Qur’án Study Resources and Notes

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As to whether Ishmael or Isaac were to be sacrificed, here are some statements by Shoghi Effendi:

Baha'u'llah's prophetology: Archetypal patterns in the lives of the founders of the world religions
Life of Prophet Muhammad (pbuh) - His Physical Appearance
Traditions regarding the Imam Muhammad, The 12 Imam,
The One Who Related the Existence of the Qa'im by Bahá'u'lláh
A prerequisite of admittance into the Bahá'í fold is the acceptance of the legitimacy of the institution of the Imamate
Shi'i Islam by Moojan Momen 1995
From the Jabulqa of God's Power to the Jabulqa of Superstition: The Twelfth Imam in the Writings of Bahá'u'lláh and 'Abdu'l-Bahá'
Islam in Iran - The Concept of Mahdi in Twelver Shi'iism
ḠAYBA (Pers. ḡaybat) lit. “absence”; term used by the Shi’ites to refer to the occultation of the Hidden Imam
Baha'u'llah is to Shi'ah Islam the return of Husayn (God Passes By, 94), and that the Bab is of the seed of Fatimih
Imam 'Ali
Portal:Sufism (Wikipedia)
Sufi and Bahá'í Spiritual Practices by Michael McCarron, 2009
Baha'u'llah's Commentary on a Verse of Rumi
Symbolic Cosmology in the Sufi and Bahá'í traditions
Ibn Arabi
The Concept of the "Perfect Man" (Pole) in Sufism and the Bahá'í Notion of the Manifestation of God
Reflections on Some Messianic Prophecies in Shaykhi Works
Mysticism and the Bahá'í Faith by Farnaz Ma'sumian
Bahá'u'lláh and Mystics
The Remembrance of God: An Invocation Technique in Sufism and the Writings of The Báb and Bahá'u'lláh
The Bahá'í Faith ... is thus fundamentally mystic in character
Poem of the Dove (or Al- Qasidah-al-Warga'iyah)
Ode of the Dove by Bahá'u'lláh
Baha'u'llah's Notes to His "Ode of the Dove" by Bahá'u'lláh
Muhyiddin Ibn 'Arabi 1165 -1240AD
The Muhyiddin Ibn 'Arabi Society
Ibn al-'Arabi in the Baha'i Writings By Muin Afnani
The God of Bahá’u’lláh
The Worlds of God
The Oldest Quran in the World
KARAMAH: Muslim Women Lawyers for Human Rights
Gender Equality in Islam
Video: Muslim Christian Dialogue
Interfaith Explorers
Women in the Quran

These research notes and links do not represent official Bahá’í positions and are purely the result of an individual project. All the comments are those of the author and are not necessarily those of the Bahá’í community. If you find any inaccuracies or errors in this document, please let me know by sending an email to larrypeifer@hotmail.com.
The Qur’án: Renderings by Rodwell & Sale and Multilinear Qur’án
with Bahá’í References by Verse, compiled by Brett Zamir. Renderings into English by George Sale and J.M. Rodwell (Ed. Note: This is a rich link for a wealth of Qur’an / Bahá’í related material)
http://bahai-library.com/quran_rodwell_sale_zamir

MULTILINEAR QUR’ÁN (includes notes and Bahá’í References as well)
http://bahai-library.com/quran/quranframes.html
(An xls version is downloaded to my Dell PC)

Six Lessons on Islám by Marzieh Gail
(Approved by Bahá’í Reviewing Committee)
http://bahai-library.com/gail_lessons_islam

Introduction to a Study of the Qur’án:
With Additional References from Several Bahá’í Texts by Study Outline Committee of the National Spiritual Assembly of the Bahá’ís of the United States, Wilmette: Bahá’í Publishing Trust, 1941
http://www.bahai-library.com/nsa_introduction_study_quran

THE KORAN - Translated by George Sale
Translated into English from the Original Arabic with explanatory notes takes from the most approved commentators.
http://bahai-library.com/quran/quran.html  (Best in browser)
http://bahai-library.com/quran/quran.doc  (Best in word processor)

The Meaning of the Glorious Quran
Text, Translation & Commentary by: Abdullah Yusuf Ali

The Quranic Arabic Corpus
http://corpus.quran.com/
An annotated linguistic resource which shows the Arabic grammar, syntax and morphology for each word in the Holy Quran. The corpus provides three levels of analysis: morphological annotation, a syntactic treebank and a semantic ontology. (Audio recitation available also).

BAHA’U’LLAH: THE GREAT ANNOUNCEMENT OF THE QUR’AN
By Muhammad Mustafa,, Translated by Rowshan Mustafa, Edited and Annotated by Laura M. Herzog, Baha'i Publishing Trust, Dhaka, Bangladesh
http://bahai-library.com/books/announcement.quran/
This book was prepared to assist English-speaking Baha'is to acquire a basic understanding of issues frequently raised by Muslims with regard to the Qur'an and the Baha'i Faith. It was originally written in 1959 when the writer was asked to undertake such a task by Baha'is in Liberia, during his visit to that country. Recently it has been rewritten and expanded, so that it addresses many subjects of particular interest to Muslims.
In The Promised Day Is Come, Shoghi Effendi writes of the attitude of the Baha'i Faith towards Islam, from which the following excerpt is taken:

As to Muhammad, the Apostle of God, let none among His followers who read these pages, think for a moment that Islam, or its Prophet, or His Book, or His appointed Successors, or any of His authentic teachings, have been, or are to be in any way, or to however slight a degree, disparaged. The lineage of the Bab, the descendant of the Imam Husayn; the divers and the striking evidences, in Nabil's Narrative, of the attitude of the Herald of our Faith towards the Founder, the Imams, and the Book of Islam; the glowing tribute paid by Baha' u'llah in the Kitab-i-Iqan to Muhammad and His lawful Successors, and particularly to the "peerless and incomparable" Imam Husayn; the arguments adduced, forcibly, fearlessly, and publicly by 'Abdu'l-Baha, in churches and synagogues, to demonstrate the validity of the Message of the Arabian Prophet; and last but not least the written testimonial of the Queen of Rumania, who, born in the Anglican faith and notwithstanding the close alliance of her government with the Greek Orthodox Church, the state religion of her adopted country, has, largely as a result of the perusal of these public discourses of 'Abdu'l-Baha, been prompted to proclaim her recognition of the prophetic function of Muhammad - all proclaim, in no uncertain terms, the true attitude of the Baha'i Faith towards its parent religion.

**Tablet of the 'Light Verse' (Lawh-i-Áyiy-i-Núr), also known as Commentary on the Disconnected Letters: (eg. alif, lam, mim, sad, ra, kaf,...)**

What on earth is a disconnected letter? Baha'u'llah's commentary
http://bahai-library.com/marshall_disconnected_letters

**Internet Sacred Texts Archive - Islam**
Extensive resources for Islam: Qur'an version, Hadith, Sufi Texts, Islamic History and Culture. (Patent url has extensive sacred texts from a huge array of ideologies)

**Disconnected Letters of the Qur'an and the Significance of the Number Nineteen**
by Robert T. Cameron, 1997
http://bahai-library.com/cameron_disconnected_letters_nineteen

What do the disconnected letters which preface many surihs of the Qur'an mean? Bahá'u'lláh says, "In the disconnected letters of the Qur'an the mysteries of the divine Essence are enshrined, and within their shells the pearls of His Unity are treasured." He also states, "Outwardly they signify Muhammad Himself." If anyone knew the meanings of these disconnected letters they would have no doubt or uncertainty about the Divinity of Muhammad or the divine origin of His Book. They are,"...the supreme instrument of guidance for attainment unto the loftiest summits of knowledge.

