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## Tablets of Bahá'u'lláh Revealed After the Kitáb-i-Aqdas

Author: Bahá'u'lláh Source: US Bahá'í Publishing Trust, 1988 pocket-size edition Pages: 269

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### LAWḤ-I-MAQŞÚD (Tablet of Maqşúd)

*Out of respect, the Bahá'ís, rather than addressing Bahá'u'lláh directly, would write to His amanuensis, Mírzá Áqá Ján, surnamed 'Servant of God' and 'Servant-in-Attendance'. The reply would be in the form of a letter from Mírzá Áqá Ján quoting words of Bahá'u'lláh, but would, in fact, be dictated in its entirety by Bahá'u'lláh. Thus all parts of the Tablet, even those which ostensibly are the words of Mírzá Áqá Ján himself, are Sacred Scripture revealed by Bahá'u'lláh. The Tablet of Maqşúd is in this form. It was addressed to Mírzá Maqşúd, one of the early believers living at that time in Damascus and Jerusalem.*

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*He is God, exalted is He, the Lord of Majesty and Power*

A PRAISE which is exalted above every mention or description beseemeth the Adored One, the Possessor of all things visible and invisible, Who hath enabled the Primal Point to reveal countless Books and Epistles and Who, through the potency of His sublime Word, hath called into being the entire creation, whether of the former or more recent generations. Moreover He hath in every age and cycle, in conformity with His transcendent wisdom, sent forth a divine Messenger to revive the dispirited and despondent souls with the living waters of His utterance, One Who is indeed the Expounder, the true Interpreter, inasmuch as man is unable to comprehend that which hath streamed forth from the Pen of Glory and is recorded in His heavenly Books. Men at all times and under all conditions stand in need of one to exhort them, guide them and to instruct and teach them. Therefore He hath sent forth His Messengers, His Prophets and chosen ones that they might acquaint the people with the divine purpose underlying the revelation of Books and the raising up of Messengers, and that everyone may become aware of the trust of God which is latent in the reality of every soul.

Man is the supreme Talisman. Lack of a proper education hath, however, deprived him of that which he doth inherently possess. Through a word proceeding out of the <sup>162</sup> mouth of God he was called into being; by one word more he was guided to recognize the Source of his education; by yet another word his station and destiny were safeguarded. The Great Being saith: Regard man as a mine rich in gems of inestimable value. Education can, alone, cause it to reveal its treasures, and enable mankind to benefit therefrom. If any man were to meditate on that which the

Scriptures, sent down from the heaven of God's holy Will, have revealed, he would readily recognize that their purpose is that all men shall be regarded as one soul, so that the seal bearing the words 'The Kingdom shall be God's' may be stamped on every heart, and the light of Divine bounty, of grace, and mercy may envelop all mankind. The One true God, exalted be His glory, hath wished nothing for Himself. The allegiance of mankind profiteth Him not, neither doth its perversity harm Him. The Bird of the Realm of Utterance voiceth continually this call: 'All things have I willed for thee, and thee, too, for thine own sake.' If the learned and worldly-wise men of this age were to allow mankind to inhale the fragrance of fellowship and love, every understanding heart would apprehend the meaning of true liberty, and discover the secret of undisturbed peace and absolute composure. Were the earth to attain this station and be illumined with its light it could then be truly said of it: 'Thou shall see in it no hollows or rising hills.' <sup>1</sup>

Blessing and peace be upon Him <sup>2</sup> through Whose advent Bathá <sup>3</sup> is wreathed in smiles, and the sweet savours of Whose raiment have shed fragrance upon all mankind—He Who came to protect men from that which would harm them in the world below. Exalted, immensely <sup>163</sup> exalted is His station above the glorification of all beings and sanctified from the praise of the entire creation. Through His advent the tabernacle of stability and order was raised throughout the world and the ensign of knowledge hoisted among the nations. May blessings rest also upon His kindred and His companions through whom the standard of the unity of God and of His singleness was uplifted and the banners of celestial triumph were unfurled. Through them the religion of God was firmly established among His creatures and His Name magnified amidst His servants. I entreat Him—exalted is He—to shield His Faith from the mischief of His enemies who tore away the veils, rent them asunder and finally caused the banner of Islám to be reversed amongst all peoples.

