



Qur'anic & Biblical References in the *Kitáb-Í-Íqán*: A guide to further study.

In order to have a fuller understanding of the complete integration and unity of these divinely revealed Books it was suggested to make available 'references' from the Qur'an as they appear in the *Kitáb-Í-Íqán*.

His Holiness Baha'u'llah declares the *Qur'an* to be “*the surest testimony of God to man*” (*Kitáb-Í-Íqán*, p. 151 old ed.; §160 new ed.). He tells us to study it, as Abdu'l-Baha and Shoghi Effendi also told us to study it.

Approaching the study of the divine *Qur'an*, however, has proved so daunting for the vast majority of Bahá'ís that few know much about it beyond that it is accepted as the Word of God by our Faith. Some of the problem is with the English translations. There are several, including two specifically recommended to Baha'is by the Beloved Guardian; but those are out of print and not readily available. This problem has largely been removed with a new and comprehensive translation first printed in 1999 by Drs. Mhd. Muhsin Khan and Mhd. Taqi-ud-Din Al-Hillal, and published by Darussalam Publishers, Riyadh, KSA; and revised in later editions since then. The English title is *The Noble Qur'an*, to differentiate it from other English translations. Many different formats of this publication are available, large and small; but the most popular are among those pocket-sized editions obtained for around \$20.00. They are portable, yet because of the smaller print and fine paper used still retain most of the material found in the larger formats.

The great advantage of this new *Qur'an* publication is its extensive incorporation of numerous and well-known Hadiths, or authenticated sayings and utterances of the divine Prophet. These have been collected by His *Companions*, and then collated and authenticated by later historians and scholars. Many of those first Companions were in their own way similar to the Letters of the Living of the Bab, or the Apostles of Christ or otherwise as exalted in their own right to other outstanding early believers of the Bahá'í Dispensation, who were witnesses to what they recall the divine Mohammed having done and said in those early days. These hadiths, beyond giving wonderful and sometimes exhilarating insights into the hidden meanings of the holy Writ, are also

very important to understanding Islamic thinking and development, often essential for approaching this community with knowledge and convincing argument.

A further advantage of this publication over all previous translations is that interpretations of the divine Text are contained within brackets; while words added for the purpose of easier understanding, such as adding the verb *to be*, which does not exist in Arabic, to make reading easier, are contained in parentheses. There remain, of course, a few instances of outright literal and misleading interpretation of the holy Word not contained in brackets; but these are identified by referring to the *Kitáb-Í-Íqán* and studying the correct interpretations given therein. With the publication of this new and accessible translation it is much easier now for Baha'is to begin a study of the Qur'an.

Is *all* of the *Qur'an* and a complete understanding essential for us to know? Are there certain main parts that are of greatest importance? Certainly, those Qur'anic verses incorporated in the revelation of the divine *Kitáb-Í-Íqán* should be given our fullest attention, since they have been especially indicated by HH Baha'u'llah as containing the essence of the divine Message with which HH Mohammed was entrusted, fulfilling what was prophesied concerning its own appearance, and prophesying of all that would follow. While studying just these few verses is not a sufficient study of the Qur'an, it would likely be regarded as a first step and absolutely essential for a further understanding, guiding our subsequent thoughts and study, not just for the Qur'an but also for the Holy Bible.

Indeed, without reading the *Kitáb-Í-Íqán* it is quite impossible to understand very much of the Qur'an—unless just knowing when HH Mohammed revealed a certain law or prohibition, or what the early believers were asked to do, would be considered having a true understanding of the divine reality of the Qur'an. Some persons do think that way. The proof of the quality and character of such a knowledge base is revealed by how many who think that way have become followers of Baha'u'llah—since being resurrected in faith and spirit in the Day of God is considered a sure evidence of faith and obedience to God and His Messengers. As we see, however, the people of the *Qur'an* have risen up against the promised *Return* of their holy Messenger, the *Remembrance of God*, the *Remnant of God*, and He Who is sent to break the seals that have sealed up the meaning of the *Qur'an* for 1260 years. This is proof that the previously held knowledge of the *Qur'an* is not capable of saving a people from rebelling against their God and Savior. HH Baha'u'llah tells us that the *Qur'an* is “completed” for Muslims; and in the *Kitáb-Í-Íqán* we learn what that really means.

This brief discussion will be divided into two parts: (1) a discussion of the Qur'anic verses *in the order they appear in the Kitáb-Í-Íqán*; and (2) a much shorter discussion of the Qur'anic verses quoted in the *Kitáb-Í-Íqán* as they appear chronologically in the *Qur'an*. Since the very same Qur'anic verses are analyzed, either approach would

offer relatively the same potential for comprehension as discussed and illumined by HH Baha'u'llah. However one or the other ordering might be more useful to the reader. It could even be that comparing these two approaches together might in itself yield some unexpected and profound results, since there is no limit to what these divine Books can teach us.

The Word of God is ultimately unknowable. But such a realization should not prevent us from study. The survival and prosperity of our souls relies on our willingness to quench the burning thirst of spiritual search and identity. But if a thirsty person realizes that he can never drink all the water there is, should that realization hold him back from drinking his fill?

“ . . . O My servants! My holy, My divinely ordained Revelation may be likened unto an ocean in whose depths are concealed innumerable pearls of great price, of surpassing luster. It is the duty of every seeker to bestir himself and strive to attain the shores of this ocean, so that he may, in proportion to the eagerness of his search and the efforts he hath exerted, partake of such benefits as have been preordained in God's irrevocable and hidden Tablets. If no one be willing to direct his steps towards its shores, if everyone should fail to arise and find Him, can such a failure be said to have robbed this ocean of its power or to have lessened, to any degree its treasures? . . . O My servants! The one true God is My witness! This most great, this fathomless and surging ocean is near, astonishingly near unto you. Behold it is closer to you than your life-vein! Swift as the twinkling of an eye ye can, if ye but wish it, reach and partake of this imperishable favor, this God-given grace, this incorruptible gift, this most potent and unspeakably glorious bounty.” – *Gleanings*, CLIII, p. 326, (from the Tablet of Ahmed, Persian, not to be confused with the Arabic Tablet, which is recited by all Baha'is). These verses inform us that only through our own efforts shall understanding and comprehension be attained.

The divine *Qur'an* is the inheritance of Bahá'ís in the same way that the Old Testament is the inheritance of the Christians. It was Christ Jesus Who unlocked its meaning to an extent impossible to any follower of Moses who denied the reality of the Messiah. And the same is true for the People of the *Qur'an*, who deny the reality of The Bab and Baha'u'llah. So, while we deepen in God's Writings for this Day—their instructions, laws, exhortations, prayers, meditations, etc., we cannot turn our backs on the divine *Qur'an*, imagining that it has nothing of use to teach us today; it contains secrets of which we might still be in manifest need.

For instance, many of the economic teachings that will be inculcated by the Bahá'í Dispensation are, in fact, revealed in the *Qur'an*, to serve a world economy unimaginable to Qur'anic scholars ignorant of the teachings of Baha'u'llah. In the divine *Kitáb-Í-Aqdás* God reveals that certain economic and financial rules revealed in the *Qur'an* are to be retained in this Day and fully applied. (See, for example, *Manna*

From Heaven: From Divine Speech to Economic Science, George Ronald, 2007.) Furthermore, mathematical applications, the natural sciences, etc., are today discovering useful and incredible teachings in the *Qur'an* unimagined before now. Again, the explanation is that Baha'u'llah has today unsealed this Book, just as told to Daniel the Prophet, standing on the Tigris River 2,600 in the past, accompanied by two angels sent to him to show future events. He was awestruck as he watched the visage of Baha'u'llah pace its banks, reciting the verses of God as they were being revealed to Him.

Also included in this work are the Biblical references found in the *Kitáb-I-Íqán*. While fewer in number certainly, their inclusion is necessitated by Baha'u'llah's use of them in supporting the divinely chosen cause of uniting all religions into one continuous and undivided story, as revealed to mankind down through the ages. The use of the Biblical references demonstrates the oneness of the Cause of God and of all the Prophets and Messengers. As it says in the *Qur'an*, “*Have they not looked at the heaven above them, how We have made it and adorned it, and there are no rifts in it?*” (50:6; 67:3) the *heaven of the knowledge of God* that is, as well as the physical skies.

I wish to thank Mouhebat Sobhani—whose extraordinary pamphlet on the Bahá'í Faith, *Bahá'í: Teachings for a New World Order*, has circled the globe many times over, in many languages, performing a service in **some** ways of greater value than the publication of many scholarly tomes—for suggesting this topic, explaining its importance to me as a source of study for interested Bahá'ís, and being the main force behind its coming into existence.

Dalton Garis
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Part I
Qur'anic & Biblical Verses found in the Kitáb-Í-Íqán
In order of their appearance in the Kitáb-Í-Íqán

(**KEY:** The first words of the paragraph in question are quoted. Page numbers refer to the Kitáb-I-Íqán publications before the 2003 edition; paragraph numbers refer to the 2003 and later editions.)

1. (p. 5; §4). “Ponder for a moment and reflect . . .” **36:30**. “*Oh, the misery of men! No Messenger cometh unto them but they laugh Him to scorn.*”

With this reference, the systematic and continual denial by the people of every generation of the holy Messenger sent to usher in the Resurrection of God’s Cause is declared. This seems to be a theme far removed from the assertion of the opening lines of the *Kitáb-Í-Íqán*. Why bring it in here? But before proving those lines it is first necessary to demonstrate just how thoroughly and systematically mankind has failed to recognize the reappearance of the Manifestation of God as the Resurrection of the past Prophet, in spite of their constant talk of how much they would worship such a One and how much they long for His Return. In no case is this better documented than for the appearance of the promised Qá’im, the Báb, and the Promised One of all ages, Baha’u’llah. First, however, Baha’u’llah reiterates truths bearing on this theme of practically universal denial of every people for their promised Messenger citing ancient religious history revealed in the divine *Qur’an*.

2. (p. 5; §4). “Ponder for a moment and reflect . . .” **40:5**. “*Each nation hath plotted darkly against their Messenger to lay violent hold on Him, and disputeth with vain words to invalidate the truth.*”

What can be ascertained from this reference as used both by Baha’u’llah and by Mohammed is that the religious leaders of that generation conspire to deny the blessed Return of their Messenger, and to use the verses of God to convince the people that this Return is not a Messenger of God. One can imagine what will happen to that Messenger and His followers when the religious leaders have declared the new movement to be heretical and against the Teachings of God.

3. (p. 7; §7). “Among the Prophets was Noah. . .” **11:38**. “*And as often as a company of His people passed by Him, they derided Him. To them He said: ‘Though ye scoff at us now, we will scoff at you hereafter even as ye scoff at us. In the end ye shall know.’*”

The common people, urged on by their religious leaders would take any opportunity to laugh and scorn at the divine Messengers and their followers as they considered such actions to be a great good, as explained to them by their clerics. But as the Qur’an warns us, those who urge others on to evil will bear the burden of those evil deeds committed by others, as well as for their own actions in urging them on.

Thus, the holy Messenger sent to revive the spiritual life of mankind is treated as the lowliest of beings, so much so that the meanest of people spoke boldly and shamelessly to the divine face of God Himself—and this, because the religious leaders had condemned Him as a heretic. But a stern retribution is promised for the scoffers. Indeed, as the suffering of the Revealers of God’s message will end with their departure from this mortal world, the suffering and humiliation to be heaped on those opposed to God’s Cause will begin with theirs.

4. (p. 8; §7). “Among the Prophets was Noah. . . .” **71:26**. “*Lord! Leave not upon the land a single dweller from among the unbelievers.*”

In exasperation, the Prophet Noah called upon God to punish that ungrateful and arrogant generation for their stiff-necked denial of God’s Return. Later on Baha’u’llah explains that the outward sovereignty of this mortal world has never belonged to the just, the meek, the gentle; and that indeed, mortal sovereignty is of no worth in the sight of God.

5. (p. 9; §8). “And now, consider and reflect . . .” **29:2**. “*Do men think when they say, ‘We believe’ they shall be left alone and not be put to proof?*”

Tests of faith come in many different ways. Perhaps the ones we are most familiar with are tests of patience and steadfastness in adhering to God’s Teachings as we interact with other human beings, good and less so. Or, there are tests of our willingness to sacrifice our time and treasure for expending in the Cause of God, or for charities. As Mohammed is quoted in the ‘Íqán as having said, “*Two teachings have made Me old.*” (p.233; §261). No reference is given, but Baha’u’llah declares the Verses in question to pertain to steadfastness and constancy in the Cause of God.

However, the test being referred to in this context is whether or not one’s belief enables that individual to be reborn in the time of the Resurrection of all things in the day of the Return of the holy Messenger. That is, *does his faith enable him to recognize the Face of God in this new raiment?* This is the supreme test of faith—namely, can one recognize the Face of God and the divinely revealed verses of God from whatever Source they may be revealed. It is this test that is referred to by Baha’u’llah here. For the sole object of all our struggles to understand God’s will for each one of us is the recognition of God and servitude at His Threshold.

Thus, the revelation of a new Messenger from God forces all mankind into an inescapable situation of either acceptance or denial, of either life or death in the spiritual sense, the only sense that ultimately matters. If acceptance, then that soul would recognize any Messenger in any time and for all time would be a believer in the divine Cause; else, that soul has rebelled against God, for now and forever. That is why it can be truly said that for the one who accepts the resurrection then he will never die, while the soul who rejects and rebels against the Resurrection shall never live. “*Be thou assured in thyself that he who turns away from this Beauty*

hath also turned away from the Messengers of the past showeth pride towards God from all eternity to all eternity.” – Tablet of Ahmed (Arabic)

6. (p. 9; §9). “And after Noah the light . . .” **35:39**. “*And their unbelief shall only increase for the unbelievers their own perdition.*” See Qur’anic reference 5:117, entry #16 below.

The Word of God has the power to increase faith in the believer, while simultaneously increasing denial in the unbeliever.

7. (p. 10; §10). “And after Him there appeared . . .” **11:61**. “*And unto the tribe of Thamúd We sent our Brother Salih. ‘O My people,’ said He, ‘Worship God, ye have none other God beside Him.’ ”*

Mohammed tells the people the story of the appearance of the divine Prophets and Messengers, and the constant rejection of Them by the people, even though They were calling them to the Threshold of God’s grace and providence. No matter: following the example of their religious leaders they all denied Them. By their rebellion the people’s rebellion was assured, and all the holy Messengers sent to revive and rejuvenate the spiritual and religious faith that had been spent were all derided, run out, execrated and some were killed.

8. (p. 10; §10). “And after Him there appeared . . .” **11:62**. “*They made reply: ‘O Salih, our hopes were fixed upon thee until now; for biddest thou us to worship that which our fathers worshipped? Truly we misdoubt that whereunto thou callest us as suspicious.’ ”*

Blindly imitating what their ancestors worship and thereby denying the validity of the Return of God’s Messenger is that inescapable test which the vast majority of mankind failed, generation after generation. That was because they took their religious leaders as their gods and ignored the teachings of their own holy Book, as Baha’u’llah so patiently and lovingly explains.

9. (p. 12; §12). “And when His day was ended, . . .” **40:28**. “*And a man of the family of Pharaoh who was a believer and concealed his faith said: ‘Will ye slay a man because he sayeth my Lord is God, when He hath already come to you with signs from your Lord? If he be a liar, on him will be his lie, but if he be a man of truth, part of what he threateneth will fall upon you. In truth God guideth not him who is a transgressor, a liar.’ ”* This is plain logic, and the arguments of the Messengers are indeed logical and testable in the scientific sense.

10. (p. 12; §12) “And when His day was ended, . . .” **11:21**. “*The curse of God be upon the people of tyranny.*”

Even ordinary common sense and logic was rejected as a criterion for examining the truth as declared by the holy Prophet and Messenger, so much so, that whoever mentioned the obvious was suspect and even in danger of being

killed, his family run out and all his possessions pillaged and destroyed. This is proven by what happened to the Bábís and Bahá'ís who, time and again, were mercilessly persecuted by the people at the instigation of their religious leaders, even though their own holy Book, the Qur'an, disallowed any such treatment of other persons. The same happened to the Christians, the early Muslims, and so on throughout history. Baha'u'llah further reveals that whatever has been the cause of such denials before is now also their cause in this dispensation (p. 13).

11. (p. 13; §13). “And now, ponder upon these things. . . .” **2:87.** “*As oft as an Apostle cometh unto you with that which your souls desire not, ye swell with pride, accusing some of being imposters and slaying others.*”

As just argued above. We shall soon learn that the cause is that since the peoples did not tread the snow-white path of God, but instead made gods out of their religious leaders, they failed to recognize God in His Manifestation whenever He appeared among them. As the Qur'an also says, “*And the Messenger will say, ‘O My Lord, verily My people have deserted this Qur’an’*” (25:30).

12. (p. 16; §15). “Leaders of religion in every age . . .” **3:70.** “*O people of the Book! Why disbelieve the signs of God to which ye yourselves have been witness?*”

Here, the “people of the Book” refers to the Christians and Jews, who believed in the Bible, that is, the Torah and the Evangels. Mohammed declares that these people knew well enough that He was the One promised by Christ and Moses, but they refused to accept Him, their own promised One, as Baha'u'llah explains.

How much more is this true concerning the people of the Qur'an, whose Book is, as Baha'u'llah states, is “*the surest testimony of God to man*” (*Kitáb-Í-Íqán*, p. 151; §160), and the proofs of which are so clear and all-encompassing! Thus, because of their denial of the faith of God in this, His Day, that Book is “completed” for them, as Baha'u'llah reveals in the *Tablet of Patience (Lawh-Í-Ayyúb*, provisional translation).

13. (p. 16; §15). “Leaders of religion in every age . . .” **3:71.** “*O people of the Book! Why clothe ye truth with falsehood? Why wittingly hide the truth?*”

They did this by deliberately twisting the evident meaning of the prophecies as they appeared in their Book in order that those sayings would seem to point to some other Prophet in the far distant future. In that way the power structure of the Jews and Christians would not be disturbed.

Today, however, these same Qur'anic verses apply with full accuracy and identity to the people of the Qur'an. That is, the words, “O people of the *Qur'an!*” could be substituted for “people of the *Book*” without any change in meaning whatsoever. To wit: “*O people of the Qur'an! Why disbelieve the signs of God to which ye yourselves have been witness?*” Or, “*O people of the Qur'an! Why clothe ye truth with falsehood? Why wittingly hide the truth?*”

14. (p. 16; §15). “Leaders of religion in every age . . .” **3:99**. “*Say, O people of the Book! Why repel believers from the way of God?*”

Here again, and for the exact same reasons, the words “people of the Qur’an” could be substituted for “people of the Book” and the meaning and intent of the verse remains unchanged. They created a lie against God in teaching the people that God would never resurrect another Messenger. The people of the Qur’an deliberately twist the term “*Seal of the Prophets*” to mean just that, even though other verses declare how there is no cessation to the appearance of God’s Messengers, even as it says in the Qur’an, “*We are ever sending Messengers. . .*” (**44:6**), and other, similar verses.

15. (p. 17; §16). “With fixed and steady gaze . . .” **3:7**. “*None knoweth the meaning thereof except God and them that are well grounded in knowledge.*”

The words, “*them that are well grounded in knowledge,*” in the first instance refer to the Manifestations, the Prophets and Messengers of God Themselves. After Them in rank are the holy Imams of the Family of Mohammed. Finally, those Mirrors, Hands, Apostles, those especially chosen by the Manifestation to carry forward the Cause of God are also to be regarded as “*well grounded.*” In terms of the definition of knowledge, an Arabic tradition holds that “*Knowledge is a light that God shines into the heart of whomsoever He willeth.*” (*Kitáb-I-Íqán*, p. 46; §48, “In like manner . . .”). It is obviously not obtained through scholarly erudition in the absence of nearness to God or of a personal history of suffering and sacrifice for His sake.

Again, the point is made that only the spiritually pure in heart can recognize the Manifestation of God; that the corrupt and power-driven are incapable of this. Since the leaders of religion are by definition leaders, and since their rise to power and fame has been achieved not by spiritual purity but rather by the ordinary faculties of political maneuverings, intellectual achievement and selfish calculation, they would be expected to be among the very last persons to recognize the Manifestation of God in His own day. And, as recorded in all the holy Books and histories, so it has been.

