

PERFECTION (KAMÁL)

1. How bewildering to me, insignificant as I am, is the attempt to fathom the sacred depths of Thy knowledge! How futile my efforts to visualize the magnitude of the power inherent in Thine handiwork--the revelation of Thy creative power! How can mine eye, which hath no faculty to perceive itself, claim to have discerned Thine Essence, and how can mine heart, already powerless to apprehend the significance of its own potentialities, pretend to have comprehended Thy nature? How can I claim to have known Thee, when the entire creation is bewildered by Thy mystery, and how can I confess not to have known Thee, when, lo, the whole universe proclaimeth Thy Presence and testifieth to Thy truth? The portals of Thy grace have throughout eternity been open, and the means of access unto Thy Presence made available, unto all created things, and the revelations of Thy matchless Beauty have at all times been imprinted upon the realities of all beings, visible and invisible. Yet, notwithstanding this most gracious favor, this **perfect** and consummate bestowal, I am moved to testify that Thy court of holiness and glory is immeasurably exalted above the knowledge of all else besides Thee, and the mystery of Thy Presence is inscrutable to every mind except Thine own.

Gleanings, pp. 63-64

2. He is indeed a true believer in the unity of God who, in this Day, will regard Him as One immeasurably exalted above all the comparisons and likenesses with which men have compared Him. He hath erred grievously who hath mistaken these comparisons and likenesses for God Himself. Consider the relation between the craftsman and his handiwork, between the painter and his painting. Can it ever be maintained that the work their hands have produced is the same as themselves? By Him Who is the Lord of the Throne above and of earth below! They can be regarded in no other light except as evidences that proclaim the excellence and **perfection** of their author.

Gleanings, pp. 336-337

3. From all that We have stated it hath become clear and manifest that before the revelation of each of the Mirrors reflecting the divine Essence, the signs heralding their advent must needs be revealed in the visible heaven as well as in the invisible, wherein is the seat of the sun of knowledge, of the moon of wisdom, and of the stars of understanding and utterance. The sign of the invisible heaven must needs be revealed in the person of that **perfect** man who, before each Manifestation appeareth, educateth, and prepareth the souls of men for the advent of the divine Luminary, the Light of the unity of God amongst men.

Kitáb-i-Íqán, p. 66

4. In every age and cycle He hath, through the splendorous light shed by the Manifestations of His wondrous Essence, recreated all things, so that whatsoever reflecteth in the heavens and on the earth the signs of His glory may not be deprived of the outpourings of His mercy, nor despair of the showers of His favors. How all-encompassing are the wonders of His boundless grace! Behold how they have pervaded the whole of creation. Such is their virtue that not a single atom in the entire universe can be found which doth not declare the evidences of His might, which doth not glorify His holy Name, or is not expressive of the effulgent light of His unity. So

perfect and comprehensive is His creation that no mind nor heart, however keen or pure, can ever grasp the nature of the most insignificant of His creatures; much less fathom the mystery of Him Who is the Day Star of Truth, Who is the invisible and unknowable Essence.

Gleanings, p. 62

5. Behold how the people, as a result of the verdict pronounced by the divines of His age, have cast Abraham, the Friend of God, into fire; how Moses, He Who held converse with the Almighty, was denounced as liar and slanderer. Reflect how Jesus, the Spirit of God, was, notwithstanding His extreme meekness and **perfect** tender-heartedness, treated by His enemies.

Gleanings, pp. 56-57

6. Say: O people, praise ye God, for its Manifestation, for verily it is the most great favor upon you and the most **perfect** blessing upon you; and through Him every moldering bone is quickened. Whosoever turns to Him hath surely turned unto God, and whosoever turneth away from Him hath turned away from My beauty, denied My proof and is of those who transgress. Verily, He is the remembrance of God amongst you and His trust within you, and His manifestation unto you and His appearance among the servants who are nigh. Thus have I been commanded to convey to you the message of God, your Creator; and I have delivered to you that of which I was commanded. Whereupon, thereunto testifieth God, then His angels, then His messengers, and then His holy servants.