Thy letter from which the fragrance of reunion was inhaled hath been received. Praised be God that following the firm decree of separation, the breeze of nearness and communion hath been stirred and the soil of the heart is refreshed with the waters of joy and gladness. We offer thanksgiving unto God in all circumstances and cherish the hope that He—exalted be His glory—may through His gracious providence guide all who dwell on earth towards that which is acceptable and pleasing unto Him.

Behold the disturbances which, for many a long year, have afflicted the earth, and the perturbation that hath seized its peoples. It hath either been ravaged by war, or tormented by sudden and unforeseen calamities. Though the world is encompassed with misery and distress, yet no man hath paused to reflect what the cause or source of that may be. Whenever the True Counsellor uttered a word in admonishment, lo, they all denounced Him as a mover of mischief and rejected His claim. How bewildering, how confusing is such behaviour! No two men can be found <sup>164</sup> who may be said to be outwardly and inwardly united. The evidences

of discord and malice are apparent everywhere, though all were made for harmony and union. The Great Being saith: O well-beloved ones! The tabernacle of unity hath been raised; regard ye not one another as strangers. Ye are the fruits of one tree, and the leaves of one branch. We cherish the hope that the light of justice may shine upon the world and sanctify it from tyranny. If the rulers and kings of the earth, the symbols of the power of God, exalted be His glory, arise and resolve to dedicate themselves to whatever will promote the highest interests of the whole of humanity, the reign of justice will assuredly be established amongst the children of men, and the effulgence of its light will envelop the whole earth. The Great Being saith: The structure of world stability and order hath been reared upon, and will continue to be sustained by, the twin pillars of reward and punishment. And in another connection He hath uttered the following in the eloquent tongue: [4](#) Justice hath a mighty force at its command. It is none other than reward and punishment for the deeds of men. By the power of this force the tabernacle of order is established throughout the world, causing the wicked to restrain their natures for fear of punishment.

In another passage He hath written: Take heed, O concourse of the rulers of the world! There is no force on earth that can equal in its conquering power the force of justice and wisdom. I, verily, affirm that there is not, and hath never been, a host more mighty than that of justice and wisdom. Blessed is the king who marcheth with the ensign of wisdom unfurled before him, and the battalions of justice massed in his rear. He verily is the ornament that adorneth the brow of peace and the countenance of <sup>165</sup> security. There can be no doubt whatever that if the day-star of justice, which the clouds of tyranny have obscured, were to shed its light upon men, the face of the earth would be completely transformed.

The Great Being, wishing to reveal the prerequisites of the peace and tranquillity of the world and the advancement of its peoples, hath written: The time must come when the imperative necessity for the holding of a vast, an all-embracing assemblage of men will be universally realized. The rulers and kings of the earth must needs attend it, and, participating in its deliberations, must consider such ways and means as will lay the foundations of the world's Great Peace amongst men. Such a peace demandeth that the Great Powers should resolve, for the sake of the tranquillity of the peoples of the earth, to be fully reconciled among themselves. Should any king take up arms against another, all should unitedly arise and prevent him. If this be done, the nations of the world will no longer require any armaments, except for the purpose of preserving the security of their realms and of maintaining internal order within their territories. This will ensure the peace and composure of every people, government and nation. We fain would hope that the kings and rulers of the earth, the mirrors of the gracious and almighty name of God, may attain unto this station, and shield mankind from the onslaught of tyranny.

Likewise He saith: Among the things which are conducive to unity and concord and will cause the whole earth to be regarded as one country is that the divers languages be reduced to one language and in like manner the scripts used in the

world be confined to a single script. It is incumbent upon all nations to appoint some men of understanding and erudition to convene a gathering and 166 through joint consultation choose one language from among the varied existing languages, or create a new one, to be taught to the children in all the schools of the world.

The day is approaching when all the peoples of the world will have adopted one universal language and one common script. When this is achieved, to whatsoever city a man may journey, it shall be as if he were entering his own home. These things are obligatory and absolutely essential. It is incumbent upon every man of insight and understanding to strive to translate that which hath been written into reality and action.

In these days the tabernacle of justice hath fallen into the clutches of tyranny and oppression. Beseech ye the One true God—exalted be His glory—not to deprive mankind of the ocean of true understanding, for were men but to take heed they would readily appreciate that whatever hath streamed from and is set down by the Pen of Glory is even as the sun for the whole world and that therein lie the welfare, security and true interests of all men; otherwise the earth will be tormented by a fresh calamity every day and unprecedented commotions will break out. God grant that the people of the world may be graciously aided to preserve the light of His loving counsels within the globe of wisdom. We cherish the hope that everyone may be adorned with the vesture of true wisdom, the basis of the government of the world.

