

## **BEAUTY (JAMÁL)**

1. Glorified, immeasurably glorified art Thou, O my Beloved! I swear by Thy glory! I recognize this very moment that Thou hast granted all for which I have supplicated Thee, in this blessed night which, as decreed by Thee, calleth to remembrance Him Who was the Companion of Thy **beauty** and the Beholder of Thy face, ere I had been mentioned by Thee, or called into being within the court of Thy holiness. I perceive that Thou hast made all things to be the manifestations of Thy behest, and the revelations of Thy handiwork, and the repositories of Thy knowledge, and the treasuries of Thy wisdom. I recognize, moreover, that were any of the revelations of Thy names and Thine attributes to be withheld, though it be the weight of a grain of mustard seed, from whatsoever hath been created by Thy power and begotten by Thy might, the foundations of Thine everlasting handiwork would thereby be made incomplete, and the gems of Thy Divine wisdom would become imperfect. For the letters of negation, no matter how far they may be removed from the holy fragrances of Thy knowledge, and however forgetful they may become of the wondrous splendors of the dawning light of Thy **beauty**, which are shed from the heaven of Thy majesty, must needs exist in Thy realm, so that the words which affirm Thee may thereby be exalted.

*Prayers and Meditations, p. 325*

2. How marvelous, then, are the manifold tokens of Thy might, and how great are the diverse evidences of Thy power! The learned have, without exception, admitted their ignorance when confronted with the radiance of the Luminary of Thy knowledge; and the mighty have all confessed their impotence in the face of the billowing Ocean of Thy power; and the rich have one and all acknowledged their poverty before the effusions of the Treasuries of Thy wealth; and the worldly wise have each recognized their nothingness beside the splendors of the Light of Thy **beauty**; and the exalted have all witnessed unto their abasement when face to face with the effulgence of the Day-Star of Thy glory; and they who are in authority have borne witness to their own evanescence and to the evanescence of others, and discovered the eternity of Thy majesty, and of Thy sovereignty, and of Thy sublimity, and of Thy power.

*Prayers and Meditations, p. 281*

3. I pray Thee, O Thou Who causeth the dawn to appear, by Thy Name through Which Thou hast subjected the winds, and sent down Thy Tablets, that Thou wilt grant that we may draw near unto what Thou didst destine for us by Thy favor and bounty, and to be far removed from whatsoever may be repugnant unto Thee. Give us, then, to drink from the hands of Thy grace every day and every moment of our lives of the waters that are life indeed, O Thou Who art the Most Merciful! Make us, then, to be of them who helped Thee when fallen into the hands of those Thine enemies who are numbered with the rebellious among Thy creatures and the wicked amidst Thy people. Write down, then, for us the recompense ordained for him that hath attained Thy presence, and gazed on Thy **beauty**, and supply us with every good thing ordained in Thy Book for such of Thy creatures as enjoy near access to Thee.

*Prayers and Meditations, pp. 37-38*

4. O Thou Whose face is the object of my adoration, Whose **beauty** is my sanctuary, Whose habitation is my goal, Whose praise is my hope, Whose providence is my companion, Whose love is the cause of my being, Whose mention is my solace, Whose nearness is my desire, Whose presence is my dearest wish and highest aspiration, I entreat Thee not to withhold from me the things Thou didst ordain for the chosen ones among Thy servants. Supply me, then, with the good of this world and of the next.

*Prayers and Meditations, p. 259*

5. From the sweet-scented streams of Thine eternity give me to drink, O my God, and of the fruits of the tree of Thy being enable me to taste, O my Hope! From the crystal springs of Thy love suffer me to quaff, O my Glory, and beneath the shadow of Thine everlasting providence let me abide, O my Light! Within the meadows of Thy nearness, before Thy presence, make me able to roam, O my Beloved, and at the right hand of the throne of Thy mercy, seat me, O my Desire! From the fragrant breezes of Thy joy let a breath pass over me, O my Goal, and into the heights of the paradise of Thy reality let me gain admission, O my Adored One! To the melodies of the dove of Thy oneness suffer me to hearken, O Resplendent One, and through the spirit of Thy power and Thy might quicken me, O my Provider! In the spirit of Thy love keep me steadfast, O my Succorer, and in the path of Thy good-pleasure set firm my steps, O my Maker! Within the garden of Thine immortality, before Thy countenance, let me abide for ever, O Thou Who art merciful unto me, and upon the seat of Thy glory stablish me, O Thou Who art my Possessor! To the heaven of Thy loving-kindness lift me up, O my Quickener, and unto the Day-Star of Thy guidance lead me, O Thou my Attractor! Before the revelations of Thine invisible spirit summon me to be present, O Thou Who art my Origin and my Highest Wish, and unto the essence of the fragrance of Thy **beauty**, which Thou wilt manifest, cause me to return, O Thou Who art my God!

