own majesty, and the commentaries in the heaven of their own sanctity, and the Persian commentaries in the inaccessible heights of their own glory.

[1] Translation by Shoghi Effendi in *The World Order of Bahá'u'lláh*, p. 147. See also *God Passes By*, p. 25.

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Language: Persian

Last Revision: 5 Sep 2011

Source: Persian Bayán 3:16; quoted in Nosratullah Mohammad-Hosseini, *Haḍrat-i-Báb* (Persian Institute for Bahá'í Studies: Dundas, Ontario, Canada, 1995), p. 890:

<https://reference.bahai.org/fa/t/o/HB/hb-903.html>

Translation originally hosted at:

<https://web.archive.org/web/20160914145431/http://peyman.sazedj.org/node/35>

2. The Seven Stages of Creation

Since the Ancient of Days hath created men for the recognition of the effulgent power inherent within them, and made reward and punishment the means for attaining this purpose, He created the Will out of nothing, through the agency of the Will itself, without any explanation or description.

Thereupon He created all things through its agency, and naught is called into being by the Will save through seven stages of creation. They are Will, Purpose, Predestination, Irrevocable Decree, Permission, Fixed Term and Book. [1]

The first remembrance of a thing ere its being is conceived is the stage of Will. Whereupon its being is conceived, it is called Purpose and the remembrance of both these stages together is Predestination. The manifestation of the former three is the stage of the Irrevocable Decree. In this regard, it is incumbent upon all created beings to acknowledge the creation of the one true

God—glorified and exalted be He—inasmuch as naught can be altered once His irrevocable Decree hath been sent down.

And it is well established that the stages of Permission, Fixed Term and Book follow upon His immutable Decree. Indeed, the essence of creation and the secret of the fashioning of the universe are contained in these seven stages in both the hidden and the manifest worlds.

[1] The original terms are Mashíyyat, Irádih, Qadar, Qaḏá, Idhn, Ajal and Kitáb.

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Language: Persian

Last Revision: 19 Oct 2009

Source: *Amr va Khalq*, vol. 1, pp. 99–100: <https://reference.bahai.org/fa/t/c/AK1/ak1-124.html>

Translation originally hosted at:

<https://web.archive.org/web/20160914145431/http://peyman.sazedj.org/node/13>

3. On Divine Nonfulfillment (Badá)

The epitome of these words is this, that nothing befitteth the worship of God as much as the confession that He may 'not fulfill', insofar as belief in divine nonfulfillment is the acknowledgement that He hath power to do what He willeth.

Were a soul to adore Him in such wise that no greater act of worship were to be conceived in the world of creation, no sooner doth he confess that God may not fulfill, than this very confession is in itself to be regarded a higher act of worship than all those that preceded it. For well is He able to cast him into the fire and none is given the right to ask 'why' or 'wherefore', since He indeed is just in His decree.

The contrary is likewise true.

Whatever sin were to be one's burden, yet, in the estimation of God, it would still be more grievous if one were to disregard that God may 'alter His will'. For did He wish him to enter paradise, who is it that can question His authority as to 'why' or 'wherefore', for He indeed is the One Who is to be praised in His bidding.

Immensely exalted is God's nonfulfillment that it may be linked to that of His creatures, for the latter deriveth from weakness, while the former is born out of might.

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Language: Persian

Last Revision: 12 Oct 2009

Source: Not given

Translation originally hosted at:

<https://web.archive.org/web/20160814144213/http://peyman.sazedj.org/node/6>

Bahá'u'lláh

4. Tablet Addressed to an Ancestor: "Forfeit Not the Brief Moments of Your Lives!"

He observeth with justice and acteth with grace!

A Book sent down by God, the Help in Peril, the Self-Subsisting. He biddeth His servants to observe that which will draw them nigh unto Him. He verily is the Gracious, the Most Powerful, the Almighty, the All-Loving. We have called thee to remembrance in days past, O Husayn, and remember thee now as a token of God's grace, the Possessor of all things visible and invisible!

This is the Day of glorification and praise, the Day of rendering assistance unto Him Who is the Desire of the world. Whoso wisheth to promote His Cause, let him promote it through words and such goodly deeds and praiseworthy conduct as are seemly of this Day.

Convey My greetings to My loved ones. Say: Forfeit not the brief moments of your lives! Arise ye to atone for that which hath escaped you in bygone days. This is the Day whereon hath been raised, on every side, the call of Him Who is the Revealer of Signs. Everywhere ye may witness the tokens which have been sent down by the Most Sublime Pen and behold the Tablets which have been revealed and made manifest. Blessed is the tongue that hath voiced His verses, blessed the eye that hath seen His signs, and blessed the ear that hath hearkened to that which hath streamed from His Pen!

O Husayn! Amín—upon him rest My glory—hath made mention of thee. Time and again hath he besought Us to confer upon Our loved ones an ample share of Our mercy and grace. His request hath, in Our estimation, been adorned with the ornament of acceptance. Wherefore We beseech the one true God to aid and assist thee with that which shall cause the exaltation of His Cause. Having attained unto My signs and clear tokens, say:

O God, my God! Praise be unto Thee that Thou hast guided me to the Manifestation of Thine own Self, and the Dawning-Place of Thy Revelation and the Dayspring of Thy signs. Do Thou ordain for me, O Lord, what will enable me to rid myself of all attachment to any one save Thee and hold fast unto the resplendent hem of Thy robe. Thou verily art the Almighty, the Most Great.

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Language: Persian

Last Revision: 27 Apr 2012

Source: Not given

Translation originally hosted at:

<https://web.archive.org/web/20160715102503/http://peyman.sazedj.org/node/36>

5. The Meaning of Pioneering

O Hájjar! Be thou an emigrant in the love of God, that is, flee from all that dwell on earth and abide secure beneath the shade of the Tree of Divine love. Then wilt thou be numbered with them who have forsaken their home for God, though thou remainest in thine house for as long

as thy life shall endure. For true migration dependeth not upon steps, nay rather, the migration that is more pleasing in the sight of God pertaineth to the heart. It would be more pleasing, however, should men combine, by the leave of God, the one with the other. Thus hath it been specifically ordained for men, not for women. [1] Rest thou assured, that so long as thou remainest steadfast in the love of God, thou wilt be present before Our Throne, inasmuch as there is no atom in between the heavens and the earth but that its verities be present, at morn and at eventide, before the Throne of the All-Merciful. This is one of the hidden mysteries that hath flowed down from the Pen of the seen by the grace of Thy Lord, the Unconstrained.

[1] According to this passage, pioneering was in those days advisable to men but not to women. Under the guidance of ‘Abdu’l-Bahá, the Guardian, and now the Universal House of Justice, the call for pioneers has been extended to both men and women alike.