The Great Being saith: The heaven of statesmanship is made luminous and resplendent by the brightness of the light of these blessed words which hath dawned from the dayspring of the Will of God: It behoveth every ruler to weigh his own being every day in the balance of equity and justice and then to judge between men and counsel them to 167 do that which would direct their steps unto the path of wisdom and understanding. This is the cornerstone of statesmanship and the essence thereof. From these words every enlightened man of wisdom will readily perceive that which will foster such aims as the welfare, security and protection of mankind and the safety of human lives. Were men of insight to quaff their fill from the ocean of inner meanings which lie enshrined in these words and become acquainted therewith, they would bear witness to the sublimity and the excellence of this utterance. If this lowly one were to set forth that which he perceiveth, all would testify unto God's consummate wisdom. The secrets of statesmanship and that of which the people are in need lie enfolded within these words. This lowly servant earnestly entreateth the One true God—exalted be His glory—to illumine the eyes of the people of the world with the splendour of the light of wisdom that they, one and all, may recognize that which is indispensable in this day.

That one indeed is a man who, today, dedicateth himself to the service of the entire human race. The Great Being saith: Blessed and happy is he that ariseth to promote the best interests of the peoples and kindreds of the earth. In another

passage He hath proclaimed: It is not for him to pride himself who loveth his own country, but rather for him who loveth the whole world. The earth is but one country, and mankind its citizens.

Such exhortations to union and concord as are inscribed in the Books of the Prophets by the Pen of the Most High bear reference unto specific matters; not a union that would lead to disunity or a concord which would create discord. This is the station where measures are set unto everything, a station where every deserving soul shall be given his due. Well is it with them that appreciate the meaning and grasp <sup>168</sup> the intent of these words, and woe betide the heedless. Unto this all the evidences of nature, in their very essences, bear ample testimony. Every discerning man of wisdom is well acquainted with that which We have mentioned, but not those who have strayed far from the living fountain of fairmindedness and are roving distraught in the wilderness of ignorance and blind fanaticism.

The Great Being saith: O ye children of men! The fundamental purpose animating the Faith of God and His Religion is to safeguard the interests and promote the unity of the human race, and to foster the spirit of love and fellowship amongst men. Suffer it not to become a source of dissension and discord, of hate and enmity. This is the straight Path, the fixed and immovable foundation. Whatsoever is raised on this foundation, the changes and chances of the world can never impair its strength, nor will the revolution of countless centuries undermine its structure. Our hope is that the world's religious leaders and the rulers thereof will unitedly arise for the reformation of this age and the rehabilitation of its fortunes. Let them, after meditating on its needs, take counsel together and, through anxious and full deliberation, administer to a diseased and sorely-afflicted world the remedy it requireth.

The Great Being saith: The heaven of divine wisdom is illumined with the two luminaries of consultation and compassion. Take ye counsel together in all matters, inasmuch as consultation is the lamp of guidance which leadeth the way, and is the bestower of understanding.

At the outset of every endeavour, it is incumbent to look to the end of it. Of all the arts and sciences, set the children to studying those which will result in advantage to man, will ensure his progress and elevate his rank. Thus the noisome odours of lawlessness will be dispelled, and thus <sup>169</sup> through the high endeavours of the nation's leaders, all will live cradled, secure and in peace.

The Great Being saith: The learned of the day must direct the people to acquire those branches of knowledge which are of use, that both the learned themselves and the generality of mankind may derive benefits therefrom. Such academic pursuits as begin and end in words alone have never been and will never be of any worth. The majority of Persia's learned doctors devote all their lives to the study of a philosophy the ultimate yield of which is nothing but words.

It is incumbent upon them who are in authority to exercise moderation in all things. Whatsoever passeth beyond the limits of moderation will cease to exert a beneficial influence. Consider for instance such things as liberty, civilization and the like. However much men of understanding may favourably regard them, they will, if carried to excess, exercise a pernicious influence upon men.

