

The Countenance of the Blessed Beauty in the Mirror of Mawlúd¹ Tablets

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Introduction

Historically, the commemoration of the anniversary of the birth of the Báb and Bahá'u'lláh was celebrated in the East over two consecutive days according to the lunar calendar on the first and second of Muḥarram,² and in the West on October 20 and November 12, according to the Gregorian calendar respectively. Since B.E. 172 (2015), in accordance with the call of the Universal House of Justice, these two Holy Days have been celebrated globally in a uniform fashion, over two consecutive days, based on the provisions of the Badí' calendar. According to a procedure set in place by the Universal House of Justice and intended to harmonize the lunar and solar dates celebrated previously, the twin Holy Days will be celebrated on the "first and second day following the occurrence of the eighth new moon after Naw-Rúz", resulting in the twin Birthdays being commemorated somewhere between mid-October to mid-November depending on the specific year in question. This clarification by the Universal House of Justice follows the pronouncement by Bahá'u'lláh in the Kitáb-i-Aqdas and the Epistle of Questions and Answers that these two days are considered as one day in sight of God.³

During this year when the world-wide Bahá'í community celebrates the 200th Anniversary of the birth of Bahá'u'lláh, we have the bounty

of receiving a priceless gift offered by the Universal House of Justice to the Bahá'í world, namely the book *Days of Remembrance*.⁴ This book contains the translation into English of Tablets revealed by Bahá'u'lláh for Holy days. In particular this compilation contains six Tablets of Bahá'u'lláh revealed for the occasion of the twin Holy Days, two Tablets for the Birth of the Báb and four Tablets relating to His own personage. These Tablets are as follows:

For the Birth of The Báb:

1. Tablet no. 40. "*In the name of the One born on this day...*" [pp. 199 - 201]
2. Tablet no. 41. "*He is the Eternal, the One, the Single.*" [pp. 202 - 204]

For the Birth of Bahá'u'lláh:

3. Tablet no. 42. Lawḥ-i-Mawlúd (Tablet of the Birth) [pp. 207 - 212]
4. Tablet no. 43. "*He is the Most Holy, the Most Exalted ...*" [pp. 213 - 215]
5. Tablet no. 44. "*He is God. O concourse of ardent lovers ...*" [pp. 216 - 219]
6. Tablet no. 45. "*He is the Most Holy ... This is the month...*" [pp. 220 - 221]

Tablets are numbered in the above list according to the same numbers utilized in the book *Days of Remembrance*.

The author of this paper has not been able to identify any Tablet which the Báb specifically revealed for His own birth. The reason for this could have been His intention to minimize its importance, that the focus of the people be on the impending advent of "Him Whom God shall make manifest"; an exalted being to Whom He referred as "Remnant of God" in His first and mightiest work "Qayyúmu'l-Asmá":⁵

O THOU Remnant of God! I have sacrificed myself wholly for Thee; I have accepted curses for Thy sake, and have yearned for naught but martyrdom in the path of Thy love. Sufficient witness unto me is God, the Exalted, the Protector, the Ancient of Days. [SWB 59]

In Traveller's Narrative, 'Abdu'l-Bahá asserts:

Now what He intended by the term Báb [Gate] was this, that He was the channel of grace from some great Person still behind the veil of glory, Who was the possessor of countless and boundless perfections, by Whose will He moved, and to the bond of Whose love He clung. [TN 4]

The Báb states:

For all that hath been exalted in the Bayán is but as a ring upon My hand, and I Myself am, verily, but a ring upon the hand of Him Whom God shall make manifest – glorified be His mention! He turneth it as He pleaseth, for whatsoever He pleaseth, and through whatsoever He pleaseth. He, verily, is the Help in Peril, the Most High. [SWB 168]

A.L.M. Nicolas,⁶ who greatly admired the Báb, produced one of the most extensive early translations of some of His Writings. He thought that Bahá'ís reduced the Báb to the mere figure of a herald for the advent of Bahá'u'lláh, not knowing that the Báb's ardent desire was to sacrifice Himself and His religion for the coming of the New Age and the advent of coming of Bahá'u'lláh.

Returning to the discussion regarding the two Tablets of Bahá'u'lláh revealed for the anniversary of the birth of the Báb, we notice that only a few lines are devoted to the birth of the Báb in each Tablet; a major part of each Tablet is about the Revelation of Bahá'u'lláh, very much in accordance with the desire of the Báb Himself.

Manifestations of God have three identities. The first one is a physical identity which has a beginning and an end; it starts with the birth of the manifestation of God and ends at the time of his passing away. This body will be reduced to dust like the body of other human

beings after their death. Manifestations of God are subject to all manners of physical limitations such as disease, fatigue and hunger like other human beings. The second identity is their human soul which is the rational soul, having a beginning and no end – this is why prophet Muḥammad in the Qur’án says I am a human being like you.⁷ The third identity is the Great Spirit of God reflected within them which has no beginning and no end. This is the Reality which brings to them the Knowledge of what has been and what will be. This is true for all Manifestations of God, and this Reality has existed from the beginning, even before their births. As discussed later in this paper, according to a statement by Bahá’u’lláh, the significance of the birth of a Manifestation of God, say that of the Báb or Bahá’u’lláh, is association of this eternal and everlasting Spirit with a body which is borne and in due course would declare the advent of a new age. As regards the time of declaration for their Mission, Bahá’u’lláh quoting the Báb in the *Kitáb-i-Badí‘* states that as soon as a person is ready to receive the Message, it will not be delayed even by a fraction of a second.⁸

Due to the limitation of space in this paper, a brief review of four Tablets in the compilation is undertaken, namely Tablets number 41, 43, 44 and 45; and a more detailed discussion of two of the Tablets carried out, i.e. Tablets number 40 and 42.

Also in this paper, due to space limitation, we will not discuss matters related to the physical and human aspect of the births of the twin Manifestations of God, the Báb and Bahá’u’lláh.