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Language: Persian

Last Revision: 19 Aug 2011

Source: *Má'idíy-i-Ásmání*, vol. 8, pp. 10–11: <https://reference.bahai.org/fa/t/b/MAS8/mas8-10.html>

Translation originally hosted at:

<https://web.archive.org/web/20160828031124/http://peyman.sazedj.org/node/32>

6. Tablet of Visitation of Badí

In the name of Him Who hath power to ordain what He willeth!

This is a Book sent down in truth in remembrance of that which hath caused the face of the Cause of God to unveil its splendor betwixt earth and heaven. Say: It is the Utterance of God unto all that dwell on earth. The day star of wisdom hath risen above its horizon; upon it the Pen of the All-Merciful hath traced: the prison belongeth to the Manifestation of the Cause of your Lord, the Almighty, the Beneficent. Give ear, O thou remnant of the family, unto that which the Tongue of Majesty and Glory speaketh, that the remembrance of Thy Lord may attract thee to such heights that thou shalt not be overcome by grief. Behold, We have manifested Our Cause through thee. So overpowering hath been its manifestation, that the hearts of men have been struck with terror and their eyes been blinded.

Know thou that when We desired to call Badí into being, We summoned him alone to Our presence, addressed to him a word, and lo! his limbs were so sorely shaken that he nearly swooned away. We protected him, however, through the power of Our sovereignty. We then called him into being and fashioned him, and We breathed into him the spirit of might and power. Such was the infusion of Our might, that had We but bidden him, he would have subdued all who are in the heavens and all who are on the earth. Thy Lord is, in very truth, the Mighty, the Unrestrained.

No sooner was he perfected by the Word of thy Lord, and recreated by the breath of His Revelation, than he rejoiced before Our presence and turned, with majesty and power, towards the field of sacrifice. Such was his determination, that the Concourse on high and the

inhabitants of the Cities of the Names of God were sorely shaken. Thereupon a Voice was heard from the seat of glory, calling: "Hallowed be the All-Glorious Who hath created what He was pleased to create. He is indeed the Almighty, the All-Bounteous."

Oh, would that thou wert present before Our Throne, when the Tongue of Grandeur uttered to him that which causeth the souls of men to soar. And when We unveiled to his eyes the Kingdom of Revelation, and shed upon him the light of its glory, he was made to shine through the splendour of that light. Thereupon he evinced such joy that he soared, on the wings of detachment, to the aid of thy Lord, the Lord of the entire creation. Through him the eyes of victory have been cheered and the temple of the Cause hath been adorned. Glorified be this station the burden of whose weight no tablet can bear, and whose mention no pen can describe.

Thinkest thou that he was slain? Nay, by Him Who is the Revealer of signs! Through him the spirit of life hath been stirred in the midmost heart of the world. Ponder this, O ye men of insight! By the realms on high and the all-glorious Companion, He is summoning the whole creation to God, the Almighty, Whose help is implored by all men. Thinkest thou he was but a man like others? Nay, by Him Who is the Lord of creation! Through him all the kindreds of the earth were made to tremble, and the foundations of tyranny were shaken, and the face of triumph was made to shine above the horizon of power. Can any name be attributed to him? Nay, by Him Who is the Lord of all names! He hath ascended to such heights that no praise can reach him. Through him hath the shout been raised again, in such wise that the Rock crieth out: "The Kingdom is God's, the Most Powerful, the All-Subduing!"

Thus have We adorned the heaven of utterance with the daystar of the constancy of Our name, the Most Wondrous, and the heaven of power with that star that shineth resplendent above the horizon of the world. The Pen of the Most High addresseth him from the seat of the All-Glorious Lord, saying: "The remembrance of God and the praise of the dwellers of the Realm of Glory and the Kingdom, and the praise of all things under all conditions, rest upon thee, O thou who art the pride of the martyrs!" God hath ordained unto every soul to turn his face in the direction of Tá (Tihiran) and to recite that which the Tongue of Grandeur hath uttered. Thus hath it been decreed by thy Lord, the Knower of the unseen and of the seen.

If aught hath escaped him in his service to thee, forgive him, and be pleased with him. Thus commandeth you He Who is the Sovereign Ruler. He is indeed the Almighty, the All-Knowing. Verily, We have enjoined on every son to serve his father. Such is the decree We have set forth in the Book. [1]

Go thou straight on, at all times, and persevere in His service, that the clamor of them who have disbelieved in God, the Lord of Lords, may not hinder thee. Thou beholdest the infidels as grovelling, worm-like men, and the howling of their voices as the buzzing of the flies. Can aught prevail against His Cause? Nay, by Myself, the True One! But the people have strayed and are in doubt. Illumine their faces with the daystar of the remembrance of thy Lord and enlighten their hearts with the radiance of His Countenance that shineth upon all lands. My Glory rest upon thee, and upon those that associate with thee, and upon whomsoever turneth towards God in the Day of Judgement!

[1] *Kitáb-i-Aqdas*, p. 138

Language: Arabic

Last Revision: 2 Jul 2011

Source: *Áthár-i-Qalam-i-A'lá*, vol. 1, no. 20: <https://reference.bahai.org/fa/t/b/Q1/q1-187.html>

Translation originally hosted at:

<https://web.archive.org/web/20160715102343/http://peyman.sazedj.org/node/31>

7. The Stages of Contentment (Riḍá)

... Fear God and tread ye the path of contentment [1] in this, the Day of your Lord, the All-Powerful, the Almighty, the All-Praised. And if ye know not His ways, We will, in very truth, instruct you through the agency of a single letter of what God hath bestowed upon Us, that it might be a conclusive proof unto men.

Know thou that the stages of contentment are countless in their number. We verily instruct you in that which God revealeth through Our Pen. This indeed will profit you more than all that pertaineth to the former and the latter generations. It behoveth him who wisheth to tread the path of contentment to be resigned unto that which God, his Creator, hath ordained for him, and to radiantly acquiesce whatsoever floweth from His Most Exalted Pen and is specified in His holy and preserved Tablets.

It behoveth him, moreover, to be content with his own self. Unto this no man can attain unless he be severed from all that is in the heavens and on earth, could ye but understand. For so long as man followeth, though to an extent smaller than a tiny speck, the lusts of his corrupt passions he shall not be pleased with his own self. Thus do We testify through the power of truth, that ye might be of them who are content with God's pleasure.

It well-beseemeth him, moreover, to attain unto a station wherein he discerneth the pleasant and the poisonous as one and the same, inasmuch as both are the embodiments of the decrees of the Almighty. Were a man to worship God through all eternity, and to abhor, in his heart, the ills and trials that have afflicted him, his name shall not be inscribed in the Tablets by the holy and resplendent Pen as one who hath been content with God's pleasure. For whoever vows to love God and is impatient in his sufferings in His path, is not to be numbered amongst them who are content with His pleasure. Thus do We reveal unto you the truth, that ye might be of them who remain steadfast in His love. How can one claim in his heart to love God and yet detest the very things that His Beloved, the Mighty, the Generous, hath sent down upon him?