If this point were to be expounded an elaborate explanation would be required which, it is feared, might become tedious. It is the ardent hope of this lowly one that God—exalted be His glory—may grant all men that which is good. For he who is endowed therewith is the possessor of all things. The Great Being saith: The Tongue of Wisdom proclaimeth: He that hath Me not is bereft of all things. Turn ye away from all that is on earth and seek none else but Me. I am the Sun of Wisdom and the Ocean of Knowledge. I cheer the faint and revive the dead. I am the guiding Light that illumineth the way. I am the royal Falcon on the arm of the Almighty. I unfold the drooping wings of every broken bird and start it on its flight.

And likewise He saith: The heaven of true understanding 170 shineth resplendent with the light of two luminaries: tolerance and righteousness.

O my friend! Vast oceans lie enshrined within this brief saying. Blessed are they who appreciate its value, drink deep therefrom and grasp its meaning, and woe betide the heedless. This lowly one entreateth the people of the world to observe fairness, that their tender, their delicate and precious hearing which hath been created to hearken unto the words of wisdom may be freed from impediments and from such allusions, idle fancies or vain imaginings as 'cannot fatten nor appease the hunger', so that the true Counsellor may be graciously inclined to set forth that which is the source of blessing for mankind and of the highest good for all nations.

At present the light of reconciliation is dimmed in most countries and its radiance extinguished while the fire of strife and disorder hath been kindled and is blazing fiercely. Two great powers who regard themselves as the founders and leaders of civilization and the framers of constitutions have risen up against the followers of the Faith associated with Him Who conversed with God. 5 Be ye warned, O men of understanding. It ill beseemeth the station of man to commit tyranny; rather it behoveth him to observe equity and be attired with the raiment of justice under all conditions. Beseech ye the One true God that He may, through the power of the hand of loving-kindness and spiritual education, purge and purify certain souls from the defilement of evil passions and corrupt desires, that they may arise and unloose their tongues for the sake of God, that perchance the evidences of injustice may be blotted out and the splendour of the light of justice may shed its radiance upon the whole world. The people are ignorant, 171 and they stand in need of those who will expound the truth.

The Great Being saith: The man of consummate learning and the sage endowed with penetrating wisdom are the two eyes to the body of mankind. God willing, the earth shall never be deprived of these two greatest gifts. That which hath been set forth and will be revealed in the future is but a token of this Servant's ardent desire

to dedicate Himself to the service of all the kindreds of the earth.

O my friend! In all circumstances one should seize upon every means which will promote security and tranquillity among the peoples of the world. The Great Being saith: In this glorious Day whatever will purge you from corruption and will lead you towards peace and composure, is indeed the Straight Path.

Please God, the peoples of the world may be led, as the result of the high endeavours exerted by their rulers and the wise and learned amongst men, to recognize their best interests. How long will humanity persist in its waywardness? How long will injustice continue? How long is chaos and confusion to reign amongst men? How long will discord agitate the face of society?

This humble servant is filled with wonder, inasmuch as all men are endowed with the capacity to see and hear, yet we find them deprived of the privilege of using these faculties. This servant hath been prompted to pen these lines by virtue of the tender love he cherisheth for thee. The winds of despair are, alas, blowing from every direction, and the strife that divideth and afflicteth the human race is daily increasing. The signs of impending convulsions and chaos can now be discerned, inasmuch as the prevailing order appeareth to be lamentably defective. I beseech God, exalted be His glory, that He may graciously awaken the 172 peoples of the earth, may grant that the end of their conduct may be profitable unto them, and aid them to accomplish that which beseemeth their station.

Were man to appreciate the greatness of his station and the loftiness of his destiny he would manifest naught save goodly character, pure deeds, and a seemly and praiseworthy conduct. If the learned and wise men of goodwill were to impart guidance unto the people, the whole earth would be regarded as one country. Verily this is the undoubted truth. This servant appealeth to every diligent and enterprising soul to exert his utmost endeavour and arise to rehabilitate the conditions in all regions and to quicken the dead with the living waters of wisdom and utterance, by virtue of the love he cherisheth for God, the One, the Peerless, the Almighty, the Beneficent.

No man of wisdom can demonstrate his knowledge save by means of words. This showeth the significance of the Word as is affirmed in all the Scriptures, whether of former times or more recently. For it is through its potency and animating spirit that the people of the world have attained so eminent a position. Moreover words and utterances should be both impressive and penetrating. However, no word will be infused with these two qualities unless it be uttered wholly for the sake of God and with due regard unto the exigencies of the occasion and the people.

