

GLORY (JALAL)

1. High, immeasurably high art Thou above the endeavors of the evanescent creature to soar unto the throne of Thine eternity, or of the poor and wretched to attain the summit of Thine all-sufficing **glory**! From eternity Thou didst Thyself describe Thine own Self unto Thy Self, and extol, in Thine own Essence, Thine Essence unto Thine Essence. I swear by Thy **glory**, O my Best-Beloved! Who is there besides Thee that can claim to know Thee, and who save Thyself can make fitting mention of Thee? Thou art He Who, from eternity, abode in His realm, in the **glory** of His transcendent unity, and the splendors of His holy grandeur. Were any one except Thee to be deemed worthy of mention, in all the kingdoms of Thy creation, from the highest realms of immortality down to the level of this nether world, how could it, then, be demonstrated that Thou art established upon the throne of Thy unity, and how could the wondrous virtues of Thy oneness and Thy singleness be glorified?

Prayers and Meditations, pp. 328-329

2. To every discerning and illuminated heart it is evident that God, the unknowable Essence, the Divine Being, is immensely exalted beyond every human attribute, such as corporeal existence, ascent and descent, egress and regress. Far be it from His **glory** that human tongue should adequately recount His praise, or that human heart comprehend His fathomless mystery. He is, and hath ever been, veiled in the ancient eternity of His Essence, and will remain in His Reality everlastingly hidden from the sight of men. "No vision taketh in Him, but He taketh in all vision; He is the Subtile, the All-Perceiving."

Gleanings, pp. 46-47

3. Contemplate with thine inward eye the chain of successive Revelations that hath linked the Manifestation of Adam with that of the Báb. I testify before God that each one of these Manifestations hath been sent down through the operation of the Divine Will and Purpose, that each hath been the bearer of a specific Message, that each hath been entrusted with a divinely-revealed Book and been commissioned to unravel the mysteries of a mighty Tablet. The measure of the Revelation with which every one of them hath been identified had been definitely fore-ordained. This, verily, is a token of Our favor unto them, if ye be of those that comprehend this truth. And when this process of progressive Revelation culminated in the stage at which His peerless, His most sacred, and exalted Countenance was to be unveiled to men's eyes, He chose to hide His own Self behind a thousand veils, lest profane and mortal eyes discover His **glory**. This He did at a time when the signs and tokens of a divinely-appointed Revelation were being showered upon Him--signs and tokens which none can reckon except the Lord, your God, the Lord of all worlds. And when the set time of concealment was fulfilled, We sent forth, whilst still wrapt within a myriad veils, an infinitesimal glimmer of the effulgent enveloping the Face of the Youth, and lo, the entire company of the dwellers of the Realms above were seized with violent commotion and the favored of God fell down in adoration before Him. He hath, verily, manifested a **glory** such as none in the whole creation hath witnessed, inasmuch as He hath arisen to proclaim in person His Cause unto all who are in the heavens and all who are on the earth.

Gleanings, pp. 74-75

4. That these divine Luminaries seem to be confined at times to specific designations and attributes, as you have observed and are now observing, is due solely to the imperfect and limited comprehension of certain minds. Otherwise, they have been at all times, and will through eternity continue to be, exalted above every praising name, and sanctified from every descriptive attribute. The quintessence of every name can hope for no access unto their court of holiness, and the highest and purest of all attributes can never approach their kingdom of **glory**. Immeasurably high are the Prophets of God exalted above the comprehension of men, who can never know them except by their own Selves. Far be it from His **glory** that His chosen Ones should be magnified by any other than their own persons. Glorified are they above the praise of men; exalted are they above human understanding!

Kitáb-i-Íqán, pp. 34-35

5. All praise be to the one true God--exalted be His **glory**--inasmuch as He hath, through the Pen of the Most High, unlocked the doors of men's hearts. Every verse which this Pen hath revealed is a bright and shining portal that discloseth the glories of a saintly and pious life, of pure and stainless deeds. The summons and the message which We gave were never intended to reach or to benefit one land or one people only. Mankind in its entirety must firmly adhere to whatsoever hath been revealed and vouchsafed unto it. Then and only then will it attain unto true liberty. The whole earth is illuminated with the resplendent **glory** of God's Revelation. In the year sixty He Who heralded the light of Divine Guidance--may all creation be a sacrifice unto Him--arose to announce a fresh revelation of the Divine Spirit, and was followed, twenty years later, by Him through Whose coming the world was made the recipient of this promised **glory**, this wondrous favour. Behold how the generality of mankind hath been endued with the capacity to hearken unto God's most exalted Word--the Word upon which must depend the gathering together and spiritual resurrection of all men.

