

Suratu'l-Nus'h, "Admonition" Revealed by Bahá'u'lláh

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Translator Introduction**

As one attempts to translate the Bahá'í Writings from the perspicuous Arabic language, the challenge to render a truly adequate translation of the words of Bahá'u'lláh, and the words of this Tablet in particular, seems almost impossible. This is due to the Tablet's profound and mystical nature, its subtleties and allusions. Indeed, translating from the Arabic language requires a thorough understanding of the implication of every word, its context, its inner meaning and the intent of its Author. When, as in this case, an implicit linguistic style is employed, the challenge to the translator is even greater because the task requires a thorough comprehension of the cultural and literal usage of the original language. One of the subtleties of the Arabic Language is that every word has several meanings and every meaning can be conveyed through numerous words and derivatives, each depending on the context of its usage. Hence, the translator must adequately convey the original meaning within its literal context. The Arabic language also greatly incorporates symbolic and esoteric styles. German historian, Gustave E. Von Grunebaum, attests to this when he writes the following descriptions: "Its spiritual rank transcends the potentialities of the other tongues; its pre-eminence is rooted in the unparalleled vastness of its vocabulary; precision and concision adorn Arabic speech; Arabic is distinguished by its unrivaled possibilities in the use of figurative speech."

One example that demonstrates this language's richness is the Word, "Bahá", one meaning of which is "Glory". However, this does not convey its full meaning, for the word "Bahá" also connotes radiance, luminosity, effulgence, splendor, bright light, captivating beauty, luminous countenance that strikes awe in the beholder, and many more meanings. Among the subtleties of the Arabic language is its vast use of a deductive, implicit and inferential style. This style is heavily applied by Arab authors as they infer or allude to specific persons or concepts rather than refer to them directly.

In this Tablet, Bahá'u'lláh incorporated this style throughout, as when we see Him expressing His intense agony, pain and anguish as He recounts the atrocities of His brother, the Arch-Covenant-Breaker, without even once mentioning his name or referring directly to him!

One of the great contributions of this Tablet is that Bahá'u'lláh has unsealed the "Choice Wine", disclosing a great many of the hidden and symbolic facets of the Qur'an. These were revealed in that Book in colorful imagery, esoteric verses and metaphors, all lying concealed leading the ablest Muslim theologians to be marveled and bewildered for over twelve hundred years! For the most part two linguistic styles are implied in the Qur'an: the one utilizes explicit statements, which are clear, and their meanings and significances are readily comprehended; the other is mystical or esoteric, with immensely rich inner meanings that represent mysteries and repositories of wisdom, the true meanings of which are known to none except God. *Súratu'l-Nus'h*, is one of the most profound and mystical works of Bahá'u'lláh. Herein He applied an exquisite style, familiar in some of His other treatises, tablets, and mystical poetry; which due to the inherent beauty of these Writings, enamored and magnetized mystics, sages and prominent Sufis of His time.

I am certain that future Arab believers will render more profound translations of the Writings of Bahá'u'lláh which will assuredly bring the readers even closer to Their original magnificence, beauty, and significances.

Note: Since this Tablet was revealed in Arabic, the translator, growing in an Arabic speaking country, Baghdad, Iraq, took the liberty of translating certain words including the title in Arabic pronunciation style instead of Farsi.

This is Suratu'l-Nus'h -- "Admonition"
For those who want to heed God's admonitions.
In the Name of God, the Exalted, the Great, the Powerful, the
Mighty, the Most Beloved!

Glory be to God Who has revealed the Verses in Truth to the Prophets and Messengers; Who reveals to people that which they should abide in the religion of God. In these verses are given Glad Tidings concerning the Straight Path of God, where all things are explained in detail, as a guide and a reminder for those who enter the Divine Paradise by the leave of God. Verily they will be guided to Salvation and will be led to the Holy Shores, nigh unto God, the Help in Peril, the Mighty, the Self-Subsisting.

O Letter Jeem! (1) Harken to what the Nightingale of the Cause of God recites unto you in the Days, during which the people of rejection and hatred have clamored around Him without leave or evidence from God, the Mighty, the Beloved, determined to exile Him from this Land, as they had previously exiled Him. Thus, We recite unto you the mysteries of this Cause that perchance in the Days of God you will be among those who may fathom these mysteries. Know thou that We have mentioned you previously as We mention you now with these verses, which separate the ones who rejected them and revive those who believe in the Divine Unity and soar in the realms of Nearness, remembering their Lord with their inner and outer tongues. They, through the spiritual fruits of the Divine Tree, are sustained at all times. Verily, they neither doubt God nor speak, except by the leave of God, the Help in Peril, the Most Holy. And if they desire to ask a question concerning any matter, they will not talk except by the leave of God. Thus We teach you about the Path of Piety. Perchance in the Days of God people will be mindful of the admonitions of their Lord.

Verily, We have not sent a Messenger but revealed unto Him clear proofs and evidences. Despite this, people have made Them the objects of mockery and ridicule. Among them was Adam, Whom We sent in Truth, and made Him dwell in the Exalted Paradise in the Forbidden Valley to which even those who are nigh unto God have no access. We have taught Him all the Names [of God], and made Him a Witness to the mysteries of Our Cause, and made Him reside in the shade of the Divine Lote Tree of Paradise (2), if ye but know. We, verily, have commanded Him to eat of every thing He desires, but warned Him from partaking of the Tree of the Spirit; this is, verily, of the hidden mysteries. This Tree hath grown from the Absolute Spirit and it is that to which no man should have access, except God, the Help in Peril, the Mighty, the Most Visible.

When We found Him, following His passion, less than a breath of a hair measure hence, We made Him to descend from Heaven and made Him to dwell on earth like unto others who roam this world. We then informed Him of Our Cause and warned Him of His doing. Thus, He lamented and prostrated Himself upon the dust for seventy thousand years, and lifted His head supplicating: Glory be to Thee! There is none other God but Thee! Have mercy then upon Me and do not bring Me into account for that which My hands have committed, for Thou art He Who forgivest all, and art merciful in all things and Thou art the Mighty, Who art feared by all!

Forgive Me, O my Best Beloved, for what I have done in Thy Presence. Thou hast made Me to dwell in the Mansion that was sanctified from all else except Thee, while I was preoccupied with My passion and negligent of Thy Remembrance. Do Thou accept My repentance by Thy grace and mercy. Thou art the Truth Who knowest the unknown worlds. Thus, We poured out the rain of Our mercy upon Him. Then We washed Him and wiped His tears and purified Him from all sins and made Him among Those Who soar in the realms of Holiness. We then chose Him in Truth and made Him Our Prophet, and sent Him to those who dwell on earth to command them with Justice and prevent them from oppression.

This is, verily, what hath been preordained by the Pen of Might in the treasured Tablets. He then said: O people! I am but a Servant of God. He has chosen Me for His Cause and made Me a Sign unto you, if ye but know! Fear God, O peoples of the world! And do not spread mischief on earth, and seek the bounties from God, the Help in Peril, the Best Beloved. Take no guardian for yourselves except Him; neither commit whatever God prevented you through the Pen of His Chosen Ones. Perchance on the Day of Resurrection, ye shall be gathered before God! Alas, they have turned away from Him, rejecting His signs and said: We shall never follow Thee except when you bring us another sign! Hence, they turned away from Him and were among those who were utterly dead in the confusion of their selves and their vain imaginings. (3)

Soon after, We chose His son, and made Him Our Sign, and sent Him to His people. Perchance they will turn unto the Countenance of God. But when He brought them the clear verses, they denied Him and were among those who from all eternity to all eternity have turned away from the Beauty of God! Time passed and We sent Noah, in Truth, clothing Him with the Robe of the Spirit, and made Him the Sign for those who yearned for guidance. But when He came to them from the Mystical Mount with a fire and splendor of the spirit, they rejected Him and took partners with God, the Help in Peril, the Most Beloved, and said: You are not sent to us [by God] and have not been guided by the light of God. You are among those who lie in this world. Hence, like those, you are also a liar. They then wanted to kill Him, but We, verily, have protected Him from those who took partners with God. And when the conditions became very severe unto Him, He purified Himself with the Holy Waters and sat down before God with endearing humility. He supplicated God, beseeching Him to send His vengeful affliction upon His people. We then sent unto Him Heavenly Angels to be of those who intercede. And they went unto Him and said: O Noah! Do not do unto those as they have done unto Thee. Rather, have mercy upon them and do not charge them for their transgression for, verily, they are feeble in this world; and are but subjects in this Dominion; having no power upon their own death nor life nor resurrection. Be Thou patient in the Cause of God, for He, verily, shall reward those who endure patiently, and have trusted in Him. Verily, this is the first affliction sent to this world, be patient with their transgressions and the pain they have caused Thee. For God shall reward Thee the Reward of Those Who patiently endure, seeking the good pleasure of their Lord. Hence, Noah rose up and put aside His vengeful intent, and called His people unto God, the Help in Peril, the Most Beloved.

Thus hath Our mercy preceded all things and Our bounties, verily, hath surrounded whomsoever is in the Heavens and on the Earth, if ye be of them who reflect upon the mysteries of this Cause! Years passed, and none of His people believed; neither did God's beauteous melodies affect them! Nay, they increased their transgressions and rejections until Noah gave up all hope and sought God, asking Him to send down His wrath upon them and to leave them in utter ruins. Therefore, We have sent down Angels from other Realms who said to Him: O Noah! Be not the first Who punishes this world but have mercy upon the servants of God and forgive their transgressions. Perchance they may be guided by the Splendors of God, His Signs and Verses. Be patient in the Cause, be steadfast, be as a formidable mountain in the Cause of God, the Help in Peril, the Best Beloved. Noah endured patiently for a period of time, of which none knew its duration except God.

To this the sincere ones bear witness. Verily, they did not believe, neither did they rise up from the graves of their passion, nor were they gathered when the Trumpet Blast had been blown! Thus, in the veils of their own selves they were held back. Hence, God called Noah from behind the veils, assuring Him: None of Thy people will ever believe except those who previously believed, so be not grieved with what they have done. When Noah heard the Call of God, His inner being trembled with exceeding longing; He lifted His Hands He then, said: O Lord! Leave none of those people upon the earth! We have heard His Cry and have commanded Him to build the Ark. And when the Ark of the Spirit was completed through the Most Great Word, We said: O Noah! Enter therein those of Thy people who were predestined to believe in the religion of God. Therefore, We poured down out of the clouds of God's wrath the rain of confusion causing all the people of the world to be drowned therein, except those who sailed upon the Ark of the Spirit! (4)

We then sent Hūd and made Him a Prophet upon the East and the West and aided Him with Our Cause and guided Him to enter with those who entered in the Egypt of the Spirit. And He said: O People! Fear God! And do not commit what those previously have committed. Verily, I fear that the Day of Sure Retribution shall come upon you! Verily, they rejected Him and turned away from what He hath given them from God, the Help in Peril, the Self-Subsisting. Then We charged them for their sin and made them a sign for those who truly want to be admonished.