Bahá'í World Faith, p. 205

7. And when Thou didst purpose to demonstrate the power of Thy sovereign might, and to glorify Thy word, and to guide the steps of Thy people, Thou didst raise up from among Thy creatures One of Thy servants, Whom Thou didst send forth with the signs of Thy sovereignty, and Whom Thou didst endue with the clear tokens of Thy oneness, that He might fulfill Thy testimony unto all created things, and **perfect** Thy proof before all men.

Prayers and Meditations, p. 113

8. Were the verse "And verily Our host shall conquer" to be literally interpreted, it is evident that it would in no wise be applicable to the chosen Ones of God and His hosts, inasmuch as Husayn, whose heroism was manifest as the sun, crushed and subjugated, quaffed at last the cup of martyrdom in Karbila, the land of Taff. Similarly, the sacred verse "Fain would they put out God's light with their mouths: But God hath willed to **perfect** His light, albeit the infidels abhor it." Were it to be literally interpreted it would never correspond with the truth. For in every age the light of God hath, to outward seeming, been quenched by the peoples of the earth, and the Lamps of God extinguished by them. How then could the ascendancy of the sovereignty of these Lamps be explained? What could the potency of God's will to "**perfect** His light" signify? As hath already been witnessed, so great was the enmity of the infidels, that none of these divine Luminaries ever found a place for shelter, or tasted of the cup of tranquillity. So heavily were they oppressed, that the least of men inflicted upon these Essences of being whatsoever he listed. These sufferings have been observed and measured by the people. How, therefore, can such people be capable of understanding and expounding these words of God, these verses of everlasting glory?

Kitáb-i-Íqán, pp. 126-127

9. O followers of the Bayan! Fear ye the All-Merciful. This is the One Who hath been glorified by Muhammad, the Apostle of God, and before Him by the Spirit and yet before Him by the One Who discoursed with God. This is the Point of the Bayan calling aloud before the Throne, saying: 'By the righteousness of God, ye have been created to glorify this Most Great Announcement, this **Perfect** Way which lay hid within the souls of the Prophets, which was treasured in the hearts of the chosen ones of God and was written down by the glorious Pen of your Lord, the Possessor of Names.'

Tablets of Bahá'u'lláh, p. 103

10. How, We wonder, do they explain the aforementioned tradition, a tradition which, in unmistakable terms, foreshadoweth the revelation of things inscrutable, and the occurrence of new and wondrous events in His day? Such marvellous happenings kindle so great a strife amongst the people, that all the divines and doctors sentence Him and His companions to death, and all the peoples of the earth arise to oppose Him. Even as it hath been recorded in the "Kafi," in the tradition of Jabir, in the "Tablet of Fatimih," concerning the character of the Qa'im: "He shall manifest the **perfection** of Moses, the splendour of Jesus, and the patience of Job. His chosen ones shall be abased in His day. Their heads shall be offered as presents even as the heads of the Turks and the Daylamites. They shall be slain and burnt. Fear shall seize them; dismay and alarm shall strike terror into their hearts. The earth shall be dyed with their blood. Their womenfolk shall bewail and lament. These indeed are my friends!" Consider, not a single letter of this tradition hath remained unfulfilled. In most of the places their blessed blood hath been shed; in every city they have been made captives, have been paraded throughout the provinces, and some have been burnt with fire. And yet no one hath paused to reflect that if the promised Qa'im should reveal the law and ordinances of a former Dispensation, why then should such traditions have been recorded, and why should there arise such a degree of strife and conflict that the people should regard the slaying of these companions as an obligation imposed upon them, and deem the persecution of these holy souls as a means of attaining unto the highest favour?

