

SOVEREIGNTY (SULTÁN)

1. Exalted, immeasurably exalted, art Thou above the strivings of mortal man to unravel Thy mystery, to describe Thy glory, or even to hint at the nature of Thine Essence. For whatever such strivings may accomplish, they never can hope to transcend the limitations imposed upon Thy creatures, inasmuch as these efforts are actuated by Thy decree, and are begotten of Thine invention. The loftiest sentiments which the holiest of saints can express in praise of Thee, and the deepest wisdom which the most learned of men can utter in their attempts to comprehend Thy nature, all revolve around that Center Which is wholly subjected to Thy **sovereignty**, Which adoreth Thy Beauty, and is propelled through the movement of Thy Pen.

Gleanings, pp. 3-4

2. Praised be Thou, O Lord my God! I bear witness that from eternity Thou wert exalted in Thy transcendent majesty and might, and wilt to eternity abide in Thy surpassing power and glory. None in the kingdoms of earth and heaven can frustrate Thy purpose; none throughout the realms of revelation and of creation can prevail against Thee. At Thy command Thou doest what Thou willest, and by the power of Thy **sovereignty** Thou rulest as Thou pleasest.

Prayers and Meditations, p. 32

3. Regard thou the one true God as One Who is apart from, and immeasurably exalted above, all created things. The whole universe reflecteth His glory, while He is Himself independent of, and transcendeth His creatures. This is the true meaning of Divine unity. He Who is the Eternal Truth is the one Power Who exerciseth undisputed **sovereignty** over the world of being, Whose image is reflected in the mirror of the entire creation. All existence is dependent upon Him, and from Him is derived the source of the sustenance of all things. This is what is meant by Divine unity; this is its fundamental principle.

Gleanings, p. 166

4. Glory be to Thee, O my God! The power of Thy might beareth me witness! I can have no doubt that should the holy breaths of Thy loving-kindness and the breeze of Thy bountiful favor cease, for less than the twinkling of an eye, to breathe over all created things, the entire creation would perish, and all that are in heaven and on earth would be reduced to utter nothingness. Magnified, therefore, be the marvelous evidences of Thy transcendent power! Magnified be the potency of Thine exalted might! Magnified be the majesty of Thine all-encompassing greatness, and the energizing influence of Thy will! Such is Thy greatness that wert Thou to concentrate the eyes of all men in the eye of one of Thy servants, and to compress all their hearts within his heart, and wert Thou to enable him to behold within himself all the things Thou hast created through Thy power and fashioned through Thy might, and were he to ponder, throughout eternity, over the realms of Thy creation and the range of Thy handiwork, he would unfailingly discover that there is no created thing but is overshadowed by Thine all-conquering power, and is vitalized through Thine all-embracing **sovereignty**.

Prayers and Meditations, p. 90

5. Far be it, then, from Thy glory that anyone should gaze on Thy wondrous beauty with any eye save Thine own eye, or hear the melodies proclaiming Thine almighty **sovereignty** with any ear except Thine own ear. Too high art Thou exalted for the eye of any creature to behold Thy beauty, or for the understanding of any heart to scale the heights of Thine immeasurable knowledge. For should the birds of the hearts of them that are nigh unto Thee be ever enabled to soar as long as Thine own overpowering **sovereignty** can endure, or to ascend as long as the empire of Thy Divine holiness can last, they shall, in no wise, be able to transcend the limitations which a contingent world hath imposed upon them, nor pass beyond its confines. How, then, can he whose very creation is restricted by such limitations, attain unto Him Who is the Lord of the Kingdom of all created things, or ascend into the heaven of Him Who ruleth the realms of loftiness and grandeur?

Prayers and Meditations, p. 88

6. Let my food, O my Lord, be Thy beauty, and my drink the light of Thy presence, and my hope Thy pleasure, and my work Thy praise, and my companion Thy remembrance, and my aid Thy **sovereignty**, and my dwelling-place Thy habitation, and my home the seat which Thou hast exalted above the limitations of them that are shut out as by a veil from Thee.