The Great Being saith: Human utterance is an essence which aspireth to exert its influence and needeth moderation. As to its influence, this is conditional upon refinement which in turn is dependent upon hearts which are detached and pure. As to its moderation, this hath to be combined with tact and wisdom as prescribed in the Holy Scriptures and Tablets.

Every word is endowed with a spirit, therefore the <sup>173</sup> speaker or expounder should carefully deliver his words at the appropriate time and place, for the impression which each word maketh is clearly evident and perceptible. The Great Being saith: One word may be likened unto fire, another unto light, and the influence which both exert is manifest in the world. Therefore an enlightened man of wisdom should primarily speak with words as mild as milk, that the children of men may be nurtured and edified thereby and may attain the ultimate goal of human existence which is the station of true understanding and nobility. And likewise He saith: One word is like unto springtime causing the tender saplings of the rose-garden of knowledge to become verdant and flourishing, while another word is even as a deadly poison. It behoveth a prudent man of wisdom to speak with utmost leniency and forbearance so that the sweetness of his words may induce everyone to attain that which befitteth man's station.

O friend of mine! The Word of God is the king of words and its pervasive influence is incalculable. It hath ever dominated and will continue to dominate the realm of being. The Great Being saith: The Word is the master key for the whole world, inasmuch as through its potency the doors of the hearts of men, which in reality are the doors of heaven, are unlocked. No sooner had but a glimmer of its effulgent splendour shone forth upon the mirror of love than the blessed word 'I am the Best-Beloved' was reflected therein. It is an ocean inexhaustible in riches, comprehending all things. Every thing which can be perceived is but an emanation therefrom. High, immeasurably high is this sublime station, in whose shadow moveth the essence of loftiness and splendour, wrapt in praise and adoration.

Methinks people's sense of taste hath, alas, been sorely affected by the fever of negligence and folly, for they are <sup>174</sup> found to be wholly unconscious and deprived of the sweetness of His utterance. How regrettable indeed that man should debar himself from the fruits of the tree of wisdom while his days and hours pass swiftly away. Please God, the hand of divine power may safeguard all mankind and direct their steps towards the horizon of true understanding.

Verily our Lord of Mercy is the Helper, the Knowing, the Wise.

I would like to add that thy second letter which had been sent from Jerusalem hath been received and that which thou hadst written and set forth therein was perused and read in His presence. He bade me write as follows:

O Maqṣúd! We have heard thy voice and perceived the sighing and lamentation thou didst raise in thy longing and eagerness. Praised be God! The sweet savours of love could be inhaled from every word thereof. Please God, this bounty may last for ever. The Servant-in-Attendance recited the verses thou hast composed. Thy name is often mentioned in the presence of this Wronged One and the glances of Our loving-kindness and compassion are directed towards thee.

Great is the station of man. Great must also be his endeavours for the rehabilitation of the world and the well-being of nations. I beseech the One true God

to graciously confirm thee in that which beseemeth man's station.

Be thou guided by wisdom under all conditions, inasmuch as persons who harbour evil motives have been and are still diligently engaged in intriguing. Gracious God! Unto that immeasurably exalted Being Who seeketh naught but to foster the spirit of love and fellowship amongst men, and to revive the world and ennoble its life, they have imputed such charges as the tongue and the pen are ashamed to recount. 175

We have remembered thee and make mention of thee now. We entreat Him—exalted is His glory—to protect thee with the hands of might and power and enable thee to recognize that which will serve thy best interests both in this world and in the next. He is the Lord of Mankind, the Possessor of the Throne on High and of the world below. No God is there besides Him, the Omnipotent, the Powerful. God grant that this Wronged One may observe fidelity. He hath not forgotten nor will He ever forget thee.

Thou hast mentioned thine intention to stay in Damascus until spring, then to proceed to Mosul, should the means be forthcoming. This lowly servant entreateth God—exalted is His glory—to provide such means as is deemed expedient, and to aid thee. He is Potent and Powerful.

Although all the inhabitants of this region have been treated with the utmost kindness, yet no evidence of fellowship can be discerned from them. Thou shouldst observe much tact and wisdom, for they seek at all times to cavil at and deny the Cause. May the One true God grant them equity.

