**Bahá'u'lláh**

**preamble**

May 29 1992 marked the century anniversary of Bahá'u'lláh's ascension. His vision of humanity as one people, and the world as the same joy, was first announced more than a hundred years ago to the world's leaders, and was suddenly folded into consideration. It has now become a focal point of hope. The inevitable consequence is the collapse of morality and the social system.

This occasion encouraged the publication of a brief preface to the life and works of Bahá'u'lláh. The preparation of this preamble was done at the request of the International Council of Justice, a defender of the global mission that began with events. That was a century ago. This preface offers a confident perspective on how bahai Christians around the world look at the future of the world and humanity.

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**preface**

As the new millennium approaches Humanity is desperately needed to find a coordinated vision of human nature and society. Because in the last century. Humanity's response to this has driven a series of cult chaos. Which has shaken our world and now seems to be exhausting itself. The fanaticism invested in the struggle, albeit with discouraging results, confirms the paramount importance of such necessity, because without a shared conviction about the trajectory and direction of history, it is tempting to imagine how to lay the foundations for a global society so that mankind can devote its heart.

That vision is gradually articulated in Bahá'u'lláh's book. A nineteenth-century Prophet, his growing influence is the most notable development in contemporary religious history. Bahá'u'lláh (1) was born in Persia on November 12. 1817, and when he was 27 years old. He embarked on a mission that garnered the attention and loyalty of millions of people, from all races, cultures, classes and nations on earth. This phenomenon is incomparable in the contemporary world, but it is most excitingly associated with the change in the direction of mankind's common past, because Bahá'u'lláh claims to be God's ambassador for the age of human maturity. It is the divine Dharma that fulfills the covenants given by all religions of the past, which will give birth to courage and dharma power for the unity of the peoples of the world.

The influence exerted by Bahá'u'lláh's life and destiny, if it does not have any other effect, should be taken seriously by anyone who believes that human nature is spiritual, and that our world system to come must acknowledge this reality. The evidence is generally verifiable, because for the first time in history humanity has a detailed, verifiable record of the origins of one independent religious system and the life of the Founding Prophet. By the emergence of a global community that can rightfully claim to be a miniature representation of humanity (2).

In previous decades, this development was little known. Bahá'u'lláh's code forbids aggressive persuasion to change religion, which many religious messages have historically used in this way to spread widely. Moreover, the importance of the Bahai Congregation's prior focus on forming groups at the local level around the world prevented the large-scale concentration of christians in any country in the first place, or mobilized the resources needed for public relations plans on a large scale. Arnold Toynbee With great interest in the phenomenon that might have been the emergence of a new, universal religion, it was said in the 1950s that Bahai religion at that time was familiar to ordinary Western intellectuals. As Christianity was familiar to similar classes in the Roman Empire during the second (3rd) century AD.

A few years ago, when the number of Bahai communities had rapidly increased in many countries. The situation has changed dramatically. In fact, there is no place in the world today that does not have the life patterns taught by Bahá'u'lláh. The respect that the economic and social development projects of the Bahai community are beginning to receive from government circles. This makes it more logical to seriously examine the driving forces behind the process of social change with let go, a process unique to the world in various important respects.

The nature of this thrust is uncertain. Bahá'u'lláh's book has a vast scope covering matters ranging from social issues such as racial integration, gender equality, disarmament, to issues affecting the deepest lives of the human spirit. Many manuscripts are destined with his own hands. It is recorded in his own words and confirmed by Himself, and neatly preserved, translated and systematically published for decades. It gives people everywhere access to the Dharma of Bahá'u'lláh selected in more than eight hundred languages.

**The Birth of a New Dharma Revelation**

Bahá'u'lláh's ministry began in a dungeon in Tehran. In August 1852, though, he was born into a noble family that could have been ancestral to the former emperor's scorched-earth dynasty. He did not serve as a minister in his open government, and chose to devote his energy to helping the needy, becoming famous as the "father of the hard" in the early 1840s. It was 1844 when he became one of the frontline supporters of a movement that would change the course of his country's history.

The beginning of the nineteenth century was a time of anticipation awaiting the coming of the Messiya in many lands, with great concern over the implications of scientific research and industrial development. Serious christians from many religious backgrounds have turned to the scriptures of their respective religions to gain an understanding of the accelerated process of change. In Europe and America, groups such as the Templars and Millerites believe they have found evidence in various apocalypses that support their conviction that history has reached a settlement and that the return of Jesus Christ is imminent. A very similar suspense occurred in the Middle East as well, with the belief that the various prophecies in the Book of Großan would be fully realized.

Among the faith movements about a thousand years old, Christ will reign. The most suspenseful occurred in Persia, which included the identity and teachings of one of the young priests of Shiraz. Known historically as Bob Monk (4) for nine years from 1844-1853, Persians from all classes were caught in a storm of hope and excitement. Awakened by Bob's declaration that god's age is near and That He Himself is the Prophet promised in scripture. He said that humanity stands at the threshold of an era that will bear witness to the reorganization of life in every sense. New areas of learning that are unimaginable will make it possible for modern children to surpass the older scholars of the nineteenth century. Humanity is called upon by God to accept these changes. By changing one's moral and spiritual life. His own mission is to prepare humanity for the cause. At the heart of these developments is the coming of the universal Prophet of God. *"It is clear to God."* Where disciples of all religions await (5)

This claim has aroused fierce opposition from priests who have said that the process of exposing the Heavenly Dharma has ended, and that any assertion to the contrary is apostasy punishable by death. Soon the condemnation of the Bob by the priests was supported by the Persian authorities. Thousands of followers of this new religion, stricken by horrific massacres across the country, and Bob was publicly executed on July 9. 1950s (6) In an era when Westerners became increasingly entangled in the Eastern world. These events have aroused interest and sympathy in European influencer circles. The exaltation of Bob's life and teachings. the heroism of his disciples, and the hope for the fundamental reforms they ignited in the dark land. It was a powerful force that attracted dignitaries like Ernes Renan, Leo Tolstoy to Sarah Beinhart and Comte DeGobano (7).

Because of bob's prominence in defending religion. Bahá'u'lláh was then arrested and taken to Tehran, chained and given foot walking. It received some degree of protection because of his impressive ethos and his family's social standing, as well as the tragic rebuke of Western ambassadors for the mass killing of the Babis. So he wasn't sentenced to death, as all the influential people in the court tried to be, but was thrown into a scathing ziyahchal, a "black hole," a deep, insect-filled prison, built in one of the city's decommissioned water wells. He and about thirty friends were not charged and had no appeal, but were confined in the darkness and filth of the pit. It is also surrounded by Tamil-minded criminals, many of whom face the death penalty. His majesty was chained by heavy chains that were known in the field of correctional parole. When He wasn't as fast as he'd hoped, an attempt was made to poison Him. That chain remained with his body for the rest of his life.

Bahá'u'lláh's Dharma, which is the most important part of it, is a thesaurus on a major topic that religious thinkers throughout the ages have spent a great deal of time contemplating : God. The role of Dharma revelation in history The relationship between the world's religious systems The meaning of faith and the foundation of moral authority in organizing society Paragraphs in these passages detail His own spiritual experiences, His response to God's commands, and his conversations with *the "Spirit of God."* At the heart of his ministry, the history of religion has never given the Inquirer the opportunity to face the spectacle of such an open revelation of heaven.

At the end of life Bahá'u'lláh's book, referring to his early experiences, has a succinct depiction of the conditions in ZiyahChal prison:

*We were locked in an incomparably terrifying place for four months.... Assassins and robbers on the streets, even overcrowded. There was no vent other than the way we entered. No pen can depict this place. No tongue can swear the disgusting smell in it. Most prisoners had no clothes or mattresses. Only God knows what happened to us in this most stinky and dark place!*

Each day the guards descend the three-level staircase of this black hole, taking one or more prisoners and dragging them to death. In the streets of Tehran Western observers were horrified to see images of the Babi victims being shot from the muzzle of a cannon. Being chopped to death with an axe and a sword, being carried to death by a flammable candle inserted into the wound of the body (9) In these environments it seemed that the hour of his death was approaching. Bahá'u'lláh first acknowledged His mission :

*In a dream, one night. These noble words are heard from all around : "Indeed,* ***I*** *will give you victory by* *myself and thy pen. Do not grieve for what has happened to* ***you.*** *And don't be afraid because* ***you're*** *in safety. God will soon bring up all precious treasures, the apostles who will save* ***you*** *by* ***yourself*** *and your name****.*** *which God uses to revive the hearts of those who accept Him"* (10).

The experience of divine revelation with little mention. As told in the still-existing records about the buddha's life. Moses saviour Mohammad is unequivocally described in the words of Bahá'u'lláh himself :

*The days when we were in Tehran's jail, despite the weight of the chains and the stale air, allowed us to fall asleep for only a moment, but in those trances we felt as if something was pouring from our crowns down to our chests. A powerful stream from the towering peak of Kiri swooped down to the earth. It heats our limbs. In those seconds, our chewings uttered things that no man could bear to hear* (11).

**Exile**

Finally, there was no hearing or recourse. Bahá'u'lláh was released from prison and immediately exiled from his native land. His wealth and possessions were forfeited for no reason. Russian diplomatic agents, who knew him personally, followed the persecution of the Babis with greater trepidation. Offered him protectorates and shelters in territories under the control of his government. In the general political climate, the acceptance of such aid would inevitably lead others to say, quite clearly, that there are political implications (12) , perhaps because of this reason that Bahá'u'lláh chose exile to the adjoining territory, Iraq. It was then under the rule of the Ottoman Empire. This expulsion marked the beginning of a period of forty years of exile, imprisonment and bitter persecution.