Tablets of Bahá'u'lláh, pp. 88-89; *Gleanings*, p. 96

6. God witnesseth that there is no God but Him, the Gracious, the Best-Beloved. All grace and bounty are His. To whomsoever He will He giveth whatsoever is His wish. He, verily, is the All-Powerful, the Almighty, the Help in Peril, the Self-Subsisting. We, verily, believe in Him Who, in the person of the Báb, hath been sent down by the Will of the one true God, the King of Kings, the All-Praised. We, moreover, swear fealty to the One Who, in the time of Mustaghath, is destined to be made manifest, as well as to those Who shall come after Him till the end that hath no end. We recognize in the manifestation of each one of them, whether outwardly or inwardly, the manifestation of none but God Himself, if ye be of those that comprehend. Every one of them is a mirror of God, reflecting naught else but His Self, His Beauty, His Might and **Glory**, if ye will understand. All else besides them are to be regarded as mirrors capable of reflecting the **glory** of these Manifestations Who are themselves the Primary Mirrors of the Divine Being, if ye be not devoid of understanding. No one hath ever escaped them, neither are they to be hindered from achieving their purpose. These Mirrors will everlastingly succeed each other, and will continue to reflect the light of the Ancient of Days. They that reflect their **glory** will, in like manner, continue to exist for evermore, for the Grace of God can never cease from flowing. This is a truth that none can disprove.

Gleanings, pp. 73-74

7. The first duty prescribed by God for His servants is the recognition of Him Who is the Dayspring of His Revelation and the Fountain of His laws, Who representeth the Godhead in both the Kingdom of His Cause and the world of creation. Whoso achieveth this duty hath attained unto all good; and whoso is deprived thereof, hath gone astray, though he be the author of every righteous deed. It behoveth every one who reacheth this most sublime station, this summit of transcendent **glory**, to observe every ordinance of Him Who is the Desire of the world. These twin duties are inseparable. Neither is acceptable without the other. Thus hath it been decreed by Him Who is the Source of Divine inspiration.

The Kitáb-i-Áqdas, K1; *Gleanings*, pp. 330-331

8. By the **glory** of Thy might, O Thou my Well-Beloved! To have sacrificed my life for the Manifestations of Thy Self, to have offered up my soul in the path of the Revealers of Thy wondrous Beauty, is to have sacrificed my spirit for Thy Spirit, my being for Thy Being, my **glory** for Thy **glory**. It is as if I had offered up all these things for Thy sake, and for the sake of Thy loved ones.

Prayers and Meditations, pp. 95-96

9. The time fore-ordained unto the peoples and kindreds of the earth is now come. The promises of God, as recorded in the holy Scriptures, have all been fulfilled. Out of Zion hath gone forth the Law of God, and Jerusalem, and the hills and land thereof, are filled with the **glory** of His Revelation. Happy is the man that pondereth in his heart that which hath been revealed in the Books of God, the Help in Peril, the Self-Subsisting. Meditate upon this, O ye beloved of God, and let your ears be attentive unto His Word, so that ye may, by His grace and mercy, drink your fill from the crystal waters of constancy, and become as steadfast and immovable as the mountain in His Cause.

Proclamation of Bahá'u'lláh, p. 111; *Gleanings*, pp. 12-13

10. In formulating the principles and laws a part hath been devoted to penalties which form an effective instrument for the security and protection of men. However, dread of the penalties maketh people desist only outwardly from committing vile and contemptible deeds, while that which guardeth and restraineth man both outwardly and inwardly hath been and still is the fear of God. It is man's true protector and his spiritual guardian. It behoveth him to cleave tenaciously unto that which will lead to the appearance of this supreme bounty. Well is it with him who giveth ear unto whatsoever My Pen of **Glory** hath proclaimed and observeth that whereunto he is bidden by the Ordainer, the Ancient of Days.