A Summary of Contents of Four Tablets

1. Second Tablet in the list of six Tablets of Bahá’u’lláh (Tablet no. 41 in the Book; pp. 202 – 204)

This Tablet is revealed for the anniversary of the birth of the Báb. The Tablet starts with its title invoking the names and attributes of God, with its opening lines giving praise unto God for adorning the world with the advent of the Báb the anniversary of Whose birth is being celebrated and Who Heralded the Revelation of the supreme Lordship of God; and it asks God to assist those who cry out amidst the peoples of the world for the Glorification of the Name of God. It

observes that the “*Lord of all mankind*” is imprisoned in the Most Great Prison (Akka), calling aloud the Name of God. Bahá’u’lláh then declares that despite His captivity in the hands of men, the light of His power shines resplendent – and furthermore, He asserts that the power of the enemies of God cannot prevail over Him and is incapable of frustrating Him. He implores God for the victory of those who have arisen to serve Him and beseeches God to make them become triumphant over the enemies of His God and to become steadfast in the Cause of God. Towards the end of the Tablet, a prayer is revealed for the recipient of the Tablet to recite.

2. Fourth Tablet in the list of six Tablets of Bahá’u’lláh (Tablet no. 43 in the Book, p. 213 - 215)

This Tablet is revealed for the anniversary of the birth of Bahá’u’lláh. The Tablet starts with its title invoking the names and attributes of God, with its opening line proclaiming that the birthday festival has come. In the Tablet He says, “*He Who is the Beauty of God, the All-Powerful, the All-Compelling, the All-Loving, hath ascended His throne.*” Continuing, Bahá’u’lláh says that He celebrates this festival in the Most Great Prison at a time when the kings and rulers of the world had arisen against Him. Referring to Himself as the “*quintessence of assurance*”, Bahá’u’lláh says that this has not disturbed Him. He says that in this day (day of His birth) the “*choice wine hath been unsealed.*” Normally, we associate this phrase with the declaration of His Mission, but He pronounces it for the occasion of His birth. He counsels the people of Bahá to soar upon the wings of detachment into the atmosphere of the love of their Lord. Then He goes on to say: “*It behoveth you to arise and acquaint the people with that which hath been sent down in the Book of their Lord, the Almighty, the Unconstrained. Say: Fear ye God and pay no heed to the vain imaginings of them that walk in the ways of doubt and iniquity.*” He puts forward a rhetorical question to the reader, asking whether one can be content with a mere pond whilst the Most Great Ocean is stretched out before their eyes? Bahá’u’lláh refers to Himself as the Bird of Eternity warbling upon the branches of the Divine Lote-Tree. He calls upon the people to “*renounce those who idly dispute the verses that God hath revealed, and who have disbelieved in their Lord when He came invested with proof and testimony.*”

3. Fifth Tablet in the list of six Tablets of Bahá'u'lláh (Tablet no. 44 in the Book: pages 216 – 219)

Bahá'u'lláh revealed this Tablet for the anniversary of His Own birth. He addresses the concourse of ardent lovers and says: *“By the righteousness of God, this is a night the like of which hath never been witnessed in the world of creation,”* and *“This is the night wherein the Spirit intoned such a melody as to throw into commotion the inner realities of all men, proclaiming: ‘Rejoice, O Concourse on high, within your retreats of Paradise!’”* The realities of all men are their human qualities and human intellect. The inner realities of all men are their spiritual life and existence. Also He says: *“Whereupon did the Voice of God call out from within the Tabernacle of holiness and bounty: ‘This, indeed, is the night wherein He Who is the reality of the All-Merciful hath been born, the night wherein every eternal command hath been expounded by the Pen of the All-Glorious. Rejoice, then, with exceeding gladness, O concourse of the Bayán!’”* Then, He refers to the call of the Herald of the Spirit in the midmost heart of eternity. Further reflection may be needed to uncover the identity of this being; it might be the Báb, or might be someone or something else. This Being says: *“By God! The musk-scented wine hath been unsealed by the mighty hand of Him Who is the source of sovereignty and power. And this, verily, is from the grace of God, the Most Exalted, the Most Bountiful.”* and *“cups of crimson-coloured wine are being borne round by the hand of the divine Joseph and raised to the beauty of the All-Glorious. And this, verily, is from the grace of God, the Most Exalted, the Most Bountiful.”*

Then Bahá'u'lláh addresses the concourse of men to come forward and drink their fill from this everlasting life. Then He continues on to say: *“O assemblage of true lovers! The beauty of the Desired One hath shone forth in its naked glory. And this, verily, is from the grace of God, the Most Exalted, the Most Bountiful. O concourse of His loved ones! The countenance of the Best-Beloved hath dawned above the horizon of holiness. Bestir yourselves and hasten unto it with all your hearts, O people of the Bayán! And this, verily, is from the grace of God, the Most Exalted, the Most Bountiful.”* He states that the proof has been fulfilled and testimonies are established and resurrection has come to pass through the appearance of the Manifestation of God. Then He announces: *“The ages have passed,*

and the cycles have been stirred up, and every luminary hath beamed with delight, for God hath shed the splendour of His glory upon every tree adorned with verdant twigs. And this, verily, is from the grace of God, the Most Exalted, the Most Bountiful.” He calls upon His lovers to *“Bestir yourselves, O chosen ones of God, for the spirits have been gathered together, the divine breezes have wafted, the fleeting fancies have been dispelled, and the voices of eternity have rung out from every flourishing tree. And this, verily, is from the grace of God, the Most Exalted, the Most Bountiful.”* Bahá’u’lláh then states that the veils have been burned away, and the clouds are rent asunder, signs have been revealed and allusions were unravelled by Him. He says: *“Let your hearts be filled with joy, but conceal this closely guarded, this most hidden secret, lest the stranger become apprised of that which ye have quaffed of the wine that imparteth rapture and delight. And this, verily, is from the grace of God, the Most Exalted, the Most Bountiful.”* Bahá’u’lláh then reminds the people of the Bayán that *“God beareth Me witness that His favour is complete, His mercy is perfected, and His countenance is beaming with joy and radiance. And this, verily, is from the grace of God, the Most Exalted, the Most Bountiful.”* Finally as the Tablet draws to a close, He encourages His companions to drink their fill from the sparkling luminous streams which are provided for them from the grace of God.