Thereafter, We sent Sal'ih, and We have resolved His affairs requesting Him to command all people to deal with one another with absolute justice, reminding them of the Day of God, the Mighty, the Most Beloved. Say! O People! Believe in the One Who hath created you, sustained you, caused you to die and brought you back to life, if ye but know. Do not busy thyself with this world and its adornments, but fear God and never vacillate from His injunctions. Have mercy on yourselves, and do not transgress against the Cause of God, the Help in Peril, the Self-Subsisting. They said: O Sal'ih! We do not worship your God, and we do not follow what you ask us to follow, so be silent. If not, we shall stone you and kill you. Thus they were among those who transgressed against the religion of God.

Sali'h said: O People! This is the She Camel of God in the Holy Pasture of the Spirit. You see her quenching your thirst from the milk of wisdom and it does not harm you in any way, so fear God and do not touch her. Neither inflict upon her any harm of your own malicious selves and do not follow your passions if ye be of those who understand. Alas, Satan whispered in their hearts and again they transgressed against God the Mighty the Self-Subsisting. Verily, they increased their haughtiness until they buckled the She Camel, without any sin or crime. Hence, We punished them due to their rebellion and destroyed them for what they had wrought. (5)

After a while We sent unto them Abraham in Truth and chose Him from among the people and made Him a Sign for those who walk in the Path of Might. He said: O People! Fear God and believe in Him and do not take partners unto Him in this world, and be not of those who turned away from His clear evidences, and be not negligent, but turn to the Courts of the Spirit, if ye but heed. Perchance, the Divine Breezes may waft over you and draw you unto the Shores of Oneness, and teach you from the wisdom of God, the Powerful, the Mighty, the Most Beloved. They said: We shall never follow Thee, O Abraham, in Thy Cause. Neither shall we abandon our gods. Ask your God to send us what you promised us. Thus they ridiculed Him every day, and determined to kill Him, taking the evidences of God as objects for their mockery. Rejecting God's signs and evidences, they turned away from the Ocean of His bounties until one of their leaders in whose heart the fire of opposition and malice burned, and who was among those who were wrapped in their own veils, utterly dead, gathered the people, informing them of his plot to kill Abraham and burn Him with fire. Thus they conspired with him, ignited the fire of opposition and malice, and taking Abraham, threw Him into that fire and continued to prostrate themselves before their own vain imaginings. We, verily, hath turned that fire into peace and comfort unto Him, and made it a fire of spirit

and mercy. Thus, We protected Him as We protect those who patiently endure during calamities and affliction! (6)

Thereafter, We sent Moses with mighty proofs of the preordained Divine Cause, and brought Him to the Shores of Holiness in the Sacred Spot of Paradise. We made Him dwell in the Sinai of the Cause of God and the Divine Chambers of the Spirit. Then We called Him behind seventy thousand veils beyond the Tree of Eternity, near the Ocean of Grandeur: O Moses! I am God, Thy Lord and the Lord of Thy forefathers: Ishmael, Isaac and Jacob. This is My Beauty which We have disclosed unto Thee. Behold! What do you see? Thus have We showered Our bestowals upon Thee as a favor out of Our loving kindness. Therefore, get your enlightenment from this Sacred Fire. Perchance in the Days of God, people will be illumined by the fire of this Divine Love. Thus, We have strengthened Him with the Rod of the Cause and made His Hand as My Hand and made Him shine in Truth like unto a Radiant Jewel for those who see with the sight of God. Then We have commanded Him to remind them of Our Days to come, when all veils will be burned away by Our Might; when there shall come unto them the Countenance of Spirit in the shadows of the splendors in the Name of Ali, if ye but know it! “Go unto Pharaoh and his people and guide them by the Holy Lights and give them the Glad-Tidings of the Days whereby all shall be gathered in the Holy Court. Perchance they will follow the Cause of their Lord and be guided by the Fire of God, and turn to the Shore of Grace in the Presence of God, the Help in Peril, the Best Beloved.”

Thus, Moses entered unto Pharaoh and said: “Fear God, O Pharaoh! And follow not thy vain imaginings and be not of those who refuse to be enlightened by the Lights of God! Verily, I have come to Thee from the Dawning Place of the Spirit with the Sinai of the Cause. Do follow the Cause of thy Lord and be not of those who are not touched by the fire of their Lord. O People! Do not cling to the rope of falsehood; cling to the Rope of God, if ye but know. Arise from the seats of heedlessness and give praise unto God in His Days. Verily, We have given you this Glad- Tidings in truth, if ye but comprehend.” Pharaoh responded: “Who is Your Lord, O Moses?” Moses said: “He is the One Who created Me and sent Me with Sovereignty from His side, if ye believe! He is the One Who created you, sustained you and gave you of the ornaments of this Dominion and hath bestowed upon you sovereignty. Happily ye may follow His Cause and be of those who are walking in the Path of the Good Pleasure of the Spirit.” Indeed Pharaoh did not heed and did not believe in His Lord - not for an instant. Hence, We hath caused him and his people to drown in the ocean of their arrogance, and made them a sign for those who follow them in this world, and for those who contemplate upon the signs of God. (7)

When Moses passed on, We sent after Him the Spirit of the spirit [of Truth] and We Named Him, Jesus, in this kingdom, if ye but know it. Verily, We hath sanctified Him from any abhorrent sin; made Him hearken to the warbling of the Nightingale; made Him attracted by the favor of the Invisible Abode; and purified Him with a Holy and Spiritual Water! Then We have breathed into Him the Essence of the Spirit; clothed Him with the Mantle of Prophethood; have chosen Him from all people and made Him a Sign for those who were fashioned by the Word of God prior to and after their creation. We, verily, have loved Him in the Concourse on High prior to the creation of whosoever was created out of solid clay in this world. In Truth! We have commanded all who are in the heavens and on the earth by His command and hath taken the Covenant from all things on His behalf. Verily, this hath been preordained in the Tablets of the Spirit with the fragrant and divine ink. Thus We have sent Him with Holy breezes and made Him a sheer Sign for those who dwell in the Paradise of Majesty and Grandeur, and commanded Him to shower upon all creation, out of the surging waves of this roaring Ocean, heavenly dewdrops that We have entrusted Him in Truth. Alas! None have realized this, except Us. I, verily, am the Truth that was concealed throughout Eternity behind the veils of might and power.

When the Mystery of the Word was ready within His Temple, He called out: “O People! Fear God and do not follow the inclinations of your satanic selves; and fear the Day that all of you shall return unto your Lord. I do not call you except unto God; and give you the Glad Tidings of the Days where the Nightingale

shall warble upon the Tree of Majesty, if ye can hear; the Day when God shall Manifest Himself with His Cause and speak with the Sweet Tongue of Ali.

This is the Day for which all the Temples of Holiness shall yearn but will be unable to attain, except those who were wholly detached from all else but God. O People! Hasten to attain the Presence of God in His Days, for this is what will benefit you most from all upon which the sun shines, if ye truly believe. O People! This is the Book of God. Believe in It and do not pervert It from that which ye have been ordered in Truth, if ye but know! For it is not by earthly bounties that man will be reborn but with every Word that comes out of the Mouth of God, the Powerful, the Mighty, the Help in Peril, the Most Holy.

O People! Harken unto what We have revealed unto you of the words of wisdom and neglect not the Book of God, and respond to the Caller of the Spirit, Who calls you by this Fire of the Lamp of Truth, by which ye shall be guided. O People! We do not ask from you any reward, compensation or gratitude. Verily, My reward is with the One Who created Me and sent Me in Truth and made Me a Sovereign unto you. Perchance, I may bring you closer to the Holy Court and guide you to the Pavilions of Majesty and Power, if ye desire to enter therein.” Alas! None of them believed, neither did they turn to this luminous and well-treasured Countenance.

Among the people were those who rejected Him; others who turned away from Him; yet others, who unjustly argued with Him. Some others even mocked and ridiculed Him to the degree that the world constrained Him to the point that there was no safe place for Him to dwell therein. Verily, We were fully aware of His plight; thus, We revealed unto you with this powerful and mighty Pen that, in the end, We sent Him Our victory in Truth, and made Him triumphant with Invisible Hosts, and raised Him up unto the Heaven of Holiness. Thus We cut off the hands of rejection and prevented them from touching the Hem of His Robe. Thus We reward those who in the Path of Our good pleasure, patiently endure.

Thus We reveal unto thee out of the mysteries of Our Cause that which previously the hands of the people have wrought, as they continue to do today! Learn well from the past chronicles that which hath befallen the Prophets and Messengers of God. Perchance ye may become fully cognizant in all matters of your religion and be among those who enter into the City of Eternal Peace. (8)

After duration of time, Muhammad was sent in Truth and We made Him Shine with splendor from the Divine Wilderness, just as the Sun of Eternity shines upon the Crystal White City. When that light radiantly shone, it illumined Yathrib of Holiness, and the sacred Wilderness of Grandeur, if ye but know it! Thus have We raised the Clouds of Providence and caused them to shower down upon these Pure Cities the rain of well desired Grace. Perchance in the hearts of the Holy Ones there may flourish profound mystical knowledge. We, verily, have made Seas of Grace to surge forth from this bountiful rain and through this, We, verily, have renewed all the religions and out of these sanctified Divine Seasons have manifested every thing in verdant, embellished Springtime Forms.

