

O KING! I was but a man like others, asleep upon My couch, when lo, the breezes of the All-Glorious were wafted over Me, and taught Me the knowledge of all that hath been. This thing is not from Me, but from One Who is Almighty and All-Knowing. And He bade Me lift up My voice between earth and heaven, and for this there befell Me what hath caused the tears of every man of understanding to flow.

Bahá'u'lláh – Tablet to the Shah of Iran

The learning [sciences] current amongst men I studied not; their schools I entered not. Ask of the city wherein I dwelt, that thou mayest be well assured that I am not of them who speak falsely

Bahá'u'lláh – Tablet to the Shah of Iran

Oneness of God

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Praise be to God, the Eternal that perisheth not, the Everlasting that declineth not, the Self-Subsisting that altereth not. He it is Who is transcendent in His sovereignty, Who is manifest through His signs, and is hidden through His mysteries. He it is at Whose bidding the standard of the Most Exalted Word hath been lifted up in the world of creation, and the banner of "He doeth whatsoever He willeth" raised amidst all peoples. He it is Who hath revealed His Cause for the guidance of His creatures, and sent down His verses to demonstrate His Proof and His Testimony

Bahá'u'lláh – Bahá'í Prayers

We testify, O my God, that Thou art God, and that there is no God besides Thee. From eternity Thou hast existed with none to equal or rival Thee, and wilt abide for ever the same. I beseech Thee, by the eyes which see Thee stablished upon the throne of unity and the seat of oneness, to aid all them that love Thee by Thy Most Great Name, and to lift them up into such heights that they will testify with their own beings and with their tongues that Thou art God alone, the Incomparable, the One, the Ever-Abiding. Thou hast had at no time any peer or partner. Thou, in truth, art the All-Glorious, the Almighty, Whose help is implored by all men.

Bahá'u'lláh – Bahá'í Prayers

We bear witness that there is no God but Him; everlastingly he was, and there was nothing beside Him; everlastingly He will be, even as He hath been. Exalted is the Merciful One above this, that the hearts of the people of wisdom should ascend unto the comprehension of His Nature, or that the understanding of such as inhabit the worlds should rise to the knowledge of His Essence. Holy is He above the knowledge of all save Himself, and exempt is he from the comprehension of what is beside Him: verily in Eternity of Eternities was He independent of the worlds.

Bahá'u'lláh – Tablet to the Shah of Iran

Unity of the Messengers of God
and of the Religion of God

Unity of the Messengers of God and of the Religion of God

Beware, O believers in the Unity of God, lest ye be tempted to make any distinction between any of the Manifestations of His Cause, or to discriminate against the signs that have accompanied and proclaimed their Revelation. This indeed is the true meaning of Divine Unity, if ye be of them that apprehend and believe this truth. Be ye assured, moreover, that the works and acts of each and every one of these Manifestations of God, nay whatever pertaineth unto them, and whatsoever they may manifest in the future, are all ordained by God, and are a reflection of His Will and Purpose. Whoso maketh the slightest possible difference between their persons, their words, their messages, their acts and manners, hath indeed disbelieved in God, hath repudiated His signs, and betrayed the Cause of His Messengers.

Bahá'u'lláh - Gleanings from the Writings of Bahá'u'lláh, p. 59

Contemplate with thine inward eye the chain of successive Revelations that hath linked the Manifestation of Adam with that of the Báb. I testify before God that each one of these Manifestations hath been sent down through the operation of the Divine Will and Purpose, that each hath been the bearer of a specific Message, that each hath been entrusted with a divinely-revealed Book and been commissioned to unravel the mysteries of a mighty Tablet. The measure of the Revelation with which every one of them hath been identified had been definitely fore-ordained. This, verily, is a token of Our favour unto them, if ye be of those that comprehend this truth...

Bahá'u'lláh - Gleanings from the Writings of Bahá'u'lláh, p. 74

Furthermore, it is evident to thee that the Bearers of the trust of God are made manifest unto the peoples of the earth as the Exponents of a new Cause and the Bearers of a new Message. Inasmuch as these Birds of the Celestial Throne are all sent down from the heaven of the Will of God, and as they all arise to proclaim His irresistible Faith, they therefore are regarded as one soul and the same person. For they all drink from the one Cup of the love of God, and all partake of the fruit of the same Tree of Oneness.