16. (p. 22; §22). “This wronged One will now cite . . .” **76:9**. “*We nourish your souls for the sake of God; We seek from you neither recompense nor thanks.*”

These sentiments are expressed by every Manifestation of God. They state Their own complete impartiality and servitude to the divine Cause in bringing to mankind the Revelations of God. The holy Qur’an repeats this theme in the Surahs of *Húd*, *Imran*, *Joseph*, etc. This paragraph also refers to Baghdad as the Abode of Peace, bringing to light the meaning of this verse from the Qur’an: **10:25**. “*And God calleth to the Abode of Peace, and guideth whomsoever He willeth unto the Straight Path*” Baha’u’llah was living in Baghdad during this time and many seekers sought Him out there and found their heart’s desire and the Desire of all the world.

17. (p. 23; §22). “This wronged One will now cite . . .” **5:117**. “*Lord, send down upon us Thy bread from heaven.*”

Bread, as well as other forms of nourishment, come from the ground and not from the sky. But here, the Manifestation is speaking of spiritual nourishment, which does indeed come from the “heaven” of revelation, the “heaven” of the knowledge of God, and so forth. But to Mohammed’s detractors those words only increased their unbelief, as it appeared to these small-minded persons that He Who claimed to be the Revealer of God’s knowledge didn’t even know where bread comes from. On hearing these words they called Him a lunatic and a crazed poet. See Qur’anic reference 35:39, and entry #6 above.

18. (p. 23; §22). “This wronged One will now cite . . .” **14:24**. “*Seeth thou not what God likeneth a good word? To a good tree; its root firmly fixed, and its branches reaching unto heaven; yielding its fruit in all seasons.*”

The Messengers of God have often likened good words and good deeds to trees giving fruit in all seasons. In fact, the Promised One of all ages as prophesied in the Qur’an will be a *Tree* “*neither of the East nor the West.*” (24:35). See also, the Gospel according to St. Matthew, 7:16-20.

19. (p. 25; § 24) “These are the melodies sung by Jesus, . . .” **Matthew, 24:29-31**.

In several different Tablets Baha’u’llah reveals how a true believer’s words should be governed and watched over with his might; and how his words should be used. For instance, in the *Lawh-Í-Maqsud* found in the *Tablets of Baha’u’llah* revealed after the *Kitáb-Í-Aqdás*, there is a long and detailed revelation of exhortations regarding the power of words. “. . . Moreover words and utterances should be both impressive and penetrating. However, no word will be infused with these two qualities unless it be uttered wholly for the sake of God and with due regard unto the exigencies of the occasion and the people.” (*Lawh-Í-Maqsud* in *Tablets of Baha’u’llah*, p. 172)

20. (p. 25; § 24) “These are the melodies sung by Jesus, . . .” **Matthew 24:29-31**. “*Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken: And then shall appear the sign of the Son of Man in heaven: and then shall the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other.*”

As the Pen of Baha’u’llah explains, and as Abdu’l-Bahá elucidates, this describes a situation when the *Sun of guidance*, the holy Messenger, no longer influences the ways of mankind and is ignored; hence, it is as if it were darkened and not shining upon the earth of the hearts of men. The moon also – which signifies

guardianship of the religion of God, guidance in the night's darkness after the physical ascension of the Manifestation of God and His setting below the horizon of divine revelation – is without light, that is, the nullification of divine guidance due to mankind's waywardness and willful disobedience to God's commands.

The stars falling from heaven signify the stars of the holy personages who had guided the people in the dark night of the absence of the Manifestation. It also signifies how the exalted clergy of that time will fall out of the heaven of the knowledge of God, since heaven is exalted and knowledge of God is the most exalted knowledge there is. One can imagine how this imagery would impress the desert peoples who travel by night across a trackless desert in order to use the stars for navigation. Imagine if those stars were to fall from heaven; how would travelers be able to travel from place to place or find their way? Instead, they would lose their way and die of thirst, not being able to find those few water holes and oases located by them with the aid of the constellations above.

The *powers of heaven shaking* also indicate the powers of the Church or the religious hierarchy becoming corrupted and thus shaken out of their places of ascendancy in the people's minds. That hierarchy would also become troubled from within and disunified as different forces attempted to gain control.

Then the *sign of the Son of Man* shall appear in the heaven of the knowledge of God; that is, the Son of Man – the holy Manifestation of God – would again appear as always He appears whenever mankind reaches the nadir of its social and spiritual existence.

The tribes of the earth, that is, the peoples of the earth, truly *mourn* because they refuse the proffered guidance of the new and rejected Manifestation of God. And since they have no guide or staff to enable them to know friend from enemy, good from bad, wicked from pious, they would wander distractedly fighting and killing one another. Since God's light of divine guidance had ceased to influence the thoughts and manners of mankind, how could it be otherwise?

And the Son of Man coming in clouds of heaven with power and great glory indicates great differences and wars caused by differences in religious teachings inherited by the people from old. These disturbances appear as clouds obscuring the heaven of the knowledge of God from the eyes of the peoples. But those who are of pure heart will see the Son of Man in all His glory and full exaltation. But most will see nothing. As the Qur'an says, "*They will be resurrected blind . . .*" meaning they will be conscious physically during the Resurrection but unable to perceive anything of it.

“*And He shall send His angels with a great sound of a trumpet.*” For those knowledgeable of the history of the Bábí Faith, the Bab represented the *trumpet blast* ushering in a new Day, sending His angels, that is, the Letters of the Living, and other dedicated souls who willingly shed their blood to water the Cause of God.

The *elect*, that is, those who truly believe rather than the “*worshippers of names,*” are “*gathered from the four winds,*” that is, the four cardinal directions. This is possible today, even as it was impossible in the past, because of modern communication and technology that has welded the planet into one noisy neighborhood. They hear from anywhere in the world without even leaving their homes. Consider that the “Arab Spring” that shook the Middle East and North Africa began in December, 2010 with a man setting fire to himself in Tunis after being slapped by a female policewoman for not having the right papers to sell fruit from his pushcart; and this was filmed by his uncle with a mobile phone and the images sent to Facebook and YouTube, where it “went viral”. It could also refer to the various teaching plans for spreading knowledge of the Bahá’í Faith through the various teaching plans begun by Abdu’l-Baha and carried onward by the Guardian, Shoghi Effendi, whereby the pure in heart are now being gathered from the four winds of the earth.

21. (p. 27; § 26) “Beside this passage, . . .” **Luke 21:33.** *Heaven and earth shall pass away but My words shall never pass away.*”

And the Words of His Holiness Jesus Christ have not gone away, nor shall they ever. But this is not to infer that the laws of God will never change in accordance with His will and good pleasure. The Words of Christ, that is, His divine teachings, live forever; but the laws He brought will change with the coming of the next Dispensation from God, just as the coming of Jesus changed the laws of the Mosaic Dispensation, as is carefully explained by the Pen of Baha’u’llah in these pages.

The Christians’ refusal to credit any Manifestation of God unless He fulfills what their own heads decree is caused by the *ideology of literalism*, a refusal to accept any interpretation except the literal one, even as this interpretation is internally and externally inconsistent. For instance, if in the beginning, according to the Book of Genesis, there was only Adam, Eve, Cain and Able, then from where did Mrs. Cain come?

22. (p. 37; §36). “That the term ‘sun’ hath been applied . . .” **55:5.** “*Verily, the sun and moon are both condemned to the torment of infernal fire.*”

The present writer is aware of two references to the sun and moon being gathered or ordered in the divine Qur’an. One is this one, 55:5, and another, 75:9, which says “*And the sun and moon will be joined together.*”

The present verse, 55:5, as interpreted by the Blessed Beauty, differs from translations of the Qur’an from the original Arabic into English. Those renderings

only say that the sun and moon follow their appointed ways. However, the Arabic used here for “calculated” can also mean “judged.”

There is a *Hadith*, which says that God will judge the sun and moon in the time of the end. Another says that the sun will ask permission to rise up again in the East, but that permission will not be granted, *so it must reside in the West.* (*Salih Al-Bukhari*, 4/3199).

All this can be explained if we look at the flags of the Imamate of Persia and the Caliphate of the Ottoman Empire of those times or of today. They contain images of the sun and the moon, respectively. These two regimes, the Shi’ah Imamate of Persia and the Sunni Caliphate of the Ottoman Empire, were jointly and singly responsible for the persecutions of the Báb and His followers, and Baha’u’llah and His followers. Because of this Baha’u’llah revealed that both regimes were condemned, and that power would soon go out from them. Iran has faced many difficulties since the time of the Bab, one setback after another, losing many portions of her once larger empire. The same is true for the Ottoman Empire, which was extinguished soon after the revelation of the *Lawh-i-Fu’ad* of Baha’u’llah. It is now the secular state of Turkey. Which brings to light another Qur’anic statement made several times in that Book, *that the lands of the unbelievers will shrink from their outermost borders* (13:41; 21:44)

Additional support is found in this other verse, wherein it again says that Turkey and Iran will be joined by the judgment of God by saying, *“And the sun and the moon will be joined together.”* (75:9). For this to be literally achieved our moon would need to fall into the sun. And of what benefit would this be to mankind? Rather, it is the judgment of God that is being referred to. Additionally, in verses 75:17-19 just following God declares, *“It is for Us to explain it.”*

There is yet another possible explanation. God revealed the divine Qur’an to Mohammed through the intermediary of the Angel Gabriel, after which the divine Verses were recorded and checked. It seems that for this Verse God has chosen to re-reveal it in the form seen in the Kitáb-I-Íqán, that the sun and moon will be gathered together into the flames of Hell, the judgment of God for the disobedience of The Ottoman and Persian regimes to His divine Call.

We must keep in mind that Baha’u’llah is not looking up these Verses in some copy of the Qur’an He keeps with Him, and then putting them down. Rather, they are *re-revealed* to Him as needed. This is ascertained by remembering His own description of that very process, in the *Lawh-i-Hikmat*, or, *Tablet of Wisdom*, where it says, *“Thou knowest full well that We perused not the books which men possess and We acquired not the learning current amongst them, and yet whenever We desire to quote the sayings of the learned and the wise, presently there will appear before the face of thy Lord in the form of a tablet all that which hath appeared in the world and is revealed in the holy Books and Scriptures. Thus do We set down in writing that which the eye perceiveth. Verily, His knowledge encompasseth the earth and the heavens.”* (*Tablets of Bahá’u’lláh, Revealed after the Kitab-I-Aqdas*, Universal House of Justice, 1st ed. 1978, p. 149). God shows the Manifestation whatever is needed as a Tablet,

which He sees in front of Him. Now we have a better understanding of Mohammed's Verse, when God spoke to this illiterate camel-driver and commanded Him to, "*Read! – In the Name of your Lord. Read . . .*"

23. (p. 39; §39). "The traditions established . . ." **67:2**. "*That He might prove you, which of you excel in deeds.*"

The true jihad, the true struggle. The deeds referred to in this case are, of course, spiritual deeds. By now it is becoming clear that only by completely detaching one's self from this world and treading the path to salvation can such spiritual understandings and knowledge appear in the heart of the true seeker. Otherwise, it is impossible to recognize the truth or distinguish it from falsehood, and the works of men from the works of God.

24. (p. 41; §41). "This is the purpose . . ." **76:5**. "*The righteous shall drink of a cup tempered at the camphor fountain.*"

Promised to the people of Paradise, a drink exhilarating and spiritually rejuvenating. An interesting fact pertaining to this verse has been recorded in *The Dawnbreakers, Nabil's Narrative*, pp. 25-27, as follows.

"One morning Siyyid Kazím accompanied by one of his disciples, Shaykh Hasan-i-Zunúzí, met with the Báb while He visited Karbilá and were His guest. That Promised One offered Siyyid Kazím a drink from a silver chalice, with the words, "A drink of pure beverage shall their Lord give them." (Qur'an 76:21).

The Siyyid immediately grasped it and drank from it with fervor and exhilaration, even though the use of silver utensils is prohibited to the people of Mohammed.

The Báb offering the drink to him in a cup of silver meant that God had revealed through this action that the law prohibiting the use of silver utensils was thereby annulled, at least in this case. That Siyyid Kazím took the silver chalice from the Báb and downed the drink without hesitation shows that he immediately accepted the Báb's sovereign authority to confirm or abrogate whatever laws of the last dispensation He chose. Had the Siyyid refused to have drunk from the silver chalice he would have been directly disobeying the Manifestation of God and denying His authority—the authority of God Himself—to do whatsoever He chooses—"*. . . that We might know him who followeth the Apostle from him who turneth on his heels.*" (2:143; see #30 below). This also recalls the Conference of Badásht, when Tahirih, the Pure One, removed her veil, proclaiming the Bábí Dispensation to be an independent Revelation from God, and not just a restatement of Islamic truths.

25. (p. 42; §43). "And now, with fixed gaze . . ." **6:91**. "*Say: It is God; then leave them to entertain themselves with their cavilings.*"

That is, ignore the false denunciations and rejections of the people of doubt, and follow the Straight Path of truth as revealed by the Manifestations of God.

26. (p. 42-3; §43) “And now, with fixed gaze . . .” **41:30.** “*They that say ‘Our Lord is God,’ and continue steadfast in His way, upon them, verily, shall the angels descend.*”

Again, the Messengers of God say that only by observing the laws of God as revealed in the Book of His Dispensation in a sincere manner that illumines the inner recesses of the heart and soul will the secrets of the verses of God be revealed and enable that person to gain the harvest of all his life on earth, that is, achieving the essence of faith and reuniting with his Creator.

27. (p. 43; §45) “This is the meaning of the sacred verse, . . .” **70:40.** “*But nay! I swear by the Lord of the Easts and the Wests,*”

The real meaning of this verse pertains to the rising and setting of the Manifestations of God in their various places of revelation. It has nothing to do with the rising and setting of the visible sun at different points on the visible horizon at different times of the year. Thinking in that way reduces the divine verses to childish lessons in natural science. This is not why the divine Messenger was sent, to instruct us on things we see and already understand; nor why They suffered more than any other human, why they gave Their lives. But these verses were placed in the holy Writ to sift mankind, so that those who live as the above verses prescribe may be known and separated from those who think only of advancing their own careers in the religious hierarchy.

28. (p. 44; §46) “In like manner, . . .” **82:1.** “*When the heaven shall be cloven asunder.*”

Baha’u’llah explains for mankind the real meaning of all these symbolic and allegorical terms; that they refer to spiritual happenings and not physical ones. It is the heaven of revelation and of the knowledge of God that shall be cloven in two as the result of the appearance of another Messenger from God, sent to establish a revised Standard for mankind’s behavior.

He goes on to demonstrate by argument that the spiritual happenings are unimaginable more important and significant than physical ones. This particular verse declares that with the appearance of one Man chosen from among the community a religious structure that has existed for perhaps over one-thousand years is annulled and superseded, this placing mankind on an entirely new path of growth, maturation and development.

29. (p. 47; §49) “Would that the hearts . . .” **14:48.** “*On the day when the earth shall be changed into another earth.*”

Below the dome of the heaven of the knowledge of God rests the earth of understanding and comprehension in the heart of each individual. It is given life from the Sun of understanding and knowledge, and the winds of change and the clouds of rain of the Holy Spirit and the divine Teachings of God. From this bounty all things

come into existence and have their being. By this God-given grace human beings come to life, the life of faith and belief in the divine Being.

30. (p. 47; §51) “And now . . .” **39:67**. “*The whole earth shall on the Resurrection Day be but His handful, and in His right hand shall the heavens be folded together. Praise be unto Him! And high be He uplifted above the partners they join with Him!*”

Continuing in this vein, the divine Messengers declare that God will exercise His sovereignty in His Day, the day of Resurrection. All understanding will be but His handful and the heavens of His knowledge will be rolled up, and a new knowledge outspread in its stead.

31. (p. 49-50; §54) “And likewise, . . .” **2:144**. “*We behold Thee from above turning Thy face to heaven; but We will have Thee turn to a Qiblih which shall please Thee.*”

See **2:143**, entry #34, just below.

32. (p. 49-50; §54) “And likewise, . . .” **2:149**. “*Turn Thou Thy face towards the sacred Mosque.*”

. . . Continuing 2:144, above.

33. (p. 51-2; §55) “None of the many Prophets . . .” **2:115**. “*The East and the West are God’s: therefore, whichever way ye turn, there is the face of God.*”

This is a declaration that, save for the obligatory prayers, one is free to turn in prayer to whichever corner of the heavens s/he so wishes.

34. (p. 51-2; §55) “None of the many Prophets . . .” **2:143**. “*We did not appoint that which Thou wouldst have to be the Qiblih, but that We might know him who followeth the Apostle from him who turneth on his heels.*”

This is an amazing thing, that an act to please Mohammed simultaneously challenged and tested believers as to the sincerity of their belief in the divine Prophet, that He has the jurisdiction and sovereignty to change whatsoever he wills, by order of God.

35. (p. 52; §55) “None of the many Prophets . . .” **74:50**. “*Affrighted asses fleeing from a lion.*”

God’s characterization of the people of names, who blindly follow in their ancestors’ footsteps in worshipping “*a darkened horizon*,” as Abdu’l-Baha has said.

36. (p. 53-5; §57) “Were men to meditate . . .” **28:20**. “*O Moses! Of a truth, the chiefs take counsel to slay Thee.*”

Since Moses was, after all, an orphan, and not of the blood of Pharaoh, then when He disobeyed the common law, He could expect little in the way of special

treatment. No doubt, Pharaoh was disappointed in His imprudent and violent action in slaying one of the people of Pharaoh in order to defend one of the accursed slave-class. You can almost hear this imaginary conversation at Pharaoh's dinner table that night:

“Blood is thicker than water, they say.”

“Yes, your majesty. It was unfortunately predestined that this man's true character would reveal itself eventually. And after all your generosity and grace to him, your majesty! A pity.”

37. (p. 53-5; §57) “Were men to meditate . . .” **24:35.** *“Tree that belongeth neither to the East nor to the West.”*

This verse declares emphatically that there is no such thing as an “Eastern” Messenger or a “Western” One. All are from God, the Owner of “the Easts and the Wests,” See 70:40, entry #23, above.

38. (p. 53-5; §57) “Were men to meditate . . .” **26:19.** *“What a deed is that which Thou hast done! Thou are one of the ungrateful. He said: ‘I did it indeed, and I was one of those who erred. And I fled from you when I feared you, but My Lord hath given Me wisdom, and hath made Me one of His Apostles.’”*

In Pharaoh's eyes this errant miscreant who once ate at his table and enjoyed his generosity and bounty has returned and calls Himself a Prophet. How outrageous this would appear to him!

It must also be understood how kingship regards the world, and still does so, as shown by the upheavals in Qatar, and Syria (Assad regards himself as king and son of a king), where demonstrators were mercilessly crushed, and even the doctors who worked on their wounded bodies were given stiff prison terms, and hospitals were bombed. In the eyes of the sovereign king any rights his people have derive from his own generosity and bounty and are not of their own deserving. That is, there is no concept in his mind of sovereign human rights or God-given rights. That is why we see such contempt and violent reaction to any movement independent of his decrees. To him, the people are exhibiting gross ingratitude and disrespect, and are thus deserving of condign punishment.

With this clearly in mind it is easier to imagine how any sovereign, how much more the great Pharaoh, ruler of a magnificent and vast empire, victor over all his enemies, would regard this Son of slaves, this Orphan fished out of the water amidst the wild reeds, Who committed murder, and Who now claims to be one of God's Messengers!—would reject His claim. Remember also, He had a speech impediment and needed Aaron, His brother to speak for Him, translating into understandable speech His garbled mumblings. How could God have chosen Him to be His Prophet? Pharaoh even had the people gaze upon his majesty, his flowing robes of the finest cloth, his rings and bracelets of purest gold and his diadem with its rare gems of surpassing beauty, and holding out his arms, asked the people to compare him to this dirty shepherd clothed in home-spun cloth of the coarsest kind, a man Who

could not even make Himself understood in common speech. “Whom do you believe”, he asked them.

39. (p. 56; §59) “Likewise, reflect upon the state . . .” **19:22.** “*O would that I had died ere this, and been a thing forgotten, forgotten quite!*”
40. (p. 56-7; §59) “Likewise, reflect upon the state . . .” **19:28.** “*O sister of Aaron! Thy father was not a man of wickedness, nor unchaste thy mother.*”

This and the preceding verse tell how Mary, the mother of Jesus, felt in her heart. To this day the people of Moses regard Jesus as a bastard child, born out of wedlock, the result of fornication. And so did her own family, who censured her for having sex before marriage. “Virgin birth, indeed!” they thought. Jews still regard the virgin-birth story as just that, a made-up story to cover up her sexual indiscretion.