It behoveth him also to be content with the loved ones of God (...). For if he waxeth proud before such as have believed in God, it is as though he waxeth proud before God. God forbid, O concourse of the faithful! Whoso is satisfied with the will of the Lord his God, must needs be satisfied with them that have believed in Him and in His signs on the Day when all who are in the heavens and on earth are seized with a violent commotion. For man's contentment with the pleasure of His Creator can only be demonstrated through his contentment with the loved ones of God, who have renounced all else but Him and put their whole trust and confidence in Him.

Await ye the Day whereon the trumpet shall be blown, the Day when the Nightingale shall warble forth its melody, when the gates of Paradise (Ridván) shall be flung wide open, and when God will have come with a new and wondrous Cause. Hasten then unto Him, O people of

the Bayán, and tarry not, though it be for less than the twinkling of an eye. This, indeed, is of the essence of resignation unto His Will. Make it not a cause of dissension amongst you, O concourse of well-favoured ones! Then will ye perceive the breezes of Divine good-pleasure wafting from the Day-Spring of holiness, and be seized with transports of ecstatic delight and be drawn entirely towards the transcendent seat of Him Who is the Bearer of the Trust of God amidst men. Beware, O people of the Bayán, lest ye tarry in your hearts and shut yourselves out from Him Who is the Beauty of God, the Almighty, the All-Praised.

(...)

Know verily that thy love for thy Lord is the measure of God's good pleasure towards you and the measure of thy resignation to His will. This, verily, is of the Law of God that hath been sent down from the right hand of Divine wisdom.

[1] Riḍá is translated here as contentment, but also as resignation and good-pleasure throughout the remainder of this tablet.

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Language: Arabic

Last Revision: 29 May 2011

Source: From the Madínatu'r-Riḍá; see *Áthár-i-Qalam-i-A'lá*, vol. 4 (125 BE), pp. 135–49:
<https://oceanoflights.org/bahauallah-st-087-ar/>

Translation originally hosted at:

<https://web.archive.org/web/20160814144759/http://peyman.sazedj.org/node/28>

8. On Divine Tests

I swear by the incomparable, the one true God! No atom in the heavens and the earth moveth except by the leave of the Ancient Beauty and the good-pleasure of His will. Well is He able to search what lieth concealed in the hearts of men, and powerful is He to subdue the world and all that is therein by a word of His mouth. But were He to manifest such tokens, every man would either willingly or unwillingly acknowledge the truth of His Cause. Since such an acknowledgment is of no worth, the revelations of Divine power are, at one time, made manifest, while at another, they are withheld and concealed. At the time of their manifestation, those who are present are drawn nigh unto the heaven of the seen, while at the time of their concealment the steadfast are separated from them who are the victims of their idle fancies.

Witness how, no sooner the fierce winds of trials were wafted, the people wavered in the path of the Cause of God, notwithstanding that in all the Tablets the 'Days of Stress'¹ had been foretold by God. And it hath been indubitably clear and evident that the Most Great Convulsion will be made manifest. Its advent was not prophesied but that men be informed and prepared, that haply they might not be perturbed at the time of its appearance and might, with the utmost confidence, ascend into the heaven of the Merciful and soar in the paradise of certitude.

[1] On the Days of Stress (*Ayyám-i-Shidád*), see *God Passes By*, p. 163.

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Language: Persian

Last Revision: 28 May 2011

Source: *Má'idiy-i-Ásmání*, vol. 8, pp. 9–10: <https://reference.bahai.org/fa/t/b/MAS8/mas8-9.html>

Translation originally hosted at:

<https://web.archive.org/web/20160814144834/http://peyman.sazedj.org/node/27>

9. The Maiden of Divine Mystery

In the name of Him Who hath instilled the breath of life into every word through His holy and resplendent Spirit!

Praise be to God that, through the assistance of His most exalted and holy Spirit, the unseen springs of life, which ere now lay concealed behind the Divine Veil, have streamed forth from the realities of His words. Indeed, whereas the well-spring of life which is widely known to men, and for which certain souls have yearned, bestowed outward and earthly life, this Well-Spring, which lieth concealed within, and floweth from, the inmost reality of the Divine words, conferreth a holy spirit and everlasting life. The source and origin of the former are the darksome depths of the earth, while the source and means whereby the latter is manifested are the curly locks of the Well-Beloved.

When the Maiden of divine mystery Who, from time immemorial, lay concealed behind the tabernacle of His eternal and unfailing protection, sought permission, from the holy court of the Ancient King, to step forth out of the celestial chambers into the congregation of God's infinite grace and to shed the effulgence of but one gleam of His hidden splendors upon His sacred realms, a voice was heard from the Well-Spring of omnipotence and the Source of eternal holiness, raising the call of: "No creature can be found worthy of beholding the effulgence of thy splendor!", and the command was issued to bring forth a new creation and a wondrous handiwork.

No sooner had the summons been made than the Concourse on high and the denizens of the realms above were sore perplexed wondering from what elements this new creation would be called into being and from what reality it would be fashioned. At this moment the gentle breezes of holiness were wafted from the Sheba of the mystic Paradise, carrying forth the lofty, the sweet-smelling dust of the hair of that heavenly Maiden. Upon that dust fell, at that same hour, a few drops of luminous water from the Kawthar of the beauty of the Merciful Lord, and the hand of eternal power was drawn forth from the hidden treasury of His sovereign mercy, kneading that dust with His luminous and cooling waters, and blowing therein a breath of His imperishable Soul. Behold! a new creation had thus been raised. Were any of them to gaze with his gaze upon all that dwell in the heavens and on earth, they would all perish, be entirely transformed, and made to return to the state of absolute and everlasting nothingness.

Then, the irresistible injunction was heard from the heaven of Divine Revelation, bidding the inhabitants of the tabernacle of majesty, and the dwellers behind the veils of power, and the company of the Cherubim, and the inmost realities of saintliness, to adorn the exalted Paradise with the luminaries of His Beauty, and to unfold the brodered fabric and the silken robe of holiness. Whereupon the permission to leave was granted from the heaven of Revelation, and the heavenly Maiden rushed out of the most great Tabernacle, infusing the breath of the inmost

Spirit into all the inmates of earth and heaven. And when she stepped upon the broidered fabric, through but a movement of Hers, a few black points, reminiscent of Her luminous darkness, fell off Her hair upon the silken earth. From those few points these wondrous words came into being. In the darkness of the depths of these words lie enshrined the living waters of Divine love.