He called out: “O People! Believe in God Who created and sustained you and give praises unto Him for what He hath given you out of His infinite bounties; and be not of those who denounce God’s favors. O People! I am but the Bearer of the Glad-Tidings and a Warner. I bring you the Glad-Tidings of the Ridván of God and warn you of the Day on which ye shall be resurrected out of the dust and questioned as to what ye have committed during your trivial lives. Verily, ye shall pay for what you have wrought in your days. O People! I speak not out of My own passion. This is what was revealed unto Me – that there is no God but Him, the Mighty, the Powerful, the Praised One. O People! This is My Path, so follow It and follow not those who commit abominations and whatsoever else God hath forbidden to them, who were drowned in their own evil selves and passion. O People! We desire nothing from you. My recompense is only from the One Who sent Me in Truth. Happily, ye will not dispute with the religion of God; nor will you follow the false and corrupt leaders, nor be of those who refute the attainment of the Presence of God, the Mighty,

the Help in Peril, and Self-Subsisting. O People! Deprive not yourselves, neither deprive your souls but hasten to the Path of Holiness in this Sacred Shore which none have entered except those who traverse the Spiritual Dominion, with whom, verily, God was well-pleased. O People! Be appreciative of these days for the eyes of Eternity have not witnessed like unto them. So fear God and do not transgress against His Messengers.” They replied: “Thou art not but a man like us and we do not want to follow Your Cause. You have no privilege above us. You are not but a crazed and bewitched man.” Thus, Some have turned away from Him; others challenged Him by requesting: “Send down unto us Sustenance from Heaven, or, send down to us Hosts of Angels, or, make a wellspring to gush with Water, or, bring us mint solid gold.” He replied: “O People, I am but a man like you; I bring you God’s messages and do not utter a letter from Myself for God is Witness between you and Me. Fear God and do not let the glamour and ornamentations of this world seduce you, but seek refuge in God’s Covenant and never turn away from His Cause. We have not commanded you except that which God hath commanded, and unto this every atom in the universe bears witness, if ye hearken and hear with the ears of Spirit.

O People! These are the signs of God that were revealed unto you; by what proof do you profess faith after this? Verily, God hath never ordained any proof in this Dominion greater than these Verses. This is one of His evidences. So fear God and do not be arrogant towards His signs. Verily, this Evidence [the Word of God] no one on earth can harm or destroy and nothing in the Heavens can match it, if ye, in the Days of God, can see with the sight of God! They replied: “We shall not believe in Thee or the One Who sent Thee because Thou art not but a man who wants to prevent us from worshiping what our forefathers have worshipped. Thus we have known Thee and we do not see Thee except among those who slandered against God!” Verily, whenever We have admonished them with the counsel of Truth, they never turned unto God to the extent that their inward mischief swelled up and they gathered among themselves, determined to kill Him [Muhammad]. Wherefore, they consulted the leaders of their religion. Verily, they have been conspiring against the religion of God. Finally, We have saved Him in Truth, exalted His Cause, and confirmed His Divine Verses and Evidences. Nevertheless, they were haughty and walked arrogantly in this world. (9)

Warn then Our servants of the One Who came in Truth in the Name of Ali [The Báb], Who hath risen from the Horizon of Holiness with majestic splendor. On His right side are Rivers of Spirit, flowing with the Treasured Knowledge. He said: “O People! The clouds of Divine Wisdom have been cleft asunder! And God hath come down with His Cause. Verily, this is what ye have been promised in all the previous Tablets. So fear God and hearken unto Me. O People! I am the Son of your Prophet (10); I have come with Verses and Signs that bewildered all the learned ones and this is, verily, of God’s Proofs and Evidences. Therefore, do not reject them with your doubts and suspicions; so be fair unto yourselves. Verily, this is the Law of God which God hath ordained in Truth, if ye believe. O People! By God I desire nothing except to reform your religion in all about which you dispute. O People! Verily, this is of the Breezes of the Spirit, wafting upon you, leading you from certain death to Eternal Life, if ye turn unto this. O People! Verily, the Tree of Divine Knowledge has given its fruits in this Eternal Sadrát and the Primal Point hath been established, and the Word of God, the Help in Peril the Self-Subsisting, hath been completed.

O People! Verily, this is the Divine Beauty, which hath been disclosed before you! The veils have been lifted; the Nightingale is singing; the Essence of Holiness hath shed His effulgence, whereby all those who are in the heavens and on the earth were illumined, if ye with the eyes of the Spirit bear witness! They cried out! “We do not find You truthful, nor did we find in Your days what we have been promised in the books of our forefathers. Hence, we shall not follow you, even if you have brought every Verse and Sign unto us.”

He said: O People! Be pious and behold how God hath ordained this Firm and Eternal Proof for all those who are in heaven and on earth, if ye but know. O People! All for which ye have been waiting for or heard from your forefathers and your learned ones can be demonstrated by these verses of the Holy Writ, which

have filled all the heavens and earth, as ye witness. If ye doubt this, by what proof can you demonstrate your faith with certainty or prove it to others? Verily, this world shall vanish and so will all that is therein, and ye shall be called to the Holy Presence and between the Hands of God ye shall be gathered.

O People! The charming speech of your learned ones should not prevent you, neither have in yourselves any doubt concerning this Cause. Rather, ye should adhere to Our Guidance and never reject God's Counsel. Alas! Whenever the Remembrance increased His mention of God, they increased their transgression against Him. Finally, all the religious leaders of His day plotted against Him except those who comprehended the Will of God, the Mighty, the Beloved. They persisted in their conspiring, vehemently determined to kill Him. They suspended Him; then the multitude of heresy released the bullets of their wrath and hate riddling His Body! That Temple is the One to which the Holy Spirit bows in adoration; and the Concourse on High have visited the dust beneath His feet; and the Denizens of Paradise were blessed by His Sandals. Thus the eyes of the invisible realms wept with great weeping in the celestial pavilions and the very foundation of the Throne quickened and the reality of the entire existence rumbled. Thus, the Divine Tree within Himself hath quenched Its thirst with His Luminous Blood that hath been shed in the Path of God! (11)

Verily, God shall reveal the Mystery of this Divine Tree and shall raise It in Truth and shall call out: I am God! And there is none other God but Him, and all else are My creatures. We have created them for Our Cause and all abide by Our bidding. Verily, that which We have ordained for Ourselves the Truth is to exalt those who have been downtrodden in this world, and humiliate the arrogant ones. Verily, We have not sent a Messenger or a Prophet or a Guardian but that the malicious transgressors have opposed; just as ye witness the rejection of the debauched ones today!

Verily, people have never turned away from God in any Dispensation except when their leaders turned away and rose up arrogantly against God and were among those who denounced His clear signs. And whenever their leaders opposed the Manifestations, the people followed them in their vain imaginings and rejection, and none believed among them except those who were endowed with holy sight, whose hearts God had tested, preparing them for His Faith. Thus, He provided them with sanctified chalices which were sealed with the musk of the Spirit so that they became intoxicated with the Wine of Certitude. Verily, they are the ones whom the angels of Paradise from the Celestial Heaven glorify, and who rejoice with the divine gladness of God, Himself!

Verily, We have not sent a Prophet but the learned ones rejected Him and rejoiced in their own knowledge as did the leaders of the past! Say; O learned ones! Do ye call unto your own idols, neglecting the One Who created you and taught you what ye knew not? O people of the world! Meditate on the affairs of those debauched ones and on what they have wrought and what they busied themselves! Say: Wasn't It, He [the Báb], Who came to you with clear evidences of truth from God, to which ye testified while ye were slumbering upon your couches? Hence, with what proof do ye support your Faith in the One Whom We sent previously in the Name of Muhammad?

Thus, O people of hate! Be fair within yourselves. Say: Do ye support your rejection with any evidences beside what We previously revealed unto Muhammad in these clear and mighty verses?

Say: O Ignorant People! If ye find any evidence beside what was revealed to Him from God, the Help in Peril, the Self-Subsisting, produce it! If ye were just or truthful in your speech; if ye have no proof or evidence except what has been revealed from the well desired and majestic Heaven, then why don't ye believe in the One Who brought you Clear Verses which have filled up the East of the Earth and the West thereof; where, as a result, all fell dumfounded except those who were wholly enchanted with the verses of God? Nay, by the One in Whose Hands is My Soul, those are the corrupt ones who never believed in God, neither in His Manifestations. Nay, they denounced Them even when they initially believed with absolute

certainty in these Clear Evidences. Verily, they refused to attain the Presence of God, despite the fact that they had been promised this in all the Tablets and they were seeking His Presence in their supplication every morning and eventide!

Alas! When the Inevitable Promise came to pass, they turned away and were arrogant and became doubtful of the Day of attaining the Presence of their Redeemer! Verily, they have turned on their heels, slandering against God and ruling against His Manifestations with all the malice and might in their possession. (12)

Verily, No Messenger has been killed except by their permission. Hence, they have committed grievous calamities against God in His Days and have been utterly heedless of Him. Yet they knew it not! Hence, behold the people of this world, who claimed to believe, how they returned to dust, turning away from the Lord of Lords; and were prostrating unto the idols of their own selves and passion! Verily, they felt Pride for following those who claimed absolute servitude to God! In truth, they believed not but have conspired against God Himself! (13) They continued treading the deserts until they reached the spot where One of the Names [Imam Husayn] was buried. Although they passed by the One Who exalted the station of that Spot [Bahá'u'lláh] yet they knew it not! Among them is the one who was called the servant, [Shaykh Abdu'l-Husayn Tehrani], the name from which all the oceans of names have branched. To this all the denizens of the Eternal Courts bear witness, and beside them does also this Luminous, well-treasured Pen.

Verily, He is the one from whose transgressions Satan himself flees, while the hearts of those, who detached themselves from all else beside God, have been consumed and have committed this matter unto God. Verily, he did not believe in God - not even for a moment - and, verily, he is the one in whose heart Satan has whispered and thus has made him to neglect God's Remembrance and caused him to be expelled from the Well-desired, the Holy Precincts of Nearness. Alas, he is the one who taught Abel to kill his brother and was of those who walked arrogantly against God, the Help in Peril, the Self-Subsisting from all eternity to all eternity. Verily, there has been no heresy, oppression, or debauchery except that which has been committed by this evil one, whose nefarious actions shall be revisited upon him, if ye can but see through the eyes of God.

Alas! All the Angels of the Concourse on High point unto him and tell each other: "Verily, this is the one who walked haughtily against God from the beginning that has no beginning, and rebelled against the Prophets and Messenger. Therefore, know and curse him, if ye but comprehend!" Hence, God made him a servant for His Letters. Despite his arrogance he wanted to serve them, pretending to renovate their dwellings; but, alas, he has slandered against them and was proud of it and did not realize what he had perpetrated. Thus, God takes those into account who move with the wings of self and vain imaginings. Say: Woe to you, O swine! For what your hands have wrought to the extent that you have drawn the sword from its sheath towards the Countenance of God, and waxed arrogantly against God, the Help in Peril, the Mighty and Most Holy. You have thought that you were among those who devotedly served God but you knew of your sin which you had committed in this vanishing world! Verily, there is nothing equal to this sin in the heavens and on the earth or in whatever hath been or shall be. You thought that you had constructed their Homes and established their foundations! Nay, by the One in Whose Hands is My Soul, you have not improved any dwelling, rather you destroyed the foundation of the House, ruined the homes and shaken their pillars and desecrated their worth and significance. To this bears witness the Tongue of Grandeur in the formidable Realms of Might.