Kitáb-i-Íqán, pp. 244-246

11. Dear friend! Now when the light of God's everlasting Morn is breaking; when the radiance of His holy words: "God is the light of the heavens and of the earth" is shedding illumination upon all mankind; when the inviolability of His tabernacle is being proclaimed by His sacred utterance: "God hath willed to **perfect** His light;" and the Hand of omnipotence, bearing His testimony: "In His grasp He holdeth the kingdom of all things," is being outstretched unto all the peoples and kindreds of the earth; it behooveth us to gird up the loins of endeavour, that haply, by the grace and bounty of God, we may enter the celestial City: "Verily, we are God's," and abide within the exalted habitation: "And unto Him we do return." It is incumbent upon thee, by the permission of God, to cleanse the eye of thine heart from the things of the world, that thou mayest realize the infinitude of divine knowledge, and mayest behold Truth so clearly that thou wilt need no proof to demonstrate His reality, nor any evidence to bear witness unto His testimony.

Kitáb-i-Íqán, pp. 90-91

12. I testify that no sooner had the First Word proceeded, through the potency of Thy will and purpose, out of His mouth, and the First Call gone forth from His lips than the whole creation

was revolutionized, and all that are in the heavens and all that are on earth were stirred to the depths. Through that Word the realities of all created things were shaken, were divided, separated, scattered, combined and reunited, disclosing, in both the contingent world and the heavenly kingdom, entities of a new creation, and revealing, in the unseen realms, the signs and tokens of Thy unity and oneness. Through that Call Thou didst announce unto all Thy servants the advent of Thy most great Revelation and the appearance of Thy most **perfect** Cause.

Prayers and Meditations, pp. 295-296

13. This is the Day in which God's most excellent favours have been poured out upon men, the Day in which His most mighty grace hath been infused into all created things. It is incumbent upon all the peoples of the world to reconcile their differences, and, with **perfect** unity and peace, abide beneath the shadow of the Tree of His care and loving-kindness. It behoveth them to cleave to whatsoever will, in this Day, be conducive to the exaltation of their stations, and to the promotion of their best interests. Happy are those whom the all-glorious Pen was moved to remember, and blessed are those men whose names, by virtue of Our inscrutable decree, We have preferred to conceal.

Proclamation of Bahá'u'lláh, p. 121; *Gleanings*, pp. 6-7

14. 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

15. Say: By the righteousness of the Almighty! The measure of the favors of God hath been filled up, His Word hath been **perfected**, the light of His countenance hath been revealed, His sovereignty hath encompassed the whole of creation, the glory of His Revelation hath been made manifest, and His bounties have rained upon all mankind.

Gleanings, p. 259

16. To whatever place We may be banished, however great the tribulation We may suffer, they who are the people of God must, with fixed resolve and **perfect** confidence, keep their eyes directed towards the Day Spring of Glory, and be busied in whatever may be conducive to the betterment of the world and the education of its peoples. All that hath befallen Us in the past hath advanced the interests of Our Revelation and blazoned its fame; and all that may befall Us in the future will have a like result. Cling ye, with your inmost hearts, to the Cause of God, a Cause that hath been sent down by Him Who is the Ordainer, the All-Wise. We have, with the utmost kindness and mercy, summoned and directed all peoples and nations to that which shall truly profit them.

Gleanings, p. 270

17. Exalted, immeasurably exalted art Thou, therefore, O my Beloved! Forasmuch as Thou hast divided, in Thy realm, Thy loved ones from Thine enemies, and hast **perfected** Thy most weighty testimony and Thy most infallible Proof unto all who are in heaven and on earth, have mercy, then, upon those who were brought low in Thy land, by reason of what hath befallen them in Thy path. Exalt them, then, O my God, through the power of Thy might and the potency of Thy will, and raise them up to proclaim Thy Cause through Thine omnipotent sovereignty and purpose.