Wherefore beware, O ye who are immersed in the realm of holiness, lest ye fix your gaze upon this mortal life and be deprived of the soft-flowing stream of immortality. Perchance ye might be granted leave to enter the eternal heights of the presence of the Beauty of the All-Glorious. Thus have We disclosed unto you the mysteries of the water that was ere now hidden to your minds and hearts, a water which hath been referred to, in all the Scriptures, as the water of life. Detach yourselves of all that is in the heavens and on earth that haply ye might attain unto it through this Well-Spring, and turn to the wonders of its outpouring grace.

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Language: Persian

Last Revision: 27 Aug 2011

Source: *Majmú'iy-i-Alváḥ-i-Mubárah*, pp. 272–74: <https://reference.bahai.org/fa/t/b/MR/mr-273.html>

Translation originally hosted at:

<https://web.archive.org/web/20160826095449/http://peyman.sazedj.org/node/26>

10. A Most Weighty Counsel

One word I will impart unto thee, O Javád, as a token of My mercy and a proof of My loving kindness - a word which hath been gleaned from the inmost essence of all Scriptures and Books, that the clouds of oneness may pour down upon thine inmost reality, and the realities of all men, the waters of eternal unity, and bestow upon thee the glory of everlasting life. That word is this: "Possess a pure, kindly and radiant heart, that yours may be a sovereignty ancient, imperishable and everlasting." This is a treasure that dependeth upon you. Should it quicken and arise, it shall never die nor be destroyed. This, verily, is a light that extinguisheth not, a treasure that perisheth not, a robe that cannot be outworn, and a revelation which shall never be obscured. By it many are led astray and through it others are guided aright. Render thanks unto God for having made thee the recipient of this all-embracing word, this heavenly utterance sent down from the realms on high. Had I found aught more fundamental than this, I would readily have proclaimed it unto thee. No counsel, however, surpasseth the import of this word. Guard it well if thou dost cherish the desire to discover the path unto Him Who is the Possessor of the throne.

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Language: Persian & Arabic

Last Revision: 24 Dec 2010

Source: From the *Şaḥífiy-i-Shaṭṭíyyih*; see *Má'idíy-i-Ásmání*, vol. 4, p. 148: <https://reference.bahai.org/fa/t/b/MAS4/mas4-148.html>

Translation originally hosted at:

<https://web.archive.org/web/20160814141752/http://peyman.sazedj.org/node/25>

11. The Voice of the Heart of the World

I swear by Him Who is the Day-Star of the heaven of Unity! The voice of the heart of the world calleth aloud:

“I am supremely refined and beloved. I am ever so subtle, so light, so very purged and sanctified. The burden I must bear, however, is weighty and vile, nay, impure and sordid except for those whom God was pleased to spare. I am even like a throne embroidered in pure gold which hath unjustly been seized by apes. This is the Day of returning unto God, the Day of repentance and subservience unto Him. My enemies have encompassed me on every side, and are striving, with the utmost hatred, to extinguish the people of light! Gracious God! Should we be dead, whither are gone our graves? And should we be alive, where now are our signs? Behold, the earth hath become another earth. The saplings of justice and equity, once planted through the grace of God and the hands of education, are now consumed with the fire of tyranny and oppression. On the right hand the voice of death is calling aloud and on the left hand destruction hath shown its face. The Messenger of Glory raiseth, before the face of all men, the call of ‘March on! March on!’ Notwithstanding, men are soaring on the wings of pride, ever heedless of the source of God’s all-embracing grace and heavenly favors.”

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Language: Persian

Last Revision: 24 Jul 2010

Source: *Má'idíy-i-Ásmání*, vol. 8, pp. 45–46: <https://reference.bahai.org/fa/t/b/MAS8/mas8-45.html>

Translation originally hosted at:

<https://web.archive.org/web/20160715102939/http://peyman.sazedj.org/node/24>

12. The Three Types of Attachment

Know thou that a ladder hath been reared betwixt Us and men. It, verily, hath three degrees. The first remindeth of this world and the vanities thereof. The second is a reminder of the world beyond and whatsoever hath been ordained therein. The third representeth the kingdom of names. Whoso passeth beyond these stages shall, in less than the twinkling of an eye, attain unto Him Who is the King of all names and attributes. Beware, O people of Bahá, lest ye be impeded by these things. Pass beyond them aloof as a cloud. This indeed is what beseemeth Our well-favored servants!

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Language: Arabic

Last Revision: 9 Aug 2010

Source: From the Súriy-i-Ism; see *Má'idíy-i-Ásmání*, vol. 8, pp. 120–21:

<https://reference.bahai.org/fa/t/b/MAS8/mas8-120.html>

Translation originally hosted at:

<https://web.archive.org/web/20160717025622/http://peyman.sazedj.org/node/23>

13. From the Kitáb-i-Badí: About the Short Time Span between the Revelation of the Báb and Bahá'u'lláh

And there are those who contend the previous Dispensation hath not been consummated, whilst others murmur against the premature birth of this Revelation.

Say: O ye wicked men! The Blessed Beauty Himself hath previously said:

I was but a man like others, asleep upon My couch, when lo, the breezes of the Merciful were wafted over Me, from the right hand of celestial glory, arousing Me from My slumber and bidding Me speak forth His praise amongst all who are in the heavens and on earth. I swear by God, O people! I vaunt not Myself over any soul, nor do I deny the verses of God; nay, I acknowledge the Bayán that ye peruse, and believe in the Lord Who hath created all men. Have mercy upon Me, and be not of those who cavil at their Lord!

(...)

O people! The time appointed for the Revelation hath never been in your hands, nor in mine. Nay, it lieth in the hands of Divine Power and is held within the grasp of His might. Thus hath He disclosed His Revelation according to His own pleasure. Fear God, and be not of the oppressors! Quaff, O people, the living waters of true understanding from the chalice of the Words of God. Be then fair in your judgement if therefrom ye inhale the holy fragrance of detachment. Beware lest ye dismay the inmates of the mansions of Paradise and be not among the heedless.

(...)

O people! Is it ye who are all-powerful, or is it Him Who is the Lord of all men? If He is the Almighty, lo and behold, He hath revealed the Manifestation of His own Self as He alone hath desired. If ye accuse Me of having transgressed against God, know ye that this is not from Me, but it is from Him Who is the Creator of earth and heaven. Hearken to My Voice, O people! Quaff ye, in this Day, from the cup of the All-Merciful the water that is life indeed, and be not of the deprived.