Concerning thine own affairs, if thou wouldst content thyself with whatever might come to pass it would be praiseworthy. To engage in some profession is highly commendable, for when occupied with work one is less likely to dwell on the unpleasant aspects of life. God willing thou mayest experience joy and radiance, gladness and exultation in any city or land where thou mayest happen to sojourn. This lowly servant will never forget that distinguished and kind friend. He hath remembered and will continue to remember thee. The decree lieth with God, the Lord of all worlds. I fain would hope He may vouchsafe divine assistance and grant confirmation in that which is pleasing and acceptable unto Him.

Every word of thy poetry is indeed like unto a mirror in 176 which the evidences of the devotion and love thou cherishest for God and His chosen ones are reflected. Well is it with thee who hast quaffed the choice wine of utterance and partaken of the soft flowing stream of true knowledge. Happy is he who hath drunk his fill and attained unto Him and woe betide the heedless. Its perusal hath truly proved highly impressive, for it was indicative of both the light of reunion and the fire of separation.

Far be it from us to despair at any time of the incalculable favours of God, for if it were His wish He could cause a mere atom to be transformed into a sun and a single drop into an ocean. He unlocketh thousands of doors, while man is incapable

of conceiving even a single one.

So heedless is this servant that with words such as these he seeketh to vindicate the supreme power of God—exalted be His glory. I implore pardon of God, the Most Great, for these assertions and affirm that this servant at all times recognizeth his grievous trespasses and misdeeds. He entreateth remission of his sins from the ocean of the forgiveness of his Lord, the Most Exalted, and beggeth for that which will make him wholly devoted to God and enable him to utter His praise, turn himself toward Him and to put his whole trust in Him. Verily He is the Potent, the Forgiving, the Merciful. Praised be God, the Almighty, the All-Knowing.

This lowly one hath read the descriptions of the dialogue with the traveller which thou hast recounted in thy letter to my Lord, may my life be offered up for His sake. The explanations which were set forth awaken the people from the slumber of heedlessness. Indeed the actions of man himself breed a profusion of satanic power. For were men to abide by and observe the divine teachings, every trace of evil would be banished from the face of the earth. However, <sup>177</sup> the widespread differences that exist among mankind and the prevalence of sedition, contention, conflict and the like are the primary factors which provoke the appearance of the satanic spirit. Yet the Holy Spirit hath ever shunned such matters. A world in which naught can be perceived save strife, quarrels and corruption is bound to become the seat of the throne, the very metropolis, of Satan.

How vast the number of the loved and chosen ones of God who have lamented and moaned by day and by night that haply a sweet and fragrant breeze might blow from the court of His good-pleasure and dispel altogether the loathsome and foul-smelling odours from the world. However, this ultimate goal could not be attained, and men were deprived thereof by virtue of their evil deeds, which brought upon them the retribution of God, in accordance with the basic principles of His divine rule. Ours is the duty to remain patient in these circumstances until relief be forthcoming from God, the Forgiving, the Bountiful.

Magnified be Thy Name, O Lord of all beings and Desire of all created things! I beseech Thee, by the Word which hath caused the Burning Bush to lift up its Voice and the Rock to cry out, whereby the well-favoured have hastened to attain the court of Thy presence and the pure in heart the dayspring of the light of Thy countenance, and by the sighing of Thy true lovers in their separation from Thy chosen ones and by the lamentation of them that long to behold Thy face before the dawning splendour of the light of Thy Revelation, to graciously enable Thy servants to recognize what Thou hast ordained for them by Thy bounty and Thy grace. Prescribe for them then through Thy Pen of Glory that which will direct their steps to the ocean of Thy generosity and will lead them unto the living waters of Thy heavenly reunion. <sup>178</sup>

O Lord! Look not at the things they have wrought, rather look unto the loftiness of Thy celestial bounty which hath preceded all created things, visible and invisible. O Lord! Illumine their hearts with the effulgent light of Thy knowledge and brighten

their eyes with the shining splendour of the day-star of Thy favours.

I entreat Thee, O Lord of Names and Creator of the heavens, by the blood spilt in Thy Path, and by the heads carried aloft on spears for the sake of Thy love, and by the souls that have melted in their separation from Thy loved ones, and by the hearts broken for the exaltation of Thy Word, to grant that the dwellers of Thy realm may unite together in their allegiance to Thine incomparable Word so that they may all acknowledge Thy unity and Thy oneness. There is no God but Thee, the Omnipotent, the Most Exalted, the Knowing, the Wise.