Bahá'u'lláh - Kitáb-i-Iqán.

“O ye children of men, the fundamental purpose animating the Faith of God and His Religion is to safeguard the interests and promote the unity of the human race... This is the straight path, the fixed and immovable foundation. Whatsoever is raised on this foundation, the changes and chances of the world can never impair its strength, nor will the revolution of countless centuries undermine its structure.”

Bahá'u'lláh – Tablet to Maqṣud

Unity of the Human Race

Unity of the Human Race

O CHILDREN OF MEN!

Know ye not why We created you all from the same dust? That no one should exalt himself over the other. Ponder at all times in your hearts how ye were created. Since We have created you all from one same substance it is incumbent on you to be even as one soul,

Bahá' u' lláh - The Arabic Hidden Words 68

O well-beloved ones! The tabernacle of unity hath been raised; regard ye not one another as strangers. Ye are the fruits of one tree, and the leaves of one branch.

Bahá' u' lláh - Tablets of Baha'u'llah, p. 163

Say: This Youth hath come to quicken the world and unite all its peoples. The day is approaching when that which God hath purposed will have prevailed and thou shalt behold the earth transformed into the all-glorious paradise. Thus hath it been inscribed by the Pen of Revelation upon this weighty Tablet.

Bahá' u' lláh - The Summons of the Lord of Hosts, p. 143 - Suriy-i-Ra'is

Say: He Who is the Unconstrained is come, in the clouds of light, that He may quicken the world with the breezes of His name, the Most Merciful, and unify its peoples, and gather all men around this Table which hath been sent down from heaven.

.....

He Who is your Lord, the All-Merciful, cherisheth in His heart the desire of beholding the entire human race as one soul and one body. Haste ye to win your share of God's good grace and mercy in this Day that eclipseth all other created Days.

Bahá' u' lláh - The Summons of the Lord of Hosts, p. 80

The long ages of infancy and childhood, through which the human race had to pass, have receded into the background. Humanity is now experiencing the commotions invariably associated with the most turbulent stage of its evolution, the stage of adolescence, when the impetuosity of youth and its vehemence reach their climax, and must gradually be superseded by the calmness, the wisdom, and the maturity that characterize the stage of manhood. Then will the human race reach that stature of ripeness which will enable it to acquire all the powers and capacities upon which its ultimate development must depend.

Unification of the whole of mankind is the hall-mark of the stage which human society is now approaching. Unity of family, of tribe, of city-state, and nation have been successively attempted and fully established. World unity is the goal towards which a harassed humanity is striving. Nation-building has come to an end. The anarchy inherent in state sovereignty is moving towards a climax. A world, growing to maturity, must abandon this fetish, recognize the oneness and wholeness of human relationships, and establish once for all the machinery that can best incarnate this fundamental principle of its life.

Reference to Bahá'u'lláh and His Revelation
in precedent Books of God

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He Who in such dramatic circumstances was made to sustain the overpowering weight of so glorious a Mission was none other than the One Whom posterity will acclaim, and Whom innumerable followers already recognize, as the Judge, the Lawgiver and Redeemer of all mankind, as the Organizer of the entire planet, as the Unifier of the children of men, as the Inaugurator of the long-awaited millennium, as the Originator of a new "Universal Cycle," as the Establisher of the Most Great Peace, as the Fountain of the Most Great Justice, as the Proclaimer of the coming of age of the entire 94 human race, as the Creator of a new World Order, and as the Inspirer and Founder of a world civilization. To Israel He was neither more nor less than the incarnation of the "Everlasting Father," the "Lord of Hosts" come down "with ten thousands of saints"; to Christendom Christ returned "in the glory of the Father," to Shí'ah Islam the return of the Imam Husayn; to Sunni Islam the descent of the "Spirit of God" (Jesus Christ); to the Zoroastrians the promised Shah-Bahram; to the Hindus the reincarnation of Krishna; to the Buddhists the fifth Buddha.