Prayers and Meditations, pp. 126-127

7. Glory be to Thee, Thou in Whose hand are the heaven of omnipotence and the kingdom of creation. Thou doest, by Thy **sovereignty**, what Thou willest, and ordainest, through the power of Thy might, what Thou pleasest. From eternity Thou hast been exalted above the praise of all created things, and wilt to eternity remain far above the glorification of any one of Thy creatures. Existence itself testifieth to its non-existence when face to face with the manifold revelations of Thy transcendent oneness, and every created thing confesseth, by its very nature, its nothingness when compared with the sacred splendors of the light of Thy unity. Thou hast, in Thyself, been independent of any one besides Thee and rich enough, in Thine own essence, to dispense with any one except Thy Self. Every description by which they who adore Thy unity describe Thee, and every praise wherewith they who are devoted unto Thee praise Thee, are but the traces of the pen which the fingers of Thy strength and power have set in motion--fingers whose movement is controlled by the arm of Thy decree--the arm itself animated by the potency of Thy might.

Prayers and Meditations, p. 172

8. I have clearly perceived, and I am wholly persuaded, that Thou hast from everlasting been immeasurably exalted above the mention of all beings, and wilt continue unto everlasting to remain far above the conception of Thy creatures. None can befittingly praise Thee except Thine own Self and such as are like unto Thee. Thou hast, verily, been at all times, and wilt everlastingly continue to remain, immensely exalted beyond and above all comparison and likeness, above all imagination of parity or resemblance. Having, thus, recognized Thee as One Who is incomparable, and Whose nature none can possess, it becometh incontrovertibly evident that whosoever may praise Thee, his praise can befit only such as are of his own nature, and are subject to his own limitations, and it can in no wise adequately describe the sublimity of Thy **sovereignty**, nor scale the heights of Thy majesty and holiness. How sweet, therefore, is the praise Thou givest to Thine own Self, and the description Thou givest of Thine own Being!

Prayers and Meditations, pp. 297-298

9. The door of the knowledge of the Ancient of Days being thus closed in the face of all beings, the Source of infinite grace, according to His saying: “His grace hath transcended all things; My grace hath encompassed them all” hath caused those luminous Gems of Holiness to appear out of the realm of the spirit, in the noble form of the human temple, and be made manifest unto all men, that they may impart unto the world the mysteries of the unchangeable Being, and tell of the subtleties of His imperishable Essence. 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. Even as He hath said: “There is no distinction whatsoever between Thee and them; except that they are Thy servants, and are created of Thee.” This is the significance of the tradition: “I am He, Himself, and He is I, myself.”

Kitáb-i-Íqán, pp. 99-100

10. Verily He Who is the Day-star of Truth and Revealer of the Supreme Being holdeth, for all time, undisputed **sovereignty** over all that is in heaven and on earth, though no man be found on earth to obey Him. He verily is independent of all earthly dominion, though He be utterly destitute. Thus We reveal unto thee the mysteries of the Cause of God, and bestow upon thee the gems of divine wisdom, that haply thou mayest soar on the wings of renunciation to those heights that are veiled from the eyes of men.

Kitáb-i-Íqán, p. 97

11. The significance and essential purpose underlying these words is to reveal and demonstrate unto the pure in heart and the sanctified in spirit that they Who are the Luminaries of truth and the Mirrors reflecting the light of divine Unity, in whatever age and cycle they are sent down from their invisible habitations of ancient glory unto this world, to educate the souls of men and endue with grace all created things, are invariably endowed with an all-compelling power, and invested with invincible **sovereignty**. For these hidden Gems, these concealed and invisible Treasures, in themselves manifest and vindicate the reality of these holy words: “Verily God doeth whatsoever He willeth, and ordaineth whatsoever He pleaseth.”

Kitáb-i-Íqán, p. 97

12. ...Should they attempt to conceal His light on the continent, He will assuredly rear His head in the midmost heart of the ocean and, raising His voice, proclaim: “I am the lifegiver of the world!”... And if they cast Him into a darksome pit, they will find Him seated on earth’s loftiest heights calling aloud to all mankind: “Lo, the Desire of the world is come in His majesty, His **sovereignty**, His transcendent dominion!” And if He be buried beneath the depths of the earth, His Spirit soaring to the apex of heaven shall peal the summons: “Behold ye the coming of the Glory; witness ye the Kingdom of God, the most Holy, the Gracious, the All-Powerful!”