In the early years after leaving Persia. Bahá'u'lláh valued the needs of the Babi community gathered in Baghdad, a task that passed down to him as the only effective Babi leader who survived the carnage. Bob's death and the loss of teachers and guides of a young religion were almost at the same time. It caused the disciples to scatter and panic. When his efforts to gather his disciples fled to Iraq, he was forced to return to Iraq. Having stirred up jealousy and dispute (13) , He followed the path that all the messengers of God before him had walked, and withdrew into the wilderness, choosing the Kurdistan mountains for this purpose, as He later said, his withdrawal *"not to think back."* The reason "*is to avoid being an issue of rupture among the faithful, a source of chaos for our friends."* Even two years in Kurdistan was a time of great hardship and need. He also portrayed it as a moment of great joy. He contemplated a deep look at the message entrusted to Him : *"We converse with our spirits alone. forget the world and everything that is in the world"* (14).

With great involuntary and believing that it was his responsibility to Bob's religion. Finally, Bahá'u'lláh surrendered to the urgent message sent by a group of desperate exiles left in Baghdad, who discovered His place, and implored Him to return to the leadership of their community.

From the early stages of his exile to before the proclamation of his ministry in 1862. In 1863, Bahá'u'lláh's most important book was two volumes. The first volume is a small volume, which he gives the title *The Secret* Word. With destiny in the form of a moral code of proverbs. This book is at the heart of the ethics of Bahá'u'lláh's Dharma. In the words described by Bahá'u'lláh as distilling the spiritual guidance of the revelation of all the Dharmas of the past. The voice of God speaks directly to the spirit of man :

*Dukorn, son of spirits!*

*The most beloved thing in our eyes is justice. Do not turn away from this if you desire me, and do not ignore justice, that I may trust you. Justice will enable you to see with your own eyes, not by the eyes of others, and know by your own knowledge, not by the knowledge of your neighbors. Ponder this in your heart : how is it right that thou shalt have justice, indeed justice is my gift for thee, and a symbol of my affectionate mercy? So look at it with the eyes of justice.*

*Dukorn, son of life!*

*Love me, that I may love you. If you don't love me. My love will not reach you, Dukorn, servant, know it.*

*Dukorn, Son of Man!*

*Do not grieve unless you are far from me. Don't be happy unless you're approaching and coming back to me.*

 *I created thee with the hand of power, and befriended thee with the onguli of power, and gave me my light in thee. Be content with this and do not seek anything else, for our work is complete and our commands are bound. Don't be suspicious or skeptical* (15)

The second volume of the major works that Bahá'u'lláh destined during this period is the *Book of Confidence* , which is a complete thesaurus of the nature and purpose of religion. In paragraphs that are not only drawn from the Book of Grove, but also see the old and new scriptures in no less fluid way. God's messengers are portrayed as participants in the same unbroken process of awakening humanity to its spiritual and moral potential. Humanity, attaining maturity, can respond to teachings that are clearer than metaphors and symbols. Faith is not a matter of blind faith, but of knowledge that is in consciousness. The guidance of a named priest is no longer necessary. The talents of individual neural reasoning in a new era of informed opinion and education. with the ability to respond to God's guidance. The test lies in sincerity :

*No man reaches the shores of the ocean of true understanding, unless he is let go of all that is*  in heaven and on earth*.... Those who crave the immortality of confidence. to take all the worldly things out of themselves..., purify the absurd words out of their ears. Purify ridiculous fantasies away from their minds. Purge worldly affections away from one's heart. Settle what must have been mothballed away from their eyes. They should trust in God, and go His way with a firm grip on Him. Then they will be worthy of the glory of the sun of God's knowledge and understanding..., since man has no hope of gaining access to the knowledge of the Glorious..., unless he ceases to equate the words and actions of men to die, as a standard for true understanding and acceptance of God and His Prophets.*

*And* *whenever the saddle of mercy opens, and the clouds of heavenly arithmetic pour down upon mankind, and the light of the invisible shines upon the horizon of divine power. They all rejected Him, and turned away from His face. The face of God himself...*

*Only when the lamp of pursuit, earnest effort. Great desire, strong dedication. Manic love Great joy and joy overflowed, lit in the seeker's heart, and the wind of his affectionate mercy poured upon his soul. The thugs of mistakes will therefore be dispelled. The fog of doubt will be dissipated, and the light of knowledge and confidence will bathe his life.... It will give the seeker a new life, and he will find himself conferred with new eyes, new ears. A new heart and a new wisdom... He would see within every atom there was a door to a state of absolute confidence. There* *is evidence of the Eternal Saviour.*

*When the human psyche is cleansed, the temporal bonds that come in its way are bound. The soul will touch the breath of the beloved throughout the distance that the temple cannot, and will reach the city of confidence and enter it, by the guidance of the succulents of that breath.*

*It is nothing other than the word of God that has been revealed in all ages and ages of religion.... All the blessings, learning, understanding, faith, and confidence given to all who are in heaven and earth are hidden and preserved within these cities* (16).

The Book of Confidence does not explicitly mention the mission of Bahá'u'lláh himself that has not yet been announced, but rather an active thesaurus on the mission of The Martyr Bob. A thorough understanding of Islamic thought and teachings. that this scripture is shown in demonstrating Bob's claim that he has fulfilled all prophecies. This is a major reason why it has had such a powerful influence on the Babi community. There are a number of scholars and former religious college students. Bahá'u'lláh commanded the Babis to make themselves worthy of what the Bob had left buried with them, and to deserve to sacrifice so many lives in heroism, and to have them considered a challenge not only to live according to the teachings of God, but also to live the teachings of God. But they must also make their communities a role model for a diverse population in Baghdad, Iraq's capital.

Even living in needy conditions. The exiles were encouraged by this vision, one among them named Nabil, who later recorded a detailed history of the missions of both Bob and Bahá'u'lláh. Nabil described the spiritual exaltation of those days as :

*For several nights, no less than ten of them were subsistence with dates for a penny. It is not known who exactly each shoe, vest or robe contained in the house belongs to. Anyone who goes to the flea market can claim that the shoes they wear belong to them, and that each person who goes to Bahá'u'lláh can confirm that the vestment and robe they are wearing belongs to* them. *What a joy in those days. What a joy and wonder in those hours!*

Communities of exiles gradually became revered and influential in Iraq's capital and neighboring cities, leading to the anxiety of Persian consular officials who believed that the Babi "spectacle" had ended, as many islamic Shia sites were in the area. The persian pilgrims poured in uninterruptedly. Thus experienced the resurgence of Babi influence as well, under the most heartening circumstances. Among the nobles who visited Bahá'u'lláh came the simple house in which he lived. There were princes of the king's family, one of whom they rejoiced in, he thought, by constructing a garden house on their land to be the same as the house of Bahá'u'lláh. He will be able to capture the atmosphere of spiritual purity and lethargy that he has experienced for a short time. Another prince, who was even more appreciative of the experience of the visit, expressed his feelings: "If all the sorrows in the world are in my heart, all those sorrows will be lost when I am with Bahá'u'lláh, as if I had entered heaven..."

**Mission announcement in Rezwan Park**

In 200 In 1863, Bahá'u'lláh concluded that the time had come for some of those around him to become familiar with the ministry buried with Him in the darkness of the ZiyahChal prison. The ruling coincides with a new phase in the campaign against his work. that was carried out unabated by the priests and representatives of the Persian government. Fearing that the praise that Bahá'u'lláh began to receive from persian influencers visiting Iraq. It will rekindle the fire of faith in many peoples in Persia. King Shah's government then pressured the authorities of the Ottoman Empire to move him further away from the borders into the empire, eventually the Turkish government yielded to the pressure, and invited the exile, Bahá'u'lláh, as a guest, to stay in the capital, Constantinople, although the invitation used courteous wording, but clearly expressed its intention to comply (19).

It's time. Devotion among a small group of exiles was directed towards Bahá'u'lláh and his thesaurus of Bob's teachings. More and more of them are convinced that he doesn't speak only as a supporter of Bob. But speak in the name of a much greater purpose. Which Bob had once declared was imminent. These beliefs became a certainty in late April. 1863, the evening before the day of his departure to Constantinople. Bahá'u'lláh summoned each of his friends to gather in the park, which was later called Rezwan (heaven), and told him important truths about His ministry. Four years later, though, it's not yet time to publicly announce this. Those who heard it gradually told their trusted friends that Bob's promise had come true and that "the age of God". It's dawn.

According to the words of the Bahai, who is admittedly well acquainted with the records of the time. Wandering conditions This siege of private correspondence is "clad in darkness which future historians will hardly see through" (20) The nature of this declaration may be appreciative of the various words that Bahá'u'lláh later describes of His mission in the many Dharmas revealed. :

*The intent behind all things is to reveal this most sublime and grotesque age, which is known as the age of God in His* *scriptures. Those who are chosen, and those who wish to testify* (21)

*This is the age when humanity can see before and hear the voice of the Covenant Prophet. God's cry has been uttered, and the light of His face is upon all men, it is right for all to remove the traces of every word that flows away from the inscriptions of the heart, and marvel at the signs of the revelation of His Dharma. A testament to His ministry, and a symbol of His glory, with an open and just heart* (22).

As emphasized over and over again in Bahá'u'lláh's thesaurus on The Book of Bob, God's primary intent in revealing His will was to cause a change in the character of mankind. Develop moral and spiritual qualities that are latent in human nature to those who respond :

*Dukorn people Let thy tongue beautify thy faithful, and adorn thy spirit with the almighty of good faith. people Be careful not to think crookedly towards anyone. Be God's guardian among those He created . and the emblem of His generosity among his people...*

*Have a bright and pure heart. Do not be tarnished by the thorns of hatred or the thorns of malicious intent. You live in the same world , and were created by the operation of the same will. Bless you to those who mingle with mankind with the soul of love and mercy (* 24).