4. Sixth Tablet in the list of six Tablets of

Bahá’u’lláh (Tablet no. 45 in the Book, pp. 220 - 221)

This short Tablet which has come under the category of the Tablets for the anniversary of the birth of the Twin Manifestations, is not for the day of birth, rather for the month of the birth which should be regarded as the month of Muḥarram in the lunar year. The month of Muḥarram is the first month of the year in the lunar calendar. It is also the month of mourning for the Shí’ah, since one of the most revered persons in this sect of Islam, Imám Ḥusayn, grandson of Prophet Muḥammad, was martyred on the 10th day of this month. Key points in this Tablet are listed in bullet form below. Whenever extracts from the Tablet are used, they are placed in quotation marks:

- The Tablet starts with names and attributes of God.

- In reference to this month wherein Bahá'u'lláh was borne, He refers to it as a month through which all other months were illumined and refers to Himself as:
 - “He Who beareth the Most Great Name,”
 - “Whose appearance hath caused the limbs of humankind to quake,”
 - “and the dust of Whose footsteps the Concourse on high and the dwellers of the cities of names have sought for a blessing.”
 - “Whereupon they rendered praise unto God and cried out in joy and exultation.”
 - “He Who is the Hidden Secret and the Well-guarded Treasure hath been made manifest and hath called aloud amidst all humankind.”
 - “All dominion belongeth to this newborn Child through Whom”:
 - “the face of creation hath been wreathed in smiles,”
 - “the trees have swayed,”
 - “and the oceans have surged,”
 - “and the mountains have taken flight,”
 - “and Paradise hath lifted its voice,”
 - “and the Rock hath cried out,”
 - All things have exclaimed, “O concourse of creation! Hasten ye towards the dawning-place of the countenance of your Lord, the Merciful, the Compassionate”!
- This is the month wherein:
 - “Paradise itself was decked forth with the splendours of the countenance of its Lord,”
 - “The heavenly Nightingale warbled its melody upon the Divine Lote-Tree,”
 - “The hearts of the favoured ones were filled with rapture.”
 - “But alas, the people, for the most part, are heedless.”
 - “Blessed be the one who hath recognized Him.”
 - “Woe betide him that hath turned aside from the One upon Whom the Concourse on high have fixed their gaze, Him Who hath confounded every wayward misbeliever.”

Bahá'u'lláh calls upon the recipient of the Tablet to intone with sweetest melodies this prayer:

Praise be to Thee, O my most merciful Lord, for remembering me in this Tablet whereby the fragrance of the garment of Thy knowledge was diffused and the oceans of Thy grace were made to surge. I bear witness that Thou art potent to do as Thou pleasest. No God is there but Thee, the Almighty, the All-Knowing, the All-Wise.

Detailed Study of Tablets Number 40 and 42

The commentary that follows reflects the author's own understanding and therefore is not intended to suggest that these are the only meanings of the passages considered.

Explanation of Some Words and Phrases in the Tablet Number 40:

Herald of His name:

The name in this Tablet means Bahá, and the Herald of His name is simply the Báb.

*This is a Tablet We have addressed **unto that night** wherein the heavens and the earth were illumined by a Light that cast its radiance over the entire creation.*

'The night' is the night of the birth of the Báb. In this night the whole world after being in spiritual darkness for some time became illumined and this light is the light of Guidance emanating from the Countenance of the Báb.

O night! For through thee was born the Day of God, a Day which We have ordained to be the lamp of salvation unto the denizens of the cities of names

The Day of God is a reference to a time in the future mentioned in the past prophecies. This Day belongs to God and will not be followed by night. In this quote several allusions are made. The first

one is a reference to the Day of God which we will discuss in more detail. The second one is that the “Day of God” was born or started with the birth of the Báb and not by the time of the declaration of His mission. And finally this Day is like a lamp which provides Guidance to the people of this world.

Day of God

In the past Scriptures numerous references were made to the **Day of God** meaning that there will be a time when God or the Lord of all mankind will rule the entire creation, or the Father Himself will come. In the space appearing below, three such references are given from the Bible and several more are listed in the notes.⁹

Behold, the Lord God will come with strong hand, and his arm shall rule for him. And, recompense for his work He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. [Isaiah 40: 10 & 11]

The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low. [Isaiah 2: 11 & 12]

Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

He shall call to the heavens from above, and to the earth, that he may judge his people. [Psalms 50: 3 & 4]

Many references to “meeting God” appear in the Qur’án. One reference is given below and several more references are given in the notes.¹⁰

And they say: When we are lost in the earth, how can we then be re-created? Nay but they are disbelievers in the meeting with their Lord. [Surih As-Sajda 32:10]

In the Bahá'í Writings there are numerous references to the Day of God, making it impracticable to be quoted in a limited space. Therefore, we will quote only one reference below:

Say: This is the Day of God Himself; fear ye God and be not of them that have disbelieved in Him. Cast the idle tales behind your backs and behold My Revelation through Mine eyes.... Arise thou to serve the Cause of thy Lord; then give the people the joyful tidings concerning this resplendent Light whose revelation hath been announced by God through His Prophets and Messengers. Admonish everyone moreover to observe prudence as ordained by Him, and in the Name of God advise them, saying: It behoveth every one in this Day of God to dedicate himself to the teaching of the Cause with utmost prudence and steadfastness. [TB 241]

* * *

*Immeasurably exalted is God, the Maker of the heavens, Who hath caused this Day to speak forth **that Name** whereby the veils of idle fancy have been rent asunder, the mists of vain imaginings have been dispelled, and His name "**the Self-Subsisting**" hath dawned above the horizon of certitude.*

In the above phrase, "**that Name**" is Bahá which has caused the veils of idle fancy and vain imaginings to be torn and disappear.

In the Bahá'í Writings "**Self-Subsisting**" is the name and title of Bahá'u'lláh. Self-Subsisting is one of the names of God which means "a Being" Who causes others to stand up while He Himself does not need the support of anyone else. The name of God: "Self-Subsisting" appears three times in the Qur'án and in all three cases, it is joined with the attribute of "Living."¹¹

*Through Thee the choice wine of **everlasting life** hath been unsealed, the doors of knowledge and utterance have been unlocked before the peoples of the earth.*

In this phrase, "**everlasting life**" is the spiritual life which can only be given to anyone by the Manifestation of God for today. This everlasting life is likened to a choice wine which had been sealed for

ages and is now opened before the eyes of men, offering them to drink their fill.