Compilation of Compilations, Vol I (Crisis and Victory), pp. 151-152

13. Behold how the **sovereignty** of Muhammad, the Messenger of God, is today apparent and manifest amongst the people. You are well aware of what befell His Faith in the early days of His

Dispensation. What woeful sufferings did the hand of the infidel and erring, the divines of that age and their associates, inflict upon that spiritual Essence, that most pure and holy Being! How abundant the thorns and briars which they have strewn over His path! It is evident that that wretched generation, in their wicked and satanic fancy, regarded every injury to that immortal Being as a means to the attainment of an abiding felicity; inasmuch as the recognized divines of that age, such as 'Abdu'llah-i-Ubayy, Abu' Amir, the hermit, Ka'b-ibn-i-Ashraf, and Nadr-ibn-i-Harith, all treated Him as an impostor, and pronounced Him a lunatic and a calumniator. Such sore accusations they brought against Him that in recounting them God forbiddeth the ink to flow, Our pen to move, or the p. to bear them. These malicious imputations provoked the people to arise and torment Him. And how fierce that torment, if the divines of the age be its chief instigators, if they denounce Him to their followers, cast Him out from their midst, and declare Him a miscreant! Hath not the same befallen this Servant, and been witnessed by all?

Gleanings, pp. 24-25

14. O Jews! If ye be intent on crucifying once again Jesus, the Spirit of God, put Me to death, for He hath once more, in My person, been made manifest unto you. Deal with Me as ye wish, for I have vowed to lay down My life in the path of God. I will fear no one, though the powers of earth and heaven be leagued against Me. Followers of the Gospel! If ye cherish the desire to slay Muhammad, the Apostle of God, seize Me and put an end to My life, for I am He, and My Self is His Self. Do unto Me as ye like, for the deepest longing of Mine heart is to attain the presence of My Best-Beloved in His Kingdom of Glory. Such is the Divine decree, if ye know it. Followers of Muhammad! If it be your wish to riddle with your shafts the breast of Him Who hath caused His Book the Bayan to be sent down unto you, lay hands on Me and persecute Me, for I am His Well-Beloved, the revelation of His own Self, though My name be not His name. I have come in the shadows of the clouds of glory, and am invested by God with invincible **sovereignty**. He, verily, is the Truth, the Knower of things unseen. I, verily, anticipate from you the treatment ye have accorded unto Him that came before Me. To this all things, verily, witness, if ye be of those who hearken. O people of the Bayan! If ye have resolved to shed the blood of Him Whose coming the Bab hath proclaimed, Whose advent Muhammad hath prophesied, and Whose Revelation Jesus Christ Himself hath announced, behold Me standing, ready and defenseless, before you. Deal with Me after your own desires.

Gleanings, pp. 101-102

15. Call thou to remembrance Him Who was the Spirit (Jesus), Who when He came, the most learned of His age pronounced judgment against Him in His own country, whilst he who was only a fisherman believed in Him. Take heed, then, ye men of understanding heart! Thou, in truth, art one of the suns of the heaven of His names. Guard thyself, lest darkness spread its veils over thee, and fold thee away from His light... Consider those who opposed the Son (Jesus), when He came unto them with **sovereignty** and power. How many the Pharisees who were waiting to behold Him, and were lamenting over their separation from Him! And yet, when the fragrance of His coming was wafted over them, and His beauty was unveiled, they turned aside from Him and disputed with Him... None save a very few, who were destitute of any power amongst men, turned towards His face. And yet, today, every man endowed with power and invested with **sovereignty** prideth himself on His Name! In like manner, consider how numerous, in these days, are the monks who, in My Name, have secluded themselves in their

churches, and who, when the appointed time was fulfilled, and We unveiled Our beauty, knew Us not, though they call upon Me at eventide and at dawn....

Proclamation of Bahá'u'lláh, pp. 83-84

16. Is there any doubt concerning God? Behold how He hath come down from the heaven of His grace, girded with power and invested with **sovereignty**. Is there any doubt concerning His signs? Open ye your eyes, and consider His clear evidence. Paradise is on your right hand, and hath been brought nigh unto you, while Hell hath been made to blaze. Witness its devouring flame. Haste ye to enter into Paradise, as a token of Our mercy unto you, and drink ye from the hands of the All-Merciful the Wine that is life indeed.

Proclamation of Bahá'u'lláh, p. 99; Gleanings, pp. 45-46

17. By Him Who is the Great Announcement! The All-Merciful is come invested with undoubted **sovereignty**. The Balance hath been appointed, and all them that dwell on earth have been gathered together. The Trumpet hath been blown, and lo, all eyes have stared up with terror, and the hearts of all who are in the heavens and on the earth have trembled, except them whom the breath of the verses of God hath quickened, and who have detached themselves from all things.