Aggressive persuasion to change religion. This is characteristic of efforts in the past to support the ambitions of religion. was declared unworthy of god's age. Each person who accepts the revelation of the Dharma. There is an obligation to share the Dharma with those they believe they are seeking. But the response is entirely to the listener :

*Show restraint. Generosity and love for one another. If any of you cannot understand any truth or are trying to understand it, I will not be able to understand it. (25) Show a spirit of kindness and kindness when conversed with him...*

*All the duty of man in this day and age is to come and receive the share of kindness that God has shed abundantly for him. So let's not let anyone assume the support container will be big or small...*

With the background of bloody events in Persia. Bahá'u'lláh didn't just tell his disciples: *"If you're killed, it's better than being a slayer."* But he also urged them to act as examples of obedience to civil authorities : *"In every country in which these people live, they must behave against the government of that country with loyalty, integrity and verbal integrity"* (27).

The environment of Bahá'u'lláh's farewell from Baghdad. It has ruffledly demonstrated the power of these principles. In a matter of years, a group of deportees from abroad. Their arrival awakened the suspicions and dislikes of their neighbours, becoming the most revered and influential of the population. They make a living by doing business booming. They are a group that is admired for their generosity and integrity in their conduct. The accusations them horribly of violence and religious madness. that the Persian consular officers and priests spread diligently. It has lost its influence on the public mind. May 3 1863, when he left Baghdad, followed by a kitchen. Friends and servants were chosen to follow him to Constantinople. Bahá'u'lláh became a man of great popular mascotism. Before saying goodbye for several days. All important and famous figures, including the lord of Baghdad himself. It flowed to the park where he temporarily resided. Many of them have come a long way to show reverence. Those who witnessed the events of this farewell. I have used catchy words to describe his admiration and praise. The tears of many viewers of the event. The concern and attention of the Ottoman and civilian authorities, which would honor him who visited them (28).

**God's religion hasn't changed.**

After the announcement of his ministry in 1942, he was In 1863, Bahá'u'lláh began to expand on the material suggested in the Book of Confidence. That is. The relationship between God's will and the process of evolution In this process, human beings will use the moral and spiritual potentials that are latent in their nature. This thesaurus was at the heart of His destiny for the thirty years of the rest of His life. He insisted that god's state had no way of knowing. Whatever words man comes up with describes the state of God. It is related only to human existence and is the product of human attempts to portray human experience :

*Whatever*  duty He  *commands* *his servants to praise His servants with all their might, is merely a symbol of His kindness to them*, *that they may be helped to ascend to the status given to their own deepest lives. That is the state of self-awareness* (29).

*For every bright and discerning heart, it is manifested that God The One who has no way of knowing, the Lord. Exaltation is greater than all human attributes, such as: Body shape, ascent and descent Coming out, retreating. His glory is beyond the tongue of man to praise* *Him sufficiently. Or the human heart will understand his unfathomable mysteries. He is hidden in the ancient anantnag of His substance, and will remain in a state hidden from the eyes of man for eternity...*

What humanity experiences in turning toward the Creator of all things is: Attributes or qualities associated with the return of the revelation of God's Dharma :

*As such, the door to the knowledge of the Pre-Modern Existence was closed to all life . He who is the source of the inexhaustible benevolence..., has inspired all the glowing and visceral winds to emerge from the realm of spirits. (31) In the form of a sublime body , and manifested to mankind , so that these mani would convey to the world the mystery of the unchanging One , and speak of the depth of His infinite substance...*

*These virtuous mirrors are* *all preachers on the earth of the Solar One. The substance and final purpose of the universe, and gain knowledge. Power and sovereignty from Him. The beauty of the face of the One is merely a reflection of His image, and the revelation of himself as a mirror is a symbol of His* glory*...*

The revelation of God's Dharma is no different in essence. Although meeting the changing needs of each era . Call for a special response only from each revelation of the Dharma :

*These attributes of God . It was not given only to some Prophets, not at all. Prophet of God The virtuous, favoured and chosen messengers of all, without exception , are all the namesakes of God . The concreteness of His attributes. The Prophets differ only in the intensity of the revelation of the Dharma and the power of the Dharma light...*

Religious students are warned to be wary of traditional theological or notional beliefs. Let's get them to classify the Prophets that God uses as a channel through His Dharma light :

*Dukorn Those who believe in the unity of God . Be careful. Do not be induced to make a distinction between any Prophet of God's religion , or to classify the accompanying symbols and proclaim the revelation of the Prophet. Indeed, this is the true meaning of the unity of God . If you are the one who understands and believes this truth. Moreover, trust that . The works and deeds of each Prophet of God Not only that, anything related to these Prophets , and where the Prophets will appear in the future , is destined by God . and is a reflection of His will and intent...*

Bahá'u'lláh likened the return of the revelation of heaven to the return of spring . God's messengers are not just teachers. Although this is one of the preliminary duties. But the power of the Prophet's words, along with the examples of His life. Have the ability to access human motivation and induce lasting fundamental change. The influence of the Prophets opened up a new realm of understanding and success :

*Because there is no direct communication that can connect God with the world He created. And there is no existential resemblance between the unscrupulous and the Eternal. Between the variable and the true. He commanded: In all ages and ages, the religion of God. A pure and unblemished soul is manifested in the kingdoms of the earth and heaven..., with light to guide it unmistakably, and conferred with the highest* *sovereignty. God's messengers are tasked with using the inspiration of their words. And the wind of the revelation of the Dharma, to cleanse every longing heart and every open soul, free from the and thugs of worldly* *strife and constraints. Then and only then. What God has deposited latently in the human condition, appears..., and pins its flag of glory on the top of man's heart* (35).

If there is no revelation of the Dharma from the world of God . Human nature will continue to be a prisoner of instinct. What they unconsciously assume and the stereotypes of conduct that are defined by the culture :

*After he created the world and everything that lives and moves in the world. God* *chose to confer upon man with the singularity and charisma to know and love Him. He* *splashed the light of one of His names to the state of each thing, and made it the recipient of the glory of one of His attributes. However, He brings the light of His name and all his attributes to man. And make man a mirror of His own self. Of all things. Man alone is chosen for great favors and lasting blessings.*

*However, these* *energies that are the source of divine guidance. It has conferred upon the true state of man. It lurks in humans like flames hidden in a candle, and the rays that are potent are in the lamp. The aura of these energies may be obscured by earthly passions, as the sun's rays are concealed under the thugs and the metal on the glass. Candles or lamps cannot be ignited by And there's no way it's possible for a mirror to remove the metal from itself. It is clear and manifest that until the fire is lit, the lamp will not ignite, and unless the metal is lined away from the glass* *surface. Mirrors will never show the image of the sun, nor reflect the sun's light and glory* (36).

Bahá'u'lláh said that the time has come, that is, when mankind has both the ability and the opportunity to visualize the whole of its own spiritual development as one process : *"This era is unmatched. It's an eye for looking at the eras and centuries of the past. and the light that shines upon the darkness of time"* (37). In this view, Disciples of different religious beliefs One must try to understand what He calls *it. "God's religion is unchanging"* (38), and distinguishes the main spiritual thrusts from the laws and concepts. That has been revealed to meet the needs of an evolving human society:

*All prophets of God should be considered doctors. The task of these doctors is to nourish the well-being of the world and its people, so that by the power of unity. The Prophet would have healed the sickness of a divided humanity..., so it is not surprising that If the treatment prescribed by the doctors of this era should not be the same treatment prescribed by the previous doctor. How can the treatment be the same when the illness torments the patient? Is it necessary to rely on* *specific remedies for each stage of the disease? Every time the Prophets of God illuminate the world with the aura of his knowledge. The Prophet always called the peoples of the world to come and receive the light of God. (39) By way of best matching the needs of the age in which He appeared...*

It's not just the heart to this discovery process. But it also requires dedication of intelligence. Bahá'u'lláh affirmed that The reason is the greatest talent God has given to the soul: *"The symbol of the revelation of the Lord of* *all*" (40). Only when they are freed from the faith they inherit. Whether it's religious beliefs or materialism. Wisdom will therefore independently explore the relationship between the Word of God and the experience of mankind. In such a search. One big obstacle is prejudice : *"Remind..., the mistress of the one true God. Not to look at human words and writings with eyes that keep staring at the wrong. But ask them to consider such words and verses with a heart of openness. sympathy and love"* (41).

**Prophet of God**

What is the same for anyone devoted to one of the world's religious systems? The conviction that the spirit can connect with god's world through the revelation of heaven, and that this relationship gives true meaning to life . Some of the most important paragraphs in the Book of Bahá'u'lláh It is a paragraph that discusses in detail the nature and role of those who channel the passage of this revelation. Is that justified? "Prophets of God." A common metaphor in these paragraphs is the parable about the sun. Although the Sun has some characteristics like other stars in the solar system, it is different from other stars. The sun in itself is the light source of the system. Stars and moons reflect light. As the sun shines , light is an indistinguishable attribute of the sun's nature. The solar system orbits this center. Each star is influenced not only by the composition of the solar system, but also by the elements of the solar system. But also from the relationship of that star to the solar system's light source.

Similarly, Bahá'u'lláh affirmed that. The ego of humanity that the Prophet of God has in common is Unlike other human beings, it is ideal as a means of passage or vehicle for the revelation of God's Dharma. For example, all the statements about these two seemingly contradictory states allude to Jesus (43). It has been part of many sources of confusion and religious disputes throughout history. Bahá'u'lláh said of this:

*Anything that is in heaven and anything that is on earth. is direct evidence of exposing you. The highest* *degree of this revelation is in man, who is the only one of all things...chosen for the glory of such singularity. For in man there is the potential of all the attributes and names of God. to a degree that no other being is superior* *to..., and among all human beings. The most capable*,  *most successful, and most brilliant are the Prophets who show the sun of truth to appear. Not only that. Everyone but these* *Prophets. Live by the operation of His will. Move and live by His benevolent ejaculation* (44)

Throughout history The conviction of christians that the founders of their religions had a special status. It has encouraged serious thoughts about the state of the Prophet of God. However, such idealism is greatly hampered by the difficulty of interpreting and solving various metaphors. In the scriptures of the past. Attempts to make comments into dogma are hard to believe. It's a divisive force rather than a unity power in history. In fact, in spite of that. A lot of energy has been devoted to the theology, or perhaps because of it itself. There is currently considerable disagreement among Muslims about the true status of Mohammad. Among Christians about the true state of Jesus. Among Buddhists about the founders of their religion. As can be seen, more than obviously. Controversies arising from these and other conflicts About beliefs in the same religion. At the very least, it proved to be as harsh as the controversy surrounding the differences between religions.