In the name He bore He combined those of the Imam Husayn, the most illustrious of the successors of the Apostle of God -- the brightest "star" shining in the "crown" mentioned in the Revelation of St. John -- and of the Imam Ali, the Commander of the Faithful, the second of the two "witnesses" extolled in that same Book. He was formally designated Bahá'u'lláh, an appellation specifically recorded in the Persian Bayan, signifying at once the glory, the light and the splendor of God, and was styled the "Lord of Lords," the "Most Great Name," the "Ancient Beauty," the "Pen of the Most High," the "Hidden Name," the "Preserved Treasure," "He Whom God will make manifest," the "Most Great Light," the "All-Highest Horizon," the "Most Great Ocean," the "Supreme Heaven," the "Pre-Existent Root," the "Self-Subsistent," the "Day-Star of

the Universe," the "Great Announcement," the "Speaker on Sinai," the "Sifter of Men," the "Wronged One of the World," the "Desire of the Nations," the "Lord of the Covenant," the "Tree beyond which there is no passing." He derived His descent, on the one hand, from Abraham (the Father of the Faithful) through his wife Katurah, and on the other from Zoroaster, as well as from Yazdigird, the last king of the Sasaniyan dynasty. He was moreover a descendant of Jesse, and belonged, through His father, Mirza Abbas, better known as Mirza Buzurg -- a nobleman closely associated with the ministerial circles of the Court of Fath-'Ali Shah -- to one of the most ancient and renowned families of Mazindaran.

Shoghi Effendi – God Passes By p. 93-94

Reference to Bahá'u'lláh and His Revelation
in The Old Testament

Reference to Bahá'u'lláh and His Revelation in The Old Testament

To Him Isaiah, the greatest of the Jewish prophets, had alluded as the "*Glory of the Lord*," the "*Everlasting Father*," the "*Prince of Peace*," the "*Wonderful*," the "*Counsellor*," the "*Rod come forth out of the stem of Jesse*" and the "*Branch grown out of His roots*," Who "*shall be established upon the throne of David*," Who "*will come with strong hand*," Who "*shall judge among the nations*," Who "*shall smite the earth with the rod of His mouth, and with the breath of His lips slay the wicked*," and Who "*shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth*." Of Him David had sung in his Psalms, acclaiming Him as the "*Lord of Hosts*" and the "*King of Glory*." To Him Haggai had referred as the "*Desire of all nations*," and Zachariah as the "*Branch*" Who "*shall grow up out of His place*," and "*shall build the Temple of the Lord*." Ezekiel had extolled Him as the "*Lord*" Who "*shall be king over all the earth*," while to His day Joel and Zephaniah had both referred as the "*day of Jehovah*," the latter describing it as "*a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers*." His Day Ezekiel and Daniel had, moreover, both acclaimed as the "*day of the Lord*," and Malachi described as "*the great and dreadful day of the Lord*" when "*the Sun of Righteousness*" will "*arise, with healing in His wings*," whilst Daniel had pronounced His advent as signaling the end of the "*abomination that maketh desolate*."

Reference to Bahá'u'lláh and His Revelation in the Zoroastrian Books

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To His Dispensation the sacred books of the followers of Zoroaster had referred as that in which the sun must needs be brought to a standstill for no less than one whole month. To Him Zoroaster must have alluded when, according to tradition, He foretold that a period of three thousand years of conflict and contention must needs precede the advent of the World-Saviour Shah-Bahram, Who would triumph over Ahriman and usher in an era of blessedness and peace.

Reference to Bahá'u'lláh and His Revelation in the
Buddhist and Hindu Books

Reference to Bahá'u'lláh and His Revelation in the Buddhist and Hindu Books

He alone is meant by the prophecy attributed to Gautama Buddha Himself, that "a Buddha named Maitreya, the Buddha of universal fellowship" should, in the fullness of time, arise and reveal "His boundless glory." To Him the Bhagavad-Gita of the Hindus had referred as the "Most Great Spirit," the "Tenth Avatar," the "Immaculate Manifestation of Krishna."