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Language: Persian & Arabic

Last Revision: 12 Mar 2010

Source: The Kitáb-i-Badí; further specifics not given

Translation originally hosted at:

<https://web.archive.org/web/20150510130407/http://peyman.sazedj.org/node/21>

14. The Proof of the Next Manifestation

This very moment I was summoned before the Throne. Thereupon I was asked: "Wherewith wast thou occupied?" I answered: "I was writing a few words in reply to the denunciations of the Infernal One." Whereupon, the Tongue of God bid me to write:

"Hast thou not heard that My proof is Mine own Being, and My testimony is My Self, and My evidence is My Revelation, and that which floweth from My pen is a path to My knowledge, unattainable to all save those who have severed themselves from all things and passed straight through the world and all that is therein, aloof as a cloud?

My proof hath ever been the revelation of My power which pervadeth all that are in the heavens and all that are on the earth. My verses I have made a path unto My knowledge, as a bounty on Our part unto all the people of the earth.

Since my former Manifestation hath ordained the proof of this most holy, this most sublime and glorious Revelation to be the divine verses, therefore have We sent down verses from the heaven of the Divine Will. This is our abiding testimony unto all that are in the heavens and all that are on the earth.

Ere this Dispensation, verses alone had been singled out as a testimony unto all people. Such hath been Our bidding in all the Books of old. In this Revelation, however, and as a token of Our grace unto men, all the mighty signs, the conclusive proofs, the wondrous verses, the great evidences and the divine tokens have been sent down. Hereafter, it is in God's hands to decide upon the testimony of the Manifestations to come. Erelong will He set down His command in His Tablets. We, verily, rule over all things and all affairs are within the grasp of Our might. We do as we will, and We ordain whatsoever We please.

God, glorified be His remembrance, hath willed that, in this Dispensation, many a sincere believer who hath wholly turned unto Him shall give utterance to verses. Therefore shall We ordain the proof of the next Manifestation to be of a different nature, lest that he who produceth the verses may swell with pride before God, the All-Powerful, the All-Compelling, the Almighty. Consider how he whose tongue was, by My leave, unloosed to utter forth that which the servants around Me have uttered, waxed proud before God, notwithstanding that God had created him, had reared and saved him from the harm of his peers, and protected him under the wings of His most wondrous and incomparable grace.

Such is Our bidding this night, and We command as We please at Our own behest. Powerful are We to accomplish whatsoever We will, and all besides Me are My creation.

O My people! Turn not away disdainfully from Him before Whose countenance stood the Concourse on high and be not of those who persist in proud disdain. Herewith conclude the words of God, the Most Sublime, the Most Wondrous, the Peerless."

* * *

Language: Persian

Last Revision: 9 Oct 2009

Source: *Má'idíy-i-Ásmání*, vol. 4, pp. 92–94: <https://reference.bahai.org/fa/t/b/MAS4/mas4-92.html>

Translation originally hosted at:

<https://web.archive.org/web/20160826095249/http://peyman.sazedj.org/node/9>

15. Interpretation of "He Employeth the Angels as Messengers, with Pairs of Wings, Two, Three and Four..."

And now concerning thy question regarding the verse which the All-Merciful, exalted be His glory, hath revealed unto Muhammad, the Apostle of God, in the Qur'án: "He employeth the angels as messengers, with pairs of wings, two, three and four...": [1] Know thou that among the angels there have ever been differences in station and degree, inasmuch as the stations of some excel the others. Some among them are engaged in the training of the world of humanity, whilst others have been entrusted with keeping record of the conduct of men, their deeds and their words. Four angels, who are widely renowned, have been appointed each to serve a specific task, as all have heard and are aware.

Consider likewise those angels who abide in one among the realms of the True One: Some among them are utterly effaced before the effulgences of their Lord, immensely exalted be His glory. His presence is their sustenance, and drawing nigh unto Him their every action. Beholding Him and witnessing His unveiling are their sole occupation and their true delight. From the beginning that hath no beginning unto the end that hath no end, they have never diverted their gaze from the one true God.

Another group of angels is known as the company of the most exalted Beings, and none is aware of them save God, the All-Knowing, the All-Informed.

Yet others are known as the Spirit, and the verse "therein descend the angels and the Spirit" testifieth thereto. [2] Spirit, likewise, is known to have various degrees. For instance, consider the Holy Spirit mentioned in the Scriptures, which some have referred to as Gabriel. Consider likewise the Spirit of Trustworthiness, the Spirit of Faith, of Certitude, of Command, of Grandeur and of Power, of Beauty, of Glory, and the like.

As to His saying "He employeth the angels as messengers", the intended meaning is that angels are intermediaries between God and His chosen Ones. They convey unto the latter the missives of their Lord through divine revelation, through inspiration, and through visions, and they instruct them of that which God hath commanded them. Through the aid of angels God hath revealed His Cause, rendered it victorious, completed His creation, and perfected His signs.

And as to His saying "with pairs of wings, two, three and four...", the meaning, as already mentioned, is that angels occupy diverse stations. By virtue of the diversity of their station and degree they are the possessors of numerous wings, through which they ascend and descend. Some of them have as many wings as there are divine names, even as the Seal of the Prophets, upon meeting Gabriel on the night of the Mi'ráj, recounted: "His are six hundred wings!". [3]

With regard to these sayings, different groups have had differing opinions and each of them hath taken a different path. This wronged One hath mentioned some of their sayings, but the truth of the matter hath ever been with God. With regard to every matter and affair they have uttered such words as are utterly unworthy of mention amidst the Concourse on high and

entirely unbefitting the inmates of the all-highest Paradise. And if the true purport of the verses were to be explained, they would turn on their heels and say that which the misbelievers before them have said. For a thousand and three hundred years, nay more, they have been reciting the Qur'án and interpreting its verses, and yet—by the righteousness of God—they have failed to inhale the fragrance of a single word thereof.

[1] Qur'án 35:1

[2] Qur'an 97:4

[3] From a Ḥadith

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Language: Persian

Source: *Amr va Khalq*, vol. 2, pp. 159–60: <http://reference.bahai.org/fa/t/c/AK2/ak2-160.html>

Translation originally hosted at:

<https://web.archive.org/web/20160826073237/http://peyman.sazedj.org/node/3>

'Abdu'l-Bahá

16. What Youth Must Master

The youthful descendants of Our loved ones are the saplings of the Divine rose-garden. There can be no doubt that they must exert themselves in the subject of teaching and, having mastered the Divine proofs and testimonies, must prove the existence of God and His inscrutable Will, establish the unity of God, adduce convincing and conclusive proofs to demonstrate Divine Revelation, and vindicate the truth of all Prophets and Messengers. Convey thou a message, on my behalf, unto Dávuḍ Quli Bayk and say: "Thou art not the servant of that school. Nay, rather, thou art the servant of the Blessed Beauty. Thy assiduous labors and exertions are acts of worship. Therefore strive thou to foster the well-being of those children and make every devoted effort to show them the greatest care."