*Prayers and Meditations, pp. 258-259*

6. I beseech Thee, O my God, by Thy **Beauty** that shineth forth above the horizon of eternity, a **Beauty** before which as soon as it revealeth itself the kingdom of **beauty** boweth down in worship, magnifying it in ringing tones, to grant that I may die to all that I possess and live to whatsoever belongeth unto Thee. Thou seest me, O my God, holding to Thy Name, the Most Holy, the Most Luminous, the Most Mighty, the Most Great, the Most Exalted, the Most Glorious, and clinging to the hem of the robe to which have clung all in this world and in the world to come.

*Prayers and Meditations, p. 290*

7. Behold, how many are the mysteries that lie as yet unravelled within the tabernacle of the knowledge of God, and how numerous the gems of His wisdom that are still concealed in His inviolable treasuries! Shouldest thou ponder this in thine heart, thou wouldst realize that His handiwork knoweth neither beginning nor end. The domain of His decree is too vast for the tongue of mortals to describe, or for the bird of the human mind to traverse; and the dispensations of His providence are too mysterious for the mind of man to comprehend. His creation no end hath overtaken, and it hath ever existed from the “Beginning that hath no beginning”; and the Manifestations of His **Beauty** no beginning hath beheld, and they will

continue to the “End that knoweth no end.” Ponder this utterance in thine heart, and reflect how it is applicable unto all these holy Souls.

*Kitáb-i-Íqán*, p. 167

8. To them that are endowed with understanding, it is clear and manifest that when the fire of the love of Jesus consumed the veils of Jewish limitations, and His authority was made apparent and partially enforced, He the Revealer of the unseen **Beauty**, addressing one day His disciples, referred unto His passing, and, kindling in their hearts the fire of bereavement, said unto them: “I go away and come again unto you.” And in another place He said: “I go and another will come Who will tell you all that I have not told you, and will fulfil all that I have said.” Both these sayings have but one meaning, were you to ponder upon the Manifestations of the Unity of God with divine insight.

*Kitáb-i-Íqán*, p. 20; *Gleanings*, p. 21

9. Notwithstanding the obviousness of this theme, in the eyes of those that have quaffed the wine of knowledge and certitude, yet 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.”

*Kitáb-i-Íqán*, pp. 161-162

10. Consider that which hath been sent down unto Muhammad, the Apostle of God. The measure of the Revelation of which He was the bearer had been clearly foreordained by Him Who is the Almighty, the All-Powerful. They that heard Him, however, could apprehend His purpose only to the extent of their station and spiritual capacity. He, in like manner, uncovered the Face of Wisdom in proportion to their ability to sustain the burden of His Message. No sooner had mankind attained the stage of maturity, than the Word revealed to men's eyes the latent energies with which it had been endowed - energies which manifested themselves in the plenitude of their glory when the Ancient **Beauty** appeared, in the year sixty, in the person of 'Ali-Muhammad, the Báb.

*Gleanings*, p. 77

11. Let all eyes rejoice, and let every ear be gladdened, for now is the time to gaze on His **beauty**, now is the fit time to hearken to His voice. Proclaim unto every longing lover: “Behold, your Well-Beloved hath come among men!” and to the messengers of the Monarch of love impart the tidings: “Lo, the Adored One hath appeared arrayed in the fullness of His glory!” O lovers of His **beauty**! Turn the anguish of your separation from Him into the joy of an everlasting reunion, and let the sweetness of His presence dissolve the bitterness of your remoteness from His court.

*Gleanings*, pp. 319-320

12. The Most Great Law is come, and the Ancient **Beauty** ruleth upon the throne of David. Thus hath My Pen spoken that which the histories of bygone ages have related. At this time, however, David crieth aloud and saith: 'O my loving Lord! Do Thou number me with such as have stood steadfast in Thy Cause, O Thou through Whom the faces have been illumined, and the footsteps have slipped!'