41. (p. 64; § 70) “These Magi said, . . .” **Matthew 2:2.** “*Where is He that is born King of the Jews? – for we have seen His star and are come to worship Him!*”

These Magi were Zoroastrians proficient in astronomy, and saw a great star appear which, according to certain of those people, was a sign that the Return of the holy Messenger had occurred. So, as the Bible states, they followed the star until they came to the town of Bethlehem and discovered Jesus, Son of Mary, lying in a manger and her Son Jesus wrapped in swaddling clothes.

42. (p. 64; §70) “These Magi said, . . .” **3:39.** “*God hath announced Yahya to thee, who shall bear witness unto the Word from God, and a great one, and chaste.*”

John the Baptist announced to the people the coming of Christ Jesus, Son of Mary. A related note is that just as there were those who believed in the Báb but rejected Baha’u’llah, so also in those days there were some who believed in John the Baptist but rejected Jesus.

43. (p. 64; § 70) “These Magi said, . . .” **Matthew 3: 1-2.** *John the Baptist was preaching in the wilderness of Judea, and saying, ‘Repent ye: for the Kingdom of heaven is at hand.’*

Very likely, there are myriad meanings that could be gleaned from the words “preaching in the wilderness”.

44. (p. 66; § 74) “And now, with reference . . .” **Matthew 24:30.** *And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.*

45. (p. 66-7; §74) “And now, with reference . . .” **55:29.** “*Verily, His ways differ every day.*”

This is a mystical and mysterious verse. Here Baha’u’llah indicates its characterization of the unquantifiable vastness of the range and powers of the holy

Manifestations of God, Their powers, Their singularity with God Himself. They are at once engaged solely and completely with God at all times, while simultaneously addressing the multifold duties and responsibilities entailed in reinvigorating the spent spiritual force latent in mankind and the entire world of creation. While lesser beings can only concentrate on one thing at a time – no one is really a “multi-tasker”, in actual fact it is just the ability to flit between many things quickly and concentrate on each in turn – the Manifestation of God can be engaged in many and diverse things simultaneously, and nothing prevents Him from doing whatsoever God wills Him to perform in His Name.

Baha’u’llah reveals that this is the meaning of “*coming in clouds.*” In the same way clouds prevent viewing the sun with clarity, so also the reality of the Manifestation of God cannot be viewed with clarity and His true character is impossible to behold. So also, just as clouds are the result of forces interacting to produce bountiful rain giving life to all things, in the same way these spiritual clouds provide the water of life to the parched earth of human understanding and conceptions, restoring this earth of the mind and heart to a new life of creativity, science, industry, civilization, and new and higher rungs on the ladder leading to the knowledge of God.

46. (p. 68; §75) “In the utterances of . . .” **51:22.** “*The heaven hath sustenance for you, and it containeth that which you are promised.*”

This verse, once again, puts to naught the literalist interpretation of God’s holy Word. For it is obvious that the soil provides the things we need for our life and sustenance and not the heavens. “How absurd!” the people hearing this might have shouted. “A man of our own people? – whose parents we know, whose childhood and coming of age we have witnessed, now says that the heavens have what we need – and he calls himself a prophet of God!”

But an entirely different meaning was intended, as we now have come to understand. Baha’u’llah has banished them to the outermost limits of desolation, and left them to wander blind. “*Have I been assembled with others, blind*” Say: *Yea, by Him that rideth upon the clouds!*” (Quoted from *Lawh-i-Muballigh*, revealed in honor of Hájí Mohammed Ibráhím, entitled by Baha’u’llah, “Muballigh, or Teacher of the Cause; and as re-revealed by Baha’u’llah in the *Epistle to the Son of the Wolf*, pp. 131-3; and in *Ishráqát*).

47. (p. 69; §76) “Know verily that . . .” **2:282.** “*Fear God; God will teach you.*”

“*The source of wisdom is the fear of God, the dread of His scourge and punishment and the apprehension of His justice and decree.*” – *Words of Wisdom of Baha’u’llah, Second Word.* Wisdom means always taking into account both the benefits and the costs, not just in the present, but over the lifetime of the event in question. Since the event in question is a transition from the finite into the infinite, its ultimate goal, and since God is the Lord of all things, then just as a lover fears doing anything that shows infidelity and disunity to the beloved, so man must always focus on being united with God. That means to avoid committing any act which shows

infidelity to the true Friend, or shows disrespect, lack of devotion – all of which will cause him deep regrets and gnawing remorse once the veil of mortal life has been torn away and the truth shines bright and unobstructed.

There is a hadith, which states that in the next world as a mercy from God, we will be shielded from knowledge of our deeds, since all fall short of the divine standard; because if we knew how inferior our actions were our hearts would burn up. Baha'u'llah confirms the truth of this idea.

48. (p. 70-1; §78) “We have digressed . . .” **55:56**. “. . . *Huri, whom no man nor spirit hath touched before.*”

These are the “Hurihs,” like heavenly maidens, who, the Sunni Muslims misbelieve, will be their soul mates. And since in another place a tradition states that knowledge has 70 or 72 meanings, this is where they believe each man will have 70 or 72 virgins in the next life. Baha'u'llah reveals their real meaning to be representing truths of such inestimable value that they are like perfect maidens on which no being has ever gazed before. In this Dispensation divine truths are revealed to mankind of which previous generations have been deprived. Yet we know that while Baha'u'llah was revealing the divine verses in Baghdad He commanded that many of them be brought down to the Tigris River, there to be dumped in and effaced by its waters, saying that they were too beautiful for the mind of man to bear at this time.

“O My Servants! Through the might of God and His power, and out of the treasury of His knowledge and wisdom, I have brought forth and revealed unto you the pearls that lay concealed in the depths of His everlasting ocean. I have summoned the Maids of heaven to emerge from behind the veil of concealment, and have clothed them with these words of Mine – words of consummate power and wisdom. I have, moreover, with the hand of divine power, unsealed the choice wine of My Revelation, and have wafted its holy, its hidden, and musk-laden fragrance upon all created things. . . .” (Persian Tablet of Ahmad, as found in *Gleanings*, pp.327-8).

49. (pp. 71; § 79) “By these luminous . . .” **2:87**. “*As oft as an Apostle cometh unto you with that which your souls desire not, ye swell with pride, accusing some of being imposters and slaying others.*”

Continuing the discussion of the variegated meaning of the term “clouds” as used by the divine Messengers in Their Books, Baha'u'llah shows how it can mean the annulment of laws, which would be a hateful and reprehensible thing to the believers and upholders of the ancient standards appointed for themselves, and often, by themselves, and not by God. The people rebel and hate the Messenger on account of this. And such an act as changing even one iota of their cherished forms on the part of the Messenger would cause grave disturbances and misunderstandings, clouds preventing the people from correctly seeing either the spiritual necessities of the times in which they live or the Messenger's need to annul them.

50. (p. 72; §80) “These are the ‘clouds’ . . .” **25:25.** “*On that day shall the heavens be cloven by the clouds.*”

The “heaven of the Law of God,” the “heaven of revelation,” – most particularly the heaven of revelation – will be cut in two by the “clouds” of dissention and conflict, until the understanding of all mankind is separated into two distinct camps, one being of those who believe and accept the Manifestation of God as revealed “in His new attire,” and the other, the deniers of the newly revealed Face of God Himself. The deniers show rebellion against God, believing that they themselves have the power to adjudicate God’s Cause. They have “*joined partners*” with God; while the believers submit their will and their whole being to the Will of God, as revealed in the new Book sent down from the Mother Book.

51. (p. 72; §80) “These are the ‘clouds’ . . .” **25:7.** “*And they have said: ‘What manner of an apostle is this? He eateth food and walketh the streets. Unless an angel be sent down and take part in His warnings, we will not believe.’*”

These things of mortals to which God allows His Messengers to also be subjected certainly blind mankind’s eyes to the reality of Them, as the people firmly believe in the fabled stories of the past regarding the historic reality of their own Prophet, none of which are literally fulfilled by this Messenger of God, Who only claims a spiritual, and not a temporal, sovereignty

“*But when the truth (i.e. Muhammad came down with his Message) has come to them from Us, they say: ‘Why is he not given the like of what was given to Moses?’ Did they not disbelieve in that which was given to Musa (Moses) of old? They say: ‘Two kinds of magic [the Torah and the Qur'an] each helping the other!’ And they say: ‘Verily! In both we are disbelievers.’*” (28:48)

Who is “they” in this query? “They” are people of denial, of doubt, who arise in every generation to oppose the Cause of God, and wrap the Law of God around their own selves, rather than wrapping themselves around the Law of God.

52. (p. 75; §83) “Gracious God! . . .” **2:210.** “*What can such expect but that God should come down to them overshadowed with clouds?*”

Again, the theme of confusion and doubt at their being a Messenger of God chosen from among their own people and sent to spiritually revise their understanding. As God has said in His mighty Book, “*When we wished to declare Our Purpose to the angels, We send an angel, and to mankind We choose a man,*” or words to that effect.

53. (p. 76; §84) “Likewise, He saith: . . .” **44:10.** “*On the day when the heaven shall give out a palpable smoke, which shall enshroud mankind: this will be an afflictive torment.*”

As Baha’u’llah explains, this “smoke” is the grave dissensions and differences of opinion that afflict the world at the time of the coming of every one of God’s Messengers. It is a sign of the “*time of the End,*” that immediately precedes and accompanies the advent of a new Dispensation from God, the “*new heaven and*

new earth” promised to mankind in the Book of Revelations of St. John the Divine. Men wander blindly in this smoke not knowing what is the truth or where to find it or from whom. It literally “enshrouds” mankind and prevents him from discerning the Sun of truth shining above the horizon of the revelation of God.

Isn’t this exactly what we see today? Is it possible today to attempt to convince a random selection of listeners that God exists, is in control of man’s affairs and has sent another Messenger Whose message contains the solution to our current and near future problems? Who would listen to such talk today? That is how much this “*palpable smoke*” has enshrouded us, and thus how far we have strayed from the safe harbor of His guiding Hand, His glorious Word, as revealed in the Scriptures, the Testaments and Revelations of God.

54. (pp. 76-8; §84) “Likewise, he saith: . . .” **3:119**. “*And when they meet you, they say, ‘We believe’; but when they are apart, they bite their fingers’ ends at you, out of wrath. Say: ‘Die in your wrath!’ God truly knoweth the very recesses of your breasts.*”

The curse of God is laid upon the hypocrites. Only God, and Those invested with His authority, and those divine institutions He erects and guides, can condemn this way.

When the sincere in heart are brought near to a true believer he is immediately attracted to him and wishes to know about the belief and power that has transformed him, that he may also be transformed and worship God fully. However, the hypocrite and those attached to the things of this life hate the new believer because it shows to others and their own selves their own perversity. The corrupt must rub out the pure in heart so that their own deeds remain more or less the status quo among the peoples. Likewise the truth must be stamped out as it challenges their own religious and political ideologies. They must make war against reality so that their false reality continues to rule. It is these ideologies the Messengers of God seek to destroy in order to bring the peoples back to the path leading to reality and truth.

The people recreated by God’s holy Word when they appear among those who have not inhaled the springtime breaths of the new Revelation are fearful of them. The copper of their souls is dull-seeming when brought next to that gold of the convert who, by the power of the divine Elixir, has entered the number of the people of God.

55. (p. 80-1; §88) “As the adherents of Jesus . . .” **25:7**. “*Why hath not an angel been sent down to Him, so that he should have been a warner with Him?*”

See the explanation of 25:7 just above.

56. (p. 84-6; §92) “Yea, in the writings . . .” **4:45**. “*They pervert the text of the Word of God.*”

The real meaning of “*to pervert the word of God*” is here given by Baha’u’llah. It is to change the meaning of the Words of God, rather than to change the actual wording of the Text. As Baha’u’llah elsewhere in the Kitáb-Í-Íqán states,

“Can a man who believeth in a book, and deemeth it to be inspired by God, mutilate it?” (Íqán, p. 86, §93). Rather, “*perverting*” the Word of God means to alter its evident meaning by, for example, always insisting on a literal interpretation of the verses of God.

Consider the term “*Seal of the Prophets*,” which Bahá'u'lláh discuss in great detail a few pages further on (p. 166, §178). See how the people of the Qur'an – Sunni, Shi'a and Sufi – have wrongly interpreted this to mean that God has stopped all revelation with the appearance of Mohammed and the divine Qur'an. But their contention is totally false and they are blameworthy for thinking that way. Their own Book, the Qur'an, “*the surest testimony of God to man*,” according to Baha'u'llah in the Kitáb-Í-Íqán (p. 151, §160), explains that such a false idea was the reason for God cursing the Jews, and for the waywardness of the Christians. Now, unmindful of the clear lesson and warning in their own Book, the Qur'anic peoples think and speak just as the Jews and Christians of old did, and who they mock and deride for their failure to have embraced the Revelation of Mohammed. “*And the Messenger will say, ‘O My Lord! Verily, My people have deserted this Qur'an’*” (25:30). Throughout the Qur'an the example is clearly made of peoples who believed their Messenger to be the last with none to follow. See 40:34, for an example.

Rather than another Messenger from God, the peoples expectantly await that great Day when the sayings in their Book will be literally fulfilled, when they will be made triumphant over all who don't believe as they do, and when the laws of their religious ideology will rein supreme over all on earth. Isn't this what has motivated and still motivates the Taliban, al Qaida and ISIS/ISIL? To them, however, the Qur'an offers no sanctuary for their superstitious formulae as it repeatedly declares that there is no end to God's sending Messengers to the earth, so that we may continue to grow and progress. Perhaps no other theme has been so emphasized in the revealed holy Books.

57. (p. 87; §94) “In yet another instance . . .” **2:75.** “*A part of them heard the Word of God, and then, after they had understood it, distorted it, and knew that they did so.*”

As Baha'u'llah now continues to explain, this refers to the peoples' deliberate misinterpretation of the Word of God. Don't we hear Christians every Christmas sing the words of Handel's “Messiah,” where it quotes the Prophet Isaiah, “*And unto us a Child is born; and unto us a Son is given; and He shall be called, ‘Wonderful,’ ‘Councilor,’ ‘the mighty God,’ ‘the everlasting Father,’ ‘the Prince of Peace.’*” (Isaiah 9:6)?—even though these verses do not foretell His Holiness Jesus but rather His Holiness Baha'u'llah. But since Christians reject all Messengers coming after Jesus, they had to go back into their Scriptures and show how the prophecies all ended with the coming of Christ Jesus. They now await “the Rapture”, time of the destruction of all persons except “the elect”, who will rule the entire world according to the laws and teachings of the Four Gospels and New Testament. “*Wait, even as the peoples of old are waiting. In the end you will know.*”

58. (p. 87; §95) “Again in another instance . . .” **2:79**. “*Woe unto those who, with their own hands, transcribe the Book corruptly, and then say: ‘This is from God,’ that they may sell it for some mean price.*”

This verse, Baha’u’llah explains, does indeed refer to actual effacing of the divine Text and changing the words themselves, rather than just misinterpreting their evident meaning. Some did this, but the times and places where this happened are well documented. Later on we will read the falsity of the Muslim’s claim that the Christians do not have a genuine and accurate Book from God because of those alterations just referred to.

It also refers to those false treatises composed by the religious class for their leaders and for the people, wherein they attempt to show, by quoting the divine Texts, that this Messenger is false and not of God. Noteworthy among them in Persia during the time of the Bab and Baha’u’llah was Haji Mirza Karim Khan, referred to in detail in the *Kitáb-i-Íqán*, pp. 184-190; §§ 203-210.

59. (p. 90; §99) “Dear friend! . . .” **24:35**. “*God is the light of the heavens and of the earth.*”

60. (p. 90; §99) “Dear friend! . . .” **9:33**. “*God hath willed to perfect His light;*”

Baha’u’llah takes these two verses together, though in the Qur’an they refer to different situations. Yet, within the context of Baha’u’llah’s present use, they serve to show how all things are made new, and that the Testimony and promise of God is complete in the sense that the dispensation has all we require to establish a new civilization founded upon the new teachings from God in this day; and that it remains for us to act upon what we have been taught. And once this is fully accomplished it will be “completed” for them, to be followed in time by yet a another new divine Teaching, also fully complete within itself for the accomplishment of its tasks.

61. (p. 91; §100) “O affectionate seeker! . . .” **29:51**. “*Is it not enough for them that We have sent down unto Thee the Book?*”

Of all the signs accompanying the claim by a Soul indicating that He is a Manifestation of God the greatest is His Word, which form the divine Text of a mighty Book, proclaiming Him as the Author of an independent revelation of God. All other signs are transient, temporary or circumscribed in proving the legitimacy of the claim to be a divine Manifestation of God to future generations. His presence among the people, whatever miracles have been attributed to Him, the effect He had upon those who witnessed His comings and goings – all these fade away in significance in just a few generations after His ascension. In any case, as Mirza Abu’l-Fadl, the great scholar of the Baha’is, explains, evidence must be clearly associated to what is being proved. That is, flying around the room is not satisfactory evidence of being a good cook, or medical doctor, or writer. Only the food, or the healing outcomes, or the

expository and inspirational quality of the manuscript respectively can act as valid proof.

Here, God is telling us that His Word, as revealed to Mohammed, is the surest proof that He is divinely sent. And again, laying claim to being a Manifestation of God requires that the Word have the power to spiritually rejuvenate and resurrect the spent spiritual force of mankind; and that its generative force be sufficient to enable mankind at that juncture of its development and maturation to found an entirely new and advanced civilization.

62. (p. 98; §104) “To every discerning . . .” **6:103**. “*No vision taketh in Him, but He taketh in all vision; He is the subtle, the All-Perceiving.*”

He is the Unknown and the Unknowable. All Messengers and Manifestations have declared this. Ask yourself, if an ant have an accurate conception of humans; or if a lamp any consciousness that it was fashioned by man, or of any person sharing its same space, or that it gives light.

63. (p. 98-9; §105) “Gracious God! . . .” **3:28**. “*God would have you beware of Himself.*”

Even as our own earth depends upon the light of the sun for its very life, the earth would burn up into a cinder and plunge into the sun if its orbit were to send it too close to this life-giving orb. In the same way our spiritual lives depend upon the uninterrupted outpourings from God, but would cease to exist if brought too near. In many places we read that the perfection of God – His mercy, love, bounty, and justice – would be too much for us to bear, imperfect mortals that we are.

Indeed, as already mentioned, when God shows mercy to us after our mortal life He screens our deeds from our consciousness, so that we do not lament every breath we took that was not wholly and entirely dedicated to worshiping Him, humbly serving all of His creatures, obeying His laws, and having not even the slightest thought that would be an assertion of independent existence. Since only the Manifestation of God and Abdu’l-Baha, that perfect human, the Mystery of God, created by Him to receive and mirror forth the attributes of a perfect Baha’i for this Day, are capable of such a level of servitude and complete self-effacement, and all others are as sinners and reprobate when compared to that standard, God in His infinite mercy shields us from a true knowledge of our deeds on earth.

64. (p. 100-1; §107) “The traditions and sayings . . .” **41:53**. “*We will surely show them Our signs in the world and within themselves.*”

“. . . until it becomes manifest to them that this is the Truth. Is it not sufficient in regard to your Lord that He is a witness over all things?” This is the rest of the quoted Qur’anic verse.

65. (p. 100-1; §107) “The traditions and sayings . . .” **51:21**. “*And also in your own selves: will ye not then behold the signs of God?*”

66. (p. 100-1; §107) “The traditions and sayings . . .” **59:19**. “*And be not like those who forget God, and whom He hath therefore caused to forget their own selves.*”

This and the two quotes just preceding it indicate that, under the training of the Manifestation of God, His Word and grace unto us, we are able to understand the nature of our Creator by contemplating our own natures. As Baha’u’llah has revealed in the *Words of Wisdom*, “*True loss is for him whose days have been spent in utter ignorance of his self.*” And on the very next page of the *Íqán* God reveals that all things declare His mysteries, but to a supreme degree is this true of man.

67. (p. 103-4; §110) “These attributes of God . . .” **2:253**. “*Some of the Apostles We have caused to excel others.*”

The Apostles, Messengers and major Prophets have, because of their respective deeds, not all appeared to be equal with some appearing greater than others. This is not actually the case. God, according to His inscrutable and unsearchable plan has caused the intensity and strength of one Messenger to excel others in manifesting deeds, due in part to the spiritual capacity of mankind in the state they were in when He decreed that a Messenger should appear among them. Otherwise, as Baha’u’llah has revealed, They all abide within the same Tabernacle of God’s unknowable oneness.