* * *

Language: Persian

Source: Not given

Translation originally hosted at:

<https://web.archive.org/web/20160409090936/http://peyman.sazedj.org/node/37>

17. The Middle Way

O servant of the one true God! What is meant by "there is neither predestination nor unconditional liberty; neither unwilling compliance nor unreserved authority; it is the Middle Way" [1] is that God sustaineth the world of being, but He hath endowed His creatures with the capacity to act. Were the sustaining power of His assistance to be withheld, all upon the earth would expire. By its aid, however, "every one acteth after his own manner" [2] and "all do We sustain, both these and those; to none shall the bounty of thy Lord be denied." [3]

Should the wind cease to blow, that is, if the assistance of God be withheld, the ship would be unable to move. It would neither move to the right nor to the left. But when the wind lendeth its assistance, the ship is set into motion. The inmates of the ship, however, steer it in whatever direction they please. Therefore the ship's motion, whether to the right or to the left, is generated through the assistance of the wind, and yet the sailors set the course of its movement. It is neither unconditional liberty for the ship saileth not through its own power, nor is it predestination, for the sailors of the ship steer it in whatever direction they please. This is the Middle Way. Reflect upon this utterance that thou mayest grasp its true significance.

[1] From a Hadith attributed to Imam Jafar as-Sadiq. See also *Kitáb-i-Aqdas*, par. 43

[2] Qur'án 17:84

[3] Qur'án 17:20

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Language: Persian

Last Revision: 6 Jul 2011

Source: *Muntakhabátí az Makátíb-i-Haḍrat-i-'Abdu'l-Bahá*, vol. 3, p. 19 (no. 29):

<https://reference.bahai.org/fa/t/ab/SWA3/swa3-21.html>

Translation originally hosted at:

<https://web.archive.org/web/20160409085842/http://peyman.sazedj.org/node/30>

18. Both Motion and Stillness are of God

Thou hast asked concerning the motion and stillness of all things according to the Will of God. Know this of a truth, for He Who is the Lord of grace abounding is the sustainer of all things. Should the aid of God be withheld from the world of being, no created thing would be able to move. It is not meant, however, that everything hath been foreordained, but rather that if the assistance of God be severed from the world, the entire creation would be bereft of the capacity to move. For instance, if the assistance of the spirit was to be severed from the limbs and members of the human body, every limb would be impotent to move. Nevertheless, such a motion is engendered at the request and pleasure of the soul rather than the spirit. How oft hath the spirit longed for sanctity and desired to attain the abode of the Well-Beloved, but the concupiscent soul hath gained ascendancy and suffered man with an impulse that hath caused the resentment of the spirit. It is in this regard that it hath been said: "There is neither motion nor stillness except by God."

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Language: Persian

Last Revision: 3 Jun 2011

Source: *Amr va Khalq*, vol. 1, pp. 79–80: <https://reference.bahai.org/fa/t/c/AK1/ak1-104.html>

Translation originally hosted at:

<https://web.archive.org/web/20160409085837/http://peyman.sazedj.org/node/29>

19. Life on other Planets

It is clear and evident that for every receptacle there is a holding, for every dwelling a dweller, for every garden a flower, and for every paradise the ode of a nightingale. These heavenly spheres are not empty and void, nor were they created in vain. Thus hath it been explicitly mentioned in the Qurán. The commentators, however, lacking in faith, failed to apprehend this truth, inasmuch as it hath been revealed: "And among His signs is the creation of the heavens and of the earth and the creatures which He hath scattered over both." 1 Reflect and behold how, in explicit language, He hath referred to living creatures that are in both the heavens and on the earth, that move according to the dictates of their own will.

[1] Qurán 42:28

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Language: Persian

Last Revision: 8 Apr 2010

Source: *Amr va Khalq*, vol. 1, pp. 144–45: <https://reference.bahai.org/fa/t/c/AK1/ak1-169.html>

Translation originally hosted at:

<https://web.archive.org/web/20160915231523/http://peyman.sazedj.org/node/22>

20. About the Jinn

And now concerning thy question about the 'Jinn', know thou that God - exalted be He - hath created man from four elements: fire, air, water and earth. Out of fire He manifested heat, wherefrom motion came into being. When the fiery nature dominateth the remaining ones, the name 'Jinn' is applicable to man. It pertaineth primarily to those who believe in God, are firm in His signs and tread His path. For these are they who have been created from the fire of the Word of God, whereby the Tongue of the Divine Being speaketh forth. Therefore hath He said and He, verily, speaketh the truth: "And He created the Jinn of pure fire". [1] Thus hath He described them with perspicuous words in the luminous Book.

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Language: Arabic

Last Revision: 20 Nov 2009

Source: *Amr va Khalq*, vol. 2, pp. 163–64: <http://reference.bahai.org/fa/t/c/AK2/ak2-164.html>

Translation originally hosted at:

<https://web.archive.org/web/20160929201530/http://peyman.sazedj.org/node/20>

21. Ignorance of Self

Regarding the verse "true loss is for him whose days have been spent in utter ignorance of his self", 'Abdu'l-Bahá explains: [1]

"What is meant is that unless man knoweth God, he will remain deprived of knowing his own self. First and foremost it is incumbent upon man to apprehend the light of the Sun, that through it he may then behold his own self, inasmuch as nothing can be seen without light."

[1] From the Words of Wisdom: <http://www.bahai.org/r/442955312>

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Language: Persian

Last Revision: 1 Nov 2009

Source: *Má'idiy-i-Ásmání*, vol. 2, p. 57: <https://reference.bahai.org/fa/t/ab/MAS2/mas2-58.html>

Translation originally hosted at:

<https://web.archive.org/web/20160929201110/http://peyman.sazedj.org/node/19>

22. The Ruby Tablet and the fifth Tablet of Paradise

These are the Tablets of the Kingdom which have been recorded by the Pen of the Most High in the preserved Tablet. [1] These have not been sent down from the Kingdom to this nether world, nay rather, they have remained well-guarded and preserved in the treasuries of the Unseen. Should a man ever bring forth any of these Tablets and relate it to God, advancing the claim that it is the Ruby Tablet or the fifth Tablet of Paradise, such claim is entirely baseless.