**Google Search: “quran site:bahai-library.com”**
https://www.google.com/webhp?sourceid=chrome-instant&ion=1&espv=2&ie=UTF-8&q=quran%20site%3Abahai-library.com

**Book: Islam At The Crossroads by Lameh Fananapazir**
Book: Jesus in the Qur’an by Geoffrey Parrinder
This book has been written primarily for readers in the western world, the general public as well as students of theology and the comparative study of religions. But is it hoped that it may also be useful to some people in Asia and Africa who have asked for a modern and impartial study of the teaching of the Qur’an about Jesus, which seems to be unobtainable in English or Arabic.

Audio Book: Tablets of the Divine Plan
http://free-audiobooks.bahaibookstore.com/

Commentary on the Islamic Tradition "I Was a Hidden Treasure..."
http://bahai-library.com/abdulbaha_kuntu_kanzan_makhfiyyan

"By the Fig and the Olive": `Abdu'l-Bahá's Commentary in Ottoman Turkish on the Qur’anic Sura 95
http://bahai-library.com/alkan_fig_olive
For the first time an Ottoman-Turkish Tablet by `Abdu'l-Bahá will be presented. The original text appears in a collection of Tablets and Prayers by `Abdu'l-Bahá in Ottoman-Turkish. `Abdu'l-Bahá comments on the verse By the Fig and the Olive (wa't-tin wa'z-zaytun), indeed, He presents a commentary on the entire sura. The four sacred symbols Fig, Olive, Mount Sinai and Mecca, "the City of security" will be studied in Biblical, and Qur’anic context previous to `Abdu'l-Bahá’s exegesis in this Tablet.

Tablet of Tribulations (Lawḥ-i Baláyá)
Baha’u’llah rarely compares his sufferings to those of Muhammad, preferring instead to parallel his mistreatment to that of Muhammad’s martyred grandson Husayn. But the comparison with Muhammad is apt if for no other reason than both men lived long lives as self-proclaimed prophets and died peacefully in their beds. One of the few places Baha’u’llah makes the comparison is in the “Tablet of Tribulations,” written between 1863 and Baha’u’llah’s death in 1892. In it, he draws a stark contrast between his tribulations and those of Muhammad. Given his allusion to the calumnies directed against him by two unnamed individuals, Baha’u’llah probably wrote the tablet during his exile in Istanbul and Edirne between 1863 and 1868 when the Iranian ambassador to the Ottoman Empire and Sayyid Muhammad Isfahani conspired against him.

Five Pillars of Islam - Power Point by Duane Troxel
http://www.teachingandprojects.com/Other%20Religions/01-%20FIVE%20PILLARS%20OF%20ISLAM%20FINAL.ppt
Muslim guidance for life today
Two wonderful sites for day to day issues in America and around the world.
http://www.soundvision.com/  www.radioislam.com
Our websites, www.soundvision.com, and, www.radioislam.com, occupy a unique position on the internet. Not only are Muslims from all over the world logging on in ever increasing numbers, they are accessing a wealth of practical Islamic information through weekly updates and informative programming. This knowledge can, Insha Allah, be shared by individuals and communities alike.

The Future of World Religions: Population Growth Projections, 2010-2050
Why Muslims Are Rising Fastest and the Unaffiliated Are Shrinking as a Share of the World’s Population
Pew Research Center
http://www.pewforum.org/2015/04/02/religious-projections-2010-2050/

Movie:  The Message (3 hrs) Starring Anthony Quinn

Muhammad: Messenger of God
(This article was written by Hesham A. Hassaballa and Kabir Helminski and is excerpted from their 2006 book: "The Beliefnet Guide to Islam")
(pdf file in google drive)

The First Muslim, Opening Chapter, by Lesley Hazelton
http://thefirstmuslim.com/?page_id=7

Video: Muhammad: Legacy of a Prophet
http://www.upf.tv/films/muhammad-legacy-of-a-prophet/watch/
(Other Islam related movies at the UPF site http://www.upf.tv/films/)

TED Talk: Lesley Hazleton - The Doubt is Essential
https://www.ted.com/talks/lesley_hazleton_the_doubt_essential_to_faith?language=en

TED Talk: Lesley Hazleton - On Reading the Koran
https://www.ted.com/talks/lesley_hazelton_on_reading_the_koran?language=en

TED Blog: 7 fascinating talks on better understanding Islam
http://blog.ted.com/6-fascinating-talks-on-better-understanding-islam/

Life of Muhammad - Power Point PDF from Duane Troxel
http://www.teachingandprojects.com/Other%20Religions/02-%20LIFE%20OF%20MUHAMMAD.ppt

Islamic Contributions to Society by Stanwood Cobb
http://bahaistudies.net/bahaiworks/cobb.html

Qur’anic references in the Bahá’í Writings compiled by Mr. A.K. Bolhuis
https://sites.google.com/site/akbweb/cross-referencelists
TV: Little Mosque on the Prairie
http://www.hulu.com/little-mosque
http://www.cbc.ca/littlemosque/episodes.php
(only Season 1 free, 2-8 subscribe)
Hulu has all 8 Seasons if member
http://www.cbc.ca/player/play/1307673809
(Works using VPN Canada)(TunnelBear)

Muhammad's (S) Persona
http://www.ispi-usa.org/muhammad/appendix1.html

Some of the Prophet's Manners & Characteristics
http://www.messengerofgod.info/prophet-muhammad-characteristics.htm

Parallels Between Islamic and Baha'i laws and Constitutional Principles
by Afshin A. Khavari, 1998
http://bahai-library.com/khavari_islamic_bahai_law
The roles of Sunnah, Hadith, and Ijtihad in Islamic constitutional law, and the development of the Baha'i legal order and its unique approach to law-making.

Keys to the Proper Understanding of Islam in The Dispensation of Baha'u'llah
http://bahai-library.com/wittman_understanding_islam.html
The Dispensation of Bahá'u'lláh, Shoghi Effendi's concise statement of the fundamental verities of Bahá'í belief, contains a number of important keys which lead Bahá'ís to a more complete understanding of Islam…. The Dispensation upholds Islam as an independent religion and confirms the Imams as the legitimate successors of Muhammad. 'Ali's appointment by Muhammad as His successor was made verbally and is not to be found in the Qur’án.