*Proclamation of Bahá'u'lláh, pp. 89-90*

13. Say, I swear by God! In this Revelation even before a single verse was sent down from the realm of holiness and sublimity, the supreme testimony of God had been fulfilled for all the inmates of heaven and the dwellers on earth; moreover, We have revealed the equivalent of whatsoever was sent down in the Dispensation of the Bayan. Fear ye God and suffer not your deeds to be rendered vain and be not of them that are sunk in heedlessness. Open your eyes that ye may behold the Ancient **Beauty** from this shining and luminous station.

*Tablets of Bahá'u'lláh, p. 182*

14. Consider these days in which the Ancient **Beauty**, He Who is the Most Great Name, hath been sent down to regenerate and unify mankind. Behold how with drawn swords they rose against Him, and committed that which caused the Faithful Spirit to tremble. And whenever We said unto them: "Lo, the World Reformer is come," they made reply: "He, in truth, is one of the stirrers of mischief."

*Compilation of Compilations, Vol II (Peace), p. 157*

15. Arise thou to serve the Cause and say: I swear by the righteousness of God! Verily this is the Primal Point, arrayed in His new attire and manifested in His glorious Name. He at present beholdeth everything from this Horizon. Indeed He is supreme over all things. Amongst the Concurrence on High He is known as the Most Great Announcement and in the Realms of Eternity as the Ancient **Beauty**, and before the Throne by this Name which hath caused the footsteps of them that are endued with understanding to slip.

*Tablets of Bahá'u'lláh, p. 182*

16. Praised be Thou, O Lord my God! I implore Thee by Thine Ancient **Beauty** and Most Great Name, Whom Thou hast sacrificed that all the dwellers of Thine earth and heaven may be born anew, and Whom Thou hast cast into prison that mankind may, as a token of Thy bounty and of Thy sovereign might, be released from the bondage of evil passions and corrupt desires, to number me with those who have so deeply inhaled the fragrance of Thy mercy, and hastened with such speed unto the living waters of Thy grace, that no dart could hinder them from turning unto Thee, nor any spear from setting their faces towards the orient of Thy Revelation.

*Prayers and Meditations, p. 44*

17. 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; *Tablets of Bahá'u'lláh*, pp. 38, 122

18. The Ancient **Beauty** hath consented to be bound with chains that mankind may be released from its bondage, and hath accepted to be made a prisoner within this most mighty Stronghold that the whole world may attain unto true liberty. He hath drained to its dregs the cup of sorrow, that all the peoples of the earth may attain unto abiding joy, and be filled with gladness. This is of the mercy of your Lord, the Compassionate, the Most Merciful. We have accepted to be abased, O believers in the Unity of God, that ye may be exalted, and have suffered manifold afflictions, that ye might prosper and flourish.

*Gleanings*, pp. 99-100

19. He Who is the Day Spring of Truth is, no doubt, fully capable of rescuing from such remoteness wayward souls and of causing them to draw nigh unto His court and attain His Presence. "If God had pleased He had surely made all men one people." His purpose, however, is to enable the pure in spirit and the detached in heart to ascend, by virtue of their own innate powers, unto the shores of the Most Great Ocean, that thereby they who seek the **Beauty** of the All-Glorious may be distinguished and separated from the wayward and perverse. Thus hath it been ordained by the all-glorious and resplendent Pen...

*Gleanings*, p. 71

20. Be not dismayed, O peoples of the world, when the day-star of My **beauty** is set, and the heaven of My tabernacle is concealed from your eyes. Arise to further My Cause, and to exalt My Word amongst men. We are with you at all times, and shall strengthen you through the power of truth. We are truly almighty. Whoso hath recognized Me, will arise and serve Me with such determination that the powers of earth and heaven shall be unable to defeat his purpose.

*The Kitáb-i-Áqdas*, K 38; *Gleanings*, p. 137

21. Occupy thyself in remembrance of the **Beauty** of Him Who is the Unconstrained, at early morn and seek communion with Him at the hour of dawn. O 'Ali! Remembrance of Me is a healing medicine to the souls and a light to the hearts of men.