Shoghi Effendi – God Passes By p. 95

Reference to Bahá'u'lláh and His Revelation
in the Words of
Jesus and in the New Testament

Reference to Bahá'u'lláh and His Revelation
in the Words of
Jesus and in the New Testament

To Him Jesus Christ had referred as the "*Prince of this world*," as the "*Comforter*" Who will "*reprove the world of sin, and of righteousness, and of judgment*," as the "*Spirit of Truth*" Who "*will guide you into all truth*," Who "*shall not speak of Himself, but whatsoever He shall hear, that shall He speak*," as the "*Lord of the Vineyard*," and as the "*Son of Man*" Who "*shall come in the glory of His Father*" "*in the clouds of heaven with power and great glory*," with "*all the holy angels*" about Him, and "*all nations*" gathered before His throne. To Him the Author of the Apocalypse had alluded as the "*Glory of God*," as "*Alpha and Omega*," "*the Beginning and the End*," "*the First and the Last*." Identifying His Revelation with the "*third woe*," he, moreover, had extolled His Law as "*a new heaven and a new earth*," as the "*Tabernacle of God*," as the "*Holy City*," as the "*New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband*." To His Day Jesus Christ Himself had referred as "*the regeneration when the Son of Man shall sit in the throne of His glory*." To the hour of His advent St. Paul had alluded as the hour of the "*last trump*," the "*trump of God*," whilst St. Peter had spoken of it as the "*Day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat*." His Day he, furthermore, had described as "*the times of refreshing*," "*the times of restitution of all things, which God hath spoken by the mouth of all His holy Prophets since the world began*."

Reference to Bahá'u'lláh and His Revelation in
The Holy Qur'án

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

Reference to Bahá'u'lláh and His Revelation by
'Abdu'l-Bahá

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'Abdu'l-Bahá

And last but not least is 'Abdu'l-Bahá's own tribute to the transcendent character of the Revelation identified with His Father: "Centuries, nay ages, must pass away, ere the Day-Star of Truth shineth again in its mid-summer splendour, or appeareth once more in the radiance of its vernal glory."

Shoghi Effendi – God Passes By p.99

The Unity of the Human Race as
envisioned by Bahá'u'lláh

The Unity of the Human Race as envisioned by Bahá'u'lláh

The unity of the human race, as envisaged by Bahá'u'lláh, implies the establishment of a world commonwealth in which all nations, races, creeds and classes are closely and permanently united, and in which the autonomy of its state members and the personal freedom and initiative of the individuals that compose them are definitely and completely safeguarded. This commonwealth must, as far as we can visualize it, consist of a world legislature, whose members will, as the trustees of the whole of mankind, ultimately control the entire resources of all the component nations, and will enact such laws as shall be required to regulate the life, satisfy the needs and adjust the relationships of all races and peoples. A world executive, backed by an international Force, will carry out the decisions arrived at, and apply the laws enacted by, this world legislature, and will safeguard the organic unity of the whole commonwealth. A world tribunal will adjudicate and deliver its compulsory and final verdict in all and any disputes that may arise between the various elements constituting this universal system. A mechanism of world inter-communication will be devised, embracing the whole planet, freed from national hindrances and restrictions, and functioning with marvelous swiftness and perfect regularity. A world metropolis will act as the nerve center of a world civilization, the focus towards which the unifying forces of life will converge and from which its energizing influences will radiate. A world language will either be invented or chosen from among the existing languages and will be taught in the schools of all the federated nations as an auxiliary to their mother tongue. A world script, a world literature, a uniform and universal system of currency, of weights and measures, will simplify and facilitate intercourse and understanding among the nations and races of

mankind. In such a world society, science and religion, the two most potent forces in human life, will be reconciled, will cooperate, and will harmoniously develop. The press will, under such a system, while giving full scope to the expression of the diversified views and convictions of mankind, cease to be mischievously manipulated by vested interests, whether private or public, and will be liberated from the influence of contending governments and peoples. The economic resources of the world will be organized, its sources of raw materials will be tapped and fully utilized, its markets will be coordinated and developed, and the distribution of its products will be equitably regulated.