Alas! People knew it not; neither had they realized his malicious actions. Verily, you have slandered the Lord of the House and its Master but never felt ashamed before God, your Lord and the Lord of all things. Yet, you imagined that you were restoring the House? Verily, this is but a very evil deed from your malicious self towards God, the Mighty and Most Beloved. Inquire from him, O People of the world! Don't you claim that [God] had commanded in His Book of Truth, not to take people's properties or

money unjustly, and not to wax arrogantly against God's commandments? How is it then that the money and properties of the believers were taken unjustly by the one who rose up against God and whose oppression was more evident than the sun in its zenith? And he claimed that he is restoring the House? We, verily, testify that the Lord of the House denounces you and your deeds and curses you for what your hands have wrought, if ye be of those who contemplate upon the mysteries of the Cause. (13) We, verily, have heard from this cursed one that he sits proudly in the social gatherings, showing arrogance against God. Say: Many men before you were, equally arrogant, who are now crying out in the midst of fire and will never find for themselves a helper or savior. Verily, whenever they invoke [God] to be saved from the torture of hellfire, they will not be saved but will, rather, be punished by God's wrath. Just as those who rejected Him, you too shall return to thy destiny in the hellfire with which those who took partners unto God are tortured. Say: By God! O ye who took partners unto Him and who rejected His signs and verses, and denounced His bounties; even the people of the hellfire of the lowest abyss flee from the fire of thyself and seek refuge unto God from you and your evil, for at every moment they, verily, curse you and those who followed you.

Say! Didn't God forbid you saying: Do not follow the malicious oppressor lest that same fire will touch you? Hence, by what proof do ye pride yourselves in following this debaucher who commits whatever God hath forbidden and discards whatever He was commanded, as ye testified to his deeds? Verily, despite this, ye have sought near access to him, glorified him, listened to him, extolled him in thy gatherings, supported him in his claims and have turned to his guidance in thy affairs. (14)

This is, verily, a mystery that has never before been revealed unto the Arabian Muhammad from the hidden and mighty Words. Indeed, every path has its guardian: Corrupt ones are attached to the corrupt one. In truth, this is the malicious one who sought near access to the Jibt and believed in Taghut and has denounced God and was of those who waxed arrogant against Him. (15) He is among those who never realized what they have wrought; rather they have oppressed [others] in the Days of God, and yet they curse who previously oppressed and turned away from God, and yet, knew not of what they were saying. Verily, they curse no one except themselves and their very words testify against whatever their hands have wrought. Those are, verily, the ones who denounced God while they professed their faith in Him, while today, they have, indeed, rejected Him. Thus, We have told you these tales in Truth in these tablets, and have explained to you every thing in detail, as a guide and mercy on Our part for those who are pious. Happily ye may know all that hath previously happened to the Trusted Ones of God and His Ambassadors. Perchance your feet and the feet of those who tread the Straight Path will not slip.

Lo! When the Dove of the Cause warbled with celestial melodies and was drawn by the heavenly singing of the Nightingale, it, therefore, came out of the Ridván of Nearness, fluttering betwixt heaven and earth, flapping the holy wings above the sacred horizons, calling in the heart of the Bayán the Learned Ones of previous cycles. Verily, ye are just as those who are here now until the Day when God shall come with His Cause and recompense through His Word everything according to its worth say, "Be! and It is." He will guide them and admonish them as to what is better for them than the dominion of Heaven and Earth, and whatever they have known, including not to trust in their own knowledge nor their deeds nor whatever they have previously believed in.

O Learned Ones in the Bayán! Never allow your knowledge to prevent you from recognizing, your Savior, and if you hear the Call of God, detach yourselves instantly from all that you have, and hearken unto the Court of Holiness with yearning hearts. Sanctify yourselves and your souls from whatever ye have known and have done previously; happily, nothing will prevent you from God, your Savior; whence, ye shall be gathered in the Chamber of Sanctity, and be brought before God. Everything you have done are but veils and signs that will prevent you from knowing God, the Help in Peril, the Self-Subsisting. Purify the mirrors of your hearts in this Day; happily nothing shall hinder you from entering the Sanctuary of God, the Powerful, the Best Beloved.

Verily, once the mirror is covered with dross of self and passion, no picture or form can be reflected unto it, just as it is in the mirrors of your hearts, if ye witness. Fear God, O learned ones! Do not let your knowledge, wisdom or anything else seduce you. Hasten in this Day to God's mercy and do not be seated upon your couches and do not judge others! Whosoever hears God's Call in this Day and hesitates or waivers but for a moment, verily, all that he has accomplished throughout his life shall be in vain, even though he would expend wealth that shall fill up the world with silver and gold, or that he would worship God from all eternity to all eternity. Thus, We teach you the path of Truth. Perchance ye shall be sustained in the Days of God with the fruits of the Sacred Tree. Beware! O People of the Bayán! Rejoice not with your knowledge or your deeds but rather let your rejoicing be with the knowledge of God. Verily, knowledge is whatsoever hath been ordained by God and valid deeds are whatsoever shall be accepted by His grace. Fear God and be not haughty with what ye possess! Verily, if He decrees that ignorance is knowledge, or oppression is the essence of justice, this is but the Truth. We bear witness that there is no God but Him. He doeth what He willeth and none can question Him of His doings. And in the Presence of the Just One, all shall be brought to reckoning.

Fear God and be not like unto those who were arrogant toward God when they were anxiously awaiting His Advent. The likeness of those learned ones, who waxed proud with own their knowledge in the Days of God, is unto those who worshiped idols, for they have prostrated to idols of their own making, while the others have prostrated to their own knowledge! Nay, this latter is a greater [sin], if ye comprehend with your inner eyes! Know ye that whatsoever prevents you from God, your Protector, are the idols of your vain imaginings, if ye but know! By God, We have certainly admonished you with strict guidance. Verily, this is better for you than the wealth of this world and the world to come, if ye reflect upon this!

O Seeker of Truth! Recite these tablets with your heart and soul and spread these Glad Tidings among those from whom you inhale the fragrance of certitude, but protect them from those from whom ye inhale the odor of hate. Fear God and be not like unto those, who were in this Day treading the path of their rebellious selves and vain imaginings, and who did not see the Divine Spectacle that they were promised. Their only desire was to put out the Fire of God which hath illuminated all those who are in heaven and on earth. Verily, they knew not what they had done or what they are committing today! Have you not heard how in this year the learned of this age have gathered around Us? We, verily, have stood battling them all alone, and no one rendered Us victorious until God hath scattered them by His Might; And the Light became fully luminous in Truth, even albeit others wanted to quench It. Verily, God shall purify the Earth from the dross of their sins and shall exalt His Proofs and confirm His Evidences.

As for those who detached themselves from all else except God, the Help in Peril the Self Subsisting, they, verily, shall inherit the Earth. Know thou that We have entrusted thee with these tablets] and made them the Crown Jewel of Joy betwixt east and west and made them a mantle for thee; happily, ye may from them inhale the divine fragrance of the Glorified One. And if thou touched the eyes of all those who are in the heavens and on earth, [with these tablets] verily, their sights shall be instantly restored. Thus, We ordain in Truth despite the wishes of those who on this Day ridicule the signs of God!

Say! O People of the world! Verily these are the melodies that none of the ears of those who are created of dust have ever heard, if ye believe. These are the Words that no heart in this world has ever comprehended, if ye can ascend unto the chambers in the Realms of Loftiness! And this is the Beauty that no eyes in this Dominion can behold, if with the sight of might ye can see. This is the Niche of Holiness that will not be lit except with the Light of God, the Help in Peril, the Self-Subsisting! Say; By God! This is the Blazing Fire, round which the denizens of Paradise circumambulate. None have received its light except those who circle round the Lote Tree, seized by intense longing after those who have attained that Blessed Spot. They were emblazoned by that Fire and each received his due share of that Flame, according to their rank. Happily, they may be detached from their persistent selves and passions, trusting

their affairs to God, where neither poverty nor dire need shall grieve them, and neither affliction nor harm shall hinder their devoted love unto God, the Mighty the Best Beloved!

Say! Verily, these Words are the Houris, whom none in this Dominion hath touched. Verily, they were Virgins, well treasured in the Mystical Canopies of Grandeur and Might. We have revealed Them from behind thousands and thousands of veils; perchance ye may behold a glimpse of their awe inspiring beauty, even if it were for an instant! Verily, ye shall be drawn with exceeding ecstasy to their Holy Melodies upon the twigs of the Divine Tree of these Celestial Words. (16) Lo! As Our Utterance reaches this most pure, most glorious, most exalted station, We make mention of My Lord on behalf of all humanity and on behalf of all other creation.

Glory be to Thee O My God! The Tongue of Our inner being bears witness at this moment to Thy Oneness and Our lips proclaim Thy Singleness and Our Being to Thy Sublime Essence, and Our Reality to Thy Uniqueness. I give praise unto Thy tender munificence and Thy outpouring of bounties, for Thou hast sent Thy Messengers and revealed Thy Scriptures, wherein Thou hast ordained the Divine Path of Thy Nearness and revealed Thy guidance for attaining Thy Presence. Thou hast not revealed these ordinances but for that which is good unto us. Verily, they are better than whatever the sun shines upon. Thou hast not dictated in those ordinances except that which is beneficial unto us. Verily, Thou hast remained Sanctified above any need or desire that can be ascribed unto Thee, and no reward shall return unto Thee. Thou hast remained in the lofty Pavilion of Thy Holiness, Grace and Might. Verily, Thou hast been within the Celestial Sanctity, Might, and Loftiness above all Wealth and Riches. All the rich ones are poor at the Door of Thy grace, and all the mighty ones are wretched at the Holy Precincts of Thy Mercy, and all the sovereigns are but subjects beneath the Throne of Thy Grandeur, and the entire existence is spellbound by the revelations of Thy Formidable Dominion. At last! Thou hast revealed the Beauty of Thy Divine Essence and the Temple of Thy Majestic Divinity. Thou hast revealed out of the Veils of Might what Thou hast treasured throughout eternity by Thy power, so that Thy grace may be attained in Thy Kingdom and Thy Providence fulfilled unto Thy creatures.