Therefore, it is particularly important for understanding Bahá'u'lláh's teachings on the unity of religion: His statements concerning the status of god's comings of duty, and their duties. Where those Dharmas are practiced in the Dharma history of mankind :

*Each prophet of God has two states. One is a state of abstraction and true unity. In this sense, if you call all the Prophets by the same name, and assume that all of them have the same* *attributes. You have not strayed from the truth...*

*The other is a state of distinction and is intertwined with worldly beings and worldly constraints. In this sense, each Prophet of God has a different kind of subjectivity. There is a fixed ministry. The Dharma is pre-destined, and there are specific* *restrictions. Each Prophet was known by a different name, was depicted with different unique attributes, and fulfilled one fixed mission...*

*Looking at the second state of the Prophet..., the Prophets showed complete enslavement. Desperately needy and completely humble. As He said : "I am a servant of God. I'm just human beings like you"...*

*If the Prophet, who encompasses all things of God, declares: "I am God." Indeed, he unquestionably uttered the truth, for...by revelation he was unquestioning. Attributes and names of the* *Prophets Revelation of the Lord And if any of the prophets* *uttered that: "I am god's messenger." He also uttered unquestioned truths.... The Prophets are all justified by the ideal* *king. and if the Prophet said: "I am a servant of God." This is an obvious and indisputable fact as well. For the Prophets were manifested in a state of total slavery. which is slavery that no human being can attain...*

*Whatever is the word of the Prophet. Whether it is intertwined with the kingdom of God. Mastership, Prophethood Diplomatic* *fairness Pastorality Apostleship, or slavery*,  *is true without a doubt. Therefore, these words* *must be taken into account with intention*,  *so that the different words of the Prophets of the Invisible and the Dawn of The Invisufficiency. It will no longer make the soul apprehensive and the mind perplexed* (46).

**A civilization that has advanced endlessly.**

What is implied in these paragraphs is: A view that represents the most challenging aspect of Bahá'u'lláh's commentary on the duties of the Prophets of God. He said: The revelation of heaven is the power that drives civilization. When the Dharma is revealed The influence of the Dharma that causes a change in the hearts and souls of those who respond to it. It will have the same effect in a slowly formed new society. According to the experience of those who responded. A new center of loyalty emerges, which can inspire people from the most diverse cultures to turn their hearts around. Music and art capture new symbols that convey much richer and richer inspiration. Broad redefining of concepts about what is right and what is wrong. This made it possible to invent a new civil code and rules of conduct. New institutions It was conceived so that the thrust of moral responsibility that had been neglected or previously unknown was expressed: "He is in the world, and the world is created by Him..."(47). As new cultures evolved into civilizations. That civilization assimilated the successes and discernments of different eras. The past has come into new stereotypes. Features Of the cultures of the past that have been annexed, cannot be atrophyed, nor are they sporadically entrenched. The word of God creates new potential. Within a person's consciousness and the relationship between human beings.

*Every word that comes out of God's mouth. Be conferred by the power that can absorb new life into every human body...all the miraculous works you see in this world. it is shown to appear by the operation of the greatest and most noble will. His miraculous and steadfast intentions..., suddenly this sham word was uttered. The energizing energy of this word that drives all things, gives birth to ways and tools. that can perfect all the art..." You'll see things. Every* *letter that comes out of God's mouth is truly the mother letter, and every word uttered by Him is the source of the unknowable* *revelation of heaven.*  (48) Mother's Word*...*

Bob insisted. The order of revelation of the Book of Heaven is *"A process that has no beginning and no end"* (49). Although each Prophet's mission is limited by time and duty , it is part of the progressive and continuous unfolding of God's will and power :

*Use Chittrong's eyes to look at the chains of revelation of the Dharma. Which connects the revelation of Adam and the revelation of Bob. We give affirmation before God: Each of these Prophets was sent down by the execution of God's* *will and intent. Each of them is a leader of a specific dharma. Each is given a scripture which is revealed from heaven....The degree of revelation of each Prophet is predetermined...*

Eventually, the ever-evolving civilization used its dharma powers to the end, and the process of disintegration began just as the world was squandered. By turning to the metaphors that are seen in nature again. Bahá'u'lláh likened the stagnation in the development of civilization to the beginning of winter . Moral power is degenerate, as is the social bond. Challenges that were overcome in the past , or can be turned into opportunities for exploration and success. It turned out to be an unsolvable barrier. Religion slipped out of reality, and the trials became even more disjointed. It makes society more divided. Greater indecision about the meaning and value of life causes concern and confusion. Bahá'u'lláh spoke of such a condition in our time :

*We can't see how all of humanity is surrounded by terrible suffering. We see humanity raving in the bed of sickness. Painful and out of faith . Those who are obsessed with delusions. It has intervened between humanity and the heavenly doctor, who is infallible. Testify of how they brought mankind, including themselves, into the body of their tactics. They could not discover the cause of their disease and had no knowledge of the remedy. They see the upright as crooked, see friends as enemies* (51).

Once each thrust from God comes to fruition. That process goes back. The new Prophet of God came to appear with inspiration from a more fuller God. For the next phase in awakening humanity and creating civility :

*Consider the hours when the Prophet of God revealed Himself to man. Before that hour came. He has existed since ancient* *times. who is not yet known to man and has not yet uttered the word of God. He is himself well-versed in a world without human beings who* *know Him. In fact, he is the Creator who did not create anything.... "In this age, whose kingdom of heaven belongs?" and no one is ready to answer!*

Until a part of humanity begins to respond to the revelation of the new Dharma. And new stereotypes of spirituality and society began to take shape. People will still live morally and spiritually with the last drop of talent God has given them before them. The routine tasks of society may be neglected or practiced. The law can be obedient or ridiculous. Social and political experiments may inspire or fail, but the root of faith, which if lacking, no society can endure. I've exhausted myself. At the "end of an era". When it comes to the "end of the world". Those who set their minds in the Dharma begin to turn to the source of creative power again. No matter how clumsy or distressing the process may be. Whatever the alternatives. That's not how elegant or unfortunate it is. Such a pursuit is an instinctive response to realization. The idea of humanity's life stereotypes has already formed a huge rift (53). Bahá'u'lláh said: The influence of the new revelation of the Dharma spreads everywhere, and is not confined to the life and teachings of the Prophet of God. Who is at the center of the revelation of the Dharma? Although it is not understandable. These influences permeate even more human affairs. It reveals popular hypothetical contradictions and social conflicts. It is an urge to seek understanding.

Bahá'u'lláh declared: The comings are the order of the Prophets. It is an inseparable dimension of existence , and will continue to be like this throughout the life of the world : *"God has sent his messengers to take over from Moses and Jesus, and He will continue to do so as long as 'the endless end'..."*

**The Age of God**

What is considered by Bahá'u'lláh to be the object of the evolution of human consciousness? The purpose of this evolution is God should see his reflection of His integrity more and more clearly. In the mirror of His beings, and according to the words of Bahá'u'lláh :

*Every human being will give self-affirmation. By themselves. In the state of the Prophet of his master, Indeed, there is no God other than Him, and as such every man will ascend to the highest state, until no one sees anything but what he will see God within* (55).

Within the context of the history of civilization. The purpose of the coming together is the order of the Prophets of God: Preparing human consciousness for the unity of humanity into one species. In fact, it's the same creatures that can be responsible for their shared future. Bahá'u'lláh said: *"Thy* *master. The Almighty desires in his heart to see all mankind as one spirit and body"* (56) until mankind accepts its unity as one being. Humanity will not be able to cope with all the challenges of today. What are the challenges of the future, as Bahá'u'lláh insisted: *"The well-being of mankind, peace and security cannot be attained unless unity is firmly established"* (57). Only a globally coordinated society can give your children a sense of peace of mind. As implied in one of Bahá'u'lláh's prayers to God : *"Whatever duty He commands his servants to glorify His majesty and his glory with all his might, is merely a symbol of His kindness to them*,  *so that they may ascend to the status bestowed upon their deepest lives, a state of self-awareness"* (58)." Humanity will be able to nurture its diversity and individuality only by achieving true unity. This is a goal that has been promoted in the ministry of every Prophet of God known in history. That goal is the era of *"One flock and one shepherd"* (59). Bahá'u'lláh said: Achieving this goal is the stage of civilization that humanity is entering today.

One of the most thought-provoking parables found in the book is not only of Bahá'u'lláh, but also of Bahá'u'lláh. But also in Bob's book, it's a comparison between the evolution of humanity and the life of a person. Humanity has gone through different phases. of joint development, reminiscent of the stages of infancy. Childhood and adolescence in the attainment of maturity of each member of humanity. Currently, we are experiencing the beginning of achieving mutual maturity. It's been conferred by new talents and opportunities. That's just a fuzzy note (60).