Proclamation of Bahá'u'lláh, pp. 99-100

18. This is the Day whereon the All-Merciful hath come down in the clouds of knowledge, clothed with manifest **sovereignty**. He well knoweth the actions of men. He it is Whose glory none can mistake, could ye but comprehend it. The heaven of every religion hath been rent, and the earth of human understanding been cleft asunder, and the angels of God are seen descending. Say: This is the Day of mutual deceit; whither do ye flee? The mountains have passed away, and the heavens have been folded together, and the whole earth is held within His grasp, could ye but understand it. Who is it that can protect you? None, by Him Who is the All-Merciful! None, except God, the Almighty, the All-Glorious, the Beneficent. Every woman that hath had a burden in her womb hath cast her burden. We see men drunken in this Day, the Day in which men and angels have been gathered together.

Proclamation of Bahá'u'lláh, pp. 98-99; Gleanings, p. 45

19. I bear witness that he who hath known Thee hath known God, and he who hath attained unto Thy presence hath attained unto the presence of God. Great, therefore, is the blessedness of him who hath believed in Thee, and in Thy signs, and hath humbled himself before Thy **sovereignty**, and hath been honored with meeting Thee, and hath attained the good pleasure of Thy will, and circled around Thee, and stood before Thy throne. Woe betide him that hath transgressed against Thee, and hath denied Thee, and repudiated Thy signs, and gainsaid Thy **sovereignty**, and risen up against Thee, and waxed proud before Thy face, and hath disputed Thy testimonies, and fled from Thy rule and Thy dominion, and been numbered with the infidels whose names have been inscribed by the fingers of Thy behest upon Thy holy Tablets.

Prayers and Meditations, pp. 311-312

20. This is the Day whereon naught can be seen except the splendors of the Light that shineth from the face of Thy Lord, the Gracious, the Most Bountiful. Verily, We have caused every soul

to expire by virtue of Our irresistible and all-subduing **sovereignty**. We have, then, called into being a new creation, as a token of Our grace unto men. I am, verily, the All-Bountiful, the Ancient of Days.

Gleanings, pp. 29-30

21. The Pen of Revelation exclaimeth: “On this Day the Kingdom is God’s!” The Tongue of Power is calling: “On this Day all **sovereignty** is, in very deed, with God!” The Phoenix of the realms above crieth out from the immortal Branch: “The glory of all greatness belongeth to God, the Incomparable, the All-Compelling!” The Mystic Dove proclaimeth from its blissful bower, in the everlasting Paradise: “The source of all bounty is derived, in this Day, from God, the One, the Forgiving!” The Bird of the Throne warbleth its melody in its retreats of holiness: “Supreme ascendancy is to be attributed, this Day, to none except God, Him Who hath no peer nor equal, Who is the Most Powerful, the All-Subduing!” The inmost essence of all things voiceth in all things the testimony: “All forgiveness floweth, in this Day, from God, Him to Whom none can compare, with Whom no partners can be joined, the Sovereign Protector of all men, and the Concealer of their sins!” The Quintessence of Glory hath lifted up its voice above My head, and crieth from such heights as neither pen nor tongue can in any degree describe: “God is my witness! He, the Ancient of everlasting days is come, girded with majesty and power. There is none other God but Him, the All-Glorious, the Almighty, the All-Highest, the All-Wise, the All-Pervading, the All-Seeing, the All-Informed, the Sovereign Protector, the Source of eternal light!”

Gleanings, pp. 35-36

22. Thy unity is inscrutable, O my God, to all except them that have recognized Him Who is the Manifestation of Thy singleness and the Day-Spring of Thy oneness. Whoso assigneth a rival unto Him hath assigned a rival unto Thee, and whoso hath set up a peer for Him hath set up a peer for Thyself. No, no, none can withstand Thee in the whole of creation. Thou hast everlastingly been exalted far above all comparison and likeness. Thy oneness hath been demonstrated by the oneness of Him Who is the Dawning-Place of Thy Revelation. Whosoever denieth this, hath denied Thy unity, and disputed with Thee about Thy **sovereignty**, and contended with Thee in Thy realm, and repudiated Thy commandments.