Prayers and Meditations, pp. 333-334

18. All laud and honor to Thee, O my God! Thou well knowest the things which, for a score of years, have happened in Thy days, and have continued to happen until this hour. No man can reckon, nor can any tongue tell, what hath befallen Thy chosen ones during all this time. They could obtain no shelter, nor find any refuge in which they could abide in safety. Turn, then, O my God, their fear into the evidences of Thy peace and Thy security, and their abasement into the sovereignty of Thy glory, and their poverty into Thine all-sufficient riches, and their distress into the wonders of Thy **perfect** tranquillity. Vouchsafe unto them the fragrances of Thy might and Thy mercy, and send down upon them, out of Thy marvelous loving-kindness, what will enable them to dispense with all except Thee, and will detach them from aught save Thyself, that the sovereignty of Thy oneness may be revealed and the supremacy of Thy grace and Thy bounty demonstrated.

Prayers and Meditations, p. 335

19. Magnify Thou, moreover, such as have believed in Him and in His signs and have turned towards Him, from among those that have acknowledged Thy unity in His Latter Manifestation--a Manifestation whereof He hath made mention in His Tablets, and in His Books, and in His Scriptures, and in all the wondrous verses and gem-like utterances that have descended upon Him. It is this same Manifestation Whose covenant Thou hast bidden Him establish ere He had established His own covenant. He it is Whose praise the Bayan hath celebrated. In it His excellence hath been extolled, and His truth established, and His sovereignty proclaimed, and His Cause **perfected**. Blessed is the man that hath turned unto Him, and fulfilled the things He hath commanded, O Thou Who art the Lord of the worlds and the Desire of all them that have known Thee!

Prayers and Meditations, pp. 85-86

20. Say: True liberty consisteth in man's submission unto My commandments, little as ye know it. Were men to observe that which We have sent down unto them from the Heaven of Revelation, they would, of a certainty, attain unto **perfect** liberty. Happy is the man that hath apprehended the Purpose of God in whatever He hath revealed from the Heaven of His Will, that pervadeth all created things. Say: The liberty that profiteth you is to be found nowhere except in complete servitude unto God, the Eternal Truth. Whoso hath tasted of its sweetness will refuse to barter it for all the dominion of earth and heaven.

The Kitab-i-Aqdas, K125; *Gleanings*, p. 336

21. These gifts are inherent in man himself. That which is preeminent above all other gifts, is incorruptible in nature, and pertaineth to God Himself, is the gift of Divine Revelation. Every bounty conferred by the Creator upon man, be it material or spiritual, is subservient unto this. It is, in its essence, and will ever so remain, the Bread which cometh down from Heaven. It is God's supreme testimony, the clearest evidence of His truth, the sign of His consummate bounty, the token of His all-encompassing mercy, the proof of His most loving providence, the symbol of His most **perfect** grace. He hath, indeed, partaken of this highest gift of God who hath recognized His Manifestation in this Day.

Gleanings, p. 195

22. Whoso hath not recognized this sublime and fundamental verity, and hath failed to attain this most exalted station, the winds of doubt will agitate him, and the sayings of the infidels will distract his soul. He that hath acknowledged this principle will be endowed with the most **perfect** constancy. All-honour to this all-glorious station, the remembrance of which adorneth every exalted Tablet. Such is the teaching which God bestoweth on you, a teaching that will deliver you from all manner of doubt and perplexity, and enable you to attain unto salvation in both this world and in the next. He, verily, is the Ever-Forgiving, the Most Bountiful.

The Kitab-i-Aqdas, K163; *Gleanings*, p. 87

23. O friends! Be not careless of the virtues with which ye have been endowed, neither be neglectful of your high destiny. Suffer not your labors to be wasted through the vain imaginations which certain hearts have devised. Ye are the stars of the heaven of understanding, the breeze that stirreth at the break of day, the soft-flowing waters upon which must depend the very life of all men, the letters inscribed upon His sacred scroll. With the utmost unity, and in a spirit of **perfect** fellowship, exert yourselves, that ye may be enabled to achieve that which beseemeth this Day of God. Verily I say, strife and dissension, and whatsoever the mind of man abhorreth are entirely unworthy of his station. Center your energies in the propagation of the Faith of God. Whoso is worthy of so high a calling, let him arise and promote it. Whoso is unable, it is his duty to appoint him who will, in his stead, proclaim this Revelation, whose power hath caused the foundations of the mightiest structures to quake, every mountain to be crushed into dust, and every soul to be dumbfounded. Should the greatness of this Day be revealed in its fullness, every man would forsake a myriad lives in his longing to partake, though it be for one moment, of its great glory--how much more this world and its corruptible treasures!