68. (p. 105; §111) “Yea, inasmuch as . . .” **7:145**. “*And if they see the path of righteousness, they will not take it for their path; but if they see the path of error, for their path will they take it. This, because they treated Our signs as lies, and were heedless of them.*”

Deep reflection on this verse will explain a large quantity of otherwise baffling behavior on the part of humans. Why is it that we systematically and comprehensively reject all exhortations to moral conduct and ethical behavior and choose instead those cynical creeds of the worldly-wise? Why are the instructions of Machiavelli in his thesis *The Prince* viewed with greater favor than the clear teachings of God? We treat Machiavelli's assertions as sad but sage advice only fools would ignore, while treating the exhortations from God as foolery itself!

The explanation is to be found in our unwillingness to carefully analyze what we hear, both the pronouncements of the worldly-wise and the verses of God, in tandem with the resulting behavioral evidentiary outcomes resulting from following those respective teachings.

For instance, consider this well-known chestnut: “The road to hell is paved with good intentions.” It is not; the road to heaven is paved with good intentions. All that can safely be said about good intentions is that they do not of themselves guarantee good results because all results depend upon means. Rather, bad intentions pave the road to hell; selfish calculations, corrupt behaviors, deviousness and shams lead to Hell.

Now observe the unanswerable logic and reasoning of the Words of God, and that in each case these have proven with irrefutable historical evidence and rational analysis every assertion God has revealed. The Qur'an itself is proof of this. By lengthy argument and often citing historical fact thoroughly known to the people, each teaching, each instruction is shown to be the first-best solution to mankind's problems. But they have all been ignored because we would put no faith in them and refused to apply them fairly in a treatment-response manner to situations in our daily lives. Had we done so, it is evident that most of our suffering throughout the ages could have been avoided.

69. (p. 109-110; §116) "We shall cite in this connection . . ."

70. **6:35.** "*But if their opposition be grievous to Thee—if Thou canst, seek out an opening into the earth or a ladder into heaven.*"

How patient, how long-suffering the Manifestations of God, notwithstanding Their all-pervasive power! But these Messengers Who are called upon to reveal His Dispensations, accept all suffering that mankind may be freed therefrom.

71. (p. 113; § 119) "This is the significance . . ." **Isaiah 65:25.** *The Wolf and the lamb shall feed together.*"

What a mighty blast on the trumpet of knowledge is blown with this paragraph (§119)! The gods of literalism are shattered for all time with this explanation. We see how ridiculous such a thing would be were it to happen literally. Then we read this: "*Besides, of what profit would it be to the world were such a thing to take place?*" This is a rational question mankind has perhaps never bothered to ask but rather simply accepted as "received wisdom" and not to be questioned. Thus, the *veils of glory* are now rent from top to bottom, allowing mankind to visualize the reality of these words perhaps for the first time in history. We remember that in the Book of Daniel it is written that mankind will not understand these words until the passage of 2,500 years, according to Biblical terminology and the lucid explanations of Abdu'l-Baha in *Some Answered Questions*.

72. (p. 113; §119) "This is the significance . . ." **7:178.** "*Hearts have they, with which they understand not, and eyes have they with which they see not.*"

Indeed, it took the Pen of Baha'u'llah to make it clear and obvious to us. We had never asked of what benefit seeing a wolf and lamb feeding together would actually be to mankind in solving the least of mankind's crucial problems. And yet all our lives we had thought that unless this happens the Return will not occur.

73. (p. 113-4; §120, although not footnoted.) "Consider how with this one verse . . ." **6:62;** and 3:19; 14:51; 2:202. "*Swift is He in reckoning.*"

We are all as a mixed crowd, until news of the Resurrection reaches us. Then in an instant we are divided into two camps, two parties, each "*as far as the East*

is from the West,” that is, infinitely close yet infinitely separate. One party hears and accepts while the other hears and rejects. And the judgment happened in less than an instant. As soon as we heard and fully understood, and chose one side or the other it had occurred. As Baha’u’llah reminds us elsewhere in the ‘Íqán, *“All human attainment moveth upon a lame ass, whilst Truth, riding upon the wind, darteth across space.”* (p. 187; § 204).

74. **11:7.** *“And if thou shouldst say ‘After death ye shall surely be raised again,’ the infidels will certainly exclaim, ‘This is nothing but manifest sorcery.’ ”* (p. 115; §121)

75. **13:5.** *“If ever thou dost marvel, marvelous surely is their saying, ‘What! When we have become dust, shall we be restored to a new creation?’ ”* (p. 115; §121)

76. **50:15.** *“Are We wearied out with the first creation? Yet are they in doubt with regard to a new creation!”* (p. 115; §121)

These three verses show how far the people are from true belief in that they deny the existence of any other plane of existence beyond this transient and mortal one. It reiterates that the people of doubt are so firmly ensnared within the ideology of their superstitions that even were all the signs to be manifested the deniers would only say it is the result of sorcery and magic.

How weary the Manifestations and Apostles of God must be with their Sisyphean task of edifying mankind and making it aware of divine realities! Yet They persevered and repeatedly saved it from self-destruction.

77. (p. 115-6; §122) *“As the commentators of the Qur’an . . .”* **50:20.** *“And there was a blast on the trumpet—lo! It is the threatened Day! And every soul is summoned to a reckoning—with him an impeller and a witness.”*

This verse as used here demonstrates the utter small-mindedness and ignorance of the so-called scholars of religion who have consigned the meanings of this verse to be taken literally, or only as it refers to the individual soul at the time of its liberation from the body. Imagine a world led by such souls, completely blinded by their own calculations and heedless of the spirit of God. Sadly, there is no need to imagine it.

There is a hadith, which tells the story of a shepherd who chased a wolf that was carrying off one of his sheep. When he caught the wolf it dropped the sheep, turned on the shepherd, and spoke to him in his own language, saying, *“Who will be its guard on the day of wild animals when no one but I will be its shepherd?”* – *Sahih Al-Bukhari*, 5/3663 O.P.15.

78. (p. 116-7, §123) *“Nay, by ‘trumpet’ is meant . . .”* **17:51.** *“Erelong will they wag their heads at Thee, and say, ‘When shall this be?’ Say: ‘Perchance it is nigh.’ ”*

From His Holiness Mohammed’s blessed Mouth had come forth verses of splendid grandeur – of the skies being cleft in two, of the heavens being rolled up like

a scroll, of the raising of the dead from their graves – all associated with the appearance of the Apostle of God. And the people answered back, “*When shall all this come to pass?*” “*Perchance, it is nigh,*” He said. That is, the Manifestation of God is standing in front of you as you speak! All these signs have come to pass already. “*Here am I!*” And yet the people failed to recognize the presence of Mohammed as the fulfillment of all these signs. That is because they followed their religious leaders who deliberately misinterpreted the signs of the coming of the Lord so that they might cling everlastingly to their own temporal powers and perquisites.

79. (p. 118; § 125) “Such things have . . .” **John 3:7; 3:5-6.** “*Ye must be born again.*” “*Except a man be born of water and of the Spirit, he cannot enter the Kingdom of God. That which is born of flesh is flesh, and that which is born of the Spirit is spirit.*”

Here, Jesus is explaining reality to Nicodemus, a ruler of the Jews and a Pharisee, according to the Text. But Nicodemus understands none of this, because he, like so many others of his – and our – generation, interprets everything God reveals literally, and so is confused and befuddled by these divine teachings from the lips of Jesus, even though he bears witness that Jesus must be Him sent by God as none other could do the things He does.

Even so, these holy words failed to prevent the authors and compilers of the Gospels from following the same disastrous thinking as Nicodemus does here. Observe Verse 16, following the Verses just explored: “*For God so loved the world, that He gave his only begotten Son . . .*” God begets not, nor is He begotten. He says, “Be” and it is, by His command. In these words were sown the seeds of denial in the hearts of all Christians, which caused them to deny His Holiness Mohammed in a later age.

80. (p. 118-9; §125) “Such things have . . .” **7:178.** “*Hearts have they with which they understand not.*”

This section of the *Kitáb-I-Íqán* reveals the centrality of judgment as passed upon the people by the holy Manifestations of God – the “death” of unbelief and the “life” of faith. Several examples are given citing the Gospels and on the following page the Qur’an.

81. (p. 119; § 126) “In another passage . . .” **Luke 9:60.** “*Let the dead bury their dead.*”

A clear and condign judgment against the people of denial, the dead in spirit. So, let the dead in spirit bury the dead in body.

This theme is further developed in the Gospels a few verses later with the ringing warning, “*No man, having put his hand to the plough, and looking back, is fit for the Kingdom of God.*” (9:62). That is, the commitment is total and unequivocal. One heart, as Baha’u’llah explains in the Hidden Words, can have but one master: either God or mammon. (Matthew 6:24). Consider the spiritual fate of

Lot's wife when she "turned back" to see the destruction of the towns of Sodom and Gomorrah. She became a pillar of salt.

82. (p. 121; §129) "Similarly, the records of all . . ." **6:122.** "*Shall the dead, whom We have quickened, and for whom We have ordained a light whereby he may walk among men, be like him, whose likeness is in the darkness, whence he will not come forth?*"

Fully explained as meaning the "death" of unbelief and the "life" of faith.

83. (p. 125-6; §134) "Know, therefore, O . . ." **37:173.** "*And verily Our host shall conquer.*"

Again, the literal interpretation is meaningless. Even if we grant the spread of Islam during its days of its full temporal glory, Islam during those days had strayed far from the religion Mohammed revealed. The pure souls who clung to the hem of the Will of God conquered no span of earth. And God's Messengers and holy Ones were always subject to the corrupt temporal and political powers of the world, and still are. It is the earth of the human heart that God seeks to dominate, from which all else follows.

84. (p. 125-6; § 134; p. 126-127, § 136) "Know, therefore, . . ."; "Were the verse . . ." **9:133.** "*Fain would they put out God's light with their mouths: But God hath willed to perfect His light. Albeit the infidels abhor it.*"

With this verse the people opposed to the new revelation of God are condemned. Religious leaders attempt to snuff out God's newly revealed Light but are powerless against its rising power over the people's hearts. This is fully demonstrated today with the spread of the Lights of the Bab and Baha'u'llah. No matter how terrible these twin Manifestations were opposed and Their followers persecuted the Faith goes from victory to victory. The blood of martyrs is the oil of the lamp of faith and tribulations have only served to spread the Faith faster.

85. (p. 126; §135) "Were the idle contention . . ." **11:18.** "*God's malison on the head of the people of tyranny.*"

The curse of God is decreed against the opposers of God's holy Message.

86. (p. 130-1; § 141) "Thus Jesus, Son of Mary . . ." "*O people! My food is the grass of the field, wherewith I satisfy My hunger. My bed is the dust, My lamp in the night the light of the moon, and My steed Mine own feet. Behold, who on earth is richer than I?*"

No reference is given for this quote of the utterances of His Holiness Jesus, though the Four Gospels record Jesus repeatedly speaking in this vain. It can only be concluded that Jesus informed Baha'u'llah directly in the spirit realm that these unrecorded words were indeed His utterances.

The inner meaning of this Verse and similar ones is that the spiritual wealth, the inner wealth bestowed by God that liveth forever and perisheth not, is the wealth after which we should be striving. “. . . *The world is but a show, a mere nothing, bearing the semblance of reality. Set not your affections upon it. Break not the bond that uniteth you with your Beloved and be not of them who have erred and strayed from His ways. . . .*” (*Gleanings from the Writings of Baha’u’llah*, CLIII, p. 328)

87. (p. 132; §143) “This poverty and . . .” **35:15.** “*O men! Ye are but paupers in need of God; but God is the Rich, the Self-Sufficing.*”

Imagine the position of the holy Prophet in addressing the people this way. “Where are all these riches?” they thought. “He has nothing!” But independence from all else from God was meant, according to Baha’u’llah. And how could those materialistic people, wedded to their superstitions, who buried their daughters alive and named their gods with female names, ever even desire to be free from all but this unknowable God? “*Hearts have they with which they understand not*” – as above.

88. (p. 132-3; § 144) “Similarly, call thou . . .” **Matthew 26:64; Mark 14:62: Luke 22:69.** *Beholdest thou not the Son of Man sitting on the right hand of power and might?*”

The words as recorded in the Gospels according to Matthew, Mark and Luke (John is silent on this episode) records Jesus as stating this as fact, rather than asking the assembled people a question. Surely, Baha’u’llah’s recounting of this episode, having Jesus asking the people rather than telling them, is the correct one, as He, being the Manifestation of God, communes intimately with Jesus on a level incomprehensibly exalted. They no doubt share constant communion with each other, and with the other Manifestations. Baha’u’llah was even in the habit of fingering a rosary on occasion, as recounted by witnesses. No need, therefore, to double-check this telling with what is recorded in the Gospels.

89. (pp. 133-4; §145) “It is also recorded . . .” **Mark 2:3-12; Luke 5:18-26.** “*And behold, men brought in a man which was taken with a palsy, and they sought means to bring him in, and to lay him before Him. And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through a tiling with his couch into the midst before Jesus. And when He saw their faith, He said unto him, Man, thy sins are forgiven thee. And the Scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive sins but God alone? But when Jesus perceived their thoughts, He answering said unto them, What reason ye in your hearts? Whether it is easier, to say, Thy sins are forgiven thee, or to say, Rise up and walk? But that ye may know that the Son of Man hath power upon earth to forgive sins,*

(he said unto the sick of palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.”

The people of denial thought that Jesus said the man’s sins were forgiven because He was unable to cure him. They believed that Jesus was blaspheming in order to get out of working a miracle. Jesus, on the other hand, forgave that man’s sins because of the man’s faith that Jesus was indeed able to do all things; and so, by reason of this faith, his sins were forgiven – not that Jesus had forgiven them, which, of course He could have – but that the man’s faith led to his sins being forgiven. Then, after this, he cured him of the palsy. Abdu’l-Baha points out that what is being discussed in this and other instances were the “palsy” of unbelief and lying on the “couch” of heedlessness.

90. (p. 135; §146) “Thus with steadfast . . .” **6:91.** *“Leave them to entertain themselves with their cavilings.”*

91. (p. 135; §146) “Thus with steadfast . . .” **15:72.** *“As Thou livest, O Muhammad! They are seized by the frenzy of their fancies.”*

As just discussed in #83, above.

92. (p. 135-6; §147) “When the Unseen . . .” **5:64.** *“ ‘The hand of God,’ say the Jews, ‘is chained up.’ Chained up be their own hands! And for that which they have said, they were accursed. Nay, outstretched are both His hands!”*

93. (p. 135-6; §147) “When the Unseen . . .” **48:10.** *“The hand of God is above their hands.”*

In these few pages Baha’u’llah shows how the people of the Qur’an, by denying that any Messenger shall come after Mohammed because “*God hath sealed Prophethood with Him,*” and that they await the destruction of the known world and the literal fulfillment of all those signs and portents told to them by their religious leaders, is exactly what the Jews said to Mohammed and why Mohammed sanctioned them. The curse of God fell heavily on the Jewish people because of their denial that God will do whatsoever He desires and will not consult man in any matter. That ideology of theirs caused them to deny Christ Jesus and demand from the Romans His crucifixion. And for that they were forced to live as strangers upon the earth with no homeland, until, with the coming of the Bab and Baha’u’llah they were finally forgiven and allowed once again to inherit their promised lands.

The argument here is as follows: Now they pronounced those same words in order to deny any who claim to be a new Messenger from God. Mohammed Himself listed God’s condemnation and cursing of the Jews. These people of the Qur’an voice the same sentiments as those Jews and know it not. How fantastic! It is there, in their own Book; how is it that they cannot see it? “*And the Messenger will say, ‘O Lord, verily My people have deserted this Qur’an.’ ”* (25:30). And for thinking and speaking thus – and especially since their own Book gave them clear instructions to embrace progressive revelation with verses proclaiming that God will forever send His Messengers (“*Verily, We are ever sending Messengers . . .*” (44:6)) – the people of the

Qur'an across the globe are experiencing unprecedented reverses in fortune. As the divine Qur'an reveals, "*And never will your Lord destroy the towns until He sends to their mother town a Messenger reciting to them Our verses. ...*" (28:59). And, "*See they not how We reduce the lands of the unbelievers from their outermost borders?*" (13:41; 21:44). These things have occurred as all witness.

94. (p. 137-8; §148) "Although the commentators of . . ." **29:23**. "*As for those who believe not in the signs of God, or that they shall ever meet Him, these of My mercy shall despair, and for them doth a grievous chastisement await.*"

"Attainment unto the Presence of God" is the essential purpose of life, according to the revealed Word of God in this page of the *Kitáb-I-Íqán*. Since attainment unto the Presence of God Himself is impossible for any created being means attainment unto the presence of His Manifestation. But how can belief in this verse be maintained if it is held that no independent Manifestation shall appear after His Holiness Mohammed, as Baha'u'llah argues?

95. (pp. 138-9; §148) "Although the commentators of . . ." **2:46**. "*They who bear in mind that they shall attain the Presence of their Lord, and that unto Him shall they return.*"

Also in this verse, the meaning is *attainment unto the presence of the Messenger of God* and not God Himself.

96. (p. 138-9; §148) "Although the commentators of . . ." **2:249**. "*They who held it as certain that they must meet God, said, 'How oft, by God's will, hath a small host vanquished a numerous host!'*"

97. (p. 138-9; §148) "Although the commentators of . . ." **18:111**. "*Let him who hopeth to attain the presence of his Lord work a righteous work.*"

It could be held that these verses mean attainment unto God in the afterlife. But this too is also impossible. In none of the worlds of God would it be possible to attain His Presence. Only through attaining the presence of the Manifestation of God in any of the worlds, is the Presence of God attained. This is the Sadratu'l-Muntaha, which is repeatedly referred to in the Qur'an, the Tree beyond which there is no passing.

98. (p. 138-9; §148) "Although the commentators of . . ." **13:2**. "*He ordereth all things. He maketh His signs clear, that ye may have firm faith in attaining the presence of your Lord.*"

"No theme hath been more emphatically asserted in the holy Scriptures" than "*attainment unto the Divine Presence,*" Baha'u'llah reveals in these pages of the *Kitáb-I-Íqán*. But the only way these verses make sense is that another Manifestation of God is revealed and sent after the advent of Mohammed, as the divine Qur'an repeatedly states, demonstrates and proves. And the only way to accept that the term in the Qur'an "*Seal of the Prophets*" as meaning that Mohammed is the final

manifestation God will ever reveal to mankind is to repudiate the meaning of that Book's insistence in mankind's attainment unto the Divine Presence. *"Fain would they put out God's Light with their mouths. But God hath willed to perfect His Light, albeit the infidels abhor it."* (9:133)

Consider how a seal is an end that can be followed by a new beginning. A college student takes the course, Economics 101, microeconomics. If no other course is taken then that course is the "seal" of that student's economic studies. But if economics 102, macroeconomics, is taken the next semester, then taking that course "unseals" the knowledge the student now has by building upon it with further study and analysis. In the same way each Messenger is the "seal" of mankind's spiritual knowledge to that time, until, that is, another Messenger is sent to teach more of God's verses to mankind. In that case the new Messenger "breaks the seals" that existed before.

99. (p. 139-40; §149) "This people have repudiated . . ." **17:44**. *"Neither is there aught which doth not celebrate His praise."*

100. (p. 139-40; §149). "This people have repudiated . . ." **78:29**. *"We noted all things and wrote them down."* See also (6:59), entry #118 below.

"Consider how all created things eloquently testify to the revelation of that inner Light within them" Baha'u'llah says on p. 140 (§149). And as He reveals, *"to a supreme degree"* is this true of the Manifestations of God, attainment to which is attainment to the Presence of God.

101. (pp. 141-3; §151) "And were they to say . . ." **57:3**. *" . . . The First and the Last, the Seen and the Hidden."*

These are the attributes of God manifested by His chosen Ones sent by Him to generate a new Dispensation from Him for mankind. Whoever attains the presence of these Persons has attained the presence of God, as previously argued above.