*Compilation of Compilations*, Vol II (Prayer, Meditation...), p. 228

22. Inspire then my soul, O my God, with Thy wondrous remembrance, that I may glorify Thy name. Number me not with them who read Thy words and fail to find Thy hidden gift which, as decreed by Thee, is contained therein, and which quickeneth the souls of Thy creatures and the hearts of Thy servants. Cause me, O my Lord, to be reckoned among them who have been so stirred up by the sweet savors that have been wafted in Thy days that they have laid down their lives for Thee and hastened to the scene of their death in their longing to gaze on Thy **beauty** and in their yearning to attain Thy presence. And were any one to say unto them on their way, "Whither go ye?" they would say, "Unto God, the All-Possessing, the Help in Peril, the Self-Subsisting!"

*Prayers and Meditations*, p. 83

23. They that valiantly labour in quest of God's will, when once they have renounced all else but Him, will be so attached and wedded to that City that a moment's separation from it would to them be unthinkable. They will hearken unto infallible proofs from the Hyacinth of that assembly, and receive the surest testimonies from the **beauty** of its Rose and the melody of its Nightingale. Once in about a thousand years shall this City be renewed and re-adorned.

*Kitáb-i-Íqán*, pp. 198-199

24. These, O my God, are Thy servants who, for love of Thy **beauty**, have forsaken their homes, and been so stirred up by the gentle winds of their desire for Thee that they have sundered every tie in Thy path. Such of Thy servants as dwell in Thy land and have transgressed against Thee have assailed them, and banished them from Thy cities, and made them captives, and delivered them into the hands of workers of iniquity among Thy people and the perverse amidst the wicked doers in Thy realm. And finally, they were made to abide in this place with which no other place, however loathsome, in all Thy dominion, can compare. They were seized with such trials that the clouds weep over them and the thunder groaneth by reason of the manifold tribulations that have afflicted them in their love for Thee and for the sake of Thy pleasure.

*Prayers and Meditations*, pp. 167-168

25. In most of Our Tablets We have counselled the servants of God to be trustworthy and righteous, just and fair-minded. We have commanded them to eschew iniquity and evil and bidden them practise piety and the fear of God. The heedless, however, have been led only into ever-increasing loss. Truly, had God's creatures but conformed their actions to the will and pleasure of God, exalted be His glory, the whole earth would by now be seen as a single country, a blessed land of **beauty** and light.

*Compilation of Compilations*, Vol II (Trustworthiness), p. 338

26. Make me ready, in all circumstances, O my Lord, to serve Thee and to set myself towards the adored sanctuary of Thy Revelation and of Thy **Beauty**. If it be Thy pleasure, make me to grow as a tender herb in the meadows of Thy grace, that the gentle winds of Thy will may stir me up and bend me into conformity with Thy pleasure, in such wise that my movement and my stillness may be wholly directed by Thee.

*Prayers and Meditations*, p. 240

27. O SON OF MAN!

Veiled in My immemorial being and in the ancient eternity of My essence, I knew My love for thee; therefore I created thee, have engraved on thee Mine image and revealed to thee My **beauty**.

*The Hidden Words*, Arabic # 3

28. O SON OF MAN!

Neglect not My commandments if thou lovest My **beauty**, and forget not My counsels if thou wouldst attain My good pleasure.

*The Hidden Words*, Arabic #39

29. O SON OF MAN!

If adversity befall thee not in My path, how canst thou walk in the ways of them that are content with My pleasure? If trials afflict thee not in thy longing to meet Me, how wilt thou attain the light in thy love for My **beauty**?

*The Hidden Words, Arabic #50*

30. O SON OF **BEAUTY**!

By My spirit and by My favor! By My mercy and by My **beauty**! All that I have revealed unto thee with the tongue of power, and have written for thee with the pen of might, hath been in accordance with thy capacity and understanding, not with My state and the melody of My voice.

*The Hidden Words, Arabic #67*

31. O FLEETING SHADOW!

Pass beyond the baser stages of doubt and rise to the exalted heights of certainty. Open the eye of truth, that thou mayest behold the veilless **Beauty** and exclaim: Hallowed be the Lord, the most excellent of all creators!

*The Hidden Words, Persian # 9*

32. O SON OF DUST!

All that is in heaven and earth I have ordained for thee, except the human heart, which I have made the habitation of My **beauty** and glory; yet thou didst give My home and dwelling to another than Me; and whenever the manifestation of My holiness sought His own abode, a stranger found He there, and, homeless, hastened unto the sanctuary of the Beloved. Notwithstanding I have concealed thy secret and desired not thy shame.