With this behind the scenes , it is not difficult to understand the most important aspects of Bahá'u'lláh's teachings to the principles of unity. The unity of humanity is the melody of the era that is being launched today. It is the standard used to test all proposals for the betterment of humanity. Bahá'u'lláh insisted: Humans have only one race. The comments inherited : One race or ethnicity, superior to all the rest of humanity, in some respects has no foundation . The melody is similar because all the messengers are the ones who act according to the same will of God . The revelation of the Dharma is the common heritage of all mankind. Each person on earth is the legitimate inheritor of all such Dharma teachings. Rape is in any form of prejudice. It would damage the interests of society and violate God's will for our time :

*Dukorn Turn*  your *face to unity*, and  *let the aura of the light of unity shine upon you. Gather together, and for God's* *sake. Strive to uproot whatever is the source of the struggle among you.... Inspired by the same Dharma source and the same God. The provisions they upheld were different, for they were revealed in different eras of different needs and necessities, except for some that came from the perversions of man himself. All these provisions are ordained by God and reflect His will and intent. Rise, and with the power of faith, destroy gods in thy absurd imagination. God sowed disputes between you...*

The melody of unity is in the book of Bahá'u'lláh : *"The Temple of Unity has been built. Do not hold each other as strangers"* (62). *"Fellowship with all religions with kindness and friendship"* (63). *"Ye are fruits on the same tree and leaves on the same branches"* (64).

The process of achieving humanity's maturity has taken place within the evolution of social systematization. Starting with families and units That grew out of the family. Humanity has achieved various levels of success. In the development of society on the basis of genealogy. clan City, state, and most recently, the nation. This broader and progressively complex society environment provides both the impulse and scope for development to human potential, and this development has always induced the restructuring of society. Therefore, achieving the maturity of mankind requires a change in the entire social system. A new society must be one that can embrace all the diversity of humanity and benefit from all the talents and discernments that have been refined by thousands of years of cultural experience :

*This is the age when God's greatest blessings are shed on man. It is the age in which his greatest benevolence has permeated all things, it is the duty of all the peoples of the world to reconcile conflicts. and live in complete peace and harmony. Under the shade of his care and affectionate care and kindness,* *the current system will soon be rolled up, and the new system will unfold in its place. Indeed, he who is the master speaks the truth, and he knows the invisible* (65).

Bahá'u'lláh affirmed that An important tool for changing society and achieving world unity is: The establishment of justice in the affairs of mankind. This is an important subject in His teachings :

*The light of man is justice, do not extinguish it with the opposite vaude of oppression or the exercise of great power. The purpose of justice is the emergence of unity among men. An ocean of heavenly genius splashed within this exalted word. While the world's texts cannot contain the significance of this word...*

In later dharmas, later. Bahá'u'lláh made the implications of this principle unequivocal for the age of maturity of mankind. He asserts that *"women and men have always been equal, and will forever be equal in the eyes of God"* (67) , and that society needs to systematize affairs that will demonstrate this truth, so civilization can progress. The world's resources are the property of all mankind, not those of any group of people. Different ways of promoting the economic well-being of the collective. It should be rewarded and praised at different levels, but it must give up the extreme wealth and poverty that plagues most nations in the world. No matter what kind of social and economic philosophy there is.

**Proclamation to the Kings**

Most of the above culled dharmas were revealed in situations of new persecution. Shortly after the exiles arrived in Constantinople, it became apparent that honoring Bahá'u'lláh during his journey from Baghdad was merely a brief alternating event. The decision of the Ottoman authorities to move the leader of the "Babi" and his friends to the imperial capital. Instead of going to a remote county. (68) This alarmed the representatives of the Persian government. Fears that developments in Baghdad will repeat itself, this time it may attract not only sympathy, but also sympathy. But it may appeal to the allegiance of all the influential people in the Turkish government. The Persian ambassador then stood pressed to send the exiles to more remote locations of the empire. The reason, he claims, is to spread the message of a new religion in the capital. It can have political and religious consequences.

Initially, the Ottoman government resisted this pressure heavily. Prime Minister Ali Pasha It stated his belief to western ambassadors that Bahá'u'lláh was "a man of great character, an example of conduct, great modesty, and one of the most honourable", in the prime minister's comments. His Teachings "Worthy of high praise" because those teachings stifle the hostility between religions that have divided the jewish empire. Christians and Muslims (69)

However, resentment and suspicion have formed gradually to some extent. In the capital of the Ottoman Empire Political and economic power is in the hands of vassals who are all incompetent or incompetent persons, bribes are the lubricants of government, and capital is a magnet that attracts crowds from all places of the empire and from outside the empire, to gather together to seek help and influence. As soon as they arrived at Constantinople, they gathered with those seeking refuge in the lounges of high-ranking officials and royal commissioners. None of them are more notorious than those who were exiled for persian political reasons. It's known for its ingenuity and daring to act immoral.

For the friends who urged him to take advantage of his hostility to the existing Persian government, and sympathy for his suffering. Bahá'u'lláh made it so clear to their apprehension that he had nothing to ask for, though many government officials had visited him to the shelters provided for him. He didn't take this open opportunity. He said, He was in Constantinople as Akantuka by the sultan's invitation, and his interest was in matters of spirituality and morality.

Years later, the Persian ambassador. Mirza Hussain Khan, while contemplating his travels to the capital of the Ottoman Empire, complained about the damage to the Persian reputation in Constantinople that the greed and incompetence of his compatriots caused. He expressed his admiration for the conduct of Bahá'u'lláh that can be shown as an example for a short period of time, which is a strangely sincere admiration (70). He and his colleagues used the situation at the time to say that it was a clever way for deportees to use to camouflage secret ploys that threatened the public welfare and religion of the state. Under the pressure of these influences. Eventually, the Ottoman authorities decided to move Bahá'u'lláh and his family to the regional city of Adrianople. It was a hasty move in the frosty winter, where the exiles were arranged to live in inadequate buildings. Lacking proper clothing and other necessary factors, which they endured for a year, though not charged with any crimes and not given the opportunity to defend themselves, it was clear that they had become prisoners of state for no reason.

From the point of view of religious history, the consecutive exiles of Bahá'u'lláh to Constantinople and Adrianople. For the first time, the Prophet of One God, the founder of an independent religious system, would soon spread throughout the world. It has crossed the isthmus of the river that separates Asia from Europe, and has set foot in the "Western world." All other great religions were born in Asia, and the mission of the founding Prophet of those religions was confined to that continent. In saying. To the fact that all religious eras of the past, especially the era of Abraham. Jesus and Mohammad have had the greatest influence on the development of civilization in the way of western expansion. Bahá'u'lláh predicted that the same thing would happen in this new age, but on a more expansive scale : *"The sun of revelation of His Dharma has dawned in the Eastern world, all the symbols of his kingdom have appeared in the Western world, dukorn, the people, ponder this in thy heart..."*

Therefore, it is not surprising that Bahá'u'lláh chose this hour to publicly proclaim His ministry. Which slowly gained allegiance from Bob's disciples throughout the Middle East. In these documents the Prophet of God addressed the "kings and rulers of the world," proclaiming the dawn of God's age to them, addressing the unthinkable changes that are intensifying throughout the world, and calling them guardians of God's fellow men. To rise up, promote the harmonious process of humanity. He said that because they were revered by many servants, and because the authority was lacking in most of their dominions, it was in their power to help each other produce *the "greatest peace."* It is a world system characterized by unity, and alive with god's justice.

It is most difficult for modern readers to imagine the morality and intelligence of the time when these kings lived a century ago. From their biographies and personal letters it is evident that most of these kings were personally religious. Play a leading role in their national spiritual routines, often as heads of the Church, and believe in unmistakable truths in the Bible or the Bible. Most of them exercise the powers they hold as divine powers contained in the paragraphs. In these scriptures, which they speak fluently. They are those who have been anointed by God. For them, the prophecy is about "The Last Days" and "The Kingdom of God" It is not a myth or a parable, but a certainty which is the reliance of the entire moral system, and they are called by God to clarify their duty of care.

The message of Bahá'u'lláh speaks to this world of notions :

*Dukorn, the kings on earth! The kingdom belongs to God. A protector with total authority. This is the revelation of the Dharma that whatever you possess is unparalleled. Let's just know.*

*Pay attention, do not let the presumption restrain you from accepting the source of the revelation of the Dharma. Let not all things in this world be veiled to shield you from the Creator of heaven....The righteousness of God* *is a witness! Our mission is to take over the heart of man...*

*Know that the poor are those whom God has left buried with you. Be careful. Don't be wrong with this deposition. Don't treat them unfairly, and don't walk in the way of those who aren't honest. You will certainly be called to take responsibility for this deposition from God. On the day when the scales of justice will be laid to rest. Every day is given as it should be. The day when every action of everyone, whether poor or rich, will be weighed.*

*Check our religion. and make fair judgments between us and our enemies, and be those who treat our neighbors fairly. If thou shalt not restrain the oppressor. If you don't defend the rights of the underprivileged, you're not going to be able to do that. What right do you have to boast of yourself or have anything to talk about?*

*If you do not heed the advice I have revealed..." God's punishment will attack you from all directions, and His justice will judge you. On that day thou shalt have no power against him, and will admit thy helplessness...*

A vision of "the greatest peace". There was no response from many of the nineteenth-century rulers. The expansion of nationalist power and the expansion of empire did not enlist only the king, but also enlisted members of parliament. Scholars, artisans, newspapers, and major religious organizations have been zealous spokespeople for the triumph of the Western world. Proposals for social change, no matter how neutral and idealistic it may be, quickly became captive of a new cult, a cult held up by a higher stream of materialism. In the Eastern world, which is bewildered by its own claim that it is everything that humanity can know about God and truth. It has sunk deeper into ignorance, lethargy, and frustration unfriendly to one race of human beings. Which does not accept this moral superiority.

**Arrival of the Holy Land**

Taking into account previous events in Baghdad. It seems surprising that the Ottoman authorities did not foresee the consequences of the settlement of Bahá'u'lláh in another important regional capital. Within a year of his arrival, Adrianople. Initially, their prisoners attracted the attention of prominent figures in both intellectual and administrative circles. Two of the most devoted admirers were Krochid Pasha. And Chuckle Islam, who was a prominent figure in the religious front, anxious persian consuls. In the eyes of his host and the general public. The exiled Bahá'u'lláh was a moral philosopher and a saint. It's not just reflected in his own example of life. But it is also reflected in the changes that those teachings caused to the Persian pilgrims. who flocked to the remote center of the Ottoman Empire to visit him (75).