102. (p. 143-4; §152) "This is the meaning of . . ." **2:210**. *"What can such expect but that God should come down to them overshadowed with clouds?"*

As previously argued above, such things as the mortal body of the Manifestation of God and all the things to which it is subject, act as clouds preventing the people from recognizing His true Countenance and Light. Clouds also refer to internal dissensions within the religious communities as their ideologies are torn down with the coming of this latest Messenger from God.

103. (p. 146; §155) "This station . . ." **28:5**. *"And We desire to show favor to those who were brought low in the land, and to make them spiritual leaders among men, and to make them Our heirs."*

How comforting is this verse! Those who were brought low are those clinging to the hem of the Will of God, and living in accordance with His Decree. They are of those who are the first to recognize the Manifestation of God in His new

attire, while the rest of mankind, comfortable, indifferent, and steeped in the current and dominant religious mythologies of the time, ignore the divine call.

104. (p. 146-7; §155) “This station . . .” **13:41**. “*What He pleaseth will God abrogate or confirm: for with Him is the Source of Revelation.*”

There is also this Qur’anic verse: “*Whatever verse do We abrogate or cause to be forgotten, We bring a superior one, or similar to it. Know you not that God is able to do all things?*” (2:106). And this is exactly what the people reject, the independence of the new Manifestation in establishing its own laws, calendar, holy observances, etc. And this is precisely why the new religion is hated, because it dares to change age-old laws and ordinances. As Baha’u’llah explains elsewhere in the divine *Kitáb-Í-Íqán*, that is one of the true meanings of “*cleaving of the heavens.*” With the appearance of one Man age-old customs and ordinances are struck down and a new divine Standard is upraised. “*Verily, He shall do whatsoever He willeth; and He shall not be asked of His doings.*” (see entry #101, below.)

105. (pp. 148-9; §157) “And it came to pass . . .” **3:183**. “*Verily, God hath entered into a covenant with us that we are not to credit an apostle until he present us a sacrifice which fire out of heaven shall devour.*” Say: ‘*Already have apostles before me come to you with sure testimonies, and with that of which ye speak. Wherefore, slew ye them? Tell me, if ye are men of truth.*’ ”

Baha’u’llah declares this one verse to contain the essential truth of progressive revelation upheld and affirmed in all God’s holy Prophets, Messengers and Manifestations.

106. (p. 150; §159) “Likewise, Muhammed . . .” **2:89**. “*Although they had before prayed for victory over those who believed not, yet when there came unto them, He of Whom they had knowledge, they disbelieved in Him. The curse of God on the infidels!*”

God is the All-Hearing, All-Seeing.

When God reveals a new Standard of Truth all must unhesitatingly accept it, although it causes the heavens to be cloven in two and the earth to be blown clear of all past thinking. Any objection or hesitation is an assertion of independent existence, which is to cast one out of the presence of God. And this phenomenon occurs in the other worlds even while it is happening in this puny one.

So here it is revealed that the people pray for victory over God’s adversaries, until the moment when He, through the revelation of another independent Manifestation of Himself, sifts all things by judgment, and most of those who had prayed for victory over the unbelieving folk discover, after rejecting the divine Standard, that they are now the very people who for centuries they had cursed. “*If He wills, He can remove you, O people, and bring others. And God is ever potent over that.*” (4:33). Also, “*Say: My Lord pays attention to you only because of your*

invocation to Him. But now you have indeed denied, so the torment will be yours forever.” (25:77).

107. (p. 152-3; §161) “Furthermore, it is evident . . .” **2:285.** “*No distinction do we make between any of His Messengers.*”

See also entry #60, above. In that quote God says He has “caused some of the Apostles to excel Others (see 2:253 discussion, entry #107, below). How are these two quotes compatible with each other? Actually, they are in complete agreement. Because this refers to how the Messengers would appear *to us*, to mankind, and what They were allowed to reveal, according to the decree of God, and because this does not refer to Their Own essential unity and oneness, then there is no disagreement and both verses declare the same reality. For a discussion of this see p. 161 (§171) in the *Kitáb-Í-Íqán*.

108. (p. 152-3; §161) “Furthermore, it is evident . . .” **54:50.** “*Our Cause is but one.*”

As Baha’u’llah explains in these pages, if the Cause is the same then these independent Exponents of the Cause are one. They all herd the sheep of mankind toward the safe haven, separate the sheep and lambs from the goats, and protect them from the wolves of perdition who surround the flock and wish to lead it through the gates of Hell.

109. (p. 153-5; § 162) “It is clear and evident . . .” **43:22.** “*Verily we found our fathers with a faith, and verily in their footsteps we follow.*”

The peoples of every age, rather than follow the new divine Standard, choose instead to follow in the footsteps of the traditions established by their forefathers.

110. (p. 164; §175) “And now, strive thou . . .” **2:19.** “*They have thrust their fingers into their ears.*”

The Words of the Manifestation are not what the people expect, and condemn the people for blindly following in the footsteps of their forefathers, even when they were not rightly guided; and for rebelling and opposing the Cause of God. Therefore, the people, urged on by the leaders of their faith, reject and vilify the Manifestation of God. As is also revealed in the divine Qur’an, “*And if the Truth had been in accord with their desires verily, all in the heaven and on earth would be corrupted. Nay! We have brought them their Reminder, but they turn away from their Reminder.*” (23:71).

In this context the “*Reminder*” could be the Return of any of God’s Prophets and Messengers. However, the “*Reminder*” as used in the Qur’an is also associated specifically as referring to His Holiness the Bab, the Primal Point. For instance, verse **6:130** declares, “*Did not there come to you Messengers from amongst you, reciting to you My verses, and warning you of the meeting in this Day of yours?*” Again, the Cause is one and so its Messengers must also be one.

111. (164-5; §176) “Notwithstanding . . .” **36:20.** *“Follow ye, O people, the Messengers of God.”*

The Words of God on this page are designed to allow us to immediately fit within the context required for full understanding. View the religious leaders with all their pomp, their smokes and bells and formulaic observances, most of which are their own invention, and then all the vestments, the special clothes, headdresses, walking staffs, shoes, ‘*abas*, and finally their expressions of seriousness carrying the burden of the souls of mankind. Now imagine advising a believer to turn instead to the instructions and Teachings of the divine Manifestation Who authored the revelation of God and to turn away from that vast and overweening religious hierarchical institution that has existed for a thousand years. What would be the expected answer? Precisely what Baha’u’llah indicates in these pages.

112. (p. 168-9; §181) “How strange! . . .” **2:85.** *“Believe ye then part of the Book and deny part?”*

All peoples are guilty of this inasmuch as all have failed to adequately follow or worship the divine Messenger and the law of God He revealed. But there are some who simply refuse to compromise with their own personal wants, who feel that by adopting some of the laws but not others they are treading a safe road that will lead to the Presence of God. Mohammed has revealed that this is impossible. And Baha’u’llah, by re-revealing it for these pages and this revelation, has affirmed it. “. . . *O My servants! There shineth nothing else in My heart except the unfading light of the Morn of divine Guidance, and out of My mouth proceedeth naught but the essence of truth, which the Lord your God hath revealed. Follow not, therefore, your earthly desires, and violate not the Covenant of God, nor break your pledge to Him. With firm determination, with the whole affection of your heart, and with the full force of your words, turn ye unto Him, and walk not in the ways of the foolish. . . .*” (Persian Tablet of Ahmad) *Gleanings*, CLIII, p. 328.

113. (p. 168-9; §181) “How strange! . . .” **33:40.** *“Mohammed is the Apostle of God and the Seal of the Prophets.”*

The religious leaders of Islam maintained that “*seal*” means that no independent Prophet or Messenger can appear after Mohammed, that God has “*chained up His hands*” as the Jews said of old. What the Jews gathered from those words is to be the harvest for any who repeat them and believe on them. Rather, it means that no one shall be capable of fathoming the meanings of the divine Qur’an until the next independent Manifestation of God – the Reminder, the Primal Point – unseals the Book and makes all things clear. “*And they thought as you thought, that God would not send any Messenger.*” (72:7). Also, “*Then after Him [Hud] We sent Messengers to their people. They brought them clear proofs, but they would not believe in that which they had already rejected beforehand.*” (10:74). And, “*And indeed Joseph did come to you in times gone by, with clear signs; but you ceased not to doubt*

in that which He did bring you, till when He died ye said, 'Surely, God will send no Messenger after Him.' Thus God leaves astray him who is a doubter, a transgressor." (40:34). Finally, *"As a mercy from your Lord, verily, We are always sending Messengers."* (44:6-7). Numerous other specific verses exist that declare that the sending by God of His Messengers to mankind is without end.

As just explained above, if you learn some mathematics in a class, when that class ends your knowledge of mathematics is "sealed" until another teacher or source of mathematical knowledge "breaks" the seal and teaches you more. Since divine revelation is limited to God's Manifestations and chosen Ones, then the Book of revelation is "sealed" until God sends another Manifestation to unseal it. The Evangels of His Holiness Jesus, the Books of His revelation, were also "sealed", until His Holiness Mohammed broke the seals with the revelation of the divine Qur'an and the Imamate appointed by Him.

114. (p. 169-71; §182) "And yet, through . . ." **6:103.** *"No vision taketh in Him, but He taketh in all vision."*

In the context of p. 170 the meaning is that God is impossible to see or conceive. He sees us but we cannot see Him. As our Creator, He knows what is buried in our innermost breast; but we have not the ability to understand even one of His attributes, though we potentially reflect them all to an extent not surpassed by all other things on earth.

115. (p. 169-71; §182) "And yet, through . . ." **16:61.** *"If God should chastise men for their perverse doings, He would not leave upon the earth a moving thing! But to an appointed time doth He respite them."*

That appointed time is now upon us with the appearance of God's Supreme Manifestation. However, as Baha'u'llah explains, at all times and under all conditions is God's mercy and grace surrounding His servants, the cessation of which for even less than a moment would cause all life to be extinguished. But God's plan is to test us and thereby separate us into grades of belief or denial, of faith or blindness.

Recall the parable of His Holiness Jesus related in the Four Gospels concerning an owner of wheat fields. During the night some enemies sowed tares in the ground. The workers reported this to the master and asked what to do. His answer was not to disturb the maturing wheat to go after the tares, but let them both grow together until the harvest. Then, all will be harvested and the wheat will be separated from the tares at that time.

In this case, what is true for individuals is true for societies and nations. Consider the lamentations and sufferings of Damascus today (2013). The insurgency and counterinsurgency goes back and forth interminable, bleeding the peoples dry. No food, no water, no nothing. And this is determined by Damascus' rebellion against the authority of Imam Hussein, as the appointed Guide for the Muslim community. The Umayyáds rebelled and killed Him in Karbilá, taking His head back to Damascus with them on the point of a spear, then parading it around in their palaces. Those who still

hold belief in that way are suffering immense deprivation. The Cause of God has been revealed and the judgment of the people of the Qur'an is being carried out before our very eyes, the 'Íqán argues.

116. (p. 169-71; §182) “And yet, through . . .” **21:23**. “*He shall not be asked of His doings.*”

It is for God to test His servants and not for His servants to test Him. For doing so would be to assert independent existence from God, a sign of complete and abject ignorance of the station of the servant and the reality of God. It is also “joining partners with God” to question His authority, wisdom, sovereignty or ultimate strategic purposes. “*He shall not be asked of His doings*” represents the essence of faith and the pinnacle of belief for any true seeker after Him. It is the first requirement of Love for Him. “*Observe My commandments for love of My beauty*” (*Kitáb I-Aqdás*, §4) is supportive of this theme; that is, one should follow the commandments of God not for expectation of reward nor out of fear of punishment, but out of love for Him.

117. (p. 172-3; §186) “And it came to pass . . .” **55:39**. “*On that day shall neither man nor spirit be asked of his sin.*”

There will be no need to ask, since by their actions and deeds and by their thinking all will be known to God and His chosen Ones. In these pages Baha'u'llah reveals the true and hidden meaning of this famous verse, which heralds the dawn of the Day of God. It is the Great Separation of mankind into those who believe and those who do not and will not believe. It is the supreme test for all mankind.

Significantly spirits are included besides mankind. That is, all humans die and inhabit the other worlds of God. With the Great Announcement and the appearance of the Manifestation of the Day of God all souls, whether residing in a mortal frame or having ascended to the spirit worlds, will hear the Great Announcement. Their response will determine their fate as there is no reason to believe that once mortal life is finished and souls pass on to the spirit worlds, that their condition is static and unchanging from then on, or that tests and challenges are a thing of the past. Quite the opposite is true. Souls will continually be tested to see and identify the depth of their faith and attachment to the Great Being. The further condition of the souls depends upon their continued acceptance of God as Lord and Master.

For a full elaboration of the events pertaining to this verse Baha'u'llah has revealed a tablet called *Lawh-i-Muballigh*, but which could be referred to as the “Tablet of the Signs,” since therein it declares that all the signs and portents expected by Islam, Judaism, Christianity are fulfilled in this Day. It is found among other places in the Bahá'í Writings in the *Epistle to the Son of the Wolf*, pp. 131-3.

118. (p. 172-3; §186) “And it came to pass . . .” **55:41**. “*By their countenance shall the sinners be known, and they shall be seized by their forelocks and their feet.*”

This continues the subject of 55:39 in the previous entry, #102 just discussed. However, as Baha'u'llah explains, we shouldn't expect the literal fulfillment of this verse any time soon. For God has revealed that were this mortal world of any account to Him, He would surely never have allowed His enemies to rule even one atom of it. Other verses of Baha'u'llah talk about the earth itself loathing to be trodden upon by evil souls. Therefore, the fulfillment of this verse is to be sought and found on the spiritual plane, as we have come to understand through the perusal of the *Kitáb-Í-Íqán*. Its fulfillment is a certainty; but due to our immersion in the material plane, which has enclosed our spiritual powers of perception, it is hard to discern.

119. (p. 174; §188) “We seal Our theme . . .” **10:25**. “*And God calleth to the Abode of Peace; and He guideth whom He will into the right way.*”

That abode is none other than Baghdad, Iraq. It was there, in 1863, where Baha'u'llah declared that He was “*Him Whom God would make manifest,*” the Supreme Manifestation of God and the culmination of all past revelations from Him. None but those who have come to believe in Him can understand the meaning of this verse in the *Qur'an*, since today there is no peace in Baghdad, nor was there anything of significance therein when Baha'u'llah resided there as an exile. It is solely due to His presence in that city that God revealed this verse some 1,400 years ago, just as He revealed similar veiled significances of the coming of Baha'u'llah to that place to Daniel the Prophet some 2,100 years before that.

120. (p. 174-5; §188) “We seal Our theme . . .” **6:127**. “*For them is an Abode of Peace with their Lord! And He shall be their Protector because of their works.*” Here also, as above.

121. (p. 176; §191) “We have already . . .” **2:136**. “*No distinction do We make between any of them.*”

See entry numbers #93 and #94, above, for a discussion of this.

122. (p. 176-7; §191) “We have already . . .” **2:253**. “*Some of the Apostles We have caused to excel the others. To some God hath spoken, some He hath raised and exalted. And to Jesus, Son of Mary, We gave manifest signs, and We strengthened Him with the Holy Spirit.*”

As discussed in entry #93 and #94 above, their *relative* significance appearing to mankind is based on our capacity at various times in our maturation process in the Cause of God and our progress to draw near to Him while in this life and on this earth and is not a sign of Their innate capacities. Their essential reality is of an unapproachable oneness. Both 2:136 and 2:253 are in complete accord,

123. (p. 178; §194) “Viewed in this light . . .” **19:31**. “*I am the servant of God.*”
(Not footnoted)

124. (p. 178; §194) “Viewed in this light . . .” **18:110**. “*I am but a man like you.*”
(Not footnoted)

These refer to the mortal frame of His Holiness Mohammed, and these two verses express the multifaceted character of the Manifestation of God – sometimes expressing Himself as just a man, or as a servant of God, and at others claiming for Themselves the voice of God Himself, as Baha’u’llah explains in these pages. All pertain to Them; all are true characterizations, since every Manifestation embodies within Himself all that pertains to God; and each is His complete Servant reflecting a servitude to God far exalted above the comprehensions of men.

125. (p. 178-9; §196) “Were any of the . . .” **8:17**. “*Those shafts were God’s, not thine.*”

126. (p. 178-9; §196) “Were any of the . . .” **48:10**. “*In truth, they who plighted fealty unto Thee, really plighted that fealty unto God.*”

These two verses describe how actions done for or to the Manifestation of God were really done to or for God Himself, since the Manifestation is the Face of God among mankind, and attaining His presence is attainment unto God, as the Kitáb-I-Íqán explains repeatedly.

127. (p. 178-9; §196) “Were any of the . . .” **33:40**. “*We are the Servants of God.*”

This theme is too high to be given expression in this short compendium. The Words of Baha’u’llah have opened up the true meaning of these verses previously revealed by Mohammed so that the people of Bahá might comprehend them as never before comprehended. Briefly, they refer to how the people’s actions involving the divine Prophet are really actions involving their acceptance or rejection of God Himself, since the Divine Presence is the presence of the holy Manifestation, and being in that Presence is identical to being in the Presence of God. They are the *Sadratu’l Muntaha*, the Tree beyond which there is no passing, as further explained in *The Seven Valleys*.

128. (p. 182; §200) “For instance . . .” **2:189**. “*They are periods appointed unto men.*”

At this answer the people hearing it laughed. They scoffed, “This man claims to be a prophet and he doesn’t even know the names and stations of our own deities!” Thus, they regarded the answers as nonsensical and rejected them all.

129. (p. 183-4; §201) “Likewise, in the verse . . .” **17:85**. “*And they will ask Thee of the Spirit. Say, ‘the Spirit proceedeth at My Lord’s command.’*”

Again, they derided Him for not being familiar with their own pantheistic cosmology. When the Bab came those leaders also asked Him to elucidate certain puzzles they themselves had devised. What is apparent is that these people, like their ancestors, would have never believed in Mohammed were they to have lived in His

time and heard such answers to their questions. This is proven by what befell the Bah and Baha'u'llah at their hands.

130. (p. 190; §209) "As to this man's . . ." **44:43.** "*Verily, the tree of Zaqqúm . . .*"
131. (p. 190; §209) "As to this man's . . ." **44:44.** "*Shall be the food of the Athím.*"
132. (p. 190; §209) "As to this man's . . ." **44:49.** "*Taste this, for thou forsooth art the mighty Karím!*"

Haji Mirza Karim Khan was the Antichrist of the Bábí Dispensation. An inveterate enemy of the Báb and Baha'u'llah, his very deeds and actions, and their worth in the site of God, were revealed in these verses of the divine *Qur'an*. This enemy is thus condemned by Mohammed in these verses, by Siyyid Kazím (see *The Dawnbreakers*, pp. 39-40), and Baha'u'llah, both in the *Kitáb-I-Íqán* and the *the-Kitáb Al-Aqdás* the Most Holy Book of this dispensation (p. 81, §170). And here is yet another reference to this person, a quote from Anas of a hadith, (*Al-Bukhari*, 9.245) "The Prophet said, 'No Prophet was sent but that he warned his followers against the one-eyed liar (Ad-Dajjal). Beware! He is blind in one eye, and your Lord is not so, and there will be written between his (Ad-Dajjal's) eyes (the word) Kefir (i.e., disbeliever).'" (This Hadith is also quoted by Abu Huraira and Ibn 'Abbas). According to prophecy, therefore, Haji Mirza Karim Khan was Ad-Dajjal.

With one complication: while the one-eyed Karim Khan was the Antichrist of the Bábí Dispensation, another one-eyed liar existed, Siyyid Mohammed-í-Isfaháni, the Antichrist of the Bahá'í Dispensation, and the one who led Mirza Yahya, the Arch-Covenant-Breaker, astray. Since Ad-Dajjal is the Antichrist, and both Siyyid Mohammed and Karim Khan were blind in one eye, further identification would be needed. Yet another hadith declares that the blindness is in the right eye. In any case, both were considered the Antichrist of the Bábí and Baha'i Dispensations respectively.

However, Haji Mirza Karim Khan was championed by the people and was famous in Persia and beyond due to his extensive writings; while Siyyid Mohammed-i-Isfahani worked in the shadows and only a few beyond his inner circle even knew his name.

133. (p. 190-1; §210) "Ponder the blessed verse . . ." **6:59.** "*There is neither a thing green nor sere but it is noted in the unerring Book.*"

See also (78:29), entry #86, above. By showing how thoroughly Karim Khan's deeds, a contemporary of the Bab and Baha'u'llah, have been revealed in the *Qur'an* revealed over 1,240 years before is a convincing proof that all things are, indeed, noted in the Book.