*All glory be to that hour wherein **the Treasure of God, the All-Powerful, the All-Knowing, the All-Wise, hath appeared!***

Bahá'u'lláh was the “hidden Treasure of God” Who has now appeared. This reminds us of the promise of the Báb to Mullá Ḥusayn that he will find “the hidden secret of God” and “the Hidden Treasure of God” in Ṭihrán before he left Shíráz for the fulfillment of his mission. He found Bahá'u'lláh in Ṭihrán.

*O concourse of earth and heaven! **This is that first night, which God hath made to be a sign of that second night.***

The first night of the Twin Holy Days is the anniversary of the birth of the Báb which is viewed as a sign for the second night which is the anniversary of the birth of Bahá'u'lláh.

*On this night the Concourse on high celebrated the praise of their Lord, the Exalted, the Most Glorious, and the realities of the divine names extolled **Him Who is the King of the beginning and the end in this Revelation, a Revelation through whose potency the mountains have hastened unto Him Who is the All-Sufficing, the Most High, and the hearts have turned towards the countenance of their Best-Beloved, and the leaves have been stirred into motion by the breezes of yearning, and the trees have raised their voices in joyful reply to the call of Him Who is the Unconstrained, and the entire earth hath trembled with longing in its desire to attain reunion with the Eternal King, and all things have been made new by that concealed Word which hath appeared in this mighty Name.***

There are several phrases in the above quote which require explanation:

Bahá'u'lláh is the “*King of the beginning and the end*” in this day. Manifestations of God are kings of the beginning and the end. This is due to the fact that the Spirit of God within them has no beginning

and no end. There is a Qur'anic verse which Bahá'u'lláh has quoted in His Writings and clarified its meaning. It says: "*He is the First and the Last, and the Outward and the Inward; and He is Knower of all things*" (Surih Al-Hadid 57:2). In this regard, Manifestations of God and in particular Bahá'u'lláh can be regarded as the sovereign and the king in the realm of the "first and last" and "the beginning and the end."

"*All things have been made new*" is a biblical reference as follows: "*Therefore, if anyone is in Christ, he is a new creation; old things have passed away, ... creature, the old things are passed away, behold all things are made new..... it follows that there must have been a total change in all relations towards him*" [2 Corinthians 5:17]. In this day, by appearance of Bahá'u'lláh all things have been made new through the potency of His Name.

*O night of the All-Bountiful! In thee do We verily behold **the Mother Book**. Is it a Book, in truth, or rather a child begotten? Nay, by Myself! Such words pertain to the realm of names, whilst God hath sanctified this Book above all names. Through it the Hidden Secret and the Treasured Mystery have been revealed. Nay, by My life! All that hath been mentioned pertaineth to the realm of attributes, whereas the Mother Book standeth supreme above this. Through it have appeared the manifestations of "There is no God but God" over them all. Nay, while such things have been proclaimed to all people, in the estimation of thy Lord naught but His ear is capable of hearing them. Blessed are those that are well assured!*

Bahá'u'lláh confirms that the significance of the birth of the Báb and Bahá'u'lláh is not the physical birth rather it is for their appearance in this world to become an instrument or receptacle for the Great Spirit of God and His Primal Will. Therefore the celebration also should be for the birth of such instrument and not for the physical birth.

Explanation of Some Words and Phrases in Tablet #42

*O concourse of the seen and the unseen! Rejoice with exceeding gladness in your hearts and souls, for the night hath come for the **harvesting of the ages and the gathering***

*up of past cycles, the night wherein all days and nights were called into being and **the time preordained for this Revelation was fulfilled** at the behest of Him Who is the Lord of might and power.*

The time of the harvest is when the labourers in the field receive the benefits of their hard work after the harvest is ripe and it is the end of the season or symbolically the end of the time. Mankind has progressed through its own cycle and now is the time for the gathering of the harvest. The phrase “Gathering of the harvest” has been used a few times in the Bible in various parables including the following one:

The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. [Matthew 13:39-41]

*This is the night wherein **the doors of Paradise were flung open and the gates of Hell were shut fast**, the night wherein the paradise of the All-Merciful was unveiled in the midmost heart of creation.*

We normally associate a statement such as the one above with the advent of the declaration of the Manifestation of God. Reflecting on the above phrase, we realize that Bahá’u’lláh states that in the night He was born, such events took place. In other words there is very little difference between the occasion of His birth and that of the declaration His Mission.

“**Last Hour** ushered in through the power of truth”: The Hour and the Last Hour are other names for the day of resurrection which is interpreted in this occasion as the appearance and declaration of the Manifestation of God. We may note that this statement, once again, tells us that the advent of the birth of the Manifestation of God is not much different from that of His declaration.

“*This is the night round which have circled the **Nights of Power**, wherein **the angels and the Spirit have come down** bearing cups filled at the streams of Paradise*”: In the above phrase, there is a

reference to the “*Nights of Power*” wherein “*the angels and the Spirit have come down*” – a statement which is discussed below.

Nights of Power: Nights of Power is Islamic terminology. The “Night of Power” is the translation of the word “Laylatu’l-Qadr” which can be translated into English in a number of ways, one of which is the Night of Power. It is common belief among Muslims that the Qur’án was revealed in the month of Ramaḍán¹² according to the text of the Qur’án.¹³ The commentators of the Qur’án have not been able to pin-point the particular night in Ramaḍán which may be regarded as “the Night of Power”.¹⁴ Therefore, they have resorted to guesswork, according to Ḥadīth.¹⁵ The reason for the reference to “nights of power”, which is stated in plural form, is that there are several nights which have been designated as the “night of power”. Some Muslims stay awake during all nights in the month of Ramaḍán, praying all night long hoping that one of them might be the night of power.

In the above verse Bahá’u’lláh says: “*This is the night round which have circled the Nights of Power ...*” We note that the “night of power” is regarded as being very holy in Islam and it has a high place in the hearts and minds of the believers. In order to convey to us the station of the night in which He was borne, Bahá’u’lláh states that the “night of power” is circling around this night. We normally circumambulate anything when we hold it dear. Symbolically, these references say that the “night of power” despite being so holy, has a very high regard for the night Bahá’u’lláh was borne to the extent that it goes around it. The expression for plural “nights of power” is that there are different opinions regarding which night of the month of Ramaḍán is the night of power.