[1] In the Persian Hidden Words, Bahá'u'lláh makes reference to some of these unrevealed Tablets: "In the third of the most holy lines writ and recorded in the Ruby Tablet by the pen of the unseen this is revealed:" or "In the eighth of the most holy lines, in the fifth Tablet of Paradise, He saith:"

* * *

Language: Persian

Last Revision: 30 Oct 2009

Source: *Má'idiy-i-Ásmání*, vol. 2, p. 56: <https://reference.bahai.org/fa/t/ab/MAS2/mas2-57.html>

Translation originally hosted at:

<https://web.archive.org/web/20160814145148/http://peyman.sazedj.org/node/18>

23. Allusions to the Covenant in the Hidden Words

Regarding the Covenant that Bahá'u'lláh hath established upon Mount Paran: [1]

"It is the Covenant and the Testament of God which the Blessed Beauty hath set down in the Holy Land by the Pen of the Most High beneath the Tree of Life, a Covenant which was proclaimed after His ascension." [2]

[1] O MY FRIENDS! Call ye to mind that covenant ye have entered into with Me upon Mount Paran, situate within the hallowed precincts of Zaman. I have taken to witness the concourse on high and the dwellers in the city of eternity, yet now none do I find faithful unto the covenant. Of

a certainty pride and rebellion have effaced it from the hearts, in such wise that no trace thereof remaineth. Yet knowing this, I waited and disclosed it not. (Baha'u'llah, The Persian Hidden Words no. 71)

[2] O MY FRIENDS! Have ye forgotten that true and radiant morn, when in those hallowed and blessed surroundings ye were all gathered in My presence beneath the shade of the tree of life, which is planted in the all-glorious paradise? Awe-struck ye listened as I gave utterance to these three most holy words: O friends! Prefer not your will to Mine... (Baha'u'llah, The Persian Hidden Words no. 19)

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Language: Persian

Last Revision: 30 Oct 2009

Source: *Má'idíy-i-Ásmání*, vol. 2, p. 56: <https://reference.bahai.org/fa/t/ab/MAS2/mas2-57.html>

Translation originally hosted at:

<https://web.archive.org/web/20160814144828/http://peyman.sazedj.org/node/17>

24. Interpretation of the Hidden Word: "In the Night Season..."

"In the terminology of the eminent Shaykh Ahsá'i and the Báb—may my life be a sacrifice unto Him—the station of the 'emerald height of fidelity' referreth to the realm of Predestination, a station which is well nigh impossible to pass." [1]

Regarding the name, the first two letters of which were disclosed, whereupon the dwellers of the celestial chambers rushed forth out of their habitation of glory, and fell down upon the dust, He saith—exalted be His word:

"That name is the Greatest Name. Thereby is meant the Blessed Beauty and that which is in hand this day is commensurate with two letters of the Greatest Name, namely 'B' and 'H'." [2] [3]

[1] The realm of 'Predestination' is a reference to the third stage of [the seven stages of creation](#).

[2] The Greatest Name is composed of three letters in the original Persian and Arabic, the letters B, H and A.

[3] Persian Hidden Word no. 77:

O SON OF JUSTICE! In the night-season the beauty of the immortal Being hath repaired from the emerald height of fidelity unto the Sadratu'l-Muntaha, and wept with such a weeping that the concourse on high and the dwellers of the realms above wailed at His lamenting. Whereupon there was asked, Why the wailing and weeping? He made reply: As bidden I waited expectant upon the hill of faithfulness, yet inhaled not from them that dwell on earth the fragrance of fidelity. Then summoned to return I beheld, and lo! certain doves of holiness were sore tried within the claws of the dogs of earth.

Thereupon the Maid of heaven hastened forth unveiled and resplendent from Her mystic mansion, and asked of their names, and all were told but one. And when urged, the first letter thereof was uttered, whereupon the dwellers of the celestial chambers rushed forth out of their habitation of glory. And whilst the second letter was pronounced they fell

down, one and all, upon the dust. At that moment a voice was heard from the inmost shrine: "Thus far and no farther." Verily We bear witness to that which they have done and now are doing.

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Language: Persian

Last Revision: 1 Nov 2009

Source: *Má'idíy-i-Ásmání*, vol. 2, p. 56: <https://reference.bahai.org/fa/t/ab/MAS2/mas2-57.html>

Translation originally hosted at:

<https://web.archive.org/web/20160814145141/http://peyman.sazedj.org/node/15>

25. The Five Standards of Acquiring Knowledge

He is God!

All praise be to God Who hath shone forth upon the heart with the light of Divine guidance, Who, through the splendors of His Sacred Verses, hath illumined the souls of men with all ease and uprightness, guiding the sincere ones unto the wellspring of knowledge with such evidences as are revealed within the inner realities of His Words, and lifting the true seekers from the midst of darkness unto the realm of light.

Salutations, blessings and praise be upon the radiant light that hath shone within the globe of the sanctified heart that overfloweth with the tidings of joy. The Faithful Spirit hath descended upon his heart, and upon his pure kindred, who are the bearers of conclusive proofs and testimonies amidst all created things and the channels of God's grace amongst His creatures.

O thou who standest firm in the Path of God, turning unto Him and seeking guidance from the lights of His knowledge! Know thou that the blessed verse which hath been revealed in the Quran, exalted be His saying: "The heart lieth not as to what it hath seen", is a hidden mystery, a well-guarded secret, a luminous reality, an all-embracing evidence, a clear token and a consummate proof to all that bow and humble themselves before God.

In the exposition of its truth, we must needs elaborate upon the criteria of understanding that are current amongst men, so that by describing and refuting each it may become clearly established and evident that the Divine standard is that of the heart, inasmuch as it is the source of Divine guidance. Know that among the peoples and the kindreds of the earth four criteria are widely known by which truth is ascertained and against which the mysteries and the intricacies of God's Faith are weighed. All of these four, however, are imperfect. They neither quench the desire of the one burning with thirst, nor do they heal the afflicted soul. We shall therefore make mention of each one of them and demonstrate its deficiency and inaccuracy.

The first criterion is that of the senses. It is the method employed by most European philosophers of this age. They consider it a complete and perfect standard and attach no doubt or misgiving unto whatever judgment it doth produce. The arguments that demonstrate the fallacy of this criterion are, however, as evident as the midday sun. When thou lookest at the mirage, thou beholdest drinkable and refreshing water, and when thou gazest at the mirror, thou seest forms therein and art certain they are real, whereas they are naught but reflections in the

glass. When thou lookest at a point moving in darkness, thou dost mistake it for a circle or an extended line, while it hath no existence but appears so only to the eye. And when thou lookest at the sky and its brilliant stars, they appear to thee as tiny particles, whereas each one of them is like unto the earth or even surpasseth it by a thousand times! Thou beholdest the shadow as still, yet it is in motion; rays appear continuous, yet they are discrete; and the earth seems wide and flat, while it is round. Once it is established that the power of sight, which is the most potent of the senses, provides a deficient standard and an imperfect testimony, how much less can it be relied upon in comprehending the divine realities, in perceiving the heavenly signs and in understanding the phenomena of the universe.