Wives of Muhammad
https://en.wikipedia.org/wiki/Muhammad%27s_wives#Timeline_of_marriages
Muhammad's wives or Wives of Muhammad were the thirteen women married to the Islamic prophet.
(Note: Wonderful charts and diagrams. See link for details of each wife.)
Wives of Muhammad

The title "Mother of the Believers" in Arabic script
Khadija bint Khuwaylid (595-620)
Sawda bint Zam'a (620-632)
Aisha bint Abi Bakr (620-632)
Hafsa bint Umar (625-632)
Zaynab bint Khuzayma (626-627)
Hind bint Abi Umayya (627-632)
Zaynab bint Jahsh (627-632)
Juwayriyya bint al-Harith (628-632)
Safiyya bint Huyayy (628-632)
Ramlā bint Abi Sufyan (629-632)
Maymunah bint al-Harith (629-632)
Maria bint Sham‘ûn
Rayhana bint Zayd

Aisha - 2nd or 3rd wife of Muhammad who was betrothed as a child.
https://en.wikipedia.org/wiki/Aisha

The Future of World Religions: Population Growth Projections, 2010-2050
Why Muslims Are Rising Fastest and the Unaffiliated Are Shrinking as a Share of the World's Population
http://www.pewforum.org/2015/04/02/religious-projections-2010-2050/

A Bahá’í Approach to the Claim of Finality in Islam
Association for Baha’i Studies North America, 1993
http://bahai-library.com/fananapazir_fazel_finality_islam
(Persian version also available at the site)
Sahih International: Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and last of the prophets. And ever is Allah , of all things, Knowing.

Pickthall: Muhammad is not the father of any man among you, but he is the messenger of Allah and the Seal of the Prophets; and Allah is ever Aware of all things.

Yusuf Ali: Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and the Seal of the Prophets: and Allah has full knowledge of all things.

Shakir: Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Last of the prophets; and Allah is cognizant of all things.

Muhammad Sarwar: Muhammad is not the father of any of your males. He is the Messenger of God and the last Prophet. God has the knowledge of all things.

Mohsin Khan: Muhammad (SAW) is not the father of any man among you, but he is the Messenger of Allah and the last (end) of the Prophets. And Allah is Ever All Aware of everything.

Arberry: Muhammad is not the father of any one of your men, but the Messenger of God, and the Seal of the Prophets; God has knowledge of everything.

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Below is a nice commentary on the 'seal' of the prophets:

(The following information if found online at http://bahai-library.com/fananapazir_fazel_finality_islam where there is a much more inclusive discussion of this topic; including how Baha'u'llah explains 'seal')

The Founder of Islam as Khátam

As indicated earlier, many traditions exist which take the phrase khátam al-nabiyyín (seal of the prophets) to mean "the last prophet." However, the completion of some activity is only one meaning of "seal". The historical use of this word provides other interpretations as follows.

Sealing may also be a guarantee of authenticity, or a device designed to prevent the unauthorised opening of a receptacle without knowledge of the owner. In pre-Muslim Arabia, seals were used in place of a signature, giving validity to a document. They were also utilised as a guarantee that property was kept intact and thus took the place of locks and keys. The possession of another person's seal was evidence that the latter had delegated his authority. Pharaoh, for example, gave Joseph his signet as a sign of authority (Gen 41:42). Jezebel forged a letter in Ahab's name and sealed it with Ahab's seal to give it validity (1 Kings 21:8). Tradition has a certain amount to say about Muhammad's khátam (seal). For instance, Al-Bukhari recounts that the Prophet wished to write to the Byzantines, and was told that it would not be read unless it had a seal on it. He therefore adopted a silver seal with the inscription `Muhammad rasúl Alláh' at the year 7 A.H. (Allan, Khátam 1103).

The expression khátam al-nabiyyín (seal of the prophets) is found in several places in classical Arabic poetry. A verse in the Diwán of Umayya b. Abí al-Salt speaks of the Prophet as the one "by means of
whom God sealed [khatama] the prophets [nabiyyin] before him and after him” (Prophecy 57). This verse implies the appearance of prophets after Muhammad, so that the verb khatama here cannot be understood to mean the termination of something. Friedmann suggests the possibility that it means "he stamped upon them his seal [of approval]" (ibid). This idea that the Prophet came to confirm the former prophets is supported by Qur’ān 37:37: "he cometh with truth and confirmeth the Sent Ones [mursalin]."

There are other indications that the belief in the finality of Muhammad’s prophethood was not generally accepted in the early days of Islam. In a gloss explaining the expression of khayr al-khawátim (the best of the seals) used in the Naqá’id, the commentator Abú ‘Ubayda who died in 209 A.H. says, "He [the poet] means that the Prophet . . . is the seal of the prophets, which means he is the best of the prophets" (Naqá’id 349). A similar interpretation is given by Abú Riyásh al-Qaysí in his commentary on al-Kumayt’s Háshimiyyat. Commentating on a verse in which the prophet is referred to as khátam (or khátim) al-anbiyá’, Abú Riyásh says that the meaning of khátim al-anbiyá’ is someone who seals the prophets; khátam al-anbiyá’, on the other hand, means "beauty of the prophets" or "the best of them" (Friedmann, Prophecy 57). Another explicit tradition that supports this idea is attributed to `Á’isha, who said, "Say [that the Prophet is] the seal of the prophets and do not say that there is no prophet after him" (Al-Suyúti, qtd. in Friedmann, Prophecy 63). The phrase khátam al-nabiyyín (seal of the prophets) here cannot mean "the last prophet", but is understandable in the sense of the best prophet. Also, the foremost Kúfí grammarian al-Tha’lad held that "al-khátim is the one who sealed the prophets and al-khátam is the best of them in character and physical constitution" (Al-‘Ayní, qtd. in Friedmann, Prophecy 58).

These doxological interpretations of seal seem to indicate that even in the third century of Islam, there still existed different interpretations of khátam al-anbiyá’ (seal of the prophets). These interpretations also found their way into hadith literature. For instance, there is a saying of the Imam `Alí that "Muhammad is the Seal of the Prophets [khátam al-anbiyá’] and I am the Seal of the Successors [khátam al-wasiyyín]" (Majlisi, Bihár 4-5). If seal solely meant termination, then how can one understand ‘Alí as sealing the successorship, when there were to be eleven Imams after him according to Shi’i belief and the Caliphate was to continue after him in the history of Sunni Islam? Also, one Bahá’í writer discusses the implications of a hadith in which the Prophet is reported to have said, "I am the last prophet and the mosque I am constructing is the last mosque." Rawshani argues that if by the term "last mosque" is understood that no other mosque will be built in the dispensation of Islam, then clearly this is an absurd contradiction, unless it was used in a doxological manner. On this ground the term khátam al-nabiyyín (seal of the prophets) refers to the fact that the Prophet confirmed the prophets before him and thus the peoples of Arabia, who had not accepted the prophethood of the prophets of the past, particularly those of the Abrahamic tradition, were summoned to recognise them (Rawshani, Kháthamiyyát 30-31). Moreover, there are variant meanings of seal suggested in the Qur’ān; one verse states that on the Day of God a ‘choice’ wine will quench the thirst of the Righteous, "whose seal [khítám] is musk" (83:26).

In summary, there is cogent evidence to suggest that the word khátam (seal) did not mean ‘the last' in a temporal sense to early Muslims. There are instances in classical Arabic poetry and hadith literature to suggest that the word khátam (seal) was used to mean 'the one who confirmed' (the prophets of the past), and understood in a honorific way as ‘the best' (of the prophets)."