These unforeseen developments. This convinced the Persian ambassadors and colleagues that the Bahá'í movement that was spreading in Persia would set off a far-reaching influence in the rival empires of Persia. It's just time-consuming. Throughout this period of the history of the Ottoman Empire. This concealed empire had repeatedly struggled with the tsar's invasion of Russia. And the insistent attempt to divide some of Turkey's territories by seemingly sympathetic British and Austrian governments. to be annexed to their own empire. These unstable political situations in turkey's provinces are in Europe. Give ambassadors a chance. The Persian envoys had reason to support an urgent request, to move the exiles to a remote colony, where Bahá'u'lláh would no longer have contact with influential circles. Whether it's Turkish or Western.

When the Turkish Foreign Minister Foad Pasha returned from a visit to Adrianople. His astonishing report on the gospel of Bahá'u'lláh spread throughout the region. It seems to help that the suggestions of the Persian diplomatic corps are credible. In the atmosphere of such comments. The government abruptly decided to strictly detain its guests one morning without warning. Bahá'u'lláh's house was besieged by soldiers, and the exiles were ordered to prepare to travel to unknown destinations.

The chosen place for this last exile was the fortified city on the shores of the Holy Land, Akka, known throughout the Empire for its stinky climate and disease, Akka was a punishing colony used by the Ottoman state to detain dangerous criminals, who supposedly did not live long in captivity there. Arriving in August 1868 Bahá'u'lláh Members of His family, and his exiled disciples accompanied Him. Had to suffer and cruelty within that fortress for two years. Then confined to a nearby house belonging to one of the local merchants, for a long time the exiles were disgusted by the ignorant local rabbis, who were warned in public preaching to be wary of the "God of the Persians," who were portrayed as hostile to public order, and who fed religious and immoral thoughts. Many members of a small group of exiles died because of resentment and other living conditions (76).

Looking back. It seems strange, however true, that the choice of the Holy Land as the place of detention for Bahá'u'lláh was the result of the pressure of hostile priests and civilians. Those who intend to extinguish it. His religious generals. Palestine, revered by the three great religions that believe in one God, is where the world of God and the world of man intersects, and is considered a special place of human anticipation at that time, as it has been for thousands of years, a few weeks before Bahá'u'lláh's arrival. The main leader of the Protestant Templar movement in Germany. They sailed out of Europe to settle at the foothills of Mount Carmel, to welcome Jesus, whom they believed his coming to be. On the arches of the many small houses they had built, which faced Bahá'u'lláh's prison at Akka, there is also an inscription reading "Diaher Isnaher" ("The Master is near") (77).

In Akka, Bahá'u'lláh sent several successive messages to the rulers individually. He then began his destiny in Adrianople. Many of these messages contain warnings that God will judge their dislike and dislike. The incident followed a ruffled warning. It has provoked heated debate among the public throughout the Near East. For example, foreign minister of the Ottoman Foad. Pasha, who perverted the misunderstanding that resulted in Bahá'u'lláh's exile, came into exile less than two months after the exiles arrived in jail. He was abruptly dismissed from his post and died. In France because of a heart attack. This incident was stated in a statement predicting the early dismissal of his colleagues. Prime Minister Ali Pasha, the overthrow of power and the death of the Sultan. Turkey's territorial losses in Europe, a catastrophe that followed in succession (78).

A message to King Napoleon III warns that because of his insincerity and abuse of power: *"Thy kingdom will fall into confusion, and the empire will fall out of thy hands*   *, as punishment for what* *thou hast* done*....* On the disastrous Franco-Prussian War and the subsequent overthrow of King Napoleon III less than a year after the statement, Alistair Horne, a modern scholar of nineteenth-century French political history, said: It is written as:

History may not recognize any more shocking case than what the Greeks called Theravada. That's a horrible fall from the crest of predicament. Of course, no nation in modern times is fully equipped with obvious stateliness, and luxuriated with material achievements, more so than in such a short period of time (80).

It was only a few months before an unexpected sequence of events in Europe, leading to the invasion of the papal states and the annexation of Rome by the forces of the new Kingdom of Italy. A statement to Pope Pius IX hastened him: *"Leave thy kingdom with kings, and emerge from thy dwellings, with faces turned to the kingdom of heaven.... He kept what He chose in a container of justice, and threw what was right for fire into the fire..."*

King William I , king of Prussia, whose army prevailed overwhelmingly in the Franco-Prussian War, was warned by Bahá'u'lláh in Keitabiakdus to heed the example of the fall of King Napoleon III and other rulers who had prevailed in the war, and not to let his presumptions hold him back from accepting the revelation of the book. It was for Bahá'u'lláh's foreshadowing that the German emperor would not respond to this warning. It is seen in an ominous paragraph later in the same book :

 *We see thee bloodied, for the sword of penitentiary slashes upon thee, and there will be another change with thee, and we hear the sorrow of Berlin, though now she is still in its majestic* glory (82).

Two of these important statements have an eye-catchingly misleading tone. One statement spoke to Queen Victoria, and the other to "The rulers and presidents of all the republics in the Americas." The first statement praised the successful pioneering abolition of slavery throughout the British Empire, and praised the principles of governance that came from its representatives. The second statement, which begins with the proclamation of the age of God, and ends with a command which is an incomparable mandate in other texts: *"Wrap the cloth of the wounded by the hand of justice, and crush the oppressor who grows up with the scepter of the provisions of thy master. The Commandments the Almighty"* (84).

**Religion as light and darkness**

Bahá'u'lláh's harshest condemnation, reserved for the barrier between mankind and the revelation of God's Dharma. that religion has been established throughout history. The dogma, inspired by popular ignorance, and refined by the use of wisdom in vain, has been attributed to the process of God, which has had spiritual and moral purposes for all ages. The rules of social interaction are opened for the solidarity of community life, which is supposed to promote the interests of the masses. Instead, it was made into the structural base of incomprehensible mystical beliefs and practices, and became a burden for the people. Even the use of intelligence, which is an important tool of humanity, is deliberately thwarted, which ultimately contributes to the failure of the dialogue between faith and science, which is the refuge of civilized life.

The consequence of this tragic record is that religion has lost its respect throughout the world, and even worse, self-organized religion has become one of the worst causes of hatred and war among the peoples of the world. Bahá'u'lláh warned more than a century ago that *"hatred and madness of religion are fires that cannot be extinguished. Only the power of god's hand can free mankind from this torment"* (85).

Bahá'u'lláh said that those whom God deems responsible for this tragic situation are the religious leaders of mankind who have spoken for God throughout history. Their efforts to make the word of God a personal property, and to use the thesaurus as a means for expanding their power. it is the single greatest obstacle that civilization's progress has struggled to overcome. In order to achieve this, many religious leaders do not hesitate to threaten or harm God's messengers when He comes :

*Religious leaders of all ages have prevented the people from reaching the shores of eternal salvation, as they hold the reins of power in their mighty clutches. Some of them are because lust wants to be a leader. Some of them are because they don't know, don't understand. They are therefore the cause of the people being blocked, by their endorsements and powers. Every Prophet of God drank a cup of sacrifice...*

In a speech to the priests of all religions. Bahá'u'lláh warned about their staggering responsibility in history :

*Thou art like a fountain. If the fountain changes The streams flowing from the fountain will also change. Fear God and be counted as a moral being. Similarly, if a man's heart is corrupt, his limbs will also be corrupt. If the roots of a tree are corrupt, its branches, shoots, leaves, and fruits are also corrupt* (87).

It was revealed at a time when religious traditions were one of the major powers that existed throughout the world. These same statements have declared that this power has come to an end, and that the clerical class no longer has a social role in the history of the world. : *"Look at Korn. From now on thou shalt no longer possess any power..."* For one priest, who was a particularly malign enemy. Bahá'u'lláh said: *"Thou art the sun on the top of the Singhar, soon the light will leave as decreed by God. He who possesses all things. The Most Exalted Thy glory and those who are like you are gone..."*

These statements do not speak to religious activities, but rather to the use of such resources in a way that they do not like. Bahá'u'lláh's Dharma does not only value the established religions that have greatly promoted civilization. But it also appreciates the benefits the world receives from self-sacrifice and love for humanity. That is characteristic of priests and systems of all religions :

*the priests* *who are adorned with a semblance of knowledge and truly virtuous character. is the brain of the world and the eyes of nations...*

 The challenge for all citizens, both christians and non-Christians, both clergy and secular, is to accept the consequences of the corruption of religious forces everywhere that are happening around the world today. In the last century, humanity has ignored God. Which, in this common sense of ignorance. The relationship with Him, the refuge of the moral life structure, has deteriorated. The natural ability of the known soul to reason, which is critical to the development and upholding of human values, is reduced to omnipresence :

*Man's faith in God is dying in every land. Nothing without His oath can regain this power. The erosion of immorality is eating deep into the vital organs of human* *society. Anything other than the magic pill of his powerful revelation of the Dharma, which can cleanse and revive human society* *?...* *the word of God can claim. Conferred with the charisma necessary for such a great and far-reaching transformation* (91).

**World Peace**

In terms of events. That happened. The warnings and pleas in Bahá'u'lláh's book during this period are staggering :

*Dukorn, the elected representatives of the peoples of all !...* *lands, consider the world to be like a human body which, though fully created, is engulfed by organ variability and serious diseases of various causes. Not only that. The world's ills are even more debilitating because they are under the treatment of doctors who are devoid of subjects, who are overwhelmed by passions*...

*We see the world today based on the ruthlessness of parents who are so obsessed with pretence that they cannot clearly see the best interests for themselves. and nowhere would one accept such a perplexing and defiant religion*...(92).