I fain would hope that He Who is the All-Sufficing, the Inaccessible, may heed the solicitation of this lowly servant, may attire the people of the world with the raiment of goodly deeds and purge them from evil inclinations. He is the Mighty, the Powerful, the All-Wise, the All-Perceiving. He heareth and seeth; He is the All-Hearing, the All-Seeing. 179

1. Qur'án 20:106. [[↑ Back To Reference](#)]
2. Muḥammad. [[↑ Back To Reference](#)]
3. Mecca. [[↑ Back To Reference](#)]
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## A Compilation on Scholarship

Author: Various Source: Compiled by the Research Department of the Universal House of Justice,  
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## FROM A LETTER WRITTEN ON BEHALF OF THE UNIVERSAL HOUSE OF JUSTICE

### *55: "In response to your letter of ... in which you seek guidance on the..."*

In response to your letter of ... in which you seek guidance on the question of chosen professions vis-à-vis the statement of Bahá'u'lláh concerning sciences which begin in words and end in mere words and the pursuit of study in pure mathematics and the classics, the Universal House of Justice has instructed us to share with you an excerpt from a letter to an individual believer written in 1947 on behalf of the beloved Guardian: Philosophy, as you will study it and later teach it, is certainly not one of the sciences that begins and ends in words. Fruitless excursions into metaphysical hair-splittings is meant, not a sound branch of learning like philosophy.

In these words the Guardian has enunciated the general principle. Turning to the specific instance of the science of pure mathematics, the reference in the Eleventh Glad Tidings (Bahá'í World Faith, p. 195) regarding such sciences as are profitable, which lead and conduce to the elevation of mankind, 1 must be placed in the context of the meaning of sciences as employed by the Manifestation. Bahá'u'lláh's comment about sciences which begin and end in mere words does not apply to the systematic study of natural phenomena in order to discover the laws of order in the physical universe, an order which mathematics seeks to explore. Pure mathematics frequently has application in practical matters, such as, for example, group theory or the study of fundamental particles.

As for classical studies, we are to share with you the following excerpt from a letter dated 30 November 1932 written on behalf of Shoghi Effendi to an individual who had asked a question about the skills of story writing and whether such occupation would be classed as those sciences that begin and end in words". 20

What Bahá'u'lláh meant primarily with “sciences that begin and end in words” are those theological treatises and commentaries that encumber the human mind rather than help it to attain the truth. The students would devote their life to their study but still attain no where.

Bahá'u'lláh surely never meant to include story-writing under such a category; and shorthand and typewriting are both most useful talents, very necessary in our present social and economic life.

What you could do, and should do, is to use your stories to become a source of inspiration and guidance for those who read them. With such a means at your disposal you can spread the spirit and teachings of the Cause; you can show the evils that exist in society, as well as the way they can be remedied. If you possess a real talent in writing you should consider it as given by God and exert your efforts to use it for the betterment of society.

The House of Justice hopes that you will be able to satisfy your friends on these matters and encourage them to prepare for their Bahá'í service and be able to contribute to the welfare of humanity.

(24 May 1988 to an individual believer) [55]

1. Cf. “Tablets of Bahá'u'lláh Revealed after the Kitáb-i-Aqdas”, p. 26. [[↑ Back To Reference](#)]

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## A Compilation on Scholarship

*Author:* Various    *Source:* Compiled by the Research Department of the Universal House of Justice, Bahá'í World Centre, February 1995    *Pages:* 28

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### **54: “Philosophy, as you will study it and later teach it, is certainly not...”**

Philosophy, as you will study it and later teach it, is certainly not one of the sciences that begins and ends in words. Fruitless excursions into metaphysical hair-splittings is meant, not a sound branch of learning like philosophy....

As regards your own studies: he would advise you not to devote too much of your time to the abstract side of philosophy, but rather to approach it from a more historical angle. As to correlating philosophy with the Bahá'í teachings: this is a tremendous work which scholars in the future can undertake. We must remember that not only are all the teachings not yet translated into English, but they are not even all collected yet. Many important Tablets may still come to light which are at present owned privately.

(15 February 1947 to an individual believer) [54]

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