

## THE RECOGNITION OF HIM ...

THE recognition of Him Who is the Bearer of divine Truth is none other than the recognition of God, and loving Him is none other than loving God. However, I swear by the sublime Essence of God--exalted and glorified be He--that I did not wish my identity to be known by men, and gave instructions that My name should be concealed, because I was fully aware of the incapacity of this people, who are none other than those who have, in reference to no less a person than the Apostle of God-- incomparable as He hath ever been--remarked, 'He is certainly a lunatic'. [Qur'án 68:51] If they now claim to be other than those people, their deeds bear witness to the falsity of their assertions. That which God testifieth is none other than what His supreme Testimony testifieth. Were all the peoples of the world to testify unto a thing and were He to testify unto another, His testimony will be regarded as God's testimony, while aught else but Him hath been and will ever be as naught; for it is through His might that a thing assumeth existence.

Consider the extent of the adherence of these people to matters of faith. When dealing with their own affairs they are well content with the testimony of two just witnesses, and yet despite the testimony of so many righteous men they hesitate to believe in Him Who is the Bearer of the divine Truth.

## THE EVIDENCES WHICH THE ...

THE evidences which the people demanded from the Apostle of God through their idle fancy have mostly been rejected in the Qur'án, even as in the Súrih of the Children of Israel [Súrih XVII] it hath been revealed: 'And they say, by no means will we believe on thee till thou cause a fountain to gush forth for us from the earth; or till thou have a garden of palm trees and vines, and thou cause rivers to spring forth from the midst thereof in abundance; or thou cause the heaven to fall down upon us, as thou hast given out, in pieces; or thou bring God and the angels to vouch for thee; or thou have a house of gold; or thou ascend to heaven

nor will we believe in thine ascension, till thou send down to us a book which we may read. Say, Praise be to my Lord! Am I more than a man, an apostle?'

Now be fair! The Arabs uttered such words, and now, prompted by thy desire, thou dost demand yet other things? What is the difference between thee and them? If thou dost ponder a while, it will be evident that it is incumbent upon a lowly servant to acquiesce to whatever proof God hath appointed, and not to follow his own idle fancy. If the wishes of the people were to be gratified not a single disbeliever would remain on earth. For once the Apostle of God had fulfilled the wishes of the people they would unhesitatingly have embraced His Faith. May God save thee, shouldst thou seek any evidence according to thy selfish desire; rather it behooveth thee to uphold the unfailing proof which God hath appointed. The object of thy belief in God is but to secure His good-pleasure. How then dost thou seek as a proof of thy faith a thing which hath been and is contrary to His good-pleasure?

### **IT IS RECORDED IN ...**

IT is recorded in a tradition that of the entire concourse of the Christians no more than seventy people embraced the Faith of the Apostle of God. The blame falleth upon their doctors, for if these had believed, they would have been followed by the mass of their countrymen. Behold, then, that which hath come to pass! The learned men of Christendom are held to be learned by virtue of their safeguarding the teaching of Christ, and yet consider how they themselves have been the cause of men's failure to accept the Faith and attain unto salvation! Is it still thy wish to follow in their footsteps? The followers of Jesus submitted to their clerics to be saved on the Day of Resurrection, and as a result of this obedience they eventually entered into the fire, and on the Day when the Apostle of God appeared they shut themselves out from the recognition of His exalted Person. Dost thou desire to follow such divines?

Nay, by God, be thou neither a divine without discernment nor a follower without discernment, for both of these shall perish on the Day of Resurrection. Rather it behooveth thee to be a discerning divine, or to walk with insight in the way of God by obeying a true leader of religion.

In every nation thou beholdest unnumbered spiritual leaders who are bereft of true discernment, and among every people thou dost encounter myriads of adherents who are devoid of the same characteristic. Ponder for a while in thy heart, have pity on thyself and

turn not aside thine attention from proofs and evidences. However, seek not proofs and evidences after thine idle fancy; but rather base thy proofs upon what God hath appointed. Moreover, know thou that neither being a man of learning nor being a follower is in itself a source of glory. If thou art a man of learning, thy knowledge becometh an honour, and if thou art a follower, thine adherence unto leadership becometh an honour, only when these conform to the good-pleasure of God. And beware lest thou regard as an idle fancy the good-pleasure of God; it is the same as the good-pleasure of His Messenger. Consider the followers of Jesus. They were eagerly seeking the good-pleasure of God, yet none of them attained the good-pleasure of His Apostle which is identical with God's good-pleasure, except such as embraced His Faith.