“*the angels and the Spirit have come down*”: According to the text of the Qur’án, it is stated that in the night of power, the angels and the spirit will come down.¹⁶ It is possible that the above phrase from the Tablet refers to this verse of the Qur’án. However, angels and the spirit mentioned in the Tablet of Bahá’u’lláh differ in meaning and interpretation from what Muslim scholars conclude. Angels are detached and pure souls and the spirit is the Spirit of God or the Most Great Spirit.

“*wherein every created thing was brought to life, and all the peoples of the earth were surrounded by His grace*”: One of

the signs of the time of the end or day of resurrection is that the dead in bygone ages will be brought to life. Bahá'u'lláh states that with His birth the day of resurrection came to pass. In other words the day of resurrection is associated with His birthday as well as the day of the declaration of His mission.

*This is the night wherein the limbs of **Jibt** were made to tremble, and the **Most Great Idol** fell upon the dust, and the foundations of iniquity were shattered, and **Manát** lamented in its inmost being, and the back of **'Uzzá** was broken and its face blackened.*

There are a few references to some names in the above phrase which will be explained below:

Jibt: At this time, the Kaaba is the most revered structure in Islam located in Mecca where Muslims go to perform the rites of pilgrimage. In pre-Islamic Arabia, people were engaged in idol worship. At that time, the Kaaba contained 360 idols alone and each tribe and clan had idols of their own which were scattered all over Arabia. Jibt does not appear to be an idol. The Qur'án makes reference to Jibt only once and it is not used to reflect the name of any particular idol. Commentators of the Qur'án believe that Jibt¹⁷ is a symbol of idol-worshiping and a symbol for all idols.

“The Most Great Idol”: In the above phrase, there is a reference to **“The Most Great Idol”**. Among the idol worshippers of Arabia, particularly among the Quraysh which was the clan of Prophet Muḥammad, the greatest of all idols had a name – it was referred to as “Hubal.”

We find in the Qur'án names of three idols from around the time of the Prophet Muhammad. These are: Lát, Manát and 'Uzzá,¹⁸ idols, which were by far the most respected idols in Arabia at that time. In this Tablet, Bahá'u'lláh references two of them. Apart from these three idols, the Qur'án names five more idols from the time of the Prophet Noah and one more which was an idol of the Israelites.

Reference to idols and idol-worshiping in this dispensation has specific meaning. Bahá'u'lláh uses the term idol to refer to those who opposed the Manifestation of God in this day. Bahá'u'lláh also uses

the term idol to refer to objects of adoration which have no reality but are misrepresented. In particular, the symbol of idol worshipping is Mírzá Yaḥyá, half-brother of Bahá'u'lláh who claimed a station to which he was not entitled, and placed himself in a position of being worshipped without having the reality of the Manifestation of God within him. Apart from Mírzá Yaḥyá, everyone who challenged Bahá'u'lláh's authority belong to this category. The term idol-worshipping is also used to refer to any unworthy action which people devote their lives to; this is not much different from idol-worshipping – both of them do not have reality.

In modern times idol worship in its traditional form does not appear widespread in the form of elevating an object to the station of lordship and then proceeding to revere it, worship it and perform sacrifices for it. However, there are other kinds of idol-worshipping which are subtle: some people are consumed by their own thoughts which might be totally false but dressed in the robe of reality. People might pursue such thoughts to the extent they might become the object of all their endeavours in life and the focus of their existence.

To become engaged in the worship of one's vain-imaginings is very much like worshipping an idol knowing fully well that they have no power and no reality. Many people become engaged in such activities because they observe other people. This in fact becomes entrenched in the habits of some people and such acts become accepted as a norm and standard in the society. The Bahá'í Writings contain a number of references in this regard, including examples such as the following:

‘Abdu'l-Bahá says:

They consider themselves to be the proponents of the Divine Unity, and all others as worshippers of idols, even though idols at least enjoy a mineral existence, whereas the idols of human thoughts and imaginations are sheer illusion and have not even the existence of stones. ‘Take ye good heed, O people of insight’. [SAQ 216]

Bahá'u'lláh says:

None have believed in Him except them who, through the power of the Lord of Names, have shattered the idols of their vain imaginings and corrupt desires and entered the city of certitude. [GWB 12]

Tear asunder, in My Name, the veils that have grievously blinded your vision, and, through the power born of your belief in the unity of God, scatter the idols of vain imitation. [GWB 142]

They that are the worshipers of the idol which their imaginations have carved, and who call it Inner Reality, such men are in truth accounted among the heathen [GWB 338]

Shoghi Effendi says:

The “Most Great Idol” had at the bidding and through the power of Him Who is the Fountain-head of the Most Great Justice been cast out of the community of the Most Great Name, confounded, abhorred and broken [GPB 170].

The “Most Great Idol” is a reference to Mírzá Yaḥyá.

*Say: This is the Dawn whereat **the evil ones were debarred from approaching the realm of might and grandeur**, and wherein the hearts of such as have contended with God, the Almighty, the All-Glorious, the Unconstrained, were lacerated.*

In the above phrase, Bahá’u’lláh states that in the day He was borne, the evil ones were prevented from reaching the realm of might. The evil ones are those who tried to oppose the religion of God in this day, on whose apex lies Mírzá Yaḥyá. Other individuals who fall in this category include some of the leaders in the Bábí community, ecclesiastics and the learned divines in Islam, in particular Shí’ah, Islam. Furthermore, the above quote states that the “evil ones” were debarred from approaching the seat of grandeur. This simply may mean that they are made powerless to prevail over the Faith of God, to have ascendancy over the Faith of God and damage or destroy it, despite their utmost exertions and attempts.

A key point of emphasis is the notion that these descriptions may normally relate to the day that he declared His Mission, but also Bahá'u'lláh has attached them to the Day of His birth. This is to say that the Mission was borne in the Day of His birth, but it was hidden until the proper time arrived.

All hail the appearance of this Spirit, through Whose potency the dead have been stirred up in their tombs and every mouldering bone brought to life!

As discussed previously, this phrase is one of the signs of the day of resurrection.