134. (p. 191; §211) "O My brother! . . ." **7:57.** "*In a rich soil, its plants spring forth abundantly by permission of its Lord, and in that soil which is bad, they spring forth but scantily.*"

Baha'u'llah reminds us that for the spiritually weak little can be expected of them, no matter their other gifts. Christ Jesus revealed almost the same words, as in the Gospel According to St. Luke, 4, 3-20, as the parable about the sower of wheat.

135. (p. 191-2; §212) “Inasmuch as . . .” **16:43.** “*Ask ye therefore, of them that have the custody of the Scriptures, if ye know it not.*”

Having shown us the mysteries contained in the Words of God, and having demonstrated the utter paucity of the religious leaders to provide useful answers to even the simplest of spiritual questions, it is time to reassert that only the Manifestations of God and Their chosen Ones can properly explain the meanings hidden in the divine Books of God, They, and Their chosen Ones and God's sincere worshippers, who are ready to sacrifice all they have, including their own thoughts and ideas, in the path of the Beloved. As the Qur'an reveals, “*It is for Us to compile it and to give You (Mohammed) the ability to recite it,*” (77:17). And, “*And upon God is the responsibility to explain the Straight Path. . .*” (16:9). And also, “*Then it is for Us to explain it.*” (77:19).

Recall that the very first paragraph of the *Kitáb-I-Íqán* laid out what was to be proven, declared that no one could possibly recognize the signs of God unless their motive were pure, and their heart was detached from the dross of this world. From p. 192-196 (§§213-216) his Holiness Baha'u'llah reveals the complete set of characteristics of the “*true seeker.*” Indeed, these paragraphs, which begin with the words, “*But O My brother, when a true seeker . . .*” were later compiled separately and named the *Tablet of the True Seeker*. At the end of this theme Baha'u'llah states that the characteristics of the true seeker have already been discussed in a previous divine discourse revealed by Him. This refers to the *Seven Valleys and the Four Valleys*, Baha'u'llah's description of the mystical journey of the soul from mortality to the presence of God and complete self-abnegation and nothingness.

136. . .” (p. 195; §215) “These are among the . . .” **29:69.** “*Whoso maketh efforts for Us . . .*”, “*. . . in Our ways shall We assuredly guide him*”

All the Messengers of God give this blessed assurance. They tell us that were we to truly believe and sacrifice our puny selves at the feet of the Beloved then He stands ready at all times to grant His wisdom and light. This is the meaning of the words, “*And the meek shall inherit the earth,*” that is, the earth of true understanding from which good fruits will grow abundantly; and the words, “*Knowledge is a light that God shines into the heart of whomsoever He willeth.*” Also indicate that spiritual knowledge is meant in this context.

137. (p. 202; §224) “In the beginning of . . .” **2:1.** “*Alif. Lam. Mim. No doubt is there about this Book: it is a guidance unto the God-fearing.*”

Now begins Baha'u'llah's insistence to the peoples of the world that the verses of God are to be regarded as the supreme instructor, the supreme evidence of God to man, next to which all other proofs and evidences, all other signs and imports

must be considered secondary. That is because any other authority is bestowed by the verses of God and are in no way independent of them. And if not confirmed by those verses then they are to be rejected and the verses of God are to be followed.

Had mankind followed this path, and humbly inquired of the Messengers and chosen Ones for the answers to their questions, rather than asking those who hide behind the veils and have become entangled by their own acquired knowledge and fail to free themselves therefrom, then history would have recorded a different set of circumstances, and the Manifestations of God would not have been treated by the people so terribly.

The disconnected letters that open many of the Surahs in the Qur'an were a mystery until the Pen of Baha'u'llah revealed some of their multiple meanings. Further, research has revealed their hidden quantitative values and how these values coincide with great events of the Mohammadan Dispensation, as well as the Bábí and Bahá'í dispensations. Also, it has been shown that the numerical value associated with these letters, and of the letters used in each verse, and even the number of verses and the number of surahs pertain in some way to the number 19, a mystery to all mankind until the Bab and Baha'u'llah revealed certain elements that also pertained to the number 19. For example the calendar Baha'is use has 19 months of 19 days, with the extra days being intercalary or "inter-calendar" days, to sum to 365. Furthermore, the Arabic word for one, *wahid*, is comprised of three letters, *waw*, *hah*, and *dar*, the numerical sum of which is 19.

The Qur'an tells us that the number 19 is important and a sign to be pondered, in 74:30-1: "*And over it are 19 And We have fixed their number only as a trial for the disbelievers . . . And that the believers may increase in faith*" (For a further elucidation on how the number 19 is used as a code in the Qur'an see *Qur'an: Visual Presentation of the Miracle*, by Rashad Khalifa, 1982, Islamic Productions, Tucson, AZ.)

138. (p. 204-5; §226) "In another passage . . ." **2:23.** "*And if ye be in doubt as to that which We have sent down to Our Servant, then produce a Surah like it, and summon your witnesses, beside God, if ye be men of truth.*"

It is revealed in the (Arabic) *Tablet of Ahmad*, "*O people, if ye deny these verses by what proof have ye believed in God? Produce it, O assemblage of false ones. Nay, by the One in Whose Hand is My soul, they are not and never shall be able to do this, even should they combine to assist one another.*" These two verses, the one from the Tablet of Ahmad, and the other from the Qur'an, have the same meaning if viewed according to their spiritual essence. He says, it is the spiritual content and authority that cannot be duplicated because it is sent down from God and is not made by any human artifice. While the outer form might appear superficially similar, only God's word is capable of transforming the earth of understanding and creating a new heaven and new earth, and in reviving all the spiritual power that has been now spent. Because the materialists could only see the material properties in the Messenger's

words and were blinded to the spiritual side they rejected the primacy of God's word as revealed by Mohammed and by all the Prophets.

139. (p. 206; §228) "Likewise, He saith: . . ." **45:5.** "*Such are the verses of God: with truth do We recite them to thee. But in what revelation will they believe, if they reject God and His verses.*"

The answer is, "In no revelation, ever." But, we may ask, don't the people worship God now? According to what has been revealed, the test of worship is the faith garnered therefrom; and the test of faith is being able to recognize the Manifestation of God in His own Day. As Baha'u'llah explained previously toward the beginning of the *Kitáb-I-Íqán*, were the people of the Qur'an to receive the same answers to their questions, as did the people contemporary with Mohammed they would have unhesitatingly rejected Him. By this measure, therefore, the people of the Qur'an actually do not believe, because when He came unto them in His new Attire they all denied Him and turned Him out. They are thus merely following in a path laid out for them by their fathers and worshipping names. "*The people of names,*" is how Baha'u'llah refers to them in many of His revealed Texts. "*And the Messenger will say, 'O Lord, verily this people have deserted this Qur'an.'*" (25:30)

Even if they pass out of this world during a time intermediate between the coming of any independent Manifestation of God, and so did not have the chance to either truly accept or reject that message from God, they will still be tested and proven. The resurrection of the Manifestation occurs simultaneously in all the worlds of God, except what He chooses to exempt for whatever reason He might have – that is, all things depend upon His judgment. Those souls who have passed out of this mortal life never having been confronted with the test of having to accept or reject a new revelation from God, soon will. At that instant will their test be. There is no escape.

140. (p. 206-7; §229) "In another passage . . ." **45:6.** "*Woe to every lying sinner, who heareth the verses of God recited to him, and then, as though he heard them not, persisteth in proud disdain! Apprise him of a painful punishment.*"
141. (p. 207-8; §230) "In yet another . . ." **45:8.** "*And when he becometh acquainted with any of our verses he turneth them to ridicule. There is a shameful punishment for them.*"
142. (p. 207-8; §230) "In yet another . . ." **26:187.** "*Make now a part of the heaven to fall down upon us.*"
143. (p. 207-8; §230) "In yet another . . ." **8:32.** "*If this be the very truth from before Thee, rain down stones upon us from heaven.*"
144. (p. 209-10; §231) "In another passage . . ." **45:24.** "*And when Our clear verses are recited to them, their only argument is to say, 'Bring back our fathers, if ye speak the truth!'*"

All these verses reveal the utter spiritual stupidity of the peoples of the world who oppose the Cause of God in every age. How many verses have been poured forth upon mankind, which have been ignored, rejected and denied? It is no different

today than in times past. As Baha'u'llah explains elsewhere, if the reappearance of the Manifestation of God after His absence is the Resurrection, those who oppose Them are also resurrected. They think the same and speak the same as those souls who opposed the Manifestation in times gone by. Even their very words are identical, as are their objections. Where is the difference? “‘Nay’, they say. *‘We found our fathers following in a certain way and religion, and we guide ourselves by their footsteps.’*” (43:22).

Then rest assured in this also, as Baha'u'llah has shown in these pages, that if you believe in Baha'u'llah today, then were you to have lived in the past soon after the announcement of Jesus of Nazareth, or of Noah, or Mohammed, you would believe in Them, just as you believe in Baha'u'llah today.

145. (p. 211-12; §234) “And likewise, He saith: . . .” **29:23.** “*As for those who believe not in the verses of God, or that they shall ever meet Him, these of My mercy shall despair, and these doth a grievous chastisement await.*”

On the facing page (p. 210, §232) Baha'u'llah has revealed that God watches over His Book and protects it from corruption. For instance, the Bible is essentially the same as it has ever been in terms of its spiritual content, even while historical scholars have argued over its various aspects and being translated in hundreds of languages. How else could the people be guided from the setting of the Sun of their own Prophet beneath the horizon of revelation until His resurrection in a later age?

But there are those who actually do not believe in it and really do not expect to be brought to a judgment of their works by All-Mighty God, as described in Matthew 21:23-7; Mark 11:27-33; and Luke 20:9-16. Several such persons opposed Baha'u'llah in His time. They actually knew He was the Return, if, that is, they believed in such a thing, but since His Message was that the world would change and the vast institutional hierarchy of the Muslim clergy would likely be nullified, they naturally opposed Him and the Cause of God itself. Fu'ad Pasha was one of these. A Tablet was revealed, the *Lawh-i-Fu'ad* (The Summons of the Lord of Hosts, pp. 177-181), which describes that person's woeful plight after his recent death.

146. (p. 211-12; §234) “And likewise He saith: . . .” **37:36.** “*And they say, ‘Shall we then abandon our gods for a crazed poet?’*”

Mohammed was called a poet and declared lunatic by the people following the example of their religious leaders. Baha'u'llah declares that He has heard with His own ears these same exact accusations being hurled against the Primal Point, the Bab. The people say, should we turn our backs on a thousand years of tradition and culture, of firmly established laws and ordinances, all our ceremonials and observances, because of the call of one of our own contemporaries, who has been labeled a poet and a lunatic by our religious leaders?

147. (p. 212-3; §236) “After the denials . . .” **40:34.** “*And Joseph came to you aforetime with clear tokens, but ye ceased not to doubt of the message with*

which He came to you, until, when He died, ye said, 'God will by no means raise up a Messenger after Him.' Thus God misleadeth him who is the transgressor, the doubter."

This verse describes the essence of progressive revelation and its rejection by the peoples who clung to a static and unchanging mythology. It reveals the way in which God misleads those who oppose Him. They denied the last Messenger, but later realized their mistake and believed in Him and blindly followed on their path until confronted with yet another Messenger sent by God, the resurrection of their own Messenger. But the pattern is repeated and they will deny His resurrection, and all Messengers to come after. They "*ceased not to doubt*" the Message from God; so they would always doubt that Message in every age, because the Message is one and the same, differing only in the outward applications to society according to the varying needs of the times.

148. (p. 213-14; §237) "Even as thou dost witness . . ." **3:7**. "*None knoweth the interpretation thereof but God and they who are well grounded in knowledge.*"

"*Seal of the Prophets.*" What does it mean? Who would no and where should we turn to discover the secret of this term? There are two possibilities, the religious clergy of Islam or He Who declares to be the resurrection of Mohammed Himself, and Who has already come with proofs, including the sacrifice of over 30,000 souls for the Cause. According to what has already been established, only those who have sacrificed everything for the sake of God, whose inner and outer lives are in accord, could harbor the answer.

From Baha'u'llah it is revealed that such "*seals*" are broken with the coming of every succeeding Messenger of God, Who breaks the seals of the last Messenger, and seals up knowledge until the dawn of the next Dispensation at the appointed time. Now knowledge is again sealed up for at least one-thousand years. Baha'u'llah declares in the *Kitáb-I-Aqdas*, that no independent Messenger will appear again until the passage of at least one-thousand years. He laments the things that will happen to that future Manifestation—how the people of that age will deny and ridicule Him as He Himself has also been denied.

149. (p. 213-14; §237) "Even as thou dost witness . . ." **45:22**. "*What thinkest thou? He who hath made a god of his passions, and whom God causeth to err through a knowledge, and whose ears and whose heart He hath sealed up, and over whose sight He hath cast a veil—who, after his rejection by God, shall guide such a one? Will Ye not then be warned?*"

Those who have made a god of their passions and are therefore completely enslaved by them are incapable of achieving true detachment and spiritual understanding. Such behavior must be abandoned before spiritual insight will be given. It requires patience, resignation to God's will, self-sacrifice and steadfastness,

all qualities impossible to one ruled by his passions. Those who “*err through a knowledge*” are persons who believe they have the true knowledge of God, but for whom no authoritative Book validates their specific position or in their opposing the next Messenger sent by God. They employ themselves writing what they deem the interpretations of the laws of God, while none of those man-made interpretations is acceptable of God, nor did He give authority to anyone besides His chosen Messengers, Apostles, Imams and holy ones to interpret the words of God. As has been repeatedly argued they have no knowledge capable of comprehending the mysteries of God’s word, and must indeed cleanse their breasts and minds of any trace of such knowledge before they can. God frustrates their plans and rejects their so-called knowledge.

150. (p. 214-15; §238) “Although the outward . . .” **38:67**. “*Say: It is a weighty Message from which ye turn aside!*”

A warning to mankind not to disregard the prescriptions of the divine Physician. Quoted after Baha’u’llah referred to the “divines” who were and are responsible for the perversity of the people.

151. (p. 214-15; §238) “Although the outward . . .” **34:43**. “*And when Our clear verses are recited to them, they say, ‘This is merely a man who would fain pervert you from your father’s worship.’ And they say, ‘This is none other than a forged falsehood.’*”

Again, this shows how wayward the generations of mankind have been when hearing the verses of God. The same was said, after all, about Christ, that he had just borrowed from the verses revealed unto Moses and recompiled them after His Own fashion, and that He therefore, according to the Jewish people of that time and thereafter this Spirit of God was considered a fraud by them. The same sentiments are repeated by peoples all throughout history when confronted with a new revelation from God.

152. (p. 217-18; §242) “And likewise . . .” **5:62 [5:59]**. **5:62** is the reference given in the *‘Iqán* on p. 217; but it is actually verse **5:59** in most currently available translations,. “*Say, O people of the Book! Do ye not disavow us only because we believe in God and in what he hath sent down to us, and in what He hath sent down aforetime, and because most of you are doers of ill?*”

Baha’u’llah explains that the context of the revelation of this verse was revealed when Islam was not established and all His followers were accused of perverting religion and of heresy and misbelief, and who follow a lying sorcerer. What is the difference today, when followers of the latest Manifestation are similarly hounded and accused of precisely the same sins? Could these words not be said to the persecutors today, by just replacing the phrase “*people of the Book,*” that is, followers of Moses or Christ, with the phrase “*people of the Qur’an*”? In fact, they apply universally, to the events surrounding the advent of every Manifestation of God. As

Baha'u'llah says, *“How explicitly doth this verse reveal Our purpose, and how clearly doth it demonstrate the truth of the testimony of the verses of God!”* (p. 217, § 242). The *“Our”* in this and other such statements represents the entire company of the Messengers, Prophets and Manifestations of God.

153. (p. 219-20; §244) *“And likewise, . . .” 6:7. “And had We sent down unto Thee a Book written on parchment, and they had touched it with their hands, the infidels would surely have said ‘This is naught but palpable sorcery.’ ”*

That is, nothing will be acceptable to the people of denial. If the signs are fulfilled literally they will say, *“Magic!” “Sorcery!”* And if the signs are given their true, evident meaning, the people of doubt will ask for a literal fulfillment. Their only object is mere opposition.

This was proven by what happened in Iraq, when the divines of Baghdad demanded a miracle from Baha'u'llah. He agreed, as long as they would all agree on one sign, agree to accept Him, and cease persecuting the people of the Bab. At this, they balked, meaning that they were afraid that if He fulfilled their request they would have to recognize Him and the truth of His verses. But that was not their intention, which was to find a way to discredit Baha'u'llah. Their plans backfired. *“God’s malison upon the people of tyranny!”* (11:18; p. 126, §135).

154. (p. 220-1; §245) *“Therefore, should a person . . .” 2:148. “All have a quarter of the Heavens to which they turn.”*

Mohammed revealed this verse at a time when the Angel Gabriel had just told Him to change the direction of prayer from the holy city Jerusalem to the Sacred Mosque in Mecca. Many of the people immediately apostatized their faith upon witnessing this, but those whose faith that God’s Apostle was indeed Mohammed, and that *“God shall do whatsoever He willeth”* remained firm in Faith. Mohammed not only declared that all peoples have a direction in the heavens of understanding to which they turn, as symbolized by their facing a certain direction when reciting their obligatory prayers, but also, that there is to be no compulsion in religious matters. Leave peoples alone and do not confront those who worship differently than you. Again, the meaning is, *“You follow what you wish, and We will follow what we wish; in the end God will tell us what we used to do.”* Supporting this view are the words in the *Kitáb-I-Íqán* directly following the above Qur’anic verse. Baha'u'llah says, *“We have shown thee these two ways; walk thou the way thou chooseth. This verily is the truth and after truth there remaineth naught but error.”* (p.221, §245).

155. (p. 221-2; §246) *“Amongst the proofs . . .” 11:27. “Then said the chiefs to His people who believed not, ‘We see in Thee but a man like ourselves; and we see not any who have followed Thee except our meanest ones of hasty judgment, nor see we any excellence in You above ourselves: nay, we deem you liars.’ ”*

At this juncture the argument regarding the continuation of the coming of God's Manifestations and Messengers without cessation, and the thesis has been asserted, tested, and proven using rational argument and evidentiary procedures which none can refute. The remaining criticism against the truthfulness of this Manifestation is that in the days of God's chosen One, none of the scholars or those highly regarded for their judgment and erudition embrace the new Faith. And indeed, as history and the Books of God record, this has generally been true, as this Qur'anic quote records. But Baha'u'llah explains that even that argument is without foundation in this divine cycle. He shows that many of the most erudite and respected religious scholars in the land have embraced the Bab's revealed Cause. Baha'u'llah accepts, however, that none of these was endowed with political power or were from among the ranks of leadership, since such persons have never followed the teachings of God early on, or even later on, for the most part.

156. (p. 225-7; §251) "Were not the happenings . . ." **26:227**. "*And they who act unjustly shall soon know what lot awaiteth them.*"

At this point it is wise to re-read a few lines from the *Lawh-i-Fu'ad* (see the *Summons of the Lord of Hosts*, Bahá'í World Center, Haifa, 2002, pp. 177-181) to understand the significance of these words. It has been translated in full and appears in the *Summons of the Lord of Hosts*, pp. 177-181.

"Soon will We dismiss the one who was like unto him, and will lay hands on their chief who ruleth the land, and I, verily, am the Almighty, the All-Compelling. Be thou steadfast in the Cause of God and extol thy Lord morn and eve. Suffer not the light of thy soul to be quenched by the calumnies of the one who was so blinded by Our bestowals as to turn away from God, the Lord of all names. He inspireth his devoted followers even as the Evil One prompteth his own. Ere long shalt thou behold him in evident loss both in this world and in the world to come. He indeed is among those for whom an afflictive torment doth await. He dispatched an epistle to someone in that land, a writ of the workers of iniquity, in which he mocked God and recorded that which filled all created things with dismay. Say: Canst thou find anyone to protect thee when the wrath of God, the All-Powerful, the Unconstrained, is visited upon thee?"

Thus have We informed thee of that which lieth concealed within the hearts of men. Verily, thy Lord is the Almighty, the All-Knowing. Arise for the triumph of this Cause, and gather together My loved ones. Help them to see the truth in this Day when the feet of all men have slipped. Say: It behoveth every true believer to assist his Lord. He, verily, is your Helper, while the people have no one to turn to in this Day. . . ."