Thou, verily, hast accomplished all that Thou hast promised the detached souls among Thy chosen ones and hath fulfilled all that Thou hath made covenant with those who attained near access unto Thee. Among Thy trusted ones, verily, Thou hast demonstrated Thy Evidences, confirmed Thy Signs, reaffirmed the certainty of Thy proofs, and perfected Thy Claim.

Moreover, Thou hast called everyone to this most great and most exalted Grace, and to this Lote Tree beyond which there is no passing. Among the people who responded to Thy Call and Thy Word, through which the fire of Thy love was lit in their hearts to the degree that they were consumed even before they were touched by the flame of The Tree of Thy Eternity were those, who hastened to the Shore of Thy Nearness with their hearts, souls, and feet, until they entered the Stronghold of Thy Presence and arrived at the Vicinity of Thy Communion and dwelled within the Realm of Thy Mercy. And among them were those who detached themselves from all else except Thee and have settled in Thy Precincts and resided in Thy country. (17) Yet! Others have renounced Thee and rebelled against Thee and have slandered against Thyself. Verily, their persistent selves and passions prevented them from the path of Thy loving kindness and the highway of Thy forgiveness. Moreover, their learned ones, who had not tasted the cups of Thy bestowals and grace, nor have clung to any except to the sheer handle of the devious self and passion, which they took to be as gods unto themselves beside Thee, were hindered them from treading the path of Thy forgiveness and repentance! Yet, among them are those, who gathered in Thy land and sought refuge in the shadow of Thy great bounty and Thy Most Great, Most Exalted, Most Trusted and Beauteous Name.

I testify, O My God! No favor is there except from Thee and no bestowals but from Thy behest. Verily, no grace was bestowed due to the merit of any soul, for Thou hast lifted the veil from their eyes and burned all the barriers which prevented them from beholding the light of Thy Beauty. Thou hast showered upon

them the clouds of Thy mercy and hath poured down upon them streams of Thy knowledge and beneficence. Thou hast, moreover, provided them sustenance from the excellent fruits of the Tree of Thy Holiness, Generosity and Favors. Verily, Thou hast brought them unto that Grace, the station whereby they recognized Thyself, the Most Glorious, in Thy Most High, Most Exalted Name. Thou hast, moreover, illumined their hearts and their eyes by the splendors of Thy Beauty, and by beholding Thy Most Luminous Countenance and by enabling them to hear Thy sublime and sweet melodies.

All praise be to Thee, O My God, for Thou hast favored them for Thy eternal bounties. All Praise be to Thee, O My Best Beloved, for Thou hast specialized them for Thy everlasting bestowals. Wherefore, O My God! Since all the loving kindness, bounties and generosity are among Thy attributes, and Thy Essence is Thy beneficence and grace, I beseech Thee by the throbbing hearts of Thy loved ones and the enchanted realities of Thy faithful ones, who sought none beside Thee, and whose hearts have not tasted except the ecstasy of the sweetness of remembering Thee, to let the breezes of forgiveness, blowing from the Paradise of Thy Holy Eternity, waft upon them and remove from all creation the odor of sin and transgression. Perchance they may all return unto Thee and enter unto the Pavilions of Thy Name and the Gardens of Thy bestowals.

Verily, Thou art Powerful to do what Thou willest and Thou art the Mighty, the Generous, the Merciful, the Self-Subsisting, the Bestower, the Bountiful, the Giver, the All-Knowing, the Wise, the All-Informed, the Help in Peril, the Compassionate, the All-Forgiving. Moreover, I beseech Thee, O My God, by Thy Manifest and Hidden Name, and by the Beauty of Thy Treasured and Renowned Essence, and by Thy Glorious Countenance that hath illumined all who are in the heavens and on earth, and by the effulgence of the splendors of Thy Names that have enlightened all those who are in the Holy Mansions around Thy Throne, and by the One that Thou decreed to manifest in Thy Days and as promised all the Faithful and the Chosen ones in Thy tablets, to gather Us around the Statutes of Thy True Wealth on the Day of Thy Resurrection. I beseech Thee, moreover, not to deprive, O My God, in this Day, our eyes from beholding the light of Thy Beauty and our ears from hearkening to the melodies of the Majesty of Thy Unity, and our hearts of the marvelous mention of Thy Holy Lordship, and our inner realities of listening to the Words of Thy Everlasting Grandeur, and our tongues of making mention of the Essence of Thy Unity, and our hands of receiving the Tablets of Thy Holy Divinity, and our legs of walking to the Court of the Nearness of Thy Eternity. Deprive us not of attaining the Presence of Thy Sovereignty and Majesty.

I beseech Thee then, O My God, not to make this bounty reserved to some and not to others, and not to deprive on that Day any of Thy servants, nor to strip any soul of Thy Beauteous Robe. I realize at this hour that all things are standing at the Gate of the City of Thy bestowals and Thy mercy. Verily, their beings and their temples bear witness to their poverty, deprivation, and wretchedness, though most of them do not realize it within themselves nor perceive it within their inner reality. Glory be to Thee! O My God and My Beloved! Though their bodies may denounce Thy priceless grace, and the essence of Thy munificence, their spirits and their inner beings are reaching out to Thy bestowals and are drawn to Thy Cause.

Who, O My God can escape from Thy sovereignty or run away from Thy Dominion or slip a way from Thy Might and Power? Send down then, O My God, upon them, out of the clouds of Thy mercy, the rain of Thy blessings and Thy beneficence! Send down, moreover, upon their hearts out of the clouds of Thy bounties, the Waters of Thy grace and generosity. Perchance from the soil of their being may grow the hyacinths of Thy knowledge and wisdom, and the seeds of Thy love and compassion. Thou art Powerful to do what Thou Willest and Thou art the Exalted, the Bestower, the All-Mighty, the Bountiful, the Sustainer, the Provider, the Most High, the Gracious, the All-Powerful, the Help in Peril, the Generous, the Most Beloved.

And now, concerning thy question with regard to the ruling of the standard Hadith. Know thou that he who seeks God, journeying upon this Crystal White Path, ought to sanctify the mirror of his heart in these days

from whatsoever he previously heard. Alas! After the Suns of Knowledge and Wisdom have set, people stirred up conflict and confusion among themselves concerning the Cause of God, the Help in Peril, the Self-Subsisting. (18) Some have gone astray and have led others astray too. Moreover, they have slandered against God, fabricated His Word and the Words of His People [the Twelve Imams]. Verily, they have uttered whatever their whispering selves and passions swayed them to say, attributing these to the Suns of Infallibility, not realizing the mischief and fraud they were committing. Some have followed their Sultans, supporting them in whatever they commanded; hence, out of their malicious selves and vain imaginings they forged countless traditions, attributing them falsely to the Imams, the Guardians of Justice, in order to please their kings. Thus, they have ruled utterly by their corrupted selves and passions. Among them, are those who feared God, their Savior, in their Days and sought the path of Justice. They, verily, never uttered a word except with the absolute truth.

Indeed, all this hath been recorded in the Recorded Book. Days and nights passed by and whatever was ordained by God hath, indeed, taken its course. Hence, there appeared a great deal of upheaval and confusion among the learned men. Therefore, they have combined the authentic Hadith with the fraudulent ones, as ye bear witness to their words and testify to their actions. What actually took place was just as We have informed you! How can you ever then be able to distinguish the truth from falsehood since they have committed such a forgery in the Cause of God?

Verily, they have caused a great rift and division within the Cause of God, to the extent that no two of them would agree on any [religious] issue whatsoever; as they never agree on any other matter either. Thus, it behooves you and those who follow the righteous path in these Days, a path where all others were veiled from God except a handful of souls, to sanctify yourselves and your hearts from all that can be seen in this world. In truth! You should not give heed to that which you have previously heard because The Ones to Whom people attribute the Words and Speeches and Whose Countenances are shining like the Sun in the loftiness of the Sacred Paradise have explained all with which people have been in dispute or about which people have been confused, and, They have expounded upon whatever hath been ruled in the Book by God, the Mighty, the Best Beloved. Alas! When They [the Imams] ascended unto God and their Beauty was veiled from the eyes of those who denounced God and sought partners with Him, who waited for the Brilliant Lamp that lit its dazzling Light within the Crystal Lamps, guiding the people to the Court of Holiness and Bounties and leading them closer to the Treasured Grandeur, verily, no one would ever need anything except that which hath been decreed by God out of the ordinances of the Spirit from the Mighty, the Most Manifest!

Thus, when ye stood at the Door, at which no creature was disappointed, We recited unto thee a dew drop of these overflowing Treasuries from this bellowing and surging Ocean that, happily, this may become a firm evidence from God unto all who are in heaven and earth. Perchance people will be awakened from their graves of heedlessness and humbly arise before God. Know thou, that the Words of God and His Messengers, their meanings and interpretations, symbols and significances, evidences and wisdom hath no end and no one will ever know, not even a letter of their true meanings, except whomsoever God hath destined to know. For, verily, the true meanings are the gems hidden within these Treasuries, and no one knoweth their mysteries except God, the Mighty, the Powerful, the All Praised. Verily, the One who knoweth their interpretation is the One, Who hath ascended to the Heavens of Nearness and Holiness, and hath sanctified His sight with God's Remembrance and hath reached to the station where He witnessed within His inner reality that there is no God but Him and that He is the One Who hath been eternally present, and that there has never been anyone else beside Him.

Only then will He, verily, discover the entire mysteries and meanings that lie hidden in everything prior to God's uttering the Word. Thus, the Nightingale singeth unto thee these immortal melodies, and teacheth thee what will detach thee from all those who are in heaven and on earth. Perchance ye may exert thyself and soar from this nether world unto the Exalted Heavens to the Seat of Enchanting Sanctity.

Know thou that what is meant by Friday, is that it is the Day upon which people gather before God, and at which time God shall arise with His Cause in the Manifestation of Himself. Verily, this is an evident truth whereupon the Nightingale shall sing, and the Bird of the Throne shall cry out with melodious tones, and the Canopies of Justice shall be raised; whereby, the whole creation shall be gathered and all that they have committed in this vanishing world will be brought to light. Verily, each will be recompensed according to his own doings. Verily, this is the Day of the Gathering that was preordained by God in the Qur'an, the Book which ye recite. (19)

Thus, Friday will never be restricted by any limitation nor will it be specified by a specific day, for any Day upon which God's Call raised is called Friday if ye but comprehend. Since Muhammad rose up with the Cause of God on that Day, it was called Friday, which became the specific reference to His Day, as ye recount. This is the Day that is called the Day of Reckoning, the Day of Mutual Loss and Gain, the Resurrection, the Striking Hour, the Inevitable Advent or Sure Reality, the Shocking Day, and many other names. Verily, on this Day all that has been mentioned and all about which you knew nothing will have been fulfilled. It is called the Resurrection because, on that day God, Himself, Arose through His Manifestation, Al-Qa'im, and Appeared by the Word through which the Heavens were cleft asunder and the earth and whatever is in between quaked, except for those who patiently endured and were certain of the signs of God. Verily, the Resurrection took place when God manifested Himself but none comprehended this except the sincere ones! (20)

Have you ever heard how in the Days of God the Divine Table would be brought down from the Heaven of Might and stretched out unto the believers who tasted of its heavenly bounties; and how on every Friday they were showered upon by God's bounties and whereupon with ecstasy they cherished the Fruits of Nearness and Reunion with which they were daily sustained? Indeed, in every instance they were filled with joy and were elated with that which God hath favored them through His loving kindness, and in every moment the Verses of God, the Powerful, the Self-Subsisting, were revealed unto them by the Hands of His Messengers.