Gleanings, pp. 196-197

24. In the Kitab-i-Aqdas (Most Holy Book) the following hath been revealed: "Say: O leaders of religion! Weigh not the Book of God with such standards and sciences as are current amongst you, for the Book itself is the unerring Balance established amongst men. In this most **perfect** Balance whatsoever the peoples and kindreds possess must be weighed, while the measure of its weight should be tested according to its own standard, did ye but know it. The eye of My loving-kindness weepeth sore over you, inasmuch as ye have failed to recognize the One upon Whom ye have been calling in the daytime and in the night season, at even and at morn.

Kitab-i-Aqdas, K99-100; *Proclamation of Bahá'u'lláh*, p. 73;
Epistle to the Son of the Wolf, p. 128; *Gleanings*, p. 198

25. With fixed and steady gaze, born of the unerring eye of God, scan for a while the horizon of divine knowledge, and contemplate those words of **perfection** which the Eternal hath revealed, that haply the mysteries of divine wisdom, hidden ere now beneath the veil of glory and treasured within the tabernacle of His grace, may be made manifest unto you. The denials and protestations of these leaders of religion have, in the main, been due to their lack of knowledge and understanding. Those words uttered by the Revealers of the beauty of the one true God, setting forth the signs that should herald the advent of the Manifestation to come, they never understood nor fathomed. Hence they raised the standard of revolt, and stirred up mischief and sedition. It is obvious and manifest that the true meaning of the utterances of the Birds of Eternity is revealed to none except those that manifest the Eternal Being, and the melodies of the Nightingale of Holiness can reach no ear save that of the denizens of the everlasting realm. The Copt of tyranny can never partake of the cup touched by the lips of the Sept of justice, and the Pharaoh of unbelief can never hope to recognize the hand of the Moses of truth. Even as He saith: "None knoweth the meaning thereof except God and them that are well-grounded in knowledge." And yet, they have sought the interpretation of the Book from those that are wrapt in veils, and have refused to seek enlightenment from the fountain-head of knowledge.

Kitáb-i-Íqán, pp. 16-17

26. O ye the elected representatives of the people in every land! Take ye counsel together, and let your concern be only for that which profiteth mankind, and bettereth the condition thereof, if ye be of them that scan heedfully. Regard the world as the human body which, though at its creation whole and **perfect**, hath been afflicted, through various causes, with grave disorders and maladies. Not for one day did it gain ease, nay its sickness waxed more severe, as it fell under the treatment of ignorant physicians, who gave full rein to their personal desires, and have erred grievously. And if, at one time, through the care of an able physician, a member of that body was healed, the rest remained afflicted as before. Thus informeth you the All-Knowing, the All-Wise.

Proclamation of Bahá'u'lláh, p. 67;
Epistle to the Son of the Wolf, p. 62; *Gleanings*, pp. 254-255

27. ...The one true God--exalted be His glory--hath ever been and will continue to be exalted above every expression of praise and is sanctified from the world of existence and all the riches therein. Whatsoever proceedeth from Him produceth a fruit the benefits of which revert to the individuals themselves. Ere long will they perceive the truth of that which the Tongue of Grandeur hath uttered aforetime and will utter hereafter. And such benefits will indeed accrue if the Huquq is offered with the utmost joy and radiance and in a spirit of **perfect** humility and lowliness.

Huquq'u'llah, #2

28. Indeed, O Brother, if we ponder each created thing, we shall witness a myriad **perfect** wisdoms and learn a myriad new and wondrous truths. One of the created phenomena is the dream. Behold how many secrets are deposited therein, how many wisdoms treasured up, how many worlds concealed. Observe, how thou art asleep in a dwelling, and its doors are barred; on a sudden thou findest thyself in a far-off city, which thou enterest without moving thy feet or wearying thy body; without using thine eyes, thou seest; without taxing thine ears, thou hearest;

without a tongue, thou speakest. And perchance when ten years are gone, thou wilt witness in the outer world the very things thou hast dreamed tonight.