157. (p. 227-8; §252) "Furthermore, the sign . . ." **2:94; 62:6**. "*Wish for death if ye are men of truth.*"

This is the test of true faith and sincerity of belief in God. Those attached to the things of this material world will not wish for death, while the people following the

way of belief and faith see death as the end of a dreary time of preparation and the beginning of a blissful existence. He considers the next world a certainty and this one unstable and of no abiding value, only good for overcoming weaknesses that might prevent him from taking full flight into the atmosphere of the love of God when the time comes to spread his fledgling wings.

Yet so great has become the perversity of the religious doctors in this, the Day of God, that they have generated an infernal cohort of suicide bombers who believe themselves martyrs for the faith of God, when in reality they are breaking the laws of God as revealed in the Qur'an. In this way the clouds of dissention have further obscured the sight of the people of the Qur'an. *"Among those is he who rubbeth his eyes and looketh to the right and to the left. Say: 'Blinded art thou. No refuge hast thou to flee to.'"* (Lawh-i-Muballigh). Also, *"... Reflect upon the villainous behavior of this generation, and witness their astounding ingratitude. Observe how they have closed their eyes to all this glory, and are abjectly pursuing those foul carcasses [the clergy of Islam] from whose bellies ascendeth the cry of the swallowed substance of the faithful. And yet, what unseemly calumnies they have hurled against the Daysprings of Holiness? Thus do We recount unto thee that which the hands of the infidels have wrought, they who, in the Day of Resurrection, have turned their face away from the divine Presence, whom God hath tormented with the fire of their own misbelief, and for whom He hath prepared in the world to come a chastisement which shall devour both their bodies and souls. For they have said" 'God is powerless, and His hand of mercy is fettered. . . .'"* (Íqán, pp.232-233).

These lines find numerous applications in explaining the significance and meaning of many of the Qur'anic quotes already discussed herein.

158. (p. 228-9; §255) "Let it be known, . . ." **34:13**. *"And few of My servants are the thankful."*

This is in reference to the leaders and they who are endowed with power and riches denying the sovereignty of God and His claim on them. Those thus endowed almost never embrace the Cause of God. *"A brief enjoyment . . ."* is the characterization of the Messengers of God regarding the pleasures and attractions of this world, *"then they will return to Us for judgment."*

159. (p. 229-30; §256) "The Bab, the Lord . . ." **59:2**. *"Wherefore, take ye good heed ye who are men of insight."*

Here Baha'u'llah reminds us that His Holiness the Primal Point had sent an Epistle to the clergy in every city, *"... wherein He hath fully set forth the character of the denial and repudiation of each of them. . . . By His references to their opposition He intended to invalidate the objections which the people of the Bayan might raise in the day of the manifestation of the 'Mustaghath,' the day of the Latter Resurrection, claiming that, whereas in the Dispensation of the Bayan a number of divines have embraced the Faith, in this latter Revelation none of these hath recognized His [Baha'u'llah's] claim. His purpose was to warn the people lest, God forbid, they cling*

to such foolish thoughts and deprive themselves of the divine Beauty. Yea, these divines to whom We have referred, were mostly unrenowned, and, by the grace of God they were all purged of earthly vanities and free from trappings of leadership. 'Such is the bounty of God; to whom He will He giveth it.' " (Íqán, p. 229)

160. (p. 233; §261) “Steadfastness . . .” **11:113.** “*Be thou steadfast as thou hast been bidden.*”

Bahá'u'lláh explains that steadfastness in the Faith is a “sure testimony and a glorious evidence of the truth.” (p. 233). A hadith of Mohammed informs us that he was to have said, “Two verses hath made me old.” Baha’u’llah doesn’t relate the verses but says that they both had to do with being steadfast in the Cause of God. The Prophets, Messengers and Manifestations of God are the most perfectly constant and are steadfast to a degree so complete and flawless that it is inconceivable to us. Their every breath is aligned with the will of God and all their acts, manners and words are what God Himself reveals. After Them, the chosen Ones, such as the Imams of Islam, the Guardian of the Faith, and certain Letters of the Living such as Quddus, the Last Point, and Mullah Hussein, “. . . *But for him God would not have been established upon the seat of His mercy, nor ascended the throne of eternal glory.*” (Íqán, p. 223).

161. (p. 238-9; §267) “Among them is the . . .” **54:6.** “*The Day when the Summoner shall summon to a stern business.*”

As Baha’u’llah argues, that Day is now. The peoples of the world are being gathered together and separated by their deeds and countenance, until all have been thus grouped. Then will appear what will cause the limbs of mankind to quake; after which the divine Standard will be unfurled. Isn’t this what happened to the people during the time of Noah? And when the people of Moses disobeyed Him during His forty-day absence, didn’t God purge that community from those who built the Golden Calf from those who were steadfast, then utterly burned up those people who worshipped the Calf?

It can also be seen how the events of this Dispensation perfectly conform to the story of Moses and the rebellion of the people who built the Golden Calf during His forty-day absence while on Mount Sinai in the presence of the Burning Bush. The evil magician who caused Aaron, the half-brother of Moses to consent to building the Golden Calf was named Samírí. He is of the likeness and deeds of Siyyid Mohammed-í-Isfaháni, the evil whisperer who caused Mirza Yahya, Baha’u’llah’s own half-brother to go so far astray. And Mirza Yahya himself represented to the people of the Bayan none other than the Golden Calf, a lifeless god which could not speak of itself. It was well known that Mirza Yahya could utter not one word when in the presence of Baha’u’llah. He spoke as if he had made a “lowing” sound and so many of the people of doubt were convinced and followed him. The lowing sounds represent the empty talk of Mirza Yahya, who spoke when the tongue of the Satan-like Siyyid Mohammed stoked the fires of jealousy and envy in his belly. How perfectly the events of 3,500 years past presage the events of this present-day Dispensation!

162. (p. 243-4; §272) “No understanding . . .” **25:44.** *“Thinkest thou that the greater part of them hear or understand? They are even like unto brutes! Yea, they stray even farther from the path.”*

Baha’u’llah here relates, beginning on the previous page, that the holy Imam Sadíq, son of Mohammed, declared knowledge to be comprised of twenty-seven letters, and that all the Messengers of God, from Adam even unto the Seal, have revealed but two of those letters. But when the Qá’im will arise, He will reveal the remaining twenty-five letters of knowledge. Yet the people have no consciousness of any of this because they have turned away from the Revealers of God’s teachings. Therefore, Mohammed Himself, referring to the people who stood in opposition of Him in His own time, has also declared the character and spiritual paucity of the people of the Báb and Baha’u’llah’s generation.

163. (p. 257; §286) “We conclude . . .” **43:36.** *“And whoso shall withdraw from the remembrance of the Merciful, We will chain a Satan to him, and he shall be his steadfast companion.”*

In another place the Qur’an says, *“And be not like those who forget God, and who God has caused to forget their own selves.”* (59:19). The Qur’an carefully explains that the plan of God is to make the way easy for those who wish to do wrong or commit evil acts; then He seizes them in His wrath. *“And Our plan is sure.”* Elsewhere it says, *“Those who do not believe in the hereafter We have made their deeds fair-seeming unto them, so that they wander about blindly.”* (27:4). God further warns us in that same Book that the prayer and supplication of an oppressor who has spent his days hurting others until finally facing death, who only then repents of his deeds, such an insincere supplication made in hopes of “buying off” God with smooth-sounding words, will not be accepted.

164. (p. 257; §286) “We conclude our . . .” **20:124.** *“And whoso turneth away from My remembrance, truly his shall be a life of misery.”*

Is it realized by that person that his is a life of misery while living it? As experience shows, only when possibilities expand and we view how limited our previous life do we realize the depth of despair we suffered. And then to be forced to return to it after that would be hell itself. *“And they say, ‘Where is Paradise and where is Hell?’ Say: The one is reunion with Me and Hell is thine own self.”* (*Epistle to the Son of the Wolf*, p. 132).

And so it shall be: those neglectful ones who lived in the presence of the humble followers of God’s Cause, and whom they thought to be of no consequence in this world, will see them in the next world suddenly spread their wings and take flight throughout the limitless heavens of knowledge while they must live out their days upon that dust to which they clung during their vain lives. *“Ye are even as the bird which soareth, with the full force of its mighty wings and with complete and joyous confidence, through the immensity of the heavens, until, impelled to satisfy its hunger,*

it turneth longingly to the water and clay of the earth below it, and, having been entrapped in the mesh of its desire, findeth himself impotent to resume its flight to the realms whence it came. Powerless to shake off the burden weighing on its sullied wings, that bird, hitherto an inmate of the heavens, is now forced to seek a dwelling-place upon the dust. Wherefore, O My servants, defile not your wings with the clay of waywardness and vain desires, and suffer them not to be stained with the dust of envy and hate, that ye may not be hindered from soaring in the heavens of My divine knowledge.” (From the Persian Tablet of Ahmad, Gleanings, p. 327).

* * *

This completes the thesis begun with the verses of God revealed by the Pen of Bahá'u'lláh which declared on the first page of the *Kitáb-Í-Íqán* that “*No man shall attain the shores of the ocean of true understanding except he be detached from all that is in heaven and on earth. Sanctify your souls, O ye peoples of the world, that haply ye may attain the station which God hath destined for you and enter thus the tabernacle which, according to the dispensations of Providence, hath been raised in the firmament of the Bayán.*” (p. 3, §1)

As can be seen, the architecture of the verses of the Qur'an as re-revealed by Bahá'u'lláh in the *Kitáb-Í-Íqán* differs from their appearance in the divine Qur'an itself. That is because the *Kitáb-Í-Íqán* limits itself to addressing but two questions: (1) How is it that the peoples of the world fail so comprehensively and systematically to recognize the Advent of the Resurrection of God's Messenger, even when previous Prophets have set the signs and portents which must accompany His appearance? And, (2) Why do we not witness in the world that sovereignty and command which the Messengers of God are supposed to wield, and which was prophesied to accompany Them, so that Their enemies would be laid low and Their true followers and believers would be upraised and made victorious over all the peoples of the world? The Qur'an, on the other hand, was the Book sent down by God to Mohammed and revealed to mankind that contained all the divine material the people would need until the appearance of the Qá'im, the Primal Point. It is similar in architecture to the Most Holy Book, the *Kitáb Al-Aqdás* in its sweep and range of topics covered. We see, for instance, in the chapter of light, *Sirát-an-Nur*, (24), how the first part concerns marital relationships and so forth, until a sudden break, where the discussion becomes mystical and spiritual describing the worlds of God and the meaning of light (nur).

In the same way the revelation of the *Kitáb-I-Aqdás*, the Most Holy Book, contains proclamations to the Kings, laws of intestate inheritance, of prayer, Huqúqu'lláh and zakat; laws of personal status and of worship and innumerable other subjects, the full import of which may never be discovered as long as mankind shall endure. Thus it functions for Baha'is much as the Qur'an functioned for Muslims.

The revelation of the divine *Kitáb-I-Íqán* was for another purpose, to unlock and unseal the hidden meanings of all the holy Books of the past, that mankind may pierce the veils of glory, and to be able to see the unity of God and His Cause.

Part II

Qur'anic verses found in the *Kitáb-I-Íqán* *In order of their appearance in the Qur'an*

Below are the same Qur'anic quotes God revealed through the Pen of Baha'u'llah in the *Kitáb-I-Íqán* shown above, but here ordered *by their appearance in the divine Qur'an*. The difference in the number of entries in this list compared to the above list which orders the Qur'anic quotes as found in the divine *Kitáb-I-Íqán* is the result of some of the quotes being used more than once in the *Íqán*.

As to the meaning and significance of these references used in the divine *Kitáb-I-Íqán*, one has only to read and study that Book, which has unsealed the meaning of all past divine Books, to comprehend them and have all the questions of the heart and mind fully explained.

Looking now at the verses of the Qur'an quoted and re-revealed by Baha'u'llah for the revelation of the *Kitáb-I-Íqán* *, but in the order of their appearance in the Qur'an, it will be seen that their meaning, appearing consecutively, displays a variety and scope far different from their focused appearance in the *Íqán*. Now, in the Qur'an itself, the quoted verses follow the manner in which they were revealed to Mohammed, which is to say, similar to the way the *Kitáb-I-Aqdás* was revealed. For both Books there is no following of one theme to the end, then beginning another theme or subject until completing the discussion of that subject, and so on. Rather, the subjects and their discussion would seem to interrupt themselves. There is an interweaving of the threads of the themes into a multicolored cloth of infinite beauty and possibilities. God grant that we may comprehend the purpose of this divine structure of these divine Books, as well as inculcate their verses into our lives.

For this section, only a few of the entries have any elaboration, since each has already been discussed in **Part I**. Any additional discussion at this point would be superfluous. Only when there is an additional Qur'anic meaning or elaboration will there be a discussion. That is not to say or suggest that the meaning of the Qur'anic verses covered has been entirely revealed, or that at this point there is nothing further

* The reader hopefully does not imagine that Baha'u'llah looked up the references He needed while revealing the divine verses of the *Kitáb-I-Íqán*. Rather, all were revealed by Him. Thus the Qur'anic verses were re-revealed by Baha'u'llah exactly as they were revealed to His Holiness Mohammed 1280 years before.

to say about them. The meanings of the Qur'anic verses can never be exhausted, as Baha'u'llah's the *Tablet of All Food* clearly demonstrates.

Please note, that the same reordering into their order of appearance in the original Text has not been done for the Biblical quotes since these are few in number. There is no doubt that other researchers of more diligence and dedication would find many mysteries enshrined in the patterns created by Baha'u'llah's use of the Biblical quotes, their forms and topography.

What immediately becomes clear is that when the arrangement of the verses is as they appear in the Qur'an it is noticed that subjects discussed seem to jump around somewhat, as compared to their clear thematic structure when seen as they are encountered in the Kitab-I-Iqan. Similarly, the Kitab-I-Aqdas may also seem to jump from one subject to another in certain sections. It seems that this is the Way God has ordained His revelations to be. Will the next Manifestation of God Who comes after at least 1,000 years Reveal a Book which ties together in one unbroken theme all the verses revealed in the Kitab-I-Aqdas, and thus "unseal" that Book of many of its hidden meanings?

1. **2:1.** "*Alif. Lam. Mim. No doubt is there about this Book: it is a guidance unto the God-fearing.*" (p. 202; §224)

As to the disconnected letters beginning this and many other Surahs in the divine *Qur'an*, their letters beget numbers according to the Abjad system of assigning certain numbers to certain letters. Thus, in the verses of God in the Arabic, there is yet another layer of mystery, a quantitative one, that mankind has only begun to unravel. The summation of these letters yields numbers associated to calendar dates, and for times and years in man's religious history. See, for instance various papers on the significance of the number 19 as it appears through the application of the Abjad system in the divine *Qur'an*.

2. **2:19.** "*They have thrust their fingers into their ears. . .*" (p. 164; §175)
"*. . . But Allah ever encompasses the infidels.*" Mohammed describes how God fully encompasses the infidels, that they only fool themselves.

3. **2:23.** "*And if ye be in doubt as to that which We have sent down to Our Servant, then produce a Surah like it, and summon your witnesses, beside God, if ye be men of truth.*" (pp. 204-5; §226)

But if you cannot – and you will never be able to do it – then fear the fire whose fuel is men and stones, prepared for the infidels." (2:24).

This is the ultimate proof of God's authority. Baha'u'llah challenges His Covenant-breaking half-brother, Mirza Yahya, to produce even one divine verse, if he speaks the truth. Baha'u'llah also has revealed in the (Arabic) *Tablet of Ahmad*, "*O people, if ye deny these verses by what proof have ye believed in God? Produce it, O*

assemblage of false ones! Nay, by the One in Whose Hand is My soul! They are not and never able to do this, even should they combine to assist one another."

4. **2:46.** *"They who bear in mind that they shall attain the Presence of their Lord, and that unto Him shall they return."* (pp. 138-9; §148)

5. **2:75.** *"A part of them heard the Word of God, and then, after they had understood it, distorted it, and knew that they did so."* (p. 87; §94)

This is the real meaning of *"perverting the word of God,"* rather than what most believe, which is that the actual words were changed in the text of the Holy Scriptures. The same is being done today regarding all the abstruse allusions and symbolic terms used in the divine Qur'an, by both clergy and the people, from the well-educated to the uneducated, that of misconstruing the evident meaning of the words of God.

6. **2:79.** *"Woe unto those who, with their own hands, transcribe the Book corruptly, and then say: 'This is from God,' that they may sell it for some mean price."* (p. 87; §95)

Here is an example referring to when the Jews actually did mutilate the actual text, changing some of the words. They were often paid large sums to do this by the wealthy who sought any way to oppose the new religion of Islam and thereby curry favor with the rulers.

7. **2:85.** *"Believe ye then part of the Book and deny part?"* (p. 169; §181)
This cannot be done by sincere believers.

8. **2:87.** *"As oft as an Apostle cometh unto you with that which your souls desire not, ye swell with pride, accusing some of being imposters and slaying others."* (p. 13; §13)

9. **2:89.** *"Although they had before prayed for victory over those who believed not, yet when there came unto them, He of Whom they had knowledge, they disbelieved in Him. The curse of God on the infidels!"* (p. 150; §159)

In another verse Mohammed revealed these words: *"Then after Him [Noah] We sent Messengers to their people [Ad and Salih, descendants of Noah]. They brought them clear proofs, but they would not believe what they had already rejected beforehand. Thus do We seal the hearts of the transgressors."* (10:74). This verse also declares the resurrection of those same thoughts and ideologies and the believers therein; that the result would be the same, and indeed is predestined to be the same – that that latter generation would act as the former generation had acted in following blindly the traces of their forefathers and religious leaders in denying the Messengers of God.

For Baha'u'llah clearly states that detachment from the things of this world is the prerequisite in the recognition of the signs of God.

In this Day of God, also, the time will come when the generality of mankind will have become believers because it has finally become the established religion. Among them, in generations to follow in the distant future, no doubt they will come face to face with the next Manifestation of God revealed in the Bahá'í Cycle. They will act as such persons always act in denying His proofs and evidences. Indeed, Baha'u'llah warns us of this.

The following verse is also indicative of the same theme: *“Say: My Lord pays attention to you only because of your invocation to Him. But now you have indeed denied. So the torment will be yours forever.”* (25:77). If we scan the Muslim world at present we can see signs of complete disunity and conflagrations, the destruction of the cities, the constant shedding of blood by each other, their increasing isolation from aid and assistance from the outside. It seems the Time of the End foreordained by the Qur'an is upon them and there is no escape except to submit to God's new Law, His new Manifestation. It is, after all, what will save all of mankind.

10. **2:94.** *“Wish for death if ye are men of truth.”* (p. 227; §252)

Now, even this luminous sign has been covered by clouds, in that many suicide bombers blow themselves up and kill as many others as they can, for what they falsely believe is jihad and service to the true cause of God. Far from it! But because of this, the way leading to the true Faith of God, the Sure Handle, the divine Lote Tree, has been covered in a palpable smoke, making it even more difficult for the people of the Qur'an to find it. See also entry #111 discussing 44:10.

11. **2:115.** *“The East and the West are God's: therefore, whichever way ye turn, there is the face of God.”* (p. 51-2; §55)

12. **2:136.** *“No distinction do We make between any of them.”* (p. 176; §191)

13. **2:143.** *“We did not appoint that which Thou wouldst have to be the Qiblih, but that We might know him who followeth the Apostle from him who turneth on his heels.”* (p. 52; §55)

14. **2:144.** *“We behold Thee from above turning Thy face to heaven; but We will have Thee turn to a Qiblih which shall please Thee.”* (p. 50; §54)

15. **2:148.** *“All have a quarter of the Heavens to which they turn.”* (p. 221; §245)

16. **2:149.** *“Turn Thou Thy face towards the sacred Mosque.”* (p. 50; §54)

17. **2:189.** *“They were periods appointed unto men.”* (p. 182; §200)

18. **2:210.** *“What can such expect but that God should come down to them overshadowed with clouds?”* (p. 75; §83)

19. **2:249.** *“They who held it as certain that they must meet God, said, ‘How oft, by God's will, hath a small host vanquished a numerous host!’ ”* (p. 138-9; §148)

This was revealed by Mohammed during a military campaign in defense of the band of His followers against the idolaters and others attempting to wipe out the Muslims. Though their numbers were few their Faith was unbounded and they truly

believed that God would send His angels to aid in their defense. The Muslims won the battle and the idolaters were put to flight.