Tablets of Bahá'u'lláh, p. 93

11. Were anyone to ponder in his heart that which hath, in this Revelation, streamed forth from the Pen of **Glory**, he would be assured that whatever this Wronged One hath affirmed He hath had no intention of establishing any position or distinction for Himself. The purpose hath rather been to attract the souls, through the sublimity of His words, unto the summit of transcendent **glory** and to endow them with the capacity of perceiving that which will purge and purify the peoples of the world from the strife and dissension which religious differences provoke. Unto

this bear witness My heart, My Pen, My inner and My outer Being. God grant that all men may turn unto the treasures latent within their own beings.

Tablets of Bahá'u'lláh, p. 72

12. I sorrow not for the burden of My imprisonment. Neither do I grieve over My abasement, or the tribulation I suffer at the hands of Mine enemies. By My life! They are My **glory**, a **glory** wherewith God hath adorned His own Self. Would that ye know it!

Gleanings, p. 100

13. Though beset with countless afflictions, We summon the people unto God, the Lord of names. Say, strive ye to attain that which ye have been promised in the Books of God, and walk not in the way of the ignorant. My body hath endured imprisonment that ye may be released from the bondage of self. Set your faces then towards His countenance and follow not the footsteps of every hostile oppressor. Verily, He hath consented to be sorely abased that ye may attain unto **glory**, and yet, ye are disporting yourselves in the vale of heedlessness. He, in truth, liveth in the most desolate of abodes for your sakes, whilst ye dwell in your palaces.

Tablets of Bahá'u'lláh, pp. 11-12

14. In the estimation of men of insight whatsoever befalleth in the path of God is manifest **glory** and a supreme attainment. Already We have said: “**Glory** to Thee, O my God! But for the tribulations which are sustained in Thy path, how could Thy true lovers be recognized; and were it not for the trials which are borne for love of Thee, how could the station of such as yearn for Thee be revealed”

Epistle to the Son of the Wolf, p. 125

15. Verily I say, such is the greatness of this Cause that the father flieth from his son, and the son flieth from his father. Call ye to mind the story of Noah and Canaan. God grant that, in these days of heavenly delight, ye may not deprive yourselves of the sweet savors of the All-Glorious God, and may partake, in this spiritual Springtime, of the outpourings of His grace. Arise in the name of Him Who is the Object of all knowledge, and, with absolute detachment from the learning of men, lift up your voices and proclaim His Cause. I swear by the Day Star of Divine Revelation! The very moment ye arise, ye will witness how a flood of Divine knowledge will gush out of your hearts, and will behold the wonders of His heavenly wisdom manifested in all their **glory** before you. Were ye to taste of the sweetness of the sayings of the All-Merciful, ye would unhesitatingly forsake your selves, and would lay down your lives for the Well-Beloved.

Gleanings, pp. 84-85

16. We desire but the good of the world and the happiness of the nations; yet they deem Us a stirrer up of strife and sedition worthy of bondage and banishment.... That all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease, and differences of race be annulled--what harm is there in this?... Yet so it shall be; these fruitless strifes, these ruinous wars shall pass away, and the ‘Most Great Peace’ shall come.... Yet do We see your kings and rulers lavishing their treasures more freely on means for the destruction of the human race than on that which would conduce to the happiness of mankind.... These strifes and this

bloodshed and discord must cease, and all men be as one kindred and one family.... Let not a man **glory** in this, that he loves his country; let him rather **glory** in this, that he loves his kind....

Proclamation of Bahá'u'lláh, p. 1

17. The Word of God hath set the heart of the world afire; how regrettable if ye fail to be enkindled with its flame! Please God, ye will regard this blessed night as the night of unity, will knit your souls together, and resolve to adorn yourselves with the ornament of a goodly and praiseworthy character. Let your principal concern be to rescue the fallen from the slough of impending extinction, and to help him embrace the ancient Faith of God. Your behavior towards your neighbor should be such as to manifest clearly the signs of the one true God, for ye are the first among men to be re-created by His Spirit, the first to adore and bow the knee before Him, the first to circle round His throne of **glory**. I swear by Him Who hath caused Me to reveal whatever hath pleased Him! Ye are better known to the inmates of the Kingdom on high than ye are known to your own selves. Think ye these words to be vain and empty? Would that ye had the power to perceive the things your Lord, the All-Merciful, doth see--things that attest the excellence of your rank, that bear witness to the greatness of your worth, that proclaim the sublimity of your station! God grant that your desires and unmortified passions may not hinder you from that which hath been ordained for you.