*The Hidden Words, Persian #27*

33. O SON OF EARTH!

Wouldst thou have Me, seek none other than Me; and wouldst thou gaze upon My **beauty**, close thine eyes to the world and all that is therein; for My will and the will of another than Me, even as fire and water, cannot dwell together in one heart.

*The Hidden Words, Persian #31*

34. O MY SERVANT!

The best of men are they that earn a livelihood by their calling and spend upon themselves and upon their kindred for the love of God, the Lord of all worlds. The mystic and wondrous Bride, hidden ere this beneath the veiling of utterance, hath now, by the grace of God and His divine favor, been made manifest even as the resplendent light shed by the **beauty** of the Beloved. I bear witness, O friends! that the favor is complete, the argument fulfilled, the proof manifest and the evidence established. Let it now be seen what your endeavors in the path of detachment will reveal. In this wise hath the divine favor been fully vouchsafed unto you and unto them that are in heaven and on earth. All praise to God, the Lord of all Worlds.

*The Hidden Words, Persian #82*

35. Say: He is not to be numbered with the people of Bahá who followeth his mundane desires, or fixeth his heart on things of the earth. He is My true follower who, if he come to a valley of

pure gold, will pass straight through it aloof as a cloud, and will neither turn back, nor pause. Such a man is, assuredly, of Me. From his garment the Concourse on high can inhale the fragrance of sanctity. And if he met the fairest and most comely of women, he would not feel his heart seduced by the least shadow of desire for her **beauty**. Such an one, indeed, is the creation of spotless chastity. Thus instructeth you the Pen of the Ancient of Days, as bidden by your Lord, the Almighty, the All-Bountiful.

*Gleanings*, p. 118

36. If the whole earth were to be converted into silver and gold, no man who can be said to have truly ascended into the heaven of faith and certitude would deign to regard it, much less to seize and keep it. We have formerly referred to this subject in passages revealed in the Arabic tongue, in a language of exquisite **beauty**. God is Our witness! Whoever hath tasted the sweetness of those words will never consent to transgress the bounds which God hath fixed, neither will He turn his gaze towards any one except his Well-Beloved. Such a man will, with his inner eye, readily recognize how altogether vain and fleeting are the things of this world, and will set his affections on things above.

*Gleanings*, p. 298

37. Blessed is he who directeth his steps towards the Mashriqu'l-Adhkar at the hour of dawn, communing with Him, attuned to His remembrance, imploring His forgiveness. And having entered therein, let him sit in silence to hearken unto the verses of God, the Sovereign, the Almighty, the All-praised. Say, the Mashriqu'l-Adhkar is in truth any House raised in towns or villages, for mention of Me. Thus hath it been named before His Throne; would that ye know it. And those who chant the verses of the Merciful in most melodious tones will attain thereby unto that with which the kingdoms of earth and heaven can never compare. And they will inhale therefrom the fragrance of My realms which none discerneth in this day save those who have been granted vision by this sublime **Beauty**. Say, verily, the verses of the Merciful uplift the stainless hearts unto those realms of the spirit which cannot be described in words or expressed in symbols. Blessed are they that hearken!

*Bahá'í Writings on Music*, #3

38. As to Paradise: It is a reality and there can be no doubt about it, and now in this world it is realized through love of Me and My good-pleasure. Whosoever attaineth unto it God will aid him in this world below, and after death He will enable him to gain admittance into Paradise whose vastness is as that of heaven and earth. Therein the Maids of glory and holiness will wait upon him in the daytime and in the night season, while the day-star of the unfading **beauty** of his Lord will at all times shed its radiance upon him and he will shine so brightly that no one shall bear to gaze at him. Such is the dispensation of Providence, yet the people are shut out by a grievous veil. Likewise apprehend thou the nature of hell-fire and be of them that truly believe. For every act performed there shall be a recompense according to the estimate of God, and unto this the very ordinances and prohibitions prescribed by the Almighty amply bear witness. For surely if deeds were not rewarded and yielded no fruit, then the Cause of God - exalted is He - would prove futile. Immeasurably high is He exalted above such blasphemies! However, unto them that



are rid of all attachments a deed is, verily, its own reward. Were We to enlarge upon this theme numerous Tablets would need to be written.

*Tablets of Bahá'u'lláh*, p. 189

Source: Huitt, W. (Compiler). (1992). *Attributes of God: Selected verses from the Writings of Bahá'u'lláh* (Beauty). Valdosta, GA.