*This is the era when the world will tell her news. Those who work for unfairness are her burdens. May you only notice...*

*All human beings are created to perpetuate a civilization that has advanced endlessly. The Almighty testifies to us : The act of seducing wild animals in the fields is unworthy of man. The good that is worthy of human honor is restraint, ruthlessness. Compassion and compassion for all the peoples and families of the world...*

*A new life in this age is moving within all the peoples of the world, and yet no one has discovered the cause or noticed the motive of it. Consider looking at the peoples of the Western world. Testify that in their quest for the absurd and seditious, they have sacrificed and continue to sacrifice countless* *lives. to establish and promote that...*

*In all matters, moderation is desirable. If one does it at all, that would be the source of evil.... Strange and wonderful exists in the earth, but is hidden from human* *wisdom and understanding. These can change the earth's entire atmosphere, and their contamination will be deadly...*

In later Dharmas, including the Dharma that speaks to humanity as a whole. Bahá'u'lláh hastened to take steps toward what He called "great peace." He said: These steps will alleviate suffering and woe. that He saw that awaited mankind ahead, until the peoples of the world embraced the revelation of God's Dharma. and brings the greatest peace :

*That time must come, the time for the world to recognize the desperate need to organize a peaceful and inclusive assembly. The rulers and kings of the world need to attend this assembly, and must discuss and ponder each other to consider ways and means to lay the foundations of the great peace of the world among men. Such peace calls on the great powers to strive for reconciliation. For the sake of peace, the peoples of the world. If any king uses a weapon to offend the other. Everyone had to unite, get up and interrupt him. If this were done, the nations of the world would no longer need armaments unless they were meant to secure the kingdom and sustain order within its borders.... It is a day when all the peoples of the world will use the same universal language and use the same* *alphabet. When this is fulfilled. No matter which city man travels to, it will be as if he is entering his own homeland...a person who is dedicated to serving all mankind today. it should* *not be that he should be proud to love his country, but that he should love the whole world. The world is only one nation, and humanity is only one nation* (97).

**It's not our own will.**

In message to King Naseridin Shah. Persian rulers Bahá'u'lláh refrained from swearing about his captivity in Ziyahchal prison and other injustices. that he received from the hands of king Shah. Rather, He mentions His own role in God's plan :

 *We are just human beings like everyone else. While sleeping on the couch. See, the wind of the Glorious One blows upon us, and teaches us the knowledge of all things. This does not come from us, but from the Almighty. And He commands us to raise our voices between earth and heaven, and because of this, there is something that happens to us that causes all who understand to shed tears. Subjects among human beings we can find. Ask about the city in which we live, so that you may be sure that we are not a liar* (98).

A ministry he had devoted his whole life, which led to the loss of his youngest son of heart (99) and all his possessions. It impaired His health, causing him to be imprisoned, exiled and abused. It's not a mission he initiated. *"It's not our own will,"* he said. That He began to follow such a trajectory:

*Dukorn, people, do you think we control God's final will and intentions in the hands of ?...* *if the final destiny of God's religion is in our hands? I will not consent to show myself to you even at one moment. Don't let even a single word slip from our lips. Indeed, God testifies to this* (100).

Having totally surrendered to God's commands. He has no doubts about the role he is called to play in human history. As the Prophet of God for the age of covenant fulfillment. He is the Covenant Prophet in every scripture of the past: "the aspirational lord of all nations," the "king of glory," for Judaism he is the "master of the heavenly army," for Christianity he is the return of Christ in the glory of the Father, for Islam he is the "great evangelist," for Buddhism he is the Mercy. For Hinduism, he is the new avatar of Lord Krishna. He is Shah Bahá'u'lláh (101).

The same goes for the Prophets who came before. He is the voice of God, and His body is the channel through which that voice : *"O God. When I looked at the relationship that had bound me to Him, I looked at the relationship that had been bound to him. I declare, 'Yes, I am God,' and when I look at myself,* *I am not. Look at it. I found myself rougher than clay!"...*

He declared, *"A number of you said: 'He is the one who claims to be God.' God is witnessing! We are just servants of God who believe in Him and His symbols..." Our lives and our hearts affirm that there is no God other than Him. All other things are created by His command, and designed by the operation of His will.... If this is a violation, then we are the first violators..."*

Bahá'u'lláh's Dharma uses a number of parables in an attempt to express what seems like the opposite in itself, which is at the heart of the phenomenon of revealing God's will. :

*We are the royal hawks on the arms of the Almighty. We snatched up the exhausted wings of every wounded Wick, and sent that Wick to fly up* (104).

*This is the only leaf of thy master's will. Almighty The Praised One has blown up. Can this leaf stay still or while the storm is blowing? He who is the master of all names and attributes testifies*!

**God's Declaration made to mankind**

Finally, in June. In 1877, Bahá'u'lláh was freed from strict confinement in the city of Aqka prison and moved with his family to "Mazrael," a small place three-quarters of a mile (106) north of the city, as predicted in his statement to the Turkish government. Sultan Abdul Aziz was toppled and assassinated in a palace coup, and the storm of political change swept the world. It was beginning to intrude even into the protected areas of the Ottoman Empire. After two short years he resided in Mazrael. Bahá'u'lláh moved to Bahá'u'lláh. It was a large mansion surrounded by a flower garden, which His son, Abdul Baha, had rented for Him and members of His extended family (107) the remaining twelve years of His life. It was devoted to exposing the Dharma that encompassed a wide range of spiritual and social issues, and welcoming the influx of Bahai Christians on a pilgrimage, which they had travelled from Persia and other lands with great difficulty.

Throughout the Near East and the Middle East The center of community life is being formed among those who accept His message, and for guidance in community life. Bahá'u'lláh revealed a system of rules and institutions designed to put into practice all the principles of His Destiny (108). There are provisions to prevent the emergence of the clergy class, and there are principles of consultation and group decision-making.

At the heart of this system is what Bahá'u'lláh gave the name of the "New Declaration" between God and humanity. A distinctive feature of humanity's maturity is that for the first time in history, humanity has a consciousness that recognizes itself as one and that the world is the same fatherland. No matter how fuzzy the realization is. This awakening opens the way to a new relationship between God and humanity. Bahá'u'lláh said that when the peoples of the world accept the Dharma power that lies in the guidance of the revelation of God's Dharma for this day and age, they will not be able to do so. They will find themselves given a moral recharge that human endeavors alone cannot cause. A "new human race" (109) appears as a result of this relationship, and the work of the construction of a global civilization begins. The mission of the Bahai Congregation is to demonstrate the deadlock of this Declaration. In the treatment of all the ills that divide humanity.

Bahá'u'lláh died at Bahji. On May 29. 1892, at the age of 75 .

At the time of his passing. The religion that was buried with him forty years ago in the darkness of Tehran's black hole is ready to shake off from the islamic lands where it developed, and establish itself first throughout America and Europe, and then around the world. Establishing himself throughout this world gives weight to the promise of a new declaration between God and humanity. Because of all the free religions in the world. There are only Bahai religions and Bahai congregations. Through the crisis of the first century, where its unity remains, it is not broken into sects. The experience of the Bahá'í congregation is weighty evidence for Bahá'u'lláh's assurance that diverse humanity can learn to live and function as one people in a world that is the same fatherland.

Two years before his death. Bahá'u'lláh took a few Western guests to meet him at Bahá'u'lláh. One and only one of these people who visited him wrote a description of his experience. He is Edward Granville Brown, a young Eastern world student from Cambridge University. His interests began with the suspenseful history of Bob and his poetry disciples. Mr. Brown wrote about his visit to Bahá'u'lláh :

Even I wondered where I was going and who I would meet (because there was no telling me anything definitive) after a second or two had passed. With a heart that is suspenseful and awe-inspiring. I knew for sure that there were people in this room, in the corner of the room where there was a bed against the wall, there was a venerable mages sitting..., I could not forget the face of the man I was staring at. Even though I could not depict it, that pair of sharp eyes seemed to read our souls. There was no need to ask who I stood in front of. When I bowed my head to the destiny of love and faith, which the kings envied and the emperors sighed in mourning *!...*!  *We desire only things that benefit the world and the happiness of nations. Yet they regard us as incitements of conflict and opposition to the government, worthy of being prisoners and exiles. that all nations should be united in faith, and that mankind should be brothers and sisters. That the bond of affection and harmony between the children of man should be strengthened. That religious diversity should end, and that racial differences should be abolished. There is no danger* *?...* *this will happen. These useless conflicts and devastating wars will pass, and the 'greatest peace' will come..."*

**note**

1. Bahá'u'lláh (Glory of God) was originally named Hossein Ali, a reliable literary work on the mission of Bob and Bahá'u'lláh, God Passes By By Shogi. Effendi (Wilmette : Baha'i Publishing Trust 1987) for his biographical studies. Viewed from the book Baha'u'llah : The King of Glory (Oxford : George Ronald, 1980) by Hassan Balyuzi, the various dharmas of Bahá'u'llah have been thoroughly criticized in the book The Revelation of Baha'u'llah (Oxford : George Ronald, 1975), four volumes by Adib Taherzadeh.

2. The Britanica Yearbook 1988 states that even bahais around the world are only about five million people. But Bahai religion has the widest distribution in the world, second only to Christianity. There are currently 155 national councils in the world's largest independent countries and territories, and over 17,000 local councils operate at the local level. It is estimated that it is bahais who come from 2,112 races and races.

3. Arnold Toynbee, A Study of History, Vol. VIII (London : Oxford, 1954) p.117

4. Bob (gate), originally known as Syyed Ali Mohammad, was born in Shiraz. October 20, 1819.

5. The paragraphs in The Book of Bob mention the coming of *"The One whom God will manifest"*, including the implications relating to *"The Ninth Year"* and *"The Nineteenth Year"* (around the year 1990). 1852 and 1863 are calculated based on the lunar years from the year Bob began his ministry in 1863. 1844), on several occasions Bob indicated to a number of His disciples that they would accept and serve. *"It is clear to God."* By myself.