Salutation and glory be unto those who in His Days won the Day of Resurrection and hearkened to this grace and were of those who cherished the taste of the Fruits of the Spirit! Verily, all this hath been fulfilled and the Resurrection hath come to pass! Alas! We weep with our inner eyes for Our separation from you, and from the Resurrection. O My loved ones do weep. Alas! What sadness, for verily the Resurrection has been folded up, and the Our Beauty has been veiled, and the Nightingale has retreated to its celestial abode, and the Doors of grace have been shut down whence they were wide open, and the splendors of the Countenance became hidden, and the Heavenly Table was rolled up because of what the hands of those who rejected God have wrought.

Alas! The hearts of the dwellers of the realms of Names were consumed! Woe to you, O people of this world, and woe to those who have followed you in your deeds and actions; for you have turned away from the Beauty of God when He manifested Himself, Shining with Truth and revealing His effulgence from the Sacred and Favored Realm while you have not even noticed or realized what you have missed! Verily, none will comprehend this except on the Day of Mustagha'th, "when He Whom God shall make manifest" [shall appear] Verily, this is that which hath been preordained with the Hands of Power upon a mighty and treasured Tablet, and, this in truth is God's decree that hath been ordained and shall not be altered.

Glory be to the one who shall be resurrected from the grave of self and passion on the Day upon which all shall gather in the Presence of God, the Most Holy, the Most High, the Most Powerful. (21)

Say! O People of the world! Arise from your graves of heedlessness and hasten to attain unto what ye have missed and have mercy upon yourselves and never turn away from the Beauty of God. By God! Nothing

but this will benefit you in this Dominion, if ye reflect upon this but for an instant! Say! O People! By God, if ye but notice what your hands have wrought in the Days of God, ye will never be able to relax upon your couches or remain in your dwellings. Ye would rather sit upon the ashes and weep like those who lost their beloved sons weep, nay weep more heavily, to the degree that even this Pen will refuse to recount its depth or measure. Verily! They shall experience all that, at the hour when their souls depart from their bodies and unto dust they all shall return!

Know thou, O My brother, God has mysterious favors, well-treasured bounties, and hidden worlds upon which none hath come except those who soar with the wings of the Spirit in the heavenly realm of Nearness. And if any one shall meet another from the other realm that is exalted on high, he will be astonished and cry out; Glory be to God! The Creator, the Redeemer, the Fashioner, the Mighty, the Powerful, the Most High, the Self-Subsisting! And among His worlds, is a world where the breezes of beneficence and grace are continuously blowing and will never cease wafting, not for a moment! And if any one can reach that realm, he, verily, shall find all the Bestowals that have been outpouring ceaselessly from God, the Mighty, the Best Beloved, to the degree that he shall not miss any of these boundless favors, beneficence, grace, generosity and loving kindness, that hath been flowing from all Eternity to all Eternity, and he shall savor at every instant these abundant heavenly fruits! Thus have We fulfilled Our favor unto thee, and have guided thee to the Shore about which the learned ones themselves are utterly bewildered!

Glory be to the one who has reached that Shore; who truly appreciates the Significance of what God hath bestowed upon him out of His grace that neither the former ones could achieve, nor those who shall follow them comprehend. All praise be to God, from Whom all creation began and unto Whom all shall return!
(22)

Endnotes

- 1- On numerous occasions in His Tablets Bahá'u'lláh addressed His followers by the first letter of their first name. In this case the letter Jeem or “J” is used because the Suratu'l-Nus'h was revealed in honor

of Siyyid Ja'far-i-Yazdi, a prominent divine who was highly esteemed by the people of Yazd. He was among the few survivors of the Nayriz Massacre in 1850, and an erudite divine who exerted influence and commanded reverence of the people of Yazd. Even after his survival from the Massacre of Nayriz, he suffered boundless persecution, torture and calamities in the path of his newly embraced Faith. After his recovery, Siyyid Ja'far-i-Yazdi despite all the hardships he suffered, was blessed in obtaining his heart's desire. Going on foot to Baghdad, he finally was able to attain the Presence of Bahá'u'lláh, thus fulfilling his ultimate goal which erased every trace of his pain and affliction which he had experienced in the Path of God. For further appreciation concerning the Nayriz Upheaval, please read *The Revelation of Bahá'u'lláh* by Adib Tahirzadeh: vol.1, pages 137-157, 289-91, 331, for and the full account of the Nayriz Massacre, read Nabil's Chronicle of *The Dawn-Breakers* pages 343-367.

- 2- Here Bahá'u'lláh makes reference to the Lote Tree, which signifies 'The Tree Beyond Which There is No Passing'. Other names for this symbolic tree are Sadratu'l-Muntahá and Eternal Tree. By whatever name this tree is called, it stands for The Manifestation of God for His Day.
- 3- In this chapter, Bahá'u'lláh addresses "Adam" in two categories: Adam the Manifestation, and Adam the ordinary human who can become noble through obedience to God and through overcoming his worldly frailty. Here Bahá'u'lláh reminds us of how humanity persists in its transgressions and does not heed God's admonitions. He warns us not to fail on the Day of Resurrection when we are called in His Presence for Final Judgment. Bahá'u'lláh further recounts the sufferings of Adam in the Person of the Manifestation and demonstrates how people persisted in their denunciation of Him, and how they were hindered by the veils of their selves and passions; hence, they were considered to be among the spiritually dead.
- 4- In this paragraph, Bahá'u'lláh unveils some of the symbols, mysteries and metaphors that people have misinterpreted for centuries concerning the significance of Noah's Ark, the Great Flood, the Trumpet Blast, among others. The Ark of the Spirit symbolizes the Religion of God. Those who believed in Him were, as if, sailing on the Ark of the Spirit. Therefore, they became safe and secure because they had been moved by the Great Word - the Revelation of God, while those who rejected His Message were drowned in the flood of their own negligence and confusion.
- 5- After Noah, both Hu'd and Sali'h appeared as Manifestations in Arabia to caution people to fear and obey God and warn them not to repeat the same mistakes as that of their predecessors. Nevertheless, their followers continued to walk in the footsteps of their forefathers. Here, Bahá'u'lláh once again uncovers several mystical symbols and allusions including the term "Egypt of the Spirit", symbolizing a spiritual rather than a physical sphere. Also, the term "to die and be brought back to life" means nothing other than to believe in the Manifestation of the Age. Here, in the same passage, Bahá'u'lláh uses the term "She Camel" as a symbol to denote the Manifestation. He points out that no matter how much the camel is of benefit to people and is able to serve their needs, they so cruelly buckle it or slay it as they please. This was demonstrated in the dialogue between the Manifestation Sali'h and His people in using the She Camel in reference to Himself. Bahá'u'lláh continues to expound on the significance of the She Camel concept and on how, despite the fact that the camel serves the people with absolute loyalty, benefits them in every respect, gives them milk, and transports them with their heavy loads on long journeys, they still slay it with no regret or hesitation. Although the Manifestation sacrifices His life for the people's own benefit, and reveals unto them what will protect them and make them prosperous, they still persist in persecuting Him, determined to kill Him and His followers. This symbolic parable has been used by the people of antiquity in their allegorical and metaphorical Writings, and their theological literature.
- 6- Once more in the annals of human spiritual drama, God sends them Abraham to repeat God's guidance and warnings unto His people. Again the masses rejected His Revelation and determined to burn Him

with Fire. Here again Bahá'u'lláh reveals the symbol of the fire to be none other than the fire of opposition and malice with which the people of Abraham burned Him in their desire to extinguish the light of His Cause.

- 7- During the Dispensation of Moses, many parallel events took place, as in the Cycles of the previous Manifestations and, once again, Bahá'u'lláh unseals the Choice Wine of the Word of God and clarifies the symbolic meanings, the true significances of which the people failed for thousands of years to comprehend. As to the Sinai reference, Bahá'u'lláh explains again its spiritual significance and states that by "Sinai" is meant the Sinai of the Cause of God; by "The Burning Bush" is meant the Tree of Eternity; by "The Rod of Moses" is meant the Rod or the Will or the Law of God; by "the Fire" is meant the Fire of the Divine Love, and to be "burned with the love of God", people must adhere to God's Revelation. In citing "the Parting of the Sea" and how it caused Pharaoh and his people to drown, Bahá'u'lláh is referring to none other than the ocean of arrogance and rejection in which the people have been fully immersed. Also, here, "Moses took His followers to the Shores of Grace" signifies that those who believed in His Message were safe and secure through God's Grace. Here also, Bahá'u'lláh refers to the prophecies of the Old Testament in regard to His own Advent by commanding Moses to remind the people of the coming Days of God, whereupon, all the veils shall be burned away by God's Power, and there shall come the Countenance of the Spirit in Full Radiance in the Name of Ali, "Mirza Hussein Ali", Bahá'u'lláh!
- 8- Now, Jesus Christ appears in the title of "the Spirit of God", just as each of the Manifestations of God is specialized with a specific title: Abraham, "the Friend of God"; Moses, "the One Who Conversed with God"; Muhammad, "the Beloved of God"; the Báb, "the Remembrance of God"; Bahá'u'lláh, "the Glory of God". Concerning Christ, Bahá'u'lláh unveils one of the most mysterious concepts; a concept that has left people for two thousand years misinterpreting the passages regarding His Resurrection. Bahá'u'lláh explains what the significances and symbols of those scriptural passages truly mean. Here Bahá'u'lláh reveals the Mystery of Christ's Resurrection as a symbol of the victory of the Cause of God, despite the calamitous inflictions which befell the Manifestations of God. How bewildering is the handiwork of God! His enemies determined to extinguish the fire of His Revelation once and for all by crucifying Jesus, thinking thereby that they had extinguished His Cause. Yet, God ordained that His Crucifixion would become the very cause of the exaltation and resurrection of the Religion of God. For three days after His Crucifixion, no trace of His Revelation was left and the handful of His followers hid in terror. Then on the third day, His disciples, and in particular, Mary Magdalene, through whose determination the others were inspired to arise, spread far and wide to diffuse the glad tidings around the world. Soon after, Bahá'u'lláh further demonstrated that countries and continents were widely opened to Christianity; Kings and Emperors were converted to His religion; and the hearts of millions were transformed into God-loving and compassionate souls. Here we see that the true Resurrection of Christ is the Resurrection of His Revelation, and that God sent Him victory with invisible Hosts and raised Him, (elevated His Revelation from obscurity into universality), to the Heaven of Holiness. Thus, His Revelation was exalted, and no harm touched it despite the earnest desire of His enemies to do otherwise. Among other symbolic concepts Bahá'u'lláh states that "not with material bounties alone can man live but with every Word that comes out of the mouth of God!" Here the true meaning of rebirth is none other than to believe and to adhere to the Cause of God of that age. In the end of this chapter Bahá'u'lláh also mystically alludes to His own Dispensation, exhorting the reader to reflect on the peoples' deviation in previous ages and to reflect with keen insight on their own religious matters. Perchance they will be among those who will enter into the 'City of Eternal Peace', Baghdad, alluding to the Site of His Own Declaration. Baghdad was designated for thousands of years as the Abode of God, the City of Peace or Paradise. Bagh is Garden or Paradise and Dad was the title of the greatest god that was worshiped in Babylonian times. Bahá'u'lláh affirms that Promise of entering the city of eternal peace. Perchance no one will miss this most Divine Bounty.