Bahá'u'lláh wrote:
'...how many are those who, through failure to understand its meaning, have allowed the term "Seal of the Prophets" to obscure their understanding, and deprive them of the grace of all His manifold bounties! Hath not Muhammad, Himself, declared: "I am all the Prophets?" Hath He not said as We have already
mentioned: "I am Adam, Noah, Moses, and Jesus?" Why should Muhammad, that immortal Beauty, Who hath said: "I am the first Adam" be incapable of saying also: "I am the last Adam"? For even as He regarded Himself to be the "First of the Prophets" - that is Adam - in like manner, the "Seal of the Prophets" is also applicable unto that Divine Beauty. It is admittedly obvious that being the "First of the Prophets," He likewise is their "Seal." ..

- Book of Certitude

Islam and the Bahá’í Faith by Abir Majid
(Available in English and Arabic)
http://bahai-library.com/bic_islam_bahai_faith

Video: Life of Muhammad (PBS Series)
http://www.pbs.org/program/life-muhammad/

Virtual Hadj
http://www.pbs.org/muhammad/virtualhajj.shtml
Also, timeline, resources, and learning tools.

The Hadith of the Prophet Muhammad (صلى الله عليه و سلم) at your fingertips
http://sunnah.com/

Oxford Islamic Studies Online
http://www.oxfordislamicstudies.com/
This authoritative, dynamic resource brings together the best current scholarship in the field for students, scholars, government officials, community groups, and librarians to foster a more accurate and informed understanding of the Islamic world. Oxford Islamic Studies Online features reference content and commentary by renowned scholars in areas such as global Islamic history, concepts, people, practices, politics, and culture, and is regularly updated as new content is commissioned and approved under the guidance of the Editor in Chief, John L. Esposito.

An Episode in the Childhood of the Bab
http://bahai-library.com/lambden_episode_childhood_bab
Parallels legends of the Bab's early childhood with those of Jesus.

The Life of the Bab
by Asadu'llah Fadil Mazandarani published in Star of the West, Set 7, Vol 14, Num 7, page 193 1938
http://bahai-library.com/asadullahfadilmazandarani_lifebab_sow
Life of the Bab by the historian Jinab-i-Fadil (Asadu'llah Fadil Mazandarani)

Islamic Schools and Branches
https://en.wikipedia.org/wiki/Islamic_schools_and_branches
Excellent survey with wonderful charts and diagrams.
As to whether Ishmael or Isaac were to be sacrificed, here are some statements by Shoghi Effendi:

1) "As to the question raised by the Racine Assembly in connection with Baha'u'llah's statement in the Gleanings concerning the sacrifice of Ishmael; although this statement does not agree with that made in the Bible, Genesis 22.9, the friends should unhesitatingly, and for reasons that are only too obvious, give precedence to the sayings of Baha'u'llah which, it should be pointed out, is fully corroborated by the Qur'an which book is more authentic than the Bible, including both the New and the Old Testaments. The Bible is not wholly authentic, and in this respect is not to be compared with the Qur'an, and should be wholly subordinated to the authentic writings of Baha'u'llah."


2) "...the reference to Ishmael is correct, although it disagrees with the text of the Bible. The Qur'an too corroborates this statement of Bahá'u'lláh, and as this book is more authentic than the Bible, it is obvious that it should be given precedence over the Jewish and Christian Holy Scriptures, which cannot be considered as being wholly authentic.

(From a letter dated 7 March 1938 written on behalf of Shoghi Effendi to an individual believer)

3) The Guardian confirms that the record in the Qur'an and in the Writings of Bahá'u'lláh, that it was Ishmael, and not Isaac as stated in the Old Testament, whom Abraham was to sacrifice, is to be upheld. In one of His Tablets 'Abdu'l-Bahá refers to this discrepancy, and explains that, from a spiritual point of view, it is irrelevant which son was involved. The essential part of the story is that Abraham was willing to obey God's command to sacrifice His son. Thus, although the account in the Torah is inaccurate in detail, it is true in substance.

(From a letter dated 19 July 1981 written on behalf of the Universal House of Justice to an individual believer)

(See two references below)
Tablet to Hájí Mirzá Kamalú’dd-Dín:
Excerpt: by Bahá’u’lláh translated by Iskandar Hai. 2002 originally revealed as "Lawh-i-Hájí Mirzá Kamalu'd-Dín". first written or published 1878
http://bahai-library.com/bahaullah_lawh_mirza_kamal-din

Baha'u'llah's Visitation Tablet for Imam Husayn
Editor's Note: Iran Press Watch is pleased to bring to the attention of its readers the following magnificent Visitation Tablet by Baha'u'llah for the Prince of Martyrs, Imam Husayn, the anniversary of whose martyrdom is presently being observed by all Shi'ih Muslims on the tenth of this month of Muharram. Our readers are warmly invited to enjoy this translation which is a work in progress (also known as a "provisional translation" in Baha'i scholarly studies), and to share their reflections in the comments section. In a number of his writings, Baha'u'llah, the Prophet-Founder of the Baha'i Faith, identifies himself as the spiritual return of Imam Husayn and likens his own sufferings at the hands of the ungodly with the sufferings which His Holiness Imam Husayn suffered. Baha'u'llah’s own given name, Husayn-’Ali, was understood by him as a token of this relationship. (includes a plethora of notes and comments)
http://iranpresswatch.org/post/740/

Tablet of Visitation for Imám Husayn
by Bahá'u'lláh, provisional translation by Khazeh Fananapazir, edited by Mehdi Wolf. 2002. originally revealed as "Lawh-i-Zíyárat-Namih-i-Imám Husayn", first written or published 1891
(Includes extensive footnotes)
http://bahai-library.com/bahaullah_fananapazir_visitation_husayn

Kitáb-i-Aqdas (Most Holy Book): Notes on the Style of the Kitáb-i-Aqdas
by Suheil Badi Bushrui 1995
http://bahai-library.com/wilmette_kitab_aqdas_style
Photo: The Cave of Hira
two miles from Mecca, where Muhammad is believed to have received his first revelations from God, through the angel Gabriel. The cave goes back about 12 feet.
http://www.fsmitha.com/h3/h03is.htm

TimeMaps: Civilization: The Islamic Caliphate
Impelled by their new Islamic faith, in the 7th and 8th centuries Arab armies created one of the largest empires known to world history. This empire is referred to as the Caliphate, and it was under this empire that a distinctly Islamic civilization emerged.
http://www.timemaps.com/civilization/Islamic-Caliphate

Baha'u'llah's prophetology: Archetypal patterns in the lives of the founders of the world religions
http://bahai-library.com/momen_prophetology_archetypes
Abstract: In the Kitáb-i-Íqán, Bahá'u'lláh deals with Christian and Muslim expectations of the return of such figures as Christ and the Shi'í Imáms. In the process of putting forward his descriptions of the prophets of the past and his explanations of the way in which he and the Báb have fulfilled prophecies of return, Bahá'u'lláh advances the outline of a theory that the lives of the prophet-founders of the world
religions have in certain key ways re-capitulated each other. The purpose of this paper is to fill out the
details of this idea that there are certain archetypal patterns in the lives of the prophets.
(Excellent chart included)

Life of Prophet Muhammad (pbuh) - His Physical Appearance
http://lifeofprophet.com/about-prophet-muhammad/his-physical-appearance/
At a Glance:
Skin Color - Light Brown
Hair - Neither Curly nor Firm
Stature - Medium Build, Broad Shoulders
Face - Slightly ovalish

Traditions regarding the Imam Muhammad, The 12 Imam,
and his abode in the city of Jábulqá, should not be understood literally
https://bahai9.com/wiki/Im%C3%A1m_Muhammad

The One Who Related the Existence of the Qâ’im by Bahá'u'lláh
translated by Adib Ma'sumian 2015
http://bahai-library.com/masumian_relator_existence_qaim
The brother of Imám Hasan ’Askarí, known to Twelver Shi’ahs as "Ja’far-i-Kadhdbáh" ("Ja’far the Liar"). In
this tablet, Bahá'u'lláh dismisses this tenet of Shi’ah eschatology by establishing the truth of Ja’far’s reply
to the question about his brother’s son.