6. The proclamation of the Gospel of Bob was made in public places by eager disciples. Many of them were young religious college students, and the priests responded by inciting the crowd to use violence. Unfortunately, these events coincided with the political crisis caused by the death of King Mohammad Shah and the struggle to inherit power. The leaders of the successful political group that backed the young King Naseridin Shah mobilized a royal army to attack the babis of strong faith. The Babis believed that they had a moral right to defend themselves. It relied on temporary shelters to withstand a bloody and prolonged blockade. When they were eventually defeated and killed, and Bob was executed. Two unconscious Babi youths stopped King Shah on a public street, and fired guns into the sky at King Shah. This incident was an excuse for the worst massacre of the Babis. That awakened objections from western embassies. For an account of this period, see the book The Baha'i Faith : The Emerging Global Religion (San Francisco : Harper and Row, 1985), p.6-32 by W. Hatcher and D. Martin.

7. For the account of these events, see the book God Passes By, chapters I-V, Western interests on the Babi movement. It was particularly awakened by the publication of the book Les religions et les philosophies dans I'Asie central (Paris : Didier, 1865) by Joseph Arthur Comte de Gobineau.

8. Epistle to the Son of the Wolf (Message to the Wild Puppy) (Wilmette : Baha'i Publishing Trust, 1979) pp.20-21 by Bahá'u'lláh.

9. A number of Western military observers and ambassadors recorded the horror stories they had witnessed, and made official objections to the Persian authorities. See the book The Babi and Baha'i Religions, 1844-1944 (Oxford : George Ronald, 1981) by Moojan Momen.

10. Epistle, p.21

11. Epistle, p.22

12. It is understandable that there was great skepticism in Persia about the intentions of the British and Russian governments. Both governments have long interfered in the affairs of Persia.

13. The embodiment of all these problems is Mirza Yahya. Who is the half-brother of Bahá'u'lláh? While young and under the guidance of Bahá'u'lláh, Yahya was appointed by The Bob to be the head of the Babi community, only by name, while awaiting the coming of the *"It is clear to God."* However, it also fell under the influence of former Zeyid theologians. Mohammad Isfahani Yahya gradually dismissed Bahá'u'lláh, this indignation was not blatantly expressed. But it was drained by covert vandalism that wreaked havoc on an already low morale-driven exile. Finally, Yahya did not accept the proclamation of Bahá'u'lláh's mission, and played no role in the development of the Bahá'í Religion that began with this declaration.

14. The Book of Certitude (Book of Confidence) (Wilmette : Baha'i Publishing Trust, 1985), p.251.

15. The Secret Words of Bahá'u'lláh, Arabic 2, 5, 35, 12.

16. Certitude, p.195-200

17. Cited in God Passes By, p.153

18. Culled words of Senol Abedin Beam, in God Passes By, p.135.

19. See note 68.

20. God Passes By, p.153 After 1863, the word "Bahai" was increasingly used in place of "Babi", a new name indicating that a new religion had already appeared.

21. Cited in The Advent of Divine Justice (Wilmette : Baha’i Publishing Trust, 1984) p.77

22. Gleanings from the Writings of Baha’u’llah (Wilmette : Baha’i Publishing Trust, 1983) p.10-11

23. Gleanings, p.297

24. Gleanings, p.334

25. Gleanings, p.8

26. Gleanings, p.8

27. Tablets of Baha’u’llah Revealed after the Kitab-i-Aqdas (Haifa : Baha’i World Center, 1982) p.22-23

28. God Passes By, p.127-157 recounts these events.

29. Gleanings, p.4-5

30. Certitude, p.98

31. Certitude, p.99

32. Certitude, p.99-100

33. Certitude, p.103-4

34. Gleanings, p.59

35. Gleanings, p.66-67

36. Gleanings, p.65-66

37. Cited in The Advent of Divine Justice, p.79

38. Gleanings, p.136

39. Gleanings, p.80

40. Gleanings, p.164

41. Gleanings, p.329

42. For a detailed thesaurus on this matter. See the book Some Answered Questions (Wilmette : Baha'i Publishing Trust, 1970) p.163-201.

43. For example, in the words of Jesus, "Why do you call me good? There is no one good but one thing, that is God" (Matthew 19 : 17) "We and our Father are one" (John 10 : 30).

44. Gleanings, p.177-179

45. Gleanings, p.54-55

46. Gleanings, p.56

47. The New Book, John 1 : 10

48. Gleanings, p.141-142

49. The World Order of Baha’u’llah : Selected Letters (Wilmette : Baha’i Publishing Trust, 1982) p.117

50. Gleanings, p.74 In the Bahai synagogue, the word "Adam" is used as a symbol in two meanings, one referring to the emergence of the human race. Another meaning refers to the first Prophet of God.

51. Gleanings, p.213

52. Gleanings, p.151

53. See The Seven Valleys and The Four Valleys (Wilmette : Baha'i Publishing Trust, 1982) p.6-7 : "Although it is embarrassing for the wise to seek the masters of the masters in thuli. Yet this is a symbol of wholehearted pursuit."

54. World Order, p.116

55. Seven Valleys, p.1-2

56. Gleanings, p.214

57. Gleanings, p.286

58. Gleanings, p.4-5

59. The New Book of John 10 : 16

60. For a detailed description of Bahá'u'lláh's teachings on the attainment of humanity's maturity. See World Order Books p.162-3, 202.

61. Gleanings, p.217

62. Tablets, p.164

63. Gleanings, p.95

64. Tablets, p.164

65. Gleanings, p.6-7

66. Tablets, p.66-67

67. Women : A compilation (Toronto 1968) p.26

68. The extraordinary environments assembled, making the central authorities in Constantinople particularly sympathetic to Bahá'u'lláh and resisting pressure from the Persian government. Lord of Baghdad Namik Pasha wrote a report to the capital in faith, about the character and influence of this admirable Persian exile. Sultan Abdul Aziz found the report interesting because, although he was the Caliphate of Sunni Islam, he did not. More importantly, his prime minister's reaction was ali pasha. Studies of Persian language and literature that can and likely developed the Turkish government into modern administration. Bahá'u'lláh seemed to be an extremely likable man. There is no doubt that this fondness and interest led the Ottoman government to invite Bahá'u'lláh to the capital. Instead of sending Him to a remote center, or handing Him over to the Persian officers who had fought.

69. For the full report of the Austrian Ambassador , Count von Prokesh-Osten, that is in his letter to the Comte de Gobineau, dated January 10. 1866, see Book of Babi and Baha'i Religions, p.186-87.

70. Revelation, Vol.2, p.399

71. Tablets, p.13

72. Gleanings, p.210-12

73. Gleanings, p.252

74. Gleanings, p.252

75. For the words depicting these events See Revelation Books , Vol.3, especially p.186-7.

76. For words depict this phenomenon See the book God Passes By p.180-89.

77. During the year In 1850-59, two religious leaders, Christoph Hoffmann and George David Hardegg, collaborated to develop the Tempest Club. which is dedicated to settlements in the Holy Land. To prepare the way for Christ when He returns. The club's founding group departed Germany, August 6. 1868, and arrived in Haifa. October 30 1868 counted two months after Bahá'u'lláh's arrival.

78. For the term depicts the Holocaust that occurred on turkish lands that were in Europe. In the Russo-Turkish War 1877-78 See Addendum III in The Book of Baha'u'llah : The King of Glory, p.460-62.

79. Epitle, p.51

80. Aristair Horne, The Fall of Paris (London : Macmillan, 1965) p.34

81. Cited in The Promised Day is Come (Wilmette : Baha'i Publishing Trust, 1980) p.32-3 by Shoghi Effendi.

82. Cited in The Promised Day, p.37

83. Cited in The Promised Day, p.35

84. Cited in the Citadel of Faith : Message to America 1947-1957 (Wilmette : Baha'i Publishing Trust, 1947-57) p.18-19 by Shoghi Effendi.

85. Epistle, p.14

86. Certitude, p. 15

87. Cited in The Promised Day, p.83

88. Cited in The Promised Day, p.81

89. Epistle, p.99

90. Cited in The Promised Day, p.110-11

91. Gleanings, p.200

92. Gleanings, p.254-55

93. Gleanings, p.40

94. Gleanings, p.215

95. Gleanings, p.296

96. Tablets, p.69

97. Tablets, p.165-67

98. Epitle, p.11 . *"It's not our own will."* Appears in the same paragraph next to the excerpt.

99. The son of Bahá'u'lláh, Mirza Mehdi, died at the age of 22 in 1862. In 1870, an accident fell from a height, resulting from the family's conditions of captivity.

100. Gleanings, p.91

101. God Passes By, p.94

102. World Order, p.94-96

103. Gleanings, p.228

104. Tablets, p.169

105. Epistle, p.11-12

106. Although the exile verses of Sultan Abdul Aziz were never formally abolished. The ruling authorities began to treat it as null and void, so they stated that Bahá'u'lláh could go out to find shelter outside the city walls. If he wanted to.

107. This mansion was built by one wealthy Arab who was a Christian. He abandoned the mansion at the onset of the plague, the property was initially leased, and a few years after Bahá'u'lláh's ascension, the Bahá'í congregation bought it. Bahá'u'lláh's grave is in the Stupa in Bahji Park. and is now a hub of pilgrimage for Bahais around the world.

108. For a brief summary of the teachings on this subject. See Shogi's book. Effendi World Order, p.143-57, and principles of the Baha'i Administration (London : Baha'i Publishing Trust, 1973). The English translation, along with the full annotation of the Dharma on this subject, the Ketabi Akdas (The Holiest Scriptures), is currently in the process of publication with the one-century anniversary of Bahá'u'lláh's ascension. 1992

109. Advent, p.16

110. Edward G. Brown, A Traveller’s Narrative 1930 p.XXXIX-XL

**Term description**

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