

The Attributes of Bahá'u'lláh

1. God testifieth that there is none other God but Him and that He Who hath appeared is the Hidden Mystery, the Treasured Symbol, the Most Great Book for all peoples, and the Heaven of bounty for the whole world. He is the Most Mighty Sign amongst men and the Dayspring of the most August attributes in the realm of creation. Through Him hath appeared that which had been hidden from time immemorial and been veiled from the eyes of men. He is the One Whose Manifestation was announced by the heavenly Scriptures, in former times and more recently. Whoso acknowledgeth belief in Him and in His signs and testimonies hath in truth acknowledged that which the Tongue of **Grandeur** uttered ere the creation of earth and heaven and the revelation of the Kingdom of Names. Through Him the ocean of knowledge hath surged amidst mankind and the river of divine wisdom hath gushed out at the behest of God, the Lord of Days.

Tablets of Bahá'u'lláh, p. 47

2. The source of all learning is the **knowledge** of God, exalted be His Glory, and this cannot be attained save through the **knowledge** of His Divine Manifestation.

Tablets of Bahá'u'lláh, p. 156

3. We have decreed, O people, that the highest and last end of all learning be the recognition of Him Who is the Object of all knowledge; and yet, behold how ye have allowed your learning to shut you out, as by a veil, from Him Who is the Day Spring of this **Light**, through Whom every hidden thing hath been revealed. Could ye but discover the source whence the splendor of this utterance is diffused, ye would cast away the peoples of the world and all that they possess, and would draw nigh unto this most blessed Seat of glory.

The Kitáb-I-Áqdas, K 102; Gleanings, p. 199

4. The first Tajalli which hath dawned from the Day-Star of Truth is the knowledge of God--exalted be His **glory**. And the knowledge of the King of everlasting days can in no wise be attained save by recognizing Him Who is the Bearer of the Most Great Name. He is, in truth, the Speaker on Sinai Who is now seated upon the throne of Revelation. He is the Hidden Mystery and the Treasured Symbol. All the former and latter Books of God are adorned with His praise and extol His **glory**. Through Him the standard of knowledge hath been planted in the world and the ensign of the oneness of God hath been unfurled amidst all peoples. Attainment unto the Divine Presence can be realized solely by attaining His presence. Through His potency everything that hath, from time immemorial, been veiled and hidden, is now revealed. He is made manifest through the power of Truth and hath uttered a Word whereby all that are in the heavens and on the earth have been dumbfounded, except those whom the Almighty was pleased to exempt. True belief in God and recognition of Him cannot be complete save by acceptance of that which He hath revealed and by observance of whatsoever hath been decreed by Him and set down in the Book by the Pen of **Glory**.

Tablets of Bahá'u'lláh, p. 50

5. From the foregoing passages and allusions it hath been made indubitably clear that in the kingdoms of earth and heaven there must needs be manifested a Being, an Essence Who shall act as a Manifestation and Vehicle for the transmission of the grace of the Divinity Itself, the Sovereign Lord of all. Through the Teachings of this Day Star of Truth every man will advance and develop until he attaineth the station at which he can manifest all the potential forces with which his inmost true self hath been endowed. It is for this very purpose that in every age and dispensation the Prophets of God and His chosen Ones have appeared amongst men, and have evinced such **power** as is born of God and such might as only the Eternal can reveal.

Gleanings, pp. 67-68

6. These sanctified Mirrors, these Day Springs of ancient glory, are, one and all, the Exponents on earth of Him Who is the central Orb of the universe, its Essence and ultimate Purpose. From Him proceed their knowledge and power; from Him is derived their sovereignty. The beauty of their countenance is but a reflection of His image, and their revelation a sign of His deathless glory. They are the Treasuries of Divine knowledge, and the Repositories of celestial wisdom. Through them is transmitted a grace that is infinite, and by them is revealed the Light that can never fade. These Tabernacles of Holiness, these Primal Mirrors which reflect the light of unfading glory, are but expressions of Him Who is the Invisible of the Invisibles. By the revelation of these Gems of Divine virtue all the names and attributes of God, such as knowledge and power, **sovereignty** and dominion, mercy and wisdom, glory, bounty, and grace, are made manifest.