A prerequisite of admittance into the Bahá’í fold is the acceptance of the legitimacy of
the institution of the Imamate
https://bahai9.com/wiki/Im%C3%A1mate
"...the essential prerequisites of admittance into the Bahá’í fold of Jews, Zoroastrians, Hindus, Buddhists,
and the followers of other ancient faiths, as well as of agnostics and even atheists, is the wholehearted
and unqualified acceptance by them all of the divine origin of both Islám and Christianity, of the Prophetic
functions of both Muhammad and Jesus Christ, of the legitimacy of the institution of the Imamate, and of
the primacy of St. Peter, the Prince of the Apostles. Such are the central, the solid, the incontrovertible
principles that constitute the bedrock of Bahá’í belief, which the Faith of Bahá'u'lláh is proud to
acknowledge, which its teachers proclaim, which its apologists defend, which its literature disseminates,
which its summer schools expound, and which the rank and file of its followers attest by both word and
deed."  (Shoghi Effendi, Promised Day is Come, par. 270)

Shi`i Islam by Moojan Momen 1995
http://bahai-library.com/momen_encyclopedia_shii_islam
The branch of Islam that accepted ‘Ali ibn Abi-Talib, Muhammad's son-in-law, as the Prophet's legitimate
successor. The Twelver Shi’is, the branch of Shi’ism that accepted a line of twelve hereditary successors
called Imams, are the majority of modern Shi’is. The Babi and Bahá’í Faiths arose in the Twelver Shi’i
milieu in Iran and are related in many ways to Shi’i belief, practice, and concepts.
Employing radical hermeneutics, Bahá'u'lláh asserts in His Gems of Divine Mysteries that the Báb appeared "from the Jabulqá of God's power and from the Jabulsá of His mercy," glossing these arcane names as "cities of the unseen in the supernal realm," exploding in the process over a millennium of belief in their literal portrayal as cities on either end of the earth inhabited by believers who are in regular contact with the Imams and who await the appearance of the promised Qá'im. Implicit in Bahá'u'lláh's exegesis of Shi'i Traditions that mention these cities is a wholesale rejection of certain dogmas prevalent in the nineteenth century Shi'i world vis-à-vis a physically occulted Imam whose life had been miraculously prolonged by God for over a thousand years and who now resided (some say with his wife and children) in distant uncharted lands not different in substance from Jabulqá and Jabulsá. This rejection is more pronounced in Bahá'u'lláh's later writings on the twelfth Imam, writings in which He continuously oppugns traditional Shi'i messianic doctrines and strongly rebukes the Shi'a for having created an imaginary figure situated in "a superstitious Jabulqá" or "a Jabulsá fashioned by their own fancy." In these later Tablets — which betray a trenchant criticism of the Shi'i ulama — Jabulqá and Jabulsá are regularly invoked, though no longer as unseen cities but rather as archetypes of superstition that were ultimately turned into bullets by an esurient religious class to take the life of the twelfth Imam when he appeared "from the loins" in the person of the Báb.

This paper will begin by offering a brief background to Jabulqá and Jabulsá in Islamic sources, with a focus on their description in Shi'i Traditions and the eschatological speculations of Shaykh Ahmad and Siyyid Kázim. Relying on a number of hitherto untranslated Tablets from Bahá'u'lláh and 'Abdu'l-Bahá' that bear on this theme, it will proceed to chart and explicate the unique, super-rational conception of the Twelfth Shi'i Imam enunciated by Bahá'u'lláh.

Islam in Iran - The Concept of Mahdi in Twelver Shi'ism

ḠAYBA (Pers. ḡaybat) lit. "absence"; term used by the Shiʿites to refer to the occultation of the Hidden Imam
http://www.iranicaonline.org/articles/gayba

Baha'u'llah is to Shi'ah Islam the return of Husayn (God Passes By, 94), and that the Bab is of the seed of Fatimih
http://bahai-library.com/gail_lessions_islam

Even yet in Persia, if men have a hard job to do or a heavy load to carry, they band together and shout, 'Ya 'Ali!' He was the Guardian (Vali), and the Lion of God. Muhammad, embracing him after the Farewell Pilgrimage, said, "He is to Me what Aaron was to Moses....God be a friend to his friends and a foe to his foes; help those who help him and frustrate the hopes of those who betray him." (See Dwight M. Donaldson, The Shi'ilte Religion). 'Abdu'l-Bahá says, "Muhammad was the root, and 'Ali the branch, like Moses and Joshua." (SAQ, 57). 'Ali was also called the Hand of God. He was the cousin, the adopted son, and the son-in-law of the Prophet. He was the first male believer, having accepted Islam as a child. He was the husband of the great Fatimih (the marriage took place in 624) whom the Muslims call Our Lady of Light, and they two were the parents of the next Imams, Hasan and Husayn. Remember that Baha'u'llah is to Shi'ah Islam the return of Husayn (God Passes By, 94), and that the Bab is of the seed of
Fatimih. (Six Lessons On Islam by Marzieh Gail, Chapter “The Holy Imams”)

Imam ‘Ali
http://bahai-library.com/gail_lessons_islam
He was a man broad and powerful, of the middle height, of ruddy complexion, of a thick and comely beard. He was utterly devoted to Muhammad, simple in tastes, strictly honest; when he was caliph, if he had business of state to perform at night, he would light a candle; then as soon as the work of the state was done, and he was at leisure, he would blow it out and sit in the darkness, rather than use the peoples’ candle. When he prayed he was so rapt that once, an arrow having lodged in his foot at war, they waited till he was at prayer to withdraw it, knowing that then he would not feel the pain. Daring in battle, he has been called chivalry’s beau ideal; it was he who took the Prophet’s place when Muhammad escaped from Mecca, lying on the Prophet’s couch, wrapped in His green cloak; He fought with Muhammad at Badr, he received sixteen wounds at Uhud, he engaged in single combat at the Battle of the Trench, he carried away the banner at Khaybar; but braver than all this, he stood aside for a quarter of a century from his rightful place, in order to protect the Faith. He was a very perfect, gentle knight. (Six Lessons On Islam by Marzieh Gail, Chapter “The Holy Imams”)

Portal:Sufism (Wikipedia)

Sufi and Baha’i Spiritual Practices by Michael McCarron, 2009
http://bahai-library.com/mccarron_sufi_bahai_spiritual
We see direct parallels between spiritual practices in Sufism and the Bahá’í Faith the goal of which is to aid the adherent on the Path of the Purification (tasawwuf)

Baha'u'llah's Commentary on a Verse of Rumi
by Juan R.I. Cole
The “Commentary on a Verse of Rumi” was written by Baha’u’llah for the Baha’i courier, Salman (Sabri, ed., Majmu’i’ih-yi Matbu’ih, Wilmette, 1978, pp. 128-160). The verse in question comes from the Mathnavi (Couplets) of the medieval mystic Mawlana Jalalu’d-Din Rumi (1207-1273), who lived and wrote for most of his life in Konya, in what is now Turkey. The main thrust of the tablet is to discuss issues in the debate over the unity of being (wahdat al-wujud) in Sufi thought.