Gleanings, pp. 316-317

18. Let not your hearts be perturbed, O people, when the **glory** of My Presence is withdrawn, and the ocean of My utterance is stilled. In My presence amongst you there is a wisdom, and in My absence there is yet another, inscrutable to all but God, the Incomparable, the All-Knowing. Verily, We behold you from Our realm of **glory**, and shall aid whosoever will arise for the triumph of Our Cause with the hosts of the Concourse on high and a company of Our favoured angels.

The Kitáb-i-Áqdas, K53; Gleanings, p. 139

19. He that wisheth to promote the Cause of the one true God, let him promote it through his pen and tongue, rather than have recourse to sword or violence. We have, on a previous occasion, revealed this injunction, and We now confirm it, if ye be of them that comprehend. By the righteousness of Him Who, in this Day, crieth within the inmost heart of all created things: "God, there is none other God besides Me!" 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.

Gleanings, pp. 329-330

20. It is incumbent upon thee to summon the people, under all conditions, to whatever will cause them to show forth spiritual characteristics and goodly deeds, so that all may become aware of that which is the cause of human upliftment, and may, with the utmost endeavor, direct themselves towards the most sublime Station and the Pinnacle of **Glory**. The fear of God hath ever been the prime factor in the education of His creatures. Well is it with them that have attained thereunto!

Epistle to the Son of the Wolf, p. 27

21. All praise and **glory** be to God Who, through the power of His might, hath delivered His creation from the nakedness of non-existence, and clothed it with the mantle of life. From among all created things He hath singled out for His special favor the pure, the gem-like reality of man, and invested it with a unique capacity of knowing Him and of reflecting the greatness of His **glory**. This twofold distinction conferred upon him hath cleansed away from his heart the rust of every vain desire, and made him worthy of the vesture with which his Creator hath deigned to clothe him. It hath served to rescue his soul from the wretchedness of ignorance.

Gleanings, pp. 77-78

22. Thou hast asked Me concerning the nature of the soul. Know, verily, that the soul is a sign of God, a heavenly gem whose reality the most learned of men hath failed to grasp, and whose mystery no mind, however acute, can ever hope to unravel. It is the first among all created things to declare the excellence of its Creator, the first to recognize His **glory**, to cleave to His truth, and to bow down in adoration before Him. If it be faithful to God, it will reflect His light, and will, eventually, return unto Him. If it fail, however, in its allegiance to its Creator, it will become a victim to self and passion, and will, in the end, sink in their depths.

Gleanings, pp. 158-159

23. We send Our greetings to the faithful followers of the One True God, who have tasted of the sweet waters of loving-kindness and directed their gaze toward the Realm of **Glory**. We enjoin upon them all to conduct themselves with trustworthiness and rectitude and to lead chaste and virtuous lives. O beloved friends! Whoever adorneth his character with such virtues will be reckoned among the true servants of God, and his name will be commemorated by the Concourse on High; but he who depriveth himself thereof shall not be accounted of their number. Strive diligently to acquire such goodly qualities and traits of character as will be the cause of everlasting salvation. Make not the fruits of the tree of trustworthiness targets for the stones of treachery, nor rend its boughs asunder with the instruments of tyranny and oppression. Truthfulness and sincerity have always been the ornament of a man's character, and so they shall ever be.

Compilation of Compilations, Vol II (Trustworthiness), p. 333

24. O SON OF BEING!

Seek a martyr's death in My path, content with My pleasure and thankful for that which I ordain, that thou mayest repose with Me beneath the canopy of majesty behind the tabernacle of **glory**.

The Hidden Words, Arabic #45

25. O friends! It behoveth you to refresh and revive your souls through the gracious favours which in this Divine, this soul-stirring Springtime are being showered upon you. The Day-Star of His great **glory** hath shed its radiance upon you, and the clouds of His limitless grace have overshadowed you. How high the reward of him that hath not deprived himself of so great a bounty, nor failed to recognize the beauty of his Best-Beloved in this, His new attire. Watch over yourselves, for the Evil One is lying in wait, ready to entrap you. Gird yourselves against his wicked devices, and, led by the light of the name of the All-Seeing God, make your escape from the darkness that surroundeth you. Let your vision be world-embracing, rather than confined to

your own self. The Evil One is he that hindereth the rise and obstructeth the spiritual progress of the children of men.