Gleanings, pp. 47-48

7. The essence of belief in Divine unity consisteth in regarding Him Who is the Manifestation of God and Him Who is the invisible, the inaccessible, the unknowable Essence as one and the same. By this is meant that whatever pertaineth to the former, all His acts and doings, whatever He ordaineth or forbiddeth, should be considered, in all their aspects, and under all circumstances, and without any reservation, as identical with the **Will** of God Himself. This is the loftiest station to which a true believer in the unity of God can ever hope to attain. Blessed is the man that reacheth this station, and is of them that are steadfast in their belief.

Gleanings, p. 167

8. "O King! I was but a man like others, asleep upon My couch, when lo, the breezes of the All-Glorious were wafted over Me, and taught Me the knowledge of all that hath been. This thing is not from Me, but from One Who is Almighty and All-Knowing. And He bade Me lift up My voice between earth and heaven, and for this there befell Me what hath caused the tears of every man of understanding to flow. The learning current amongst men I studied not; their schools I entered not. Ask of the city wherein I dwelt, that thou mayest be well assured that I am not of them who speak falsely. This is but a leaf which the winds of the will of thy Lord, the Almighty, the All-Praised, have stirred. Can it be still when the tempestuous winds are blowing? Nay, by Him Who is the Lord of all **Names** and Attributes! They move it as they list. The evanescent is as nothing before Him Who is the Ever-Abiding. His all-compelling summons hath reached Me, and caused Me to speak His praise amidst all people. I was indeed as one dead when His behest

was uttered. The hand of the will of thy Lord, the Compassionate, the Merciful, transformed Me."

Epistle to the Son of the Wolf, pp. 11-12; *Proclamation of Bahá'u'lláh*, pp. 57-58

9. Call out to Zion, O Carmel, and announce the joyful tidings: He that was hidden from mortal eyes is come! His all-conquering sovereignty is manifest; His all-encompassing **splendor** is revealed. Beware lest thou hesitate or halt. Hasten forth and circumambulate the City of God that hath descended from heaven, the celestial Kaaba round which have circled in adoration the favoured of God, the pure in heart, and the company of the most exalted angels.

Proclamation of Bahá'u'lláh, p. 89; *Gleanings*, p. 16

10. Say: He Who is the Unconditioned is come, in the clouds of light, that He may quicken all created things with the breezes of His Name, the Most Merciful, and unify the world, and gather all men around this Table which hath been sent down from heaven. Beware that ye deny not the favor of God after it hath been sent down unto you. Better is this for you than that which ye possess; for that which is yours perisheth, whilst that which is with God endureth. He, in truth, ordaineth what He pleaseth. Verily, the breezes of forgiveness have been wafted from the direction of your Lord, the God of **Mercy**; whoso turneth thereunto, shall be cleansed of his sins, and of all pain and sickness. Happy the man that hath turned towards them, and woe betide him that hath turned aside.

Epistle to the Son of the Wolf, pp. 46-47

11. O inmates of earth and heaven! Behold ye My **beauty**, and My radiance, and My revelation, and My effulgence. By God, the True One! I am Trustworthiness and the revelation thereof, and the **beauty** thereof. I will recompense whosoever will cleave unto Me, and recognize My rank and station, and hold fast unto My hem. I am the most great ornament of the people of Bahá, and the vesture of glory unto all who are in the kingdom of creation. I am the supreme instrument for the prosperity of the world, and the horizon of assurance unto all beings.

Epistle to the Son of the Wolf, pp. 136-137

12. Whenever My laws appear like the sun in the heaven of Mine utterance, they must be faithfully obeyed by all, though My decree be such as to cause the heaven of every religion to be cleft asunder. He doth what He pleaseth. He chooseth; and none may **question** His choice. Whatsoever He, the Well-Beloved, ordaineth, the same is, verily, beloved. To this He Who is the Lord of all creation beareth Me witness. Whoso hath inhaled the sweet fragrance of the All-Merciful, and recognized the Source of this utterance, will welcome with his own eyes the shafts of the enemy, that he may establish the truth of the laws of God amongst men. Well is it with him that hath turned thereunto, and apprehended the meaning of His decisive decree.

The Kitáb-I-Áqdas, K 7; *Gleanings*, p. 333; *Proclamation of Bahá'u'lláh*, pp. 120-121

13. Every man of insight will, in this day, readily admit that the counsels which the Pen of this Wronged One hath revealed constitute the supreme animating power for the advancement of the world and the exaltation of its peoples. Arise, O people, and, by the power of God's might, resolve to gain the victory over your own selves, that haply the whole earth may be freed and sanctified from its servitude to the gods of its idle fancies--gods that have inflicted such loss upon, and are responsible for the misery of their wretched worshippers. These idols form the

obstacle that impedeth man in his efforts to advance in the path of **perfection**. We cherish the hope that the Hand of divine power may lend its assistance to mankind and deliver it from its state of grievous abasement.