Symbolic Cosmology in the Sufi and Bahá’í traditions
by Michael McCarron 1997
http://bahai-library.com/mccarron_symbolic_cosmology_sufism
The Bahá’íyya Cosmos is one delineated by Five realms or worlds of Allah. These five are known as Hahut, Lahut, Jabarut, Malakut, and Nasut. The realm of Hahut, is the realm of the One, The realm of Lahut of the Kuni-Qdr or otherwise using Plotinus’ terms the Intellectual Principle and the All-Soul as higher and lower aspects of the same realm, the realm of Jabarut is the realm of Power, the realm of Malakut the realm of angels, and the realm of Nasut is the realm of physical reality.
Abū ʿAbd Allāh Muḥammad ibnʿAlī ibn Muḥammad ibnʿArabī al-Ḥātimī aṭ-Ṭāʾī (Arabic: أبو عبد الله محمد بن علي بن محمد بن عربي الحتيمي الطائي) (25 July 1165 – 8 November 1240) was an Arab Andalusian Scholar of Islam, Sufi mystic, poet, and philosopher. He is renowned by some practitioners of Sufism as “the greatest master” and also as a genuine saint.

Ibn 'Arabí, a student of the renowned Muslim sufi, Hallaj, is the first Muslim thinker to present a systematic theory of an Islámic Logos. In formulating his theory, Ibn 'Arabí borrowed from the works of other sufis, scholastic theologians, Greeks particularly Stoics and Neoplatonists, Jewish, Christian and Muslim thinkers, and the Qur'an. Among the many different terms that he uses to express his Logos doctrine, the Perfect Man is one of the most well-known.

Perhaps the most valuable contribution of Ibn 'Arabí's doctrine of Logos is the multiple meanings he assigns to different aspects of Logos within a pantheistic cosmology. His Logos is at once the Greeks' First Intellect, Plotinus' Nous, the Stoic's Universal Reason, the inner reality of Muhammad (Muhammadan Logos), the Perfect Man, the Reality of Realities, the Most Exalted Pen, and the Book. All of these appellations are simply indicative of the multifaceted existence of the Logos.

Ibn 'Arabí's Perfect Man is both divine and human. He is a miniature of the cosmos, the sum of all the perfections of God as manifested in the physical universe, the cause and sustainer of the world, and the highest epiphany of God in the world of creation. While Greek and Jewish Logos doctrine may be seen as primarily a metaphysical force or intellectual reality, Ibn 'Arabí's Perfect Man takes on an additional religious dimension with practical implications. Much like St. John's Christ, Ibn 'Arabí's Perfect Man becomes the role model who, by deeds and words, mirrors forth God in the most faithful fashion. He treads the mystical path with practical feet. Both St. John and other Christian writers as well as Ibn 'Arabí can be credited with gradually transforming what was originally a rather abstract notion in Greek and Jewish thought into a more practical doctrine of personal transformation by emulation. This they did by presenting Christ and Muhammad respectively as the perfect examples of true believers whose lives were worthy of emulation by their followers.
The Concept of the "Perfect Man" (Pole) in Sufism and the Bahá'í Notion of the Manifestation of God
http://bahai-library.com/ioannesyan_perfect_man
This paper aims to trace some of the analogies and essential differences between the concept of the "Perfect Man" (Pole) in Sufism and the Bahá’í notion of the Manifestation of God based on the Bahá’í Writings and the works of prominent Sufi scholars-theologians: At-Tirmidhí, Ibn al-'Arabí, Dáwud-al-Qaysari, Haydar Amulí etc. What underlies both these notions is the idea that at all times the Divine Will manifests Itself to humanity through or in a certain Person, whose purpose is to be a shepherd, guardian and educator of humankind, directing it towards the good and keeping it from what is wrong.

Reflections on Some Messianic Prophecies in Shaykhi Works
by Youli A. Ioannesyan published in Lights of Irfan, Volume 11, pages 21-54 Wilmette, IL: Irfan Colloquia, 2010
http://bahai-library.com/masumian_mysticism_bahai
(Interesting numerical calculations based on writings (prophecies) of Siyyid Kázim and Shaykh Ahmad.) Mysticism, viewed from a general perspective, is a reaction against the shallowness of a decadent civilization. It usually culminates when religion is at its lowest, and thus appears superior by comparison. People with an intense desire for spirituality, when civilization appears on the verge of collapse, are attracted toward a philosophy of escape and are repelled by the seeming flaws of the established religion.

Whereas prophetic religion affirms personality, mysticism denies it. The former believes in life, values history and tries to realize ideals and goals. The latter, however, escapes from the world, rejects the natural life and disregards history.

The notion of God in mysticism is radically different from that of the prophetic religion. To the mystic, the idea of God is solely based upon one's experience of ecstasy. He may be non-personal, beyond all values or a loving personal God; however, He always remains static and outside of history. The God of mysticism is not a revelation in history. He reveals Himself to every human being who is ready to apprehend Him.

The following paper is an attempt to explain some of the fundamental Bahá’í mystical notions.
Furthermore, there will be a comparison of some mystical issues as viewed by a majority of mystics and as are stated in the Bahá’í Scriptures.

Mysticism and the Bahá’í Faith by Farnaz Ma'sumian
published in Deepen, 6:3, pages 12-17, 1995 Spring
http://bahai-library.com/masumian_mysticism_bahai
An examination of the Baha'i Faith's relation to mysticism and mystic themes and ideas present in the Baha'i Faith.