*Through its revelation **the hand of His Will hath stretched forth from the sleeve of grandeur** and rent asunder the veils of the world by the power of His supreme, His peerless, His all-compelling and exalted sovereignty.*

When we study the life history of Moses, we notice that through the power of the Almighty, he was associated with several miracles. In one such case, we read that he put His hand in His bosom, and when He removed it, the hand was shining with bright white light. This physical description of a miracle, likely was used to reflect a deeper inner meaning. The hand of a Manifestation of God is the power, glory, guidance, light and grandeur given to Him by God and this hand is always hidden in His sleeve or also in His bosom. When He stretches it out of His sleeve, He can exhibit the power given to him. Bahá'u'lláh in the above phrase is making reference to past events which was briefly explained.

to this Dawn whereat the Ancient Beauty hath been established upon the throne of His Name, the Almighty, the Most Great!

The above phrase states that He was established on the throne of His Name on the Day of His birth which once again it may signify that there may be very little difference between the advent of His declaration and that of His birth in spiritual sense.

This is the Dawn whereat was born He Who begetteth not and Who is not begotten. Well is it with him that immerseth himself beneath the ocean of inner meaning that surgeth within this utterance and discovereth the pearls of knowledge and wisdom.

In the above phrase, it states that He Who begetteth not was borne. At first glance, there appears to be a possible contradiction here. However, upon further reflection, there is no contradiction at all. There is a verse in the Qur'án which refers to God as the Being Who begetteth not and not begotten.¹⁹ Then according to this verse of the Qur'án, the being who does not beget nor is begotten is God. When Bahá'u'lláh says: “*was born He Who begetteth not and Who is not begotten,*” He is making a claim and says ‘I am God’. Of course, this is not the only place that Bahá'u'lláh has made such a claim. For years, the enemies of His Cause have tried to associate this claim to falsehood and accused Bahá'ís of believing in Bahá'u'lláh Who claims to be God. This has been explained in the Bahá'í Writings more than once. However, individuals who are not fair-minded prefer to hold their positions on this matter and do not consider the Bahá'í explanation. It is true that Bahá'u'lláh has made such pronouncements. However, He has not said that He is the Essence of God. In the realm of creation, He is one of the Manifestations of God Who are representatives of God. In the first paragraph of the Kitáb-i-Aqdas, He says: “*The first duty prescribed by God for His servants is the recognition of Him Who is the Dayspring of His Revelation and the Fountain of His laws, Who representeth the Godhead in both the Kingdom of His Cause and the world of creation*” [KA ¶1- 19].

Further, in the Epistle to the Son of the Wolf, Bahá'u'lláh says:

Either thou or someone else hath said: ‘Let the Súrih of Tawhíd be translated, so that all may know and be fully persuaded that the one true God begetteth not, nor is He begotten. Moreover, the Bábís believe in his (Bahá'u'lláh's) Divinity and Godhood.’

O Shaykh! This station is the station in which one dieth to himself and liveth in God. Divinity, whenever I mention it,

indicateth My complete and absolute self-effacement. This is the station in which I have no control over mine own weal or woe nor over my life nor over my resurrection .

O Shaykh! How do the divines of this age account for the effulgent glory which the Sadrah of Utterance hath shed upon the Son of ‘Imrán (Moses) on the Sinai of Divine knowledge? He (Moses) hearkened unto the Word which the Burning Bush had uttered, and accepted it; and yet most men are bereft of the power of comprehending this, inasmuch as they have busied themselves with their own concerns, and are unaware of the things which belong unto God. [ESW 41]

Since Bahá'u'lláh's utterance in this regard has been mostly misunderstood, in the above phrase after making the statement: “*was born He Who begetteth not and Who is not begotten*”, He is making the pronouncement that well is it with all those who try to understand correctly the meaning of those verses and discover the true meaning of His statements in phrases such as the one above.

Say: This is the Dawn whereat the hidden Essence and the unseen Treasure were made manifest ...

In the above phrase, “*unseen Treasure*” and “*hidden Essence*” both have historical meanings, with both terms referring to Bahá'u'lláh. The Báb promised Mullá Ḥusayn that he would eventually find the “*unseen Treasure*”, and he found Bahá'u'lláh in Tīhrán when he started the assignment given to him by the Báb, traveling to the north and north east from Shīráz.

*the Dawn whereat **the Ancient Beauty** seized the **cup of immortality** with the hands of glory and, having first quaffed therefrom, proffered it unto all the peoples of the earth, high and low alike.*

In the above phrase the “*Ancient Beauty*” refers to Bahá'u'lláh and the “*cup of immortality*” in a literal sense is a drink which according to ancient belief and old stories would bring about immortal life. In the Bahá'í Writings, the term has a spiritual meaning. It is the faith offered by the Manifestation of God, providing eternal life.

*Say: This is the Dawn whereat **the Most Great Tree** was planted and bore its exalted and peerless fruits. By the righteousness of God! Within each fruit of this Tree there repose the seeds of a myriad melodies.*

A tree is a good metaphor to symbolize the Religion of God. Trees have many characteristics for which we can find symbolic parallels with the Religion of God. Trees grow from seeds and sapling and become large, trees go through an annual cycle, trees have leaves which move around under the action of winds, trees grow and give shade and shelter, in trees birds warble melodies, and trees give fruits, etc. For each of those characteristics, we can find a parallel in the Religion of God. The Burning bush which was a tree offers one such example. The Guardian explains this in a most beautiful passage:

Then, and only then, will the vast, the majestic process, set in motion at the dawn of the Adamic cycle, attain its consummation — a process which commenced six thousand years ago, with the planting, in the soil of the divine will, of the tree of divine revelation, and which has already passed through certain stages and must needs pass through still others ere it attains its final consummation. The first part of this process was the slow and steady growth of this tree of divine revelation, successively putting forth its branches, shoots and offshoots, and revealing its leaves, buds and blossoms, as a direct consequence of the light and warmth imparted to it by a series of progressive dispensations associated with Moses, Zoroaster, Buddha, Jesus, Muhammad and other Prophets, and of the vernal showers of blood shed by countless martyrs in their path. The second part of this process was the fruition of this tree, “that belongeth neither to the East nor to the West,” when the Báb appeared as the perfect fruit and declared His mission in the Year Sixty in the city of Shiraz. The third part was the grinding of this sacred seed, of infinite preciousness and potency, in the mill of adversity, causing it to yield its oil, six years later, in the city of Tabriz. The fourth part was the ignition of this oil by the hand of Providence in the depths and amidst the darkness of the Siyah-Chal of Tihiran a hundred years ago. The fifth, was the clothing of that flickering light, which had scarcely

penetrated the adjoining territory of Iraq, in the lamp of revelation, after an eclipse lasting no less than ten years, in the city of Baghdad. The sixth, was the spread of the radiance of that light, shining with added brilliancy in its crystal globe in Adrianople ... [MBW 50-57 153]