Tablets of Bahá'u'lláh, pp. 86-87; Gleanings, p. 94

26. Examine Our Cause, inquire into the things that have befallen Us, and decide justly between Us and Our enemies, and be ye of them that act equitably towards their neighbours. If ye stay not the hand of the oppressor, if ye fail to safeguard the rights of the down-trodden, what right have ye then to vaunt yourselves among men? What is it of which ye can rightly boast? Is it on your food and your drink that ye pride yourselves, on the riches ye lay up in your treasuries, on the diversity and the cost of the ornaments with which ye deck yourselves? If true **glory** were to consist in the possession of such perishable things, then the earth on which ye walk must needs vaunt itself over you, because it supplieth you, and bestoweth upon you, these very things, by the decree of the Almighty. In its bowels are contained, according to what God hath ordained, all that ye possess. From it, as a sign of His mercy, ye derive your riches. Behold then your state, the thing in which ye **glory**! Would that ye could perceive it! Nay, By Him Who holdeth in His grasp the kingdom of the entire creation! Nowhere doth your true and abiding **glory** reside except in your firm adherence unto the precepts of God, your wholehearted observance of His laws, your resolution to see that they do not remain unenforced, and to pursue steadfastly the right course....

Proclamation of Bahá'u'lláh, pp. 10-11; Gleanings, pp. 252-253

27. Behold, O my Lord, how their eyes are lifted up towards the dawning-place of Thy loving-kindness, how their hearts are set upon the oceans of Thy favors, how their voices are lowered before the accents of Thy most sweet Voice, calling, from the most sublime Station, in Thy name the All-Glorious. Help Thou Thy loved ones, O my Lord, them that have forsaken their all, that they may obtain the things Thou dost possess, whom trials and tribulations have encompassed for having renounced the world and set their affections on Thy realm of **glory**. Shield them, I entreat Thee, O my Lord, from the assaults of their evil passions and desires, and aid them to obtain the things that shall profit them in this present world and in the next.

Gleanings, pp. 300-301

28. Say: O people of God! Adorn your temples with the adornment of trustworthiness and piety. Help, then, your Lord with the hosts of goodly deeds and a praiseworthy character. We have forbidden you dissension and conflict in My Books, and My Scriptures, and My Scrolls, and My Tablets, and have wished thereby naught else save your exaltation and advancement. Unto this testify the heavens and the stars thereof, and the sun and the radiance thereof, and the trees and the leaves thereof, and the seas and the waves thereof, and the earth and the treasures thereof. We pray God to assist His loved ones, and aid them in that which beseemeth them in this blest, this mighty, and wondrous station. Moreover We beseech Him to graciously enable those who surround Me to observe that which My Pen of **Glory** hath enjoined upon them.

Tablets of Bahá'u'lláh, pp. 120-121

29. Were a man in this day to adorn himself with the raiment of trustworthiness it were better for him in the sight of God than that he should journey on foot towards the holy court and be blessed with meeting the Adored One and standing before His Seat of **Glory**. Trustworthiness is as a

stronghold to the city of humanity, and as eyes to the human temple. Whosoever remaineth deprived thereof shall, before His Throne, be reckoned as one bereft of vision.

Compilation of Compilations, Vol II (Trustworthiness), p. 330

30. They who are the beloved of God, in whatever place they gather and whomsoever they may meet, must evince, in their attitude towards God, and in the manner of their celebration of His praise and **glory**, such humility and submissiveness that every atom of the dust beneath their feet may attest the depth of their devotion. The conversation carried by these holy souls should be informed with such power that these same atoms of dust will be thrilled by its influence.

Gleanings, p. 7

31. "...We have decreed that war shall be waged in the path of God with the armies of wisdom and utterance, and of a goodly character and praiseworthy deeds. Thus hath it been decided by Him Who is the All-Powerful, the Almighty. There is no **glory** for him that committeth disorder on the earth after it hath been made so good. Fear God, O people, and be not of them that act unjustly."