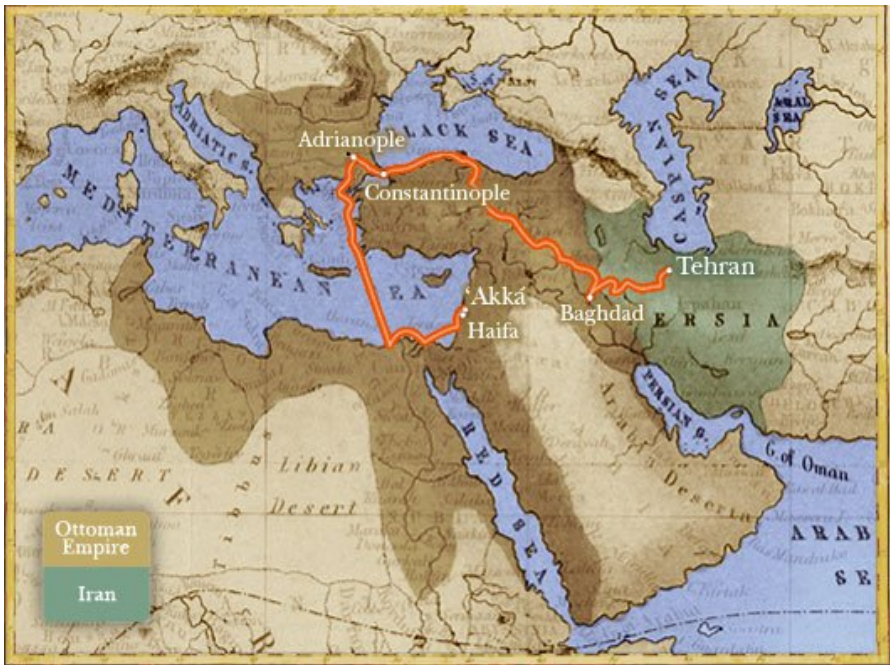
National rivalries, hatreds, and intrigues will cease, and racial animosity and prejudice will be replaced by racial amity, understanding and cooperation. The causes of religious strife will be permanently removed, economic barriers and restrictions will be completely abolished, and the inordinate distinction between classes will be obliterated. Destitution on the one hand, and gross accumulation of ownership on the other, will disappear. The enormous energy dissipated and wasted on war, whether economic or political, will be consecrated to such ends as will extend the range of human inventions and technical development, to the increase of the productivity of mankind, to the extermination of disease, to the extension of scientific research, to the raising of the standard of physical health, to the sharpening and refinement of the human brain, to the exploitation of the unused and unsuspected resources of the planet, to the prolongation of human life, and to the furtherance of any other agency that can stimulate the intellectual, the moral, and spiritual life of the entire human race.

A world federal system, ruling the whole earth and exercising unchallengeable authority over its unimaginably vast resources, blending and embodying the ideals of both the East and the West, liberated from the curse of war and its miseries, and bent on the exploitation of all the available sources of energy on the surface of the planet, a system in which Force is made the servant of Justice, whose life is sustained by its universal recognition of one God and by its allegiance to one common Revelation—such is the goal towards which humanity, impelled by the unifying forces of life, is moving.

Shoghi Effendi - World Order of Bahá'u'lláh p 203-204



The Mansion where Bahá'u'lláh spent the years of His childhood and youth.
Demolished by the Iranian Government in 1981.



Les quatre étapes d'exile que Bahá'u'lláh a subi durant les quarante ans de son ministère de Téhéran à Baghdâd en 1853, de Baghdâd à Istanbul en 1863, d'Istanbul à Edirne qui se trouve dans la partie Européenne de la Turquie vers la fin de 1863, et finalement d'Edirne à Akka en 1868 jusqu'à son ascension en 1892.



The Fort of Akka, Palestine then, where Bahá'u'lláh was incarcerated with His family and exiled believers, some seventy two in all, upon arrival in August 1868.

The two windows above Right, are those of the bare cell where Bahá'u'lláh was imprisoned alone for over two years.

Bahá'u'lláh remained an exiled prisoner in Akka until His ascension in 1892.



The Qiblih of the Bahá'ís in Akka. The mansion above left is where Bahá'u'lláh spent the last years of His life.

Offered by Ulfet & Rowshan Mustapha
on the
occasion of the Bicentenary Birthday
of
Bahá'u'lláh

www.rowshanmustapha.com
rowshan.mustapha@gmail.com

Le design de la couverture par :
Ing. Anoushé-Isis Mustapha Sfar