- 9- Here, Muhammad appears. Bahá'u'lláh explains that He has been made to Shine upon two specific cities, “the Crystal White City”, Mecca, and “the Yathrib of Holiness”, Medina. These are the twin birthplaces of the Revelation of Islam. In this chapter concerning Muhammad, Bahá'u'lláh describes the plight of the Prophet and how despite the fact that He continuously counseled them not to be arrogant towards God or reject God's proofs and evidences, which He sufficiently provided in the exquisite Qur'an, they persisted to refute His Revelation. Once again Bahá'u'lláh discloses to us that other symbolism was associated with the Dispensation of Islam including the term “wilderness”. Since Muhammad came out of the Desert of Arabia, Bahá'u'lláh termed it as the place of the birth of the Religion of Islam and called it “the Divine Wilderness” or “the Sacred Wilderness”. Also, Bahá'u'lláh employs a metaphor to describe how the sun, luminous as it is, powerful and dazzling as it is when it shines on the desert sand, is like unto the Light of the Revelation of God, “Islam”, which came with a dazzling light from the Desert of the Spirit or the Divine Wilderness, and illumined the Yathrib of Holiness and the Wilderness of Grandeur. Here Bahá'u'lláh figuratively symbolizes all the natural and environmental elements of the desert, and, since it is for the most part deprived of the rain, He expresses in this most inspiring imagery the impact of the Revelation of Islam upon humanity. Just as the torrents of the spring season rains flow upon the desert of the people's hearts, watering them with the heavenly bounties, Bahá'u'lláh describes how, through Islam, God has renewed all the religions, whereby every thing appeared ostentatiously embellished in the springtime and was made ornate within the sanctified and holy seasons.
- 10- This chapter concerns the Báb, Who refers to Himself as the Son of the Prophet because He is of the lineage of the Prophet Muhammad. Two other terms should be mentioned here: a reference to Bahá'u'lláh; the Eternal Sadrat, “the Tree Beyond which there is no passing”, and the Eternal Proof, a title of the Báb, as mentioned in the Islamic tradition. In this chapter Bahá'u'lláh reaffirms the station of the Báb, Whose Appearance had been promised in the Qur'an and The Hadith. The Hadith is a compilation of the oral utterances of the Prophet Muhammad and His descendents, the Twelve Imams. These traditions comprise the second main source in conjunction with the Qur'an as the two Pillars of the Islamic Sharia'h Law. According to these traditions, Bahá'u'lláh confirms the lineage of the Báb as the descendent of the Prophet Muhammad, as He also confirms some of the other major titles of the Báb that were repeatedly mentioned in the Qur'an and the Hadith such as: the Primal Point; the Remembrance of God; or The Remembrance; The Proof (Proof of God) among many others. Here Bahá'u'lláh addresses the people, challenging them as to the proof by which they have accepted their religion, “Islam”. If they believed in Muhammad through the verses of the Qur'an, how then could they denounce the Báb, since He had revealed numerous verses and Tablets, enough to fill the East and the West? In addition, Bahá'u'lláh assured them that all these countless prophecies concerning the Advent of the Báb hath been well documented, and that the Báb, Himself, had also explained these prophecies; and in so doing, He enlightened the people with His divine knowledge and wisdom. Bahá'u'lláh here describes how the Báb counseled, admonished and warned His people not to follow their leaders' dictates, but to witness the profusion of His proofs and clear evidences. As the Mouthpiece of God, here Bahá'u'lláh conveys to us the anguish and pain the Báb endured at the hands of the wicked clergy of His time, who persisted in their refusal to hear His Call, heed His Warnings or adhere to His Counsel. Also in this chapter, Bahá'u'lláh points out that the Name, “Ali”, as mentioned in the Hadith, is a reference to both the Báb and Himself. The Prophet Muhammad said to Imam Ali: “I will have one turn while yours will be twice!” What was inferred in this statement was actually fulfilled by both Bahá'u'lláh, Mirza Hussein Ali, and by the Báb, Mirza Ali Muhammad.
- 11- Here Bahá'u'lláh gives emphatic testimony that, with the Advent of the Báb, the entire prophetic cycle of Islam with its wealthy traditions and promise of the coming of the Qa'im or “Gate of God” had been fulfilled, and that it is incumbent upon people to follow God's Promise, and not those of their corrupt leaders, who according to their lust for fame and power mislead their own followers and prevented

them from following God's injunction; also that they ought to respond to the Call of God's Manifestation in His Day. The mention of the Holy here Writ is in reference to the Book of the Bayán. We see how Bahá'u'lláh unleashed the wrath of His Pen toward those leaders who sowed sedition within the Muslim community and among the circles of their religious leaders arousing their hatred and fury against the Manifestation of God and convincing them to heap their persecution upon Him and to destroy Him and His followers. Among those leaders was the bitterest enemy of Bahá'u'lláh named Shaykh 'Abdu'l-Husayn-i-Tihrani, one of the most treacherous mujtahid and an influential divine in Iran who, the government of Iran in their attempt to rid their country from his machinations, dispatched him to Iraq to be in charge of the repairs of the Holy Shrines of the Imams in that country. Those Holy Sites periodically need maintenance and repair. Upon his arrival in Iraq, Shaykh 'Abdu'l-Husayn realized the adoration, love and devotion the people of Baghdad had displayed toward Bahá'u'lláh. His fierce jealousy burned his heart and he began to exert his utmost influence and power to destroy the nascent Faith and its Founder. He first worked maliciously to persuade the Shah's government to extradite Bahá'u'lláh from Iraq, but failed. He then continued relentlessly in committing every evil act against Bahá'u'lláh.

- 12- In heart-wrenching words Bahá'u'lláh expresses His pain, agonies and anguish over the atrocities which the Shaykh had heaped upon Him. In addition to his machinations and animosity towards Bahá'u'lláh, Shaykh 'Abd'ul-Husayn-i-Tiharani allied himself with the Persian Consul-General in Baghdad and both of them vehemently tried to destroy and uproot the new Faith and its Founder. Both aimed at arousing the fanaticism of the mob against Bahá'u'lláh as well as convincing the government of the Sha'h in Iran to exile Bahá'u'lláh one more time, accusing Him falsely of His ambition and interests in the politics of that country and that He was endangering its peace and security. This according to Adib Tahirzadeh in his book *The Revelation of Bahá'u'lláh* Vol. 1 page 137-147. Although Bahá'u'lláh revealed this Surah prior to His Declaration, we see Him throughout this Tablet speaking as the Mouthpiece of God with sovereignty, might and power. Once again Bahá'u'lláh alludes to His Own Station, as the Supreme Manifestation Who was promised to appear in these terms as "The Day of Attaining the Presence of God Himself" and as "The Redeemer of Mankind".
- 13- For the next several paragraphs Bahá'u'lláh pours out His agonies and the severe pain He has suffered in powerful words and sublime language, as He describes those who betray God's Manifestations and the wrongdoings they commit. What level of distress they caused each One of Them, including Himself! Here Bahá'u'lláh speaks in an intense and deeply moving style of the betrayal He has suffered at the hands of His enemies, alluding to Shaykh 'Abdu'l-Husayn-i-Tihrani, with subtleties avoiding any direct mention of him or his name. In this chapter, Bahá'u'lláh condemns Shaykh's claims that he is restoring the House, "shrine of the Imam", raising its edifices and foundations while he had in fact destroyed the House and its foundation; by desecrating what each Imam came to promulgate: the Advent of the Day of God and the Appearance of the Báb and Bahá'u'lláh, "the Qa'im and Qayyū'm", as attested in their well recorded traditions. In repudiating the Advent of Bahá'u'lláh, Shaykh 'Abdu'l Husayn, refuted the essences of those Imams, their station and their traditions concerning "He Whom God shall make manifest". Bahá'u'lláh describes furthermore the boundless afflictions He had suffered at the hands of this wicked learned man, his continued opposition and rejection of God's new Message. In doing this he had indeed committed a most sinful act against God Himself! To the degree that even those who dwell in the lowest abyss of the eternal hellfire flee from his transgressions and seek refuge in God from his evil deeds. Thus Bahá'u'lláh concludes that the evil conduct of Shaykh Abdu'l-Husayn is more evident than that of the sun in its zenith.
- 14- In this paragraph, Bahá'u'lláh warns the Shaykh and describes his satanic behavior; how he sits in the social circles and the circles of the divines of those Holy Cities that embrace the Shrines of the Imams, "Karbala' and Najaf", venting his vicious attacks towards the Nascent Faith of God; slandering Bahá'u'lláh with all the false accusations; refuting any validity to the Bábí movement; and considering