The second criterion, which the Illuminationists and the Aristotelians rely upon, is the criterion of reason. In like manner, other schools of the early philosophers of the first centuries and the middle ages depended upon it. They maintained that the rule of reason is firmly established and clear, and that no doubt or uncertainty whatsoever can be found therein. All of these schools, however, despite firmly relying upon the criterion of reason, differed in every respect, and held opinions at variance with each other. If reason was to be a fair, firm and trustworthy criterion, wherefore have they differed in their views, and why have the opinions of the former and the latter generations diverged from one another? From their differences, however, it is clearly established that the standard of reason is incomplete. For were we to imagine a perfect standard and wert thou to weigh against it a hundred thousand times, all measurements would be in agreement with each other. Their lack of consensus is thus sufficient and irrefutable proof of the deficiency of the criterion of reason.

The third criterion is that of tradition. This, too, is a defective criterion and man cannot rely upon it, inasmuch as it is reason that apprehendeth tradition and assesseth its validity. If reason is in itself a defective standard, how can tradition, which is weighed against it, be consistent with reality and conducive to certitude? In truth, this matter is clear and manifest.

As to the fourth criterion, it is that of inspiration. It indicateth the inclinations of the heart. The whisperings of Satan are also inclinations that are successively instilled in the heart from the promptings of the self. When there occureth to the heart a certain idea or meaning, how can it be known whether it is an inspiration of the All-Merciful, or a whispering of Satan?

It is evident, therefore, that all the criteria current amongst men are defective and their conclusions are unreliable. Nay, they are no more than confused dreams, idle fancies and vain imaginations that neither allay the sore athirst nor appease the seeker of divine knowledge.

The true, divine standard, however, which never strayeth but ever comprehendeth the universal realities and the sublime inner mysteries, is the standard of the heart, which God hath mentioned in the blessed verse. It is an effulgence of the brilliant lights of Divine grace, a heavenly mystery, a manifestation of faith, and a lordly sign. It is an ancient bestowal, a resplendent light, and a supreme bounty. Should God confer this grace upon one of His chosen Ones, and pour it upon the well-assured among his loved ones, he will draw nigh unto that station of which Ali - peace be upon him - hath said: "If the veil be lifted, oh, how my certitude would increase!".

Speculation and argumentation constitute the weakest degree of understanding, inasmuch as the conclusion dependeth upon premises, major and minor. Whichever thou dost adopt, the conclusion that followeth therefrom cannot be trusted, considering that the opinions of the wise themselves have differed.

Therefore, o thou who hast turned towards God, cleanse thy heart from all that hindereth thee from righteousness in the path of Divine guidance, and weigh all matters pertaining to Divinity against this just, true and sublime Standard which God hath clearly set forth in the Quran and in the Great Announcement, that thou mayest drink from the fount of certitude, savor the taste of true assurance, be guided unto the straight path, and walk in the right way. All praise be to God, the Lord of the Worlds!

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Language: Arabic

Source: *Min Makátib-i-Haḍrat-i-'Abdu'l-Bahá*, vol. 1, pp. 83–86 (no. 14):

<https://reference.bahai.org/fa/t/ab/MMAB/mmab-81.html>

Translation originally hosted at:

<https://web.archive.org/web/20160715163438/http://peyman.sazedj.org/node/10>

26. Prophets Mentioned in the Qur'án, Zoroaster, and Mahábád

Thou hast asked regarding the names of the Prophets. "What is the wisdom", thou hast inquired, "that despite the multitude of Prophets, only a handful of them, twenty eight in number, have been mentioned in the Qur'án, to the exclusion even of Mahábád and Zoroaster"?

Know thou of a certainty that although to outward seeming twenty eight Prophets have been mentioned in the Qur'án, yet, in reality, all have been alluded to. For the holy Manifestations have a twofold station, the station of essential oneness and the station of limitation.

In the station of oneness they are all one and the same reality. This is the station of which it hath been said: "No distinction do We make between any of His Messengers" [1]. It is like the sun. Though the dawning places are many, yet it is the same sun that riseth and shineth bright. Viewed in this light, to mention any one of the Prophets is to mention them all, and the name "Ahmad" applieth to them all.

The second station is that of limitation, according to the differences in rank and station of the holy Manifestations. In this regard it hath been said: "Some of the Apostles We have caused to excel the others" [2]. This station can be likened to the signs of the Zodiac: in each of them the sun shineth with a particular potency and a varying degree of heat. In the sign of Leo, for instance, it shineth with the utmost heat, whereas in the signs of Aquarius and Pisces the temperature is moderate. Hence it is clear that by mentioning some of the Prophets, all of them are intended.

In this regard, the thought may come to mind, that, this being the case, wherefore did it not suffice to mention only one of the Prophets? What is the wisdom of mentioning twenty eight of them?

It is evident that during the days of Muhammad - may my life be a sacrifice unto Him – certain events occurred, in conformity with God's inscrutable wisdom, where, according to the requirements and exigencies of time, incidents related to past Prophets were revealed and explained. Therefore, only some of the Prophets and the circumstances surrounding their lives were, according to the dictates of consummate wisdom, mentioned in the Qur'án. Moreover,

since the station of Prophethood is that of being the source and the channel of the Divine effulgence, it hath been likened unto the orb of the moon in the outward world, having twenty-eight stations before it completeth its orbit.

As to Mahábád and Zoroaster, both are alluded to in the Qur'án. No one, however, hath attained an understanding thereof. For the 'companions of the Rass' and their Prophets are mentioned therein, and by Rass the river Araxes is meant. [3] Hence, numerous were their Prophets and amongst them were Mahábád and Zoroaster.

The glory of God rest upon thee.

[1] Qur'án 2:285

[2] Qur'án 2:253

[3] Qu'rán 25:40, 50:12

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Language: Persian

Last Revision: 16 Oct 2009

Source: *Makátíb-i-Ḥaḍrat-i-'Abdu'l-Bahá*, vol. 2, pp. 72–74:

<https://reference.bahai.org/fa/t/ab/MA2/ma2-72.html>

Translation originally hosted at:

<https://web.archive.org/web/20160713063624/http://peyman.sazedj.org/node/7>

27. Prayer for Visiting the Shrine of Bahá'u'lláh

He is God!

O Thou the Answerer of the cry of the needy! O Thou kind Lord!

What merit did I possess, that Thou didst bestow upon me so priceless a gift and vouchsafe unto me so excellent a favor. Thou hast conferred upon me the privilege of kissing Thy sacred Threshold. How sacred a Threshold, that the souls of the Concourse on high are its watchmen, and the hearts of the denizens of the Abhá Kingdom stand, kneel and bow before it, lowly and submissive, like unto those who are truly devoted to Thee.

* * *

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<https://reference.bahai.org/fa/t/ab/MMA2/mma2-109.html>

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