20. **2:253.** *“Some of the Apostles We have caused to excel others. . . .”* (p. 104; §110)
21. **2:253.** *“. . . To some God hath spoken, some He hath raised and exalted. And to Jesus, Son of Mary, We gave manifest signs, and We strengthened Him with the Holy Spirit.”* (pp. 176-7; §191)
22. **2:282.** *“Fear God; God will teach you.”* (p. 69; §76)

Again, the teaching is clear: Only by detachment and following sincerely the laws, through prayer and meditation, will the door of knowledge open and the light of God’s knowledge shine in the seeker’s heart.

23. **2:285.** *“No distinction do we make between any of His Messengers!”* (p. 152; §161)
24. **3:7.** *“None knoweth the meaning thereof except God and them that are well grounded in knowledge.”* (p. 17; §16)
25. **3:28.** *“God would have you beware of Himself.”* (p. 99; §105)
26. **3:39.** *“God hath announced Yahya to thee, who shall bear witness unto the Word from God, and a great one, and chaste.”* (p. 64; §70)
27. **3:70.** *“O people of the Book! Why disbelieve the signs of God to which ye yourselves have been witness?”* (p. 16; §15)
28. **3:71.** *“O people of the Book! Why clothe ye truth with falsehood? Why wittingly hide the truth?”* (p. 16; §15)
29. **3:99.** *“Say, O people of the Book! Why repel believers from the way of God?”* (p. 16; §15)
30. **3:119.** *“And when they meet you, they say, ‘We believe’; but when they are apart, they bite their fingers’ ends at you, out of wrath. Say: ‘Die in your wrath!’ God truly knoweth the very recesses of your breasts.”* (pp. 77-8; §84)
31. **3:183.** *“Verily, God hath entered into a covenant with us that we are not to credit an apostle until he present us a sacrifice which fire out of heaven shall devour.” Say: ‘Already have apostles before me come to you with sure testimonies, and with that of which ye speak. Wherefore, slew ye them? Tell me, if ye are men of truth.’ ”* (pp. 148-9; §157)
32. **4:45.** *“They pervert the text of the Word of God.”* (p. 86; §92)
33. **5:59.** [5:62 referenced in the ‘Íqán; but it is actually 5:59 in the newer translations] *“Say, O people of the Book! Do ye not disavow us only because we believe in God and in what he hath sent down to us, and in what He hath sent down aforetime, and because most of you are doers of ill?”* (p. 217; §242)

The darkness fears and hates the light.

34. **5:64.** “*The hand of God, say the Jews, ‘is chained up.’ Chained up be their own hands! And for that which they have said, they were accursed. Nay, outstretched are both His hands!*” (p. 136; §147)
35. **5:117.** “*Lord, send down upon us Thy bread from heaven.*” (p. 23; §22)
36. **6:7.** “*And had We sent down unto Thee a Book written on parchment, and they had touched it with their hands, the infidels would surely have said ‘This is naught but palpable sorcery.’*” (p. 219; §244)
37. **6:35.** “*But if their opposition be grievous to Thee—if Thou canst, seek out an opening into the earth or a ladder into heaven.*” (p. 110; §116)
38. **6:59.** “*There is neither a thing green nor sere but it is noted in the unerring Book.*” (pp. 190-1; §210)
39. **6:62.** “*Swift is He in reckoning.*” (p. 113-4; §120)

When properly understood this verse astounds! It teaches not only the direct lesson, that God judges our thoughts and actions as soon as we have reached a resolve, but it gives a general lesson regarding how people are constantly being divided and reshuffled based on nothing more than their thinking, even if no outward sign is present. What we contemplate and resolve is seriously important and not to be ignored. The character of the entire society is colored by it. If thoughts are noble the society attains peace and spiritual advancement, and if other than that the advancement is stymied.

40. **6:91.** “*Say: It is God; then leave them to entertain themselves with their cavilings.*” (p. 42; §43)

Abdu’l-Baha tells the Friends that when two disagree on some subject or fall to backbiting or criticism, the Friends should say “*Say: All is from God.*” And walk away from the disputation. A wonderful practice of sincere Muslims is that whenever anyone falls to criticism of anyone they just quietly walk away and cease listening to this talk, but without confronting the speaker. It is beautiful to see, and very effective in stopping idle talk.

41. **6:103.** “*No vision taketh in Him, but He taketh in all vision; He is the subtle, the All-Perceiving.*” (p. 98; §104)
42. **6:122.** “*Shall the dead, whom We have quickened, and for whom We have ordained a light whereby he may walk among men, be like him, whose likeness is in the darkness, whence he will not come forth?*” (p. 121; §129)
43. **6:127.** “*For them is an Abode of Peace with their Lord! And He shall be their Protector because of their works.*” (p. 175; §188)

This is the second reference to the “Abode of Peace,” which is Baghdad. The other reference is 10:25: “*And God calleth to the Abode of Peace, and guides whom He wills unto the Straight Path.*”

44. **7:57.** *“In a rich soil, its plants spring forth abundantly by permission of its Lord, and in that soil which is bad, they spring forth but scantily.”* (p. 191; §211)
45. **7:145.** *“And if they see the path of righteousness, they will not take it for their path; but if they see the path of error, for their path will they take it. This, because they treated Our signs as lies, and were heedless of them.”* (p. 105; §111)
46. **7:178.** *“Hearts have they, with which they understand not, and eyes have they with which they see not.”* (p. 113; §119)
47. **8:17.** *“Those shafts were God’s, not thine.”* (pp. 178-9; §196)
48. **8:32.** *“If this be the very truth from before Thee, rain down stones upon us from heaven.”* (p. 208; §230)
49. **9:33.** *“God hath willed to perfect His light;”* (p. 90; §99)
50. **9:133.** *“Fain would they put out God’s light with their mouths: But God hath willed to perfect His light. Albeit the infidels abhor it.”* (p. 126; §134)
51. **10:25.** *“And God calleth to the Abode of Peace; and He guideth whom He will into the right way.”* (p. 174; §188)
See entry #43 just above, for 6:127.
52. **11:7.** *“And if thou shouldst say ‘After death ye shall surely be raised again,’ the infidels will certainly exclaim, ‘This is nothing but manifest sorcery.’”* (p. 114-5; §121)
53. **11:18.** *“God’s malison on the head of the people of tyranny.”* (p. 126; §135)
54. **11:27.** *“Then said the chiefs to His people who believed not, ‘We see in Thee but a man like ourselves; and we see not any who have followed Thee except our meanest ones of hasty judgment, nor see we any excellence in You above ourselves: nay, we deem you liars.’”* (p. 222; §246)
55. **11:38.** *“And as often as a company of His people passed by Him, they derided Him. To them He said: ‘Though ye scoff at us now, we will scoff at you hereafter even as ye scoff at us. In the end ye shall know.’”* (p. 7; §7)
56. **11:61.** *“And unto the tribe of Thamúd We sent our Brother Salih. ‘O My people,’ said He, ‘Worship God, ye have none other God beside Him.’”* (p. 10; §10)
57. **11:62.** *“They made reply: ‘O Salih, our hopes were fixed upon thee until now; for biddest thou us to worship that which our fathers worshipped? Truly we misdoubt that whereunto thou callest us as suspicious.’”* (p. 10; §10)
58. **11:113.** *“Be thou steadfast as thou hast been bidden.”* (p. 233; §261)
Steadfastness is an essential quality for anyone wishing to gain access to divine knowledge.
59. **13:2.** *“He ordereth all things. He maketh His signs clear, that ye may have firm faith in attaining the presence of your Lord.”* (p. 139; §148)

60. **13:5.** *“If ever thou dost marvel, marvelous surely is their saying, ‘What! When we have become dust, shall we be restored to a new creation?’ ”* (p. 115; §121)

61. **13:41.** *“What He pleaseth will God abrogate or confirm: for with Him is the Source of Revelation.”* (p. 147; §155)

Here is another verse extending this teaching: *“O children of Adam! If there come to you Messengers from among you, reciting to you My Verses, then whoever becometh pious and righteous, upon them shall be no fear, nor shall they grieve.”* (7:35). It clearly declares that Messengers will be sent unto the children of Adam – which includes the peoples of peninsular Arabia – after Mohammed, since otherwise they could not quote Mohammed’s verses unless they had already been revealed. Future Messengers are referred to.

62. **14:24.** *“Seeth thou not what God likeneth a good word? To a good tree; its root firmly fixed, and its branches reaching unto heaven; yielding its fruit in all seasons.”* (p. 23; §22)

63. **14:48.** *“On the day when the earth shall be changed into another earth.”* (p. 47; §49)

64. **14:51.** *“Swift is He in reckoning.”* (p. 113-4; §120)

65. **15:72.** *“As Thou livest, O Muhammad! They are seized by the frenzy of their fancies.”* (p. 135; §146)

66. **16:43.** *“Ask ye therefore, of them that have the custody of the Scriptures, if ye know it not.”* (p. 192; §212)

67. **16:61.** *“If God should chastise men for their perverse doings, He would not leave upon the earth a moving thing! But to an appointed time doth He respite them.”* (p. 17; §16)

That time appointed has come, and we are in awe of the organizing and disintegrating forces of God.

68. **17:44.** *“Neither is there aught which doth not celebrate His praise.”* (p. 140; §149)

69. **17:51.** *“Erelong will they wag their heads at Thee, and say, ‘When shall this be?’ Say: ‘Perchance it is nigh.’ ”* (p. 117; §123)

The peoples of all past religions say this today, and we say “Maybe, it is now.” But they do not perceive it except but a few. See entry #83 just below.

70. **17:85.** *“And they will ask Thee of the Spirit. Say, ‘the Spirit proceedeth at My Lord’s command.’ ”* (p. 183; §201)

This could be a reference to the Holy Spirit, or the Most Great Spirit, manifested in this Day.

71. **18:110.** *“I am but a man like you.”* (p. 178; §194)

72. **18:111.** *“Let him who hopeth to attain the presence of his Lord work a righteous work.”* (p. 139; §148)

Again, only by doing God’s work can we attain His presence and partake of His knowledge.

73. **19:22.** *“O would that I had died ere this, and been a thing forgotten, forgotten quite!”* (p. 56; §59)

74. **19:28.** *“O sister of Aaron! Thy father was not a man of wickedness, nor unchaste thy mother.”* (p. 57; §59)

75. **19:31.** *“I am the servant of God.”* (p. 178; §194)

76. **20:124.** *“And whoso turneth away from My remembrance, truly his shall be a life of misery.”* (257; §286)

77. **21:23.** *“He shall not be asked of His doings.”* (p. 171; §182)

78. **24:35.** *“Tree that belongeth neither to the East nor to the West.”* (p. 54; §57)

79. **25:7.** *“And they have said: ‘What manner of an apostle is this? He eateth food and walketh the streets. Unless an angel be sent down and take part in His warnings, we will not believe.’ . . . ”* (p. 72; §80)

80. **25:7.** *“ . . . Why hath not an angel been sent down to Him, so that he should have been a warner with Him?”* (p. 81; §88)

81. **25:25.** *“On that day shall the heavens be cloven by the clouds.”* (p. 72; §80)

82. **25:44.** *“Thinkest thou that the greater part of them hear or understand? They are even like unto brutes! Yea, they stray even farther from the path.”* (p. 244; §272)

See entry #70, just above.

83. **26:19.** *“What a deed is that which Thou hast done! Thou are one of the ungrateful. He said: ‘I did it indeed, and I was one of those who erred. And I fled from you when I feared you, but My Lord hath given Me wisdom, and hath made Me one of His Apostles.’ ”* (p. 55; §57)

Even though in this Day God did not send as the Bearer of His message either a murderer, a fatherless child, an illiterate camel-driver, a builder of an immense boat on the dry land – even though the Twin Manifestations sent today came with none of these hindrances which acted as clouds making it difficult for the people to embrace the truth, yet the people deny.

84. **26:187.** *“Make now a part of the heaven to fall down upon us.”* (p. 207; §230)

85. **26:227.** *“And they who act unjustly shall soon know what lot awaiteth them.”* (p. 227; §251)

86. **28:5.** *“And We desire to show favor to those who were brought low in the land, and to make them spiritual leaders among men, and to make them Our heirs.”* (p. 146; §155)

87. **28:20.** *“O Moses! Of a truth, the chiefs take counsel to slay Thee.”* (p. 54; §57)

88. **29:2.** *“Do men think when they say, ‘We believe’ they shall be left alone and not be put to proof?”* (p. 9; §8)
89. **29:23.** *“As for those who believe not in the signs of God, or that they shall ever meet Him, these of My mercy shall despair, and for them doth a grievous chastisement await.”* (p. 138; §148)
90. **29:51.** *“Is it not enough for them that We have sent down unto Thee the Book?”* (p. 91; §100)
91. **29:69.** *“Whoso maketh efforts for Us . . .”* (p. 195; §215)
92. **29:69.** *“. . . in Our ways shall We assuredly guide him.”* (p. 195; §215)
93. **33:40.** *“Mohammed is the Apostle of God and the Seal of the Prophets.”* (p. 169; §181)

The full verse is, *“Mohammed is not the father of any of your men, but He is the Messenger of God, and the Seal of the prophets.”* Even though these are the actual Arabic words revealed by God, you will find in some English translations that the words are shamelessly rendered as “last of the Prophets.” This is an example of “perverting the word of God.” They heard it and deliberately changed the meaning to suit their ignorant and limited understanding, precisely as Christians and Jews have done with the Scriptures in denying the Return of their Messengers.

94. **34:13.** *“And few of My servants are the thankful.”* (p. 229; §255)
95. **34:43.** *“And when Our clear verses are recited to them, they say, ‘This is merely a man who would fain pervert you from your father’s worship.’ And they say, ‘This is none other than a forged falsehood.’ ”* (pp. 214-5; §238)

The essence of the people’s objection is that the Messenger “wishes to supplant our father’s religion,”

96. **35:15.** *“O men! Ye are bit paupers in need of God; but God is the Rich, the Self-Sufficing.”* (p. 132; §143)
97. **35:39.** *“And their unbelief shall only increase for the unbelievers their own perdition.”* (p. 9; §9)

The two-fold quality of the word of God, to increase the faith of believers and the waywardness of the infidels. See #101 just below.

98. **36:20.** *“Follow ye, O people, the Messengers of God.”* (165; §176)
99. **36:30.** *“Oh, the misery of men! No Messenger cometh unto them but they laugh Him to scorn.”* (p. 5; §4)
100. **37:36.** *“And they say, ‘Shall we then abandon our gods for a crazed poet?’ ”* (p. 211; §234)
See #98 just above.

101. **37:173.** *“And verily Our host shall conquer.”* (p. 126; §134)
102. **38:67.** *“Say: It is a weighty Message from which ye turn aside!”* (p. 214; §238)

103. **39:67.** *“The whole earth shall on the Resurrection Day be but His handful, and in His right hand shall the heavens be folded together. Praise be unto Him! And high be He uplifted above the partners they join with Him!”* (p. 47; §51)
104. **40:5.** *“Each nation hath plotted darkly against their Messenger to lay violent hold on Him, and disputeth with vain words to invalidate the truth.”* (p. 5; §4)
105. **40:28.** *“And a man of the family of Pharaoh who was a believer and concealed his faith said: ‘Will ye slay a man because he sayeth my Lord is God, when He hath already come to you with signs from your Lord? If he be a liar, on him will be his lie, but if he be a man of truth, part of what he threateneth will fall upon you. In truth God guideth not him who is a transgressor, a liar.’ ”* (p. 12; §12)
106. **40:34.** *“And Joseph came to you aforetime with clear tokens, but ye ceased not to doubt of the message with which He came to you, until, when He died, ye said, ‘God will by no means raise up a Messenger after Him.’ Thus God misleadeth him who is the transgressor, the doubter.”* (pp. 212-3; §236)

Baha’u’llah declares this Verse to express the essence of all that has been revealed by the Messengers of God in characterizing the denial and the resurrection of deniers.

107. **41:30.** *“They that say ‘Our Lord is God,’ and continue steadfast in His way, upon them, verily, shall the angels descend.”* (p. 42-3; §43)
108. **41:53.** *“We will surely show them Our signs in the world and within themselves.”* (p. 101; §107)
109. **43:36.** *“And whoso shall withdraw from the remembrance of the Merciful, We will chain a Satan to him, and he shall be his steadfast companion.”* (p. 257; §286)
110. **44:10.** *“On the day when the heaven shall give out a palpable smoke, which shall enshroud mankind: this will be an afflictive torment.”* (p. 76; §84)
- See entry #10, above, discussing 2:94.

111. **44:43.** *“Verily, the tree of Zaqqúm . . .”* (p. 190; §209)
112. **44:44.** *“. . . Shall be the food of the Athím.”* (p. 190; §209)
113. **44:49.** *“Taste this, for thou forsooth art the mighty Karím!”* (190; §209)
114. **45:5.** *“Such are the verses of God: with truth do We recite them to thee. But in what revelation will they believe, if they reject God and His verses.”* (p. 206; §228)
115. **45:6.** *“Woe to every lying sinner, who heareth the verses of God recited to him, and then, as though he heard them not, persisteth in proud disdain! Apprise him of a painful punishment.”* (pp. 206-7; §229)
116. **45:8.** *“And when he becometh acquainted with any of our verses he turneth them to ridicule. There is a shameful punishment for them.”* (p. 207; §230)

117. **45:22.** *“What thinkest thou? He who hath made a god of his passions, and whom God causeth to err through a knowledge, and whose ears and whose heart He hath sealed up, and over whose sight He hath cast a veil—who, after his rejection by God, shall guide such a one?”* (p. 214; §237)
118. **45:24.** *“And when Our clear verses are recited to them, their only argument is to say, ‘Bring back our fathers, if ye speak the truth!’”* (p. 209; §231)
119. **48:10.** *“The hand of God is above their hands.”* (p. 136; §147)
120. **50:15.** *“Are We wearied out with the first creation? Yet are they in doubt with regard to a new creation!”* (p. 115; §122)
121. **50:20.** *“And there was a blast on the trumpet—lo! It is the threatened Day! And every soul is summoned to a reckoning—with him an impeller and a witness.”* (p. 115-116; §122)
122. **51:21.** *“And also in your own selves: will ye not then behold the signs of God?”* (p. 101; §107)
123. **51:22.** *“The heaven hath sustenance for you, and it containeth that which you are promised.”* (p. 68; §75)
124. **54:6.** *“The Day when the Summoner shall summon to a stern business.”* (p. 239; §267)
125. **54:50.** *“Our Cause is but one.”* (p. 153; §161)
126. **55:5.** *“Verily, the sun and moon are both condemned to the torment of infernal fire.”* (p. 37; §36)
127. **55:29.** *“Verily, His ways differ every day.”* (p. 67; §74)
128. **55:39.** *“On that day shall neither man nor spirit be asked of his sin.”* (p. 173; §186)
129. **55:41.** *“By their countenance shall the sinners be known, and they shall be seized by their forelocks and their feet.”* (p. 173; §186)
130. **55:56.** *“Whom no man nor spirit hath touched before.”* (p. 71; §78)
131. **57:3.** *“ . . . The First and the Last, the Seen and the Hidden.”* (pp. 142-3; §151)
132. **59:2.** *“Wherefore, take ye good heed ye who are men of insight.”* (p. 229; §256)
133. **59:19.** *“And be not like those who forget God, and whom He hath therefore caused to forget their own selves.”* (p. 101; §107)
134. **62:6.** *“Wish for death if ye are men of truth.”* (p. 227; §252)
See entry #10 above.
135. **67:2.** *“That He might prove you, which of you excel in deeds.”* (p. 39; §39)
136. **70:40.** *“But nay! I swear by the Lord of the Easts and the Wests,”* (p. 43; §45)
137. **71:26.** *“Lord! Leave not upon the land a single dweller from among the unbelievers.”* (p. 8; §7)
138. **74:50.** *“Affrighted asses fleeing from a lion.”* (p. 52; §55)
139. **76:5.** *“The righteous shall drink of a cup tempered at the camphor fountain.”* (p. 41; §41)

140. **76:9.** *“We nourish your souls for the sake of God; We seek from you neither recompense nor thanks.”* (p. 22; §22)
141. **78:29.** *“We noted all things and wrote them down.”* (p. 140; §149)
142. **82:1.** *“When the heaven shall be cloven asunder.”* (p. 44; §46)