the religion of the Báb as a heretical claim against Islam. In addition to that, he persisted in his fierce attacks and oppositions; waxed proud, and was determined to defeat God's preordained purpose, that of fulfilling His eternal Promise for this Day. Bahá'u'lláh vehemently warns those who follow this mischief-maker or support his actions and submit to his instigations that, they have disobeyed God's injunctions, since they have been warned in the Qur'an not to succumb to the manipulations of those who lead them astray. Bahá'u'lláh accused the Shaykh that, in his pretence to pay homage to the Shrines of the Imams, a practice typically performed by Muslim pilgrims, he neglected the Very One, Bahá'u'lláh, Who exalted the Station of those Shrines. Bahá'u'lláh also refers to the Shaykh as the one who was called the servant. His name, 'Abd, means servant, and the Shaykh was hypocritically showing pride of his name 'Abdu'l-Husayn as the one who serve the Letters of God "the Imams", particularly as the custodian of the House. Pretending to take care of the House, when the government entrusted the renovation expenses to him, he embezzled the money and never fulfilled any promise or commitment. The Muslim community, due to their devotion and love for the Imams, they pay their prescribed offerings to their clergy "the custodians of the Shrines", with the intention that the money be honestly discharged for the repair and maintenance of the Holy Places. Yet, the Shaykh indeed broke that sacred trust. Here Bahá'u'lláh reminds the people of the injunction in the Book of Truth, the Qur'an, that this nefarious behavior is emphatically forbidden. If this is the case, Bahá'u'lláh admonishes those who followed the Shaykh: How is it that they have entrusted their entire affairs in his hands, and turned to him for guidance, despite the fact that they were warned in the Qur'an not to follow the leaders who oppress others, and rob their properties and possessions? In this chapter Bahá'u'lláh warns people not to be negligent of God's Admonitions, perchance they may enter into Ridva'n. Here Bahá'u'lláh alluded to His Own Declaration which took place in the Garden of Ridva'n in Baghdad.

- 15- In this chapter Bahá'u'lláh exhorts the people of the Bayán as he had exhorted those in Previous Cycles, for they procrastinated and did not respond to His Call nor adhere to His Cause despite the numerous counsels and warnings of the Báb concerning "Him Whom God shall make manifest". Bahá'u'lláh also warns those who followed Shaykh 'Abdu'l-Husayn that they followed the one who worshipped Jibt and Taghut; terms mentioned in the Qura'n with reference to the practice of sorcery and Idol worship. Taghut was one of the major Idols of ancient Arabia worshiped prior to Islam. These people used sorcery, Jibt, and practiced idol worship with the intention of destroying Muhammad and His Teachings by exercising magic and pleading to their idols to inflict curses and evil upon the Prophet and His Religion.
- 16- In the most sublime and lofty standard of the Arabic Language, Bahá'u'lláh, here, unseals the Choice Wine of the Word of God in the Qur'an which has perplexed the most erudite and learned of men in Islam over centuries. He confirms that with the advent of His Manifestation all the mystical allegories of the previous Scriptures have been fulfilled. Among these is a reference to the term "virgin houris". This allegorical term is metaphorically used in Arabic Literature symbolizing celestial angelic beings "Damsel Females" who eternally remain in their spiritual spheres untouched by any other being, "virgins". In Classical Arabic literature this metaphor is used to represent the Beloved who dazzled her Lover in her exalted beauty, dark eyes and heavenly figure. She is described as the Beauty that is beyond reaching. As Bahá'u'lláh, Himself, discloses for the first time the hidden symbolism and mystery underlying this allegory, He proclaims that no one for centuries had ever touched upon the true meaning of the Obscure Words of God, and that those metaphors and allegories were untouched, just as was the term virgin houris. Hence the true meaning of the term virgin hurries refers to those obscure metaphors whose true significance no one could understand except God Himself. That, for the first time Bahá'u'lláh was the Only One Who was able to disclose their inner meanings. According to the Tradition of Islam, God had promised the sincere men who believed in Islam and were steadfast defenders of their religion, the reward of seventy virgins in Paradise. This promise has been fulfilled inasmuch as God considers those who accept His Manifestation to be in Paradise, cherishing the true

meanings of those mystical terms of previous Scriptures as expounded by Bahá'u'lláh in His Writings. In both the Qura'n and Hadith of the Prophet Muhammad, there are thousands of prophetic verses, terms and speeches referring to the Promised Day, the Day of God, the Promised Qa'im and the Hour or the Day of Resurrection. Some of those prophecies were written in the Qura'n and the Hadith in explicit and clear terms, and other were written in mystical styles and allusions. These prophecies were written in a profound and metaphorical or esoteric language, such that none knew their real meanings as indicated in the Qura'n that; "only God knoweth their inner meaning". In fulfillment of this term, and in the Day of God, Bahá'u'lláh, in this "Surah", as in other Writings, unseals the choice wine of all the Scriptures in this most exquisite, figurative imagery and poetic language. In order to appreciate the sublime style of mystical Writings, which can transport one's very soul, releasing it into those realms beyond the ordinary comprehension of our intellect, one must meditate with absolute detachment upon these Writings of Bahá'u'lláh, Happily one may become intoxicated in their sweetness and drawn to their Heavenly Beauty.

- 17- In this chapter, Bahá'u'lláh proposes to offer a deep and moving supplication on behalf of all of humanity, giving praises to God, glorifying Him, and testifying to His sanctified Oneness, and sublime uniqueness. Affirming that, through His Manifestations, God hath revealed the Divine Path whereby He prescribed for those who follow that Path, Eternal Paradise, ultimate Nearness to God, and being in His Presence. Bahá'u'lláh confirms in this supplication that some people who responded to His Call have followed Him even to Thy Country, which meant the Holy Land. Here the mention of Thy Country and the Precincts thereof, are in reference to the Final Destiny of His exile, Akká and its vicinity. Some of the believers accompanied Bahá'u'lláh throughout His exile, a Journey which took them from Iran to even as far as the Holy Land. In this supplication, Bahá'u'lláh confirms that God hath fulfilled His promises which He made throughout His previous Scriptures, and that those who have accepted His Advent in the Day of God are, verily, in Paradise. As for those who rejected Him, He warns them of their ultimate end where they will abide in their utter loss and regret.
- 18- As we have pointed out, in Islam the Shari'ah, or the Islamic law, is comprised of two major bodies of work: the Qur'an and the Hadith. The most authenticated compilations of Hadith are the six that were written by the companions of the Prophet. Some being attributed to the Imams Themselves. The Twelve Imams are the Prophet's descendents. They are equivalent to the Israelite Lesser Prophets, but had the station of the centers of the covenant of Islam, and each one was designated by His predecessor as such. They are also considered divinely infallible and each shed light on the Qur'an, explaining the purpose, intent and goal of the Divine Text, clarifying whatever was necessary for the development of the Muslim community. In addition, each Imam wrote numerous treatises pertaining to themes of a scientific nature such as; mathematics, physics, and many disciplines. In addition they wrote numerous spiritual supplications. Among the major bulk of their writings were countless prophecies alluding to the Advents of the Báb and Bahá'u'lláh, many of which have been reiterated by Bahá'u'lláh Himself in the Kitab-i-Iqán.
- 19- Most unfortunately, during the decades that followed the passing of the Twelve Imams from this world, Muslims began to forge the Hadith, inserting traditions of their own attributing them to the Prophet or the Imams; hence, one can no longer trust the purity or authenticity of these sayings since some false ones were introduced to the Corpus of the Hadith. Despite that, we find numerous accurate speeches and prophecies in these complications concerning the Day of God, or the Resurrection and the Advents of the Báb and Bahá'u'lláh. In this chapter, Bahá'u'lláh sheds light on the Lofty Station of the Illustrious Imams; the significant role they played in the Dispensation of Islam as the Centers of the Covenant, as the Luminous Stars in the Heaven of Islam; confirming their divine knowledge and spiritual insights plus way of life as they led as the perfect embodiment of the divine virtues. In His response to Siyyid Ja'far-i-Yazdi, concerning the ruling of the Hadith and the extent to which one needs to trust the narrators of these oral speeches and consider them as the Measure of the Shari'ah

Law and other matters in Islam, Bahá'u'lláh explains to him that after the Imams ascended to heaven, leaders of mischief had forged numerous speeches. Therefore He advises Siyyid Ja'far that it is best for him and all other people, to forget and set aside all that they had learned or heard, and to set their hearts towards God, seeking His guidance without relying on any previous knowledge or learning.

- 20- As we know, in Islam, Friday is the holy day of the week; it is the Day on which all Muslims must perform the obligatory and congregational noon prayer in the mosques. Concerning any other significance of Day, Bahá'u'lláh elucidates that Friday is every Day whereupon a new Manifestation appears and hence, it is the Day of Resurrection, the Day when all people will be gathered and brought to Judgment before God. In this chapter, Bahá'u'lláh again employs several of the Qur'anic figurative symbols doing so in the implicit style of the Divine Texts. By *<i>those who respond to the Manifestation of that age, they shall eat of the heavenly fruits</i>* is meant "The Revelation or the Words of God and His Scriptures"; by *<i>shall recline under the Shadow of the Lote Tree</i>* is meant "To believe in The Manifestation, Himself"; by *<i>shall be dazzled by the brilliant light</i>* is meant "Light of the Religion of God"; by *<i>shall abide in the heavenly abode</i>* is meant "the Eternal Paradise where the doors of grace, love and forgiveness are wide open for those who have believed on the Day of God".
- 21- In the final chapter of this Surah, Bahá'u'lláh sternly warns people not to be negligent and to arise from their graves of heedlessness and that nothing in this world but the recognition of God's Revelation will benefit them. In vehement words Bahá'u'lláh addresses those who have missed the Day and warns them of the dire consequences of their denials. The Day to which He refers as "the Day of Mustagha'th", which according to the tradition in Islam means "He, Who is Invoked", will be made Manifest. The Term Al-Mustagha'th is the title of the Promised One according to these Traditions. Also, according to the numerical value of Arabic Alphabet, Al-Mustagha'th is 19 indicating the duration between the Declarations of the Báb and Bahá'u'lláh. As to those who will adhere to His Call, Bahá'u'lláh gives the Glad-Tidings of the fair share of the mysterious favors, undisclosed bounties and hidden worlds that await them, and that will enable them to soar with the wings of spiritual understanding unto the Realms of the Nearness of God.
- 22- In the conclusion of this Mystical and Stupendous Work, Bahá'u'lláh reaffirms that He, verily, has fulfilled His Favors unto us, and has guided us to that unique and priceless Shore of Boundless Grace and Beneficence which no eyes have ever seen. It is the Shore wherein the sincere ones will eternally abide.