Bahá'u'lláh and Mystics
http://www.momen.org/bahai2/mysticismmbc.htm
It would appear that Bahá'u'lláh looked to Sufism and mysticism as a way of attracting Sunnis to the Bahá’í Faith, since Sunnis were usually hostile to anything that emerged from Iran and which they
therefore considered tainted with Shi`ism. This process started in Baghdad where Bahá'u'lláh produced several mystical works in a style familiar to Sufis. But it was from Akka that Bahá'u'lláh appears to have organised and directed a campaign to spread the Bahá'í Faith among Arab, Turkish and Indian Sunnis through Bahá’í mystics, who would travel through these lands in the garb of dervishes, speaking to the people and hoping to guide a few to the Bahá’í Faith. They would, of course, use Bahá'u'lláh's Seven Valley and Four Valleys as well as his mystical poetry for this. Among those who appear to have been specifically instructed by Bahá'u'lláh to carry out this campaign were Hájí Qalandar, who after visiting Bahá'u'lláh, travelled through Syria, Iraq and Anatolia (Mazandarání n.d., 6:711-12); Jamal Effendi, who was instructed by Bahá'u'lláh to travel in the garb of a Sufi dervish throughout the Ottoman domains and to teach the Bahá’í Faith thus (1871-5; Samandar, Tarikh, 213 and Momen 1999-2000, 50) and who was later instructed to continue in the same way throughout India, south-east and central Asia (Momen 1999-2000); Hájí Eliyáhú who, after visiting Bahá'u'lláh in Akka, travelled throughout the Sunni world in dervish dress (Mazandaráni n.d., 6:674); and Sayyid Háshim of Káshán, who spent seven years, on Bahá'u'lláh's instructions, wandering through Iraq, Syria and the Arabian peninsula dressed as a darvish, (Vahid-Tehrani n.d., 1-2). None of these individuals appears to have had any great success, however, except for Jamál Effendi's efforts in India and Burma. Later, ʿAbdu'l-Bahá appears to have abandoned this plan in favour of using Mírzá Abu'l-Fadl Gulpaygání to approach the more orthodox Sunni Muslims at the Azhár University in Cairo.

(http://www.momen.org/bahai2/mysticismmbc.htm)

Moojan Momen presentation made at the ʿIrfan Colloquium, London, 2001

The Remembrance of God: An Invocation Technique in Sufism and the Writings of The Báb and Bahá'u'lláh
http://bahai-library.com/scholl_dhikr_remembrance_god

Dhikru'lláh, the invocation or "remembrance" of God, is a Sufi technique of chanting or repeating prayers, divine names, or mantras to achieve heightened spiritual consciousness or a sense of mystical union. Includes commentary by Moojan Momen et al.

The Baha’i Faith … is thus fundamentally mystic in character
http://reference.bahai.org/search?max=10&lang=en&first=1&idxname%5B%5D=en-DG&query=mystic

"It is this condition, so sadly morbid, into which society has fallen, that religion seeks to improve and transform. For the core of religious faith is that mystic feeling which unites Man with God. This state of spiritual communion can be brought about and maintained by means of meditation and prayer. And this is the reason why Bahá'u'lláh has so much stressed the importance of worship. It is not sufficient for a believer merely to accept and observe the teachings. He should, in addition, cultivate the sense of spirituality which he can acquire chiefly by means of prayer. The Baha’i Faith, like all other Divine Religions, is thus fundamentally mystic in character. Its chief goal is the development of the individual and society, through the acquisition of spiritual virtues and powers. …

(Directives from the Guardian, Pages 86-87: gr4)

Poem of the Dove (or Al- Qasidah-al-Warqa'iyyah)
http://bahai-library.com/masumian_bahaullah_kurdistan

Shortly after the true identity of Bahá'u'lláh was revealed, the Khaledi seminary became engaged in the study of Meccan Victories (Al-Futuhat al-Makkíyyah), the well-known work of the renowned mystic thinker Ibn-i- Arabi. In response to a request, in the course of several interviews, Bahá'u'lláh answered the
seminary's questions regarding certain abstruse passages in this book and even made corrective remarks concerning some of Abn-i-Arabi's beliefs. For example, He may well have objected to Arabi's advocacy of the doctrine of existential monism. The Khaledis perhaps readily accepted His assertions as they themselves believed in the eventual spiritual (as opposed to physical) reunion of man with his Creator.

Shaykh Isma'il, the Khaledi leader, evidently was impressed enough by Bahá'u'lláh's comments to request that He compose an ode (or qasidah) in the same style as a famous mystic work, Ibn-i-Farid's Poem of the Way (or Nazmu's-Suluk). Bahá'u'lláh complied with this request and wrote a very long poem of some 2,000 verses, but He chose to preserve only 127 of those verses and destroyed the rest of the poem, presumably because they expressed His messianic feelings too forcefully. Today this work is known among Bahá'u'lláh's faithful as the Poem of the Dove (or Al-Qasidah-al-Warqa'iyyah).

In this poem, Bahá'u'lláh displays the ability to express Bábí theological beliefs in Sufi terminology. This is not surprising, however, in view of the fact that Sufi works were popular in Persia and, over the centuries, had left a lasting impact on the culture and literature of that country. Persians of nobility, such as Bahá'u'lláh, were raised on such Sufi classics as Rumi's Mathnawi and Attar's The Speech of the Bird (or Mantiqu't-Tayr). Moreover, Sufism had experienced a revival in 19th century Persia and was highly favored in the court circles which included the family of Bahá'u'lláh.

(from Bahá'u'lláh's Seclusion in Kurdistan by Bijan Ma'sumian published in Deepen, 1:1, pages 18-26 1993 Fall)

Ode of the Dove by Bahá'u'lláh
http://bahai-library.com/bahauullah_ode_dove_cole
translated by Juan Cole. 1997 originally revealed as "Qasídiy-i- Varqá'íyyih" in Arabic. first written or published 1856(?)

Baha'u'llah's Notes to His "Ode of the Dove" by Bahá'u'lláh
translated by Juan Cole. originally revealed as "Notes to Qasídiy-i- Varqá'íyyih" in Persian.
http://bahai-library.com/bahaullah_ode_dove_notes

Muhyiddin Ibn 'Arabi 1165 -1240AD
http://www.ibnarabisociety.org/ibnarabi.html
Mystic, philosopher, poet, sage, Muhammad b. 'Ali Ibn 'Arabi is one of the world's great spiritual teachers. Known as Muhyiddin (the Revivifier of Religion) and the Shaykh al-Akbar (the Greatest Master), he was born in 1165 AD into the Moorish culture of Andalusian Spain, the centre of an extraordinary flourishing and cross-fertilization of Jewish, Christian and Islamic thought, through which the major scientific and philosophical works of antiquity were transmitted to Northern Europe. Ibn 'Arabi's spiritual attainments were evident from an early age, and he was renowned for his great visionary capacity as well as being a superlative teacher. He travelled extensively in the Islamic world and died in Damascus in 1240 AD.

He wrote over 350 works including the Fusûs al-Hikam, an exposition of the inner meaning of the wisdom of the prophets in the Judaic/ Christian/ Islamic line, and the Futûhât al-Makkiyya, a vast encyclopaedia of spiritual knowledge which unites and distinguishes the three strands of tradition, reason and mystical insight. In his Diwân and Tarjumân al-Ashwâq he also wrote some of the finest poetry in the Arabic language. These extensive writings provide a beautiful exposition of the Unity of Being, the single and indivisible reality which simultaneously transcends and is manifested in all the images of the world. Ibn 'Arabi shows how Man, in perfection, is the complete image of this reality and how those who truly know their essential self, know God.
Firmly rooted in the Quran, his work is universal, accepting that each person has a unique path to the truth, which unites all paths in itself. He has profoundly influenced the development of Islam since his time, as well as significant aspects of the philosophy and literature of the West. His wisdom has much to offer us in the modern world in terms of understanding what it means to be human.