Epistle to the Son of the Wolf, p. 24

32. He Who is the Eternal Truth hath, from the Day Spring of **Glor**y, directed His eyes towards the people of Baha, and is addressing them in these words: "Address yourselves to the promotion of the well-being and tranquillity of the children of men. Bend your minds and wills to the education of the peoples and kindreds of the earth, that haply the dissensions that divide it may, through the power of the Most Great Name, be blotted out from its face, and all mankind become the upholders of one Order, and the inhabitants of one City. Illumine and hallow your hearts; let them not be profaned by the thorns of hate or the thistles of malice. Ye dwell in one world, and have been created through the operation of one Will. Blessed is he who mingl^eth with all men in a spirit of utmost kindness and love."

Gleanings, pp. 333-334

33. O ye beloved of the Lord! Commit not that which defileth the limpid stream of love or destroyeth the sweet fragrance of friendship. By the righteousness of the Lord! Ye were created to show love one to another and not perversity and rancour. Take pride not in love for yourselves but in love for your fellow-creatures. **Glor**y not in love for your country, but in love for all mankind. Let your eye be chaste, your hand faithful, your tongue truthful and your heart enlightened. Abase not the station of the learned in Baha and belittle not the rank of such rulers as administer justice amidst you. Set your reliance on the army of justice, put on the armour of wisdom, let your adorning be forgiveness and mercy and that which cheereth the hearts of the well-favoured of God.

Tablets of Bahá'u'lláh, pp. 138-139

34. They who dwell within the Tabernacle of God, and are established upon the seats of everlasting **glor**y, will refuse, though they be dying of hunger, to stretch their hands, and seize unlawfully the property of their neighbour, however vile and worthless he may be. The purpose of the one true God in manifesting Himself is to summon all mankind to truthfulness and sincerity, to piety and trustworthiness, to resignation and submissiveness to the will of God, to

forbearance and kindness, to uprightness and wisdom. His object is to array every man with the mantle of a saintly character, and to adorn him with the ornament of holy and goodly deeds.

Compilation of Compilations, Vol II (Trustworthiness), p. 333

35. The source of all **glory** is acceptance of whatsoever the Lord hath bestowed, and contentment with that which God hath ordained.

Tablets of Bahá'u'lláh, p. 155

36. Entreat thou the one true God to enable His faithful servants to fulfil that which is conducive to the good of this world and the world to come. This is the commandment of God that hath been prescribed in His weighty and inviolable Book. Today is the Day of God when the preservation of the dignity of His Cause must be given precedence over all other things. He ordaineth that which will confer benefit on all mankind. Verily He is the Compassionate, the All-Bountiful. In this connection the Pen of **Glory** hath revealed that which will enable every man of perception to inhale the fragrance of His loving-kindness and bounty. In truth the benefits arising from the above-mentioned injunction revert to the individuals themselves. Unto this every discerning one that observeth His precepts will bear witness.

Compilation of Compilations, Vol I (Huqúqu'lláh), p. 489

37. I pray Thee, O my Lord, by Thy hidden, Thy treasured Name, that calleth aloud in the kingdom of creation, and summoneth all peoples to the Tree beyond which there is no passing, the seat of transcendent **glory**, to rain down upon us, and upon Thy servants, the overflowing rain of Thy mercy, that it may cleanse us from the remembrance of all else but Thee, and draw us nigh unto the shores of the ocean of Thy grace. Ordain, O Lord, through Thy most exalted Pen, that which will immortalize our souls in the Realm of **glory**, will perpetuate our names in Thy Kingdom, and safeguard our lives in the treasuries of Thy protection and our bodies in the stronghold of Thy inviolable fastness. Powerful art Thou over all things, be they of the past or of the future. No God is there but Thee, the omnipotent Protector, the Self-Subsisting.

Gleanings, p. 301

38. Although the Realm of **Glory** hath none of the vanities of the world, yet within the treasury of trust and resignation We have bequeathed to Our heirs an excellent and priceless heritage. Earthly treasures We have not bequeathed, nor have We added such cares as they entail. By God! In earthly riches fear is hidden and peril is concealed. Consider ye and call to mind that which the All-Merciful hath revealed in the Qur'án: 'Woe betide every slanderer and defamer, him that layeth up riches and counteth them.' Fleeting are the riches of the world; all that perisheth and changeth is not, and hath never been, worthy of attention, except to a recognized measure.

Tablets of Bahá'u'lláh, p. 219

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