The Qur'án refers to this same tree in the following manner:

Allah is the Light of the heavens and the earth. The similitude of His light is as a niche wherein is a lamp. The lamp is in a glass. The glass is as it were a shining star. (This lamp is) kindled from a blessed tree, an olive neither of the East nor of the West, whose oil would almost glow forth (of itself) though no fire touched it. [Surih Nur, 24:35]

*One fruit of that Tree hath proclaimed what the **Burning Bush had proclaimed** aforetime in that hallowed and snow-white Spot, words to which Moses gave ear and which caused Him to forsake all created things and to direct His steps towards the **retreats of holiness** and grandeur. All glory, then, to that ecstasy born of God, the Almighty, the Most Exalted, the Most Great!*

Another fruit thereof hath uttered that which enraptured Jesus and raised Him up to the heaven of manifest splendour.

Yet another fruit thereof hath disclosed that which captivated the heart of Muhammad, the Apostle of God, Who, carried away by the sweet accents of the Voice from on high, ascended unto the Divine Lote-Tree and heard.

In the above passages, Bahá'u'lláh describes that the Tree of the Religion of God was planted in the night when He was borne and He describes the fruits of this tree which are past religions. The statement of Bahá'u'lláh and that of Shoghi Effendi in this regard are similar, except that the Guardian combines it with the verse from the Qur'án as stated above. By the advent of the Báb, this Tree gave some fruits whose seeds produced some oil in the mill of adversity; this oil was extracted and ignited in a symbolic lamp in the Black Pit; this lamp was Bahá'u'lláh. What is striking in the statement of

Bahá'u'lláh in the Tablet of His birth is that this tree was planted when He was borne and not when He made His declaration.

O Pen of the Most High! Write no more; for, by God, wert thou to set forth all the sweet accents of the fruits of this heavenly Tree, thou wouldst find thyself forsaken upon the earth.

The Pen of the Most High is another expression for the heavenly spirit of Bahá'u'lláh which was engaged in the guidance of mankind. In reality Bahá'u'lláh is addressing His Own spirit to stop divulging any further Truth as people do not have capacity to understand it. In the above passage there is an allusion made to a verse of the Qur'án in which the Prophet Muḥammad is addressed in similar tone.²⁰

Dost thou not witness, O Pen, what a clamour the hypocrites have raised throughout the land, and what a tumult the wicked and ungodly have provoked? And this notwithstanding that thou didst reveal but an infinitesimal glimmer of the mysteries of thy Lord, the Most Exalted, the All-Glorious. Glorious. Wherefore, restrain thyself and conceal from the eyes of men that which God, as a sign of His bounty, hath bestowed upon thee.

In the above passage, Bahá'u'lláh addresses the Pen Who in fact is no one except Himself, then states that despite the fact that very little Truth is disclosed about the mysteries of God, the hypocrites have raised their objection and created trouble.

Conclusion and Acknowledgement

Recently, the Supreme Institution offered a gift to the Bahá'í world, a compilation of Writings comprising the Tablets of Bahá'u'lláh in English called *Days of Remembrance*. This book, among other Tablets, includes several Tablets of Bahá'u'lláh revealed specifically for the occasion of His birth and that of the Báb. These Tablets are reviewed in this paper.

In these Tablets, Bahá'u'lláh refers to the night of His birth stating that this is the night when gates of heaven were opened, doors of hell were closed, the promised "Hour" struck, all holy days derived

their light and sanctity from this night. He further mentions that the foundation of idol worshipping was shaken and, every smoldering bone started to move and the fingers of the Will of God came out of the robe of Glory and rent asunder the veils of existence. This is the day when Ancient Beauty established Himself on His everlasting throne. This is the day in which He “*Who neither begets nor begotten*” was born. This is the night when the Most Great Tree was planted, the Burning Bush in the snow-white Spot, the Land of unfading splendor, spoke. Towards the end of one the Tablet He says: “*Well is it with a man who submergeth himself in the sea of inner-meanings from these words thereby attaineth the pearls of knowledge and wisdom.*” The main objective of this paper was to explore the meaning of some of the expressions used in these Tablets.

NOTES

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¹ Mawlúd is an Arabic word meaning birth.

² The name of twelve lunar months, in the same order as they appear in the lunar year, are as follows: Muḥarram, Ṣafar, Rabí'u'l-Avval, Rabí'u'th-Thání, Jamádiyü'l-Avval, Jamádiyü'th-Thání, Rajab, Sha'bán, Ramaḍán, Shavval, Dhi'l-Qádh, Dhi'l-Hijjeh

³ Bahá'u'lláh says: “*All Feasts have attained their consummation in the two Most Great Festivals, and in the two other Festivals that fall on the twin days – the first of the Most Great Festivals being those days whereon the All-Merciful shed upon the whole of creation the effulgent glory of His most excellent Names and His most exalted Attributes, and the second being that day on which We raised up the One Who announced unto mankind the glad tidings of this Name, through which the dead have been resurrected and all who are in the heavens and on earth have been gathered together. Thus hath it been decreed by Him Who is the Ordainer, the Omniscient.*” [KA, par. 110, 59]

Bahá'u'lláh in: “QUESTIONS AND ANSWERS” says

QUESTION #2: Concerning the Festival of the Twin Birthdays

ANSWER: The Birth of the Abhá Beauty was at the hour of dawn on the second day of the month of Muḥarram, the first day of which marketh the Birth of His Herald. These two days are accounted as one in the sight of God. [KA 105]