Tablets of Bahá'u'lláh, p. 86; Gleanings, p. 93

14. Behold how contrary are the ways of the Manifestations of God, as ordained by the King of creation, to the ways and desires of men! As thou comest to comprehend the essence of these divine mysteries, thou wilt grasp the purpose of God, the divine Charmer, the Best-Beloved. Thou wilt regard the **words** and the deeds of that almighty Sovereign as one and the same; in such wise that whatsoever thou dost behold in His deeds, the same wilt thou find in His sayings, and whatsoever thou dost read in His sayings, that wilt thou recognize in His deeds. Thus it is that outwardly such deeds and **words** are the fire of vengeance unto the wicked, and inwardly the waters of mercy unto the righteous. Were the eye of the heart to open, it would surely perceive that the **words** revealed from the heaven of the will of God are at one with, and the same as, the deeds that have emanated from the Kingdom of divine power.

Kitáb-I-Íqán, pp. 57-58

15. Say: If it be Our pleasure We shall render the Cause victorious through the power of a single word from Our presence. He is in truth the Omnipotent, the All-Compelling. Should it be God's intention, there would appear out of the forests of celestial might the lion of indomitable strength whose roaring is like unto the peals of thunder reverberating in the mountains. However, since Our loving providence surpasseth all things, We have ordained that complete victory should be achieved through **speech** and utterance, that Our servants throughout the earth may thereby become the recipients of divine good. This is but a token of God's bounty vouchsafed unto them. Verily thy Lord is the All-Sufficing, the Most Exalted.

Tablets of Bahá'u'lláh, pp. 197-198

16. If any man were to arise to defend, in his writings, the Cause of God against its assailants, such a man, however inconsiderable his share, shall be so honored in the world to come that the Concourse on high would envy his glory. No pen can depict the **loftiness** of his station, neither can any tongue describe its splendor. For whosoever standeth firm and steadfast in this holy, this glorious, and exalted Revelation, such power shall be given him as to enable him to face and withstand all that is in heaven and on earth. Of this God is Himself a witness.

Gleanings, p. 330

17. Who can ever believe that this Servant of God hath at any time cherished in His heart a desire for any earthly **honor** or benefit? The Cause associated with His Name is far above the transitory things of this world. Behold Him, an exile, a victim of tyranny, in this Most Great Prison. His enemies have assailed Him on every side, and will continue to do so till the end of His life. Whatever, therefore, He saith unto you is wholly for the sake of God, that haply the peoples of the earth may cleanse their hearts from the stain of evil desire, may rend its veil asunder, and attain unto the knowledge of the one true God--the most exalted station to which

any man can aspire. Their belief or disbelief in My Cause can neither profit nor harm Me. We summon them wholly for the sake of God. He, verily, can afford to dispense with all creatures.

Gleanings, p. 85

18. Know ye that I am afraid of none except God. In none but Him have I placed My trust; to none will I cleave but Him, and wish for naught except the thing He hath wished for Me. This, indeed, is My heart's desire, did ye but know it. I have offered up My soul and My body as a sacrifice for God, the Lord of all worlds. Whoso hath known God shall know none but Him, and he that feareth God shall be afraid of no one except Him, though the powers of the whole earth rise up and be arrayed against him. I speak naught except at His bidding, and follow not, through the power of God and His **might**, except His truth. He, verily, shall recompense the truthful.

Gleanings, p. 126

19. The breezes of the Most Merciful have passed over all created things; happy the man that hath discovered their fragrance, and set himself towards them with a sound heart. Attire thy temple with the ornament of My Name, and thy tongue with remembrance of Me, and thine heart with love for Me, the Almighty, the Most High. We have desired for thee naught except that which is better for thee than what thou dost possess and all the treasures of the earth. Thy Lord, verily, is knowing, informed of all. Arise, in My Name, amongst My servants, and say: 'O ye peoples of the earth! Turn yourselves towards Him Who hath turned towards you. He, verily, is the Face of God amongst you, and His Testimony and His Guide unto you. He hath come to you with signs which none can produce.' The voice of the Burning Bush is raised in the midmost heart of the world, and the Holy Spirit calleth aloud among the nations: 'Lo, the Desired One is come with manifest **dominion**!'

Proclamation of Bahá'u'lláh, pp. 18-19

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