The Seven Valleys, p. 32

29. Know, therefore, O questioning seeker, that earthly sovereignty is of no worth, nor will it ever be, in the eyes of God and His chosen Ones. Moreover, if ascendancy and dominion be interpreted to mean earthly supremacy and temporal power, how impossible will it be for thee to explain these verses: "And verily Our host shall conquer." "Fain would they put out God's light with their mouths: But God hath willed to **perfect** His light, albeit the infidels abhor it." "He is the Dominant, above all things." Similarly, most of the Qur'an testifieth to this truth.

Kitáb-i-Íqán, pp. 125-126

30. O SON OF PASSION!

Cleanse thyself from the defilement of riches and in **perfect** peace advance into the realm of poverty; that from the well-spring of detachment thou mayest quaff the wine of immortal life.

The Hidden Words, Persian #55

31. With the utmost friendliness and in a spirit of **perfect** fellowship take ye counsel together, and dedicate the precious days of your lives to the betterment of the world and the promotion of the Cause of Him Who is the Ancient and Sovereign Lord of all. He, verily, enjoineth upon all men what is right, and forbiddeth whatsoever degradeth their station.

Gleanings, p. 184

32. Consultation bestoweth greater awareness and transmuteth conjecture into certitude. It is a shining light which, in a dark world, leadeth the way and guideth. For everything there is and will continue to be a station of **perfection** and maturity. The maturity of the gift of understanding is made manifest through consultation.

Consultation, #3

33. Consider, moreover, how the fruit, ere it is formed lieth potentially within the tree. Were the tree to be cut into pieces, no sign nor any part of the fruit, however small, could be detected. When it appeareth, however, it manifesteth itself, as thou hast observed, in its wondrous beauty and glorious **perfection**. Certain fruits, indeed, attain their fullest development only after being severed from the tree.

Gleanings, p. 155

34. The spirit that animateth the human heart is the knowledge of God, and its truest adorning is the recognition of the truth that "He doeth whatsoever He willeth, and ordaineth that which He pleaseth." Its raiment is the fear of God, and its **perfection** steadfastness in His Faith. Thus God instructeth whosoever seeketh Him. He, verily, loveth the one that turneth towards Him. There is none other God but Him, the Forgiving, the Most Bountiful. All praise be to God, the Lord of all worlds.

Gleanings, p. 291

35. Likewise, reflect upon the **perfection** of man's creation, and that all these planes and states are folded up and hidden away within him.

Dost thou reckon thyself only a puny form

When within thee the universe is folded?

Then we must labor to destroy the animal condition, till the meaning of humanity shall come to light.

The Seven Valleys, p. 34

36. As for what the Supreme Pen hath previously set down, the reason is that in every art and skill, God loveth the highest **perfection**.

Bahá'í Education, #18; *Excellence in All Things*, #6

37. Be ye God's manifestations of trustworthiness in every land. So **perfectly** should ye mirror forth this quality that even were ye to travel through cities heaped with gold, your gaze would not for a single moment be seduced by its allure. This is the standard required of you, O assemblage of true believers. Assist ye your gracious Lord with your wealth and substance so that in all the worlds of God His servants may perceive from you the sweet savours of the One True God.

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

38. By the glory of Thy might, O my God! Wert Thou to set me king over Thy realms, and to establish me upon the throne of Thy sovereignty, and to deliver, through Thy power, the reins of the entire creation into my hands, and wert Thou to cause me, though it be for less than a moment, to be occupied with these things and be oblivious of the wondrous memories associated with Thy most mighty, most **perfect**, and most exalted Name, my soul would still remain unsatisfied, and the pangs of my heart unstilled. Nay, I would, in that very state, recognize myself as the poorest of the poor, and the most wretched of the wretched.

Prayers and Meditations, p. 93

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