“If the believer understood the meaning of the saying 'the colour of the water is the colour of the receptacle', he would admit the validity of all beliefs and he would recognise God in every form and every object of faith.”

Ibn 'Arabi, Fusūs al-Hikam

The Muhyiddin Ibn 'Arabi Society
http://ibnarabisociety.org/index.html
His writings, poetry, history, scholarly discourses by leading experts, podcasts, mp3, etc.

Ibn al-`Arabi in the Baha'i Writings By Muin Afnani
http://irfancolloquia.org/95/afnani_arabi
First presented at the Irfan Colloquia Session #95, Bosch Bahá’í School: Santa Cruz, California, USA May 19–23, 2010 (see list of papers from #95)
Ibn Arabi (1165-1240) is considered the greatest Islamic mystic and philosopher. Due to the range of his influence, both within the Islamic community and outside its circle, he has been called the greatest Muslim after Prophet Muhammad. The range and extent of his writings are so extensive that even to this day scholars are trying to figure out the authorship of new treatises and articles that continuously surface and get attributed to him. So far, about 750 books and articles have been attributed to him; there is consensus on his authorship of about 550 of those works. As for the remaining 200 works, there are differing opinions as to whether he has been the author or one of his student or followers. His writings cover a wide range of topics from philosophy, Sufism, commentary on the Qur'an, explanation of Islamic traditions, jurisprudence, theology, cosmology, and literature. His largest work is known as Futuhat al-Makkiyyah, The Meccan Opening, which in the modern edition amounts to about 15,000 pages. We recall from the Baha'i history that when Baha'u'llah was in Sulaymaniyyah, some of the mystics of that area approached Him for explanation of some of the difficult passages from Futuhat al-Makkiyyah. The most celebrated mystical work of Ibn Arabi is called Fusus al-Hikam, The Ringstones of the Wisdom. More than any other work of Ibn Arabi, this book has been the subject of commentaries and books since the 13th century. In the last three decades in Europe and North America the Ibn Arabi Society has been holding conferences and seminars, where scholarly research on the writings of Ibn Arabi is presented. Moreover, several academic journals publish the latest research on his writings.

The Bab, Baha'u'llah, and Abdul-Baha have made references to Ibn Arabi and some of his thoughts and doctrines. Such instances include topics like the ontological divine order, the concept of love as the motivating force for existence, the concept of creation, references to the Promised One, and so forth.

The God of Bahá'u'lláh
In this paper, Moojan Momen looks at the view of God presented in the Writings of Bahá'u'lláh and analyses more closely the consequences of a number of His statements.

It is possible that this resolution through a cognitive relativism is what is indicated by a statement made by Bahá'u'lláh in the Seven Valleys. In describing the last of the Seven Valleys, the Valley of True Poverty...
and Absolute Nothingness, Bahá’u’lláh refers to the theistic and monistic conceptualizations of the nature of the Ultimate Reality using two phrases that became synonymous with these two positions in Islamic mystical philosophy. Bahá’u’lláh refers to the Oneness of Being (waḥdat al-wujūd) and Oneness of Manifestation (waḥdat al-shuhūd). The former is the phrase associated with the monist school of Ibn ‘Arabí (d. 638 ah/1240), while the latter phrase was coined by Ibn ‘Arabí’s fierce critic Shaykh Aḥmad Sirhindí (971 ah/1563–1034/1624–5) to represent the theistic position. Bahá’u’lláh states that when one reaches this Valley, ‘the wayfarer leaveth behind him the stages of the “oneness of Being and Manifestation” and reacheth a oneness that is sanctified above these two stations’.70 The resolution of the conflict between monism and theism through cognitive relativism can be said to be ‘a oneness that is sanctified above these two stations’, a dialectical movement that transcends the two positions.

### The Worlds of God

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</tr>
<tr>
<td>Tajalli</td>
<td>the fourth hadrah (the Absolute manifesting itself as half-spiritual and half-material things). The plane of Images (amthal) and Imagination (khayal) in a pure mystical sense.</td>
<td>MALAKUT</td>
</tr>
</tbody>
</table>
the fifth hadrah (the Absolute manifesting itself as the sensible world). The plane of the senses and sensible experience (mushahadah).


The Oldest Quran in the World
http://www.irfi.org/articles/articles_401_450/oldest_quran_in_the_world.htm
The Othman Koran was compiled in Medina by Othman, the third caliph.

KARAMAH: Muslim Women Lawyers for Human Rights
http://karamah.org/about
KARAMAH: Muslim Women Lawyers for Human Rights is a nonprofit organization committed to promoting human rights globally, especially gender equity, religious freedom and civil rights in the United States. It pursues its mission through education, legal outreach and advocacy.

Gender Equality in Islam
http://www.pbs.org/video/2365476614/?start=555.0
A new crop of female Islamic scholars says there is nothing in the Koran that treats women unequally. Instead, they argue, Muslim women have been marginalized by cultural practices and patriarchal interpretations. One such advocate is Dr. Azizah Al-Hibri who started a non-profit organization called Karamah with the goal of advancing the gender-equitable principles of Islam to Muslim women.

Video: Muslim Christian Dialogue
http://www.muslimchristiandialogue.org/2013
A series of dialogues from Dubai, University of Wollongong, held every 2 years on different themes.

Interfaith Explorers
http://www.maimonides-foundation.org/interfaith-explorers/
is a great free online learning resource, supported by UNESCO, which helps pupils understand the world around them as well as respect cultural and religious diversity. It provides children with a set of universal skills – a moral compass and the language for dialogue, respect and harmony. They can then better understand each other, regardless of particular faiths and beliefs.

Women in the Quran
https://en.wikipedia.org/wiki/Women_in_the_Quran
Women in the Qur'an are important characters and subjects of discussion in the stories and morals taught in Islam. Some of the women in the Qur'an are portrayed in a positive light, while others are condemned for their actions. Mary (Maryam - مريم) is the only woman mentioned in the Qur'an by name. The others’ names come from other traditions. Most of the women in the Quran are represented as either the mothers or wives of certain leaders and prophets. Women in the Quran retained an amount of autonomy from men
in some respects; for example, the Quran describes women who converted to Islam before their husbands did, or women who took an independent oath of allegiance to Muhammad.

Contents
1 Eve (Hawwa)
2 Wives of Noah and Lot
3 Daughters of Lot
4 Sarah, Wife of Abraham
5 Aziz's Wife (Zulaykha) and the Ladies
6 Mother and sister of Moses
7 Wife of Moses
8 Asiyah, Wife of the Pharaoh
9 The Queen of Sheba (Bilqis)
10 Wife of Imran
11 Mary (Maryam)
12 Wives of Muhammad
13 Daughters of Muhammad
14 The woman who complained to Muhammad
15 Wife of Abu Lahab
16 See also
17 References
18 External links

List of people mentioned by name in the Quran
https://en.wikipedia.org/wiki/List_of_people_mentioned_by_name_in_the_Quran

This article lists Islam’s belief of prophets and individuals as mentioned in the Quran, including the names of angels and idols. Islamic names or titles of God are found at Names of God in Islam.