- ⁴ *Days of Remembrance, Selections from the Writings of Bahá'u'lláh for Bahá'í Holy Days*, published by Bahá'í World Centre, Haifa, 2016.
- ⁵ Qayyúmu'l-Asmá is the name of the commentary of the Báb on the surih of Joseph of the Quran. He revealed the first chapter of this book on the night of His declaration to Mullá Húsayn.
- ⁶ A.L.M. Nicolas is the son of G.B. Nicolas. Both the father and the son were diplomats, the former was borne in Iran and learnt the Persian language well and later on he became a diplomat as well. He has written extensively about the history of the Bábi Religion and has translated some of the Writings of the Báb into French.
- ⁷ It is revealed in the Qur'án: "... Say (O Muhammad): My Lord be Glorified! Am I aught save a mortal Messenger?*"And naught prevented mankind from believing when the guidance came unto them save that they said: Hath Allah sent a mortal as (His) messenger?" [Asra, 17: 93-94] and also: "Say: I am only a mortal like you. My Lord inspireth in me that your Allah is only One Allah" [Surih Kahf 18:110]
- ⁸ Bahá'u'lláh says in the Kitáb-i-Badí' "... and it is the statement by the Point of the Bayan, may the souls of all else save Him be a ransom for Him, that what may prolong the time between the two Revelations is due to the lack of capacity by the generality of the people; And the Daystar of Truth after Its setting will be watching His servants. Any time He can locate a man who has the capacity of hearing the Word of God, He will at that moment will make him recognize Him and this time will not be delayed by the ninth of a ninth of the tenth of a tenth of a minute ..." (provisional translation) [Kitáb-i-Badí', page 86]. This is one of the books revealed by Bahá'u'lláh. It has been published by Bahá'í-Verlag in 2008.
- ⁹ Some references to the **Day of God** from the Bible are as follows:
- "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come". [John 16]*
- "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God". [Isaiah 35:1-2]*
- "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. shine...: or, be enlightened; for thy light cometh. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." [Isaiah 60:1-2]*
- "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." [Isaiah 25:10]*

“And he said, The Lord will roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither.” [Amos 1:2]

“Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel.

For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The Lord, The God of hosts, is his name” [Amos 4:12-13]

“And the Lord shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the Lord is great and very terrible; and who can abide it?

Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning.” [Joel 2:11-12]

“Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble; but he shall be saved out of it.

For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him:

But they shall serve the Lord their God” [Jeremiah 30:7-9]

¹⁰ In the Qur’án it says: *“They indeed are losers who deny their meeting with Allah until, when the Hour cometh on them suddenly, they cry: Alas for us, that we neglected it! They bear upon their backs their burdens. Ah, evil is that which they bear.”* [Surih Al Anam 6:31, also in: 2: 120, 10:7, 18:110, 25:21, 32:10]

¹¹ The attribute of “qayyum” meaning self-subsisting or eternal appears three times in the Qur’án and in all three cases it appears with “Hayy” meaning live, alive or living. One of the three cases appears as follows: *“Allah! There is no God save Him, the Alive, the Eternal.”* [Surih Al-E-Imran 3:2]

¹² Ramaḍán is the ninth month in the lunar calendar; many devout Muslims all over the world observe fasting in this month according to the rules set in their religion. The Qur’án states that the Book was revealed in this month.

¹³ In the surih of the Cow (Baqara) in the Qur’án, it says: *“The month of Ramadan in which was revealed the Qur’an, a guidance for mankind, and clear proofs of the guidance ...”* (Surah of Al-Baqara 2:185) Also in Surih Qadr which is 97th surih of the Quran, it has five verses and talks about the night of power Laylatu'l-Qadr: *“We revealed it on the Night of Power. *Ah, what will convey unto thee what the Night of Power is! * The Night of Power is better than a thousand months. The angels and the Spirit descend therein, by the permission of their Lord, with all decrees. (The night is) Peace until the rising of the dawn.”* [Surih Al-Qadr 97:1-5]

¹⁴ Although the world “night of power” has appeared in the Qur’án, it is not stated which it is. However, it states that the Qur’án was revealed in night of power and in another verse says it was revealed in the month of Ramaḍán. Therefore, the month that the “night of power” falls in it is known but not the particular day of the month. Those who have written extensive commentaries on the Qur’án, on the basis of the existing Ḥadīth, have given conflicting opinions about the particular date. It is of little value to discuss such opinions. One thing which should be stressed here is that Muslims all over the world have high regard for the “night of power” and consider it the most revered day/night of the year and as it is stated in the verse of the Qur’án it is better than one thousand months.

¹⁵ Ḥadīth is verbal expressions of the Prophet Muḥammad among Sunni Muslims; Shí’ah also have added the verbal expressions of the Imáms to this. These verbal expressions have been passed orally from one generation to another, then after the lapse of several centuries they have been recorded. Not all such traditions are reliable. Those who write commentaries on the Qur’án rely heavily on such body of knowledge which at times contains completely false information.

¹⁶ Refer to the note number 13, the verse from the Qur’án in which states in the night of power angles come down: Surih Al-Qadr 97:1-5.

¹⁷ The word “Jibt” appears only once in Qur’án in surihs of Nisa: *Hast thou not seen those unto whom a portion of the Scripture hath been given, how they believe in idols(Jibt) and false deities, and how they say of those (idolaters) who disbelieve: “These are more rightly guided than those who believe”?* [An-Nisa 4:51]

Also, refer to the note #45, p. 224, of the book *Days of Remembrance*.

¹⁸ The name of the three idols in Surih of Najm out of which two of them have been mentioned in the Tablet: *“Have ye thought upon Al-Lat and Al-'Uzza and Manat, the third, the other?”* [Surih An-Najm 53:19-20]

¹⁹ The Surih of Ikhlas (Tawhid) in the Qur’án (Tawhid) states: *“He is Allah, the One! Allah, the eternally Besought of all! He begetteth not nor was begotten. And there is none comparable unto Him.”* [Surih Al-Ikhlás 112]

²⁰ The following verse from the Qur’án revealed after heavy casualties in one of the Jihad of the believers. In the following verse it says that Muhammad has been lenient with the believers otherwise they would have scattered away from him and leaving him alone: *“It was by the mercy of Allah that thou wast lenient with them (O Muhammad), for if thou hadst been stern and fierce of heart they would have dispersed from round about thee. So pardon them and ask forgiveness for them”* [Surih Al-E-Imran 3:159]