Prayers and Meditations, p. 57

23. All praise be to Thee, O my God, inasmuch as Thou hast adorned the world with the splendour of the dawn following the night wherein was born the One Who heralded the Manifestation of Thy transcendent **sovereignty**, the Dayspring of Thy divine Essence and the Revelation of Thy supreme Lordship. I beseech Thee, O Creator of the heavens and Fashioner of names, to graciously aid those who have sheltered beneath the shadow of Thine abounding mercy and have raised their voices amidst the peoples of the world for the glorification of Thy Name.

Tablets of Bahá'u'lláh, p. 233

24. To resume: Our purpose in setting forth these truths hath been to demonstrate the **sovereignty** of Him Who is the King of kings. Be fair: Is this **sovereignty** which, through the utterance of one Word, hath manifested such pervading influence, ascendancy, and awful majesty, is this **sovereignty** superior, or is the worldly dominion of these kings of the earth who,

despite their solicitude for their subjects and their help of the poor, are assured only of an outward and fleeting allegiance, while in the hearts of men they inspire neither affection nor respect? Hath not that **sovereignty**, through the potency of one word, subdued, quickened, and revitalized the whole world? What! Can the lowly dust compare with Him Who is the Lord of Lords? What tongue dare utter the immensity of difference that lieth between them? Nay, all comparison falleth short in attaining the hallowed sanctuary of His **sovereignty**. Were man to reflect, he would surely perceive that even the servant of His threshold ruleth over all created things! This hath already been witnessed, and will in future be made manifest.

Kitáb-i-Íqán, pp. 123-124

25. And now, ponder this in thine heart: Were **sovereignty** to mean earthly **sovereignty** and worldly dominion, were it to imply the subjection and external allegiance of all the peoples and kindreds of the earth--whereby His loved ones should be exalted and be made to live in peace, and His enemies be abased and tormented--such form of **sovereignty** would not be true of God Himself, the Source of all dominion, Whose majesty and power all things testify. For, dost thou not witness how the generality of mankind is under the sway of His enemies? Have they not all turned away from the path of His good-pleasure? Have they not done that which He hath forbidden, and left undone, nay repudiated and opposed, those things which He hath commanded? Have not His friends ever been the victims of the tyranny of His foes? All these things are more obvious than even the splendour of the noon-tide sun.

Kitáb-i-Íqán, p. 125

26. O My servant, who hast sought the good-pleasure of God and clung to His love on the Day when all except a few who were endued with insight have broken away from Him! May God, through His grace, recompense thee with a generous, an incorruptible and everlasting reward, inasmuch as thou hast sought Him on the Day when eyes were blinded. Know thou that if We reveal to thee but a sprinkling of the showers which, through God's decree, and at the hands of the envious and the malicious, have rained upon Us, thou wouldst weep with a great weeping, and wouldst bewail day and night Our plight. Oh, would that a discerning and fair-minded soul could be found who would recognize the wonders of this Revelation--wonders that proclaim the **sovereignty** of God and the greatness of its power. Would that such a man might arise and, wholly for the sake of God, admonish, privately and openly, the people, that haply they may bestir themselves and aid this wronged One Whom the workers of iniquity have so sorely afflicted.

Gleanings, pp. 36-37

27. Consider at all times the **sovereignty** exercised by the Ideal King, and behold the evidences of His power and paramount influence. Sanctify your ears from the idle talk of them that are the symbols of denial and the exponents of violence and anger. The hour is approaching when ye will witness the power of the one true God triumphing over all created things and the signs of His **sovereignty** encompassing all creation. On that day ye will discover how all else besides Him will have been forgotten and come to be regarded as utter nothingness.

Gleanings, pp. 72-73

28. O my Lord! Make Thy beauty to be my food, and Thy presence my drink, and Thy pleasure my hope, and praise of Thee my action, and remembrance of Thee my companion, and the power of Thy **sovereignty** my succorer, and Thy habitation my home, and my dwelling-place the seat Thou hast sanctified from the limitations imposed upon them who are shut out as by a veil from Thee.

Prayers and Meditations, p. 261

29. Say: Deliver your souls, O people, from the bondage of self, and purify them from all attachment to anything besides Me. Remembrance of Me cleanseth all things from defilement, could ye but perceive it. Say: Were all created things to be entirely divested of the veil of worldly vanity and desire, the Hand of God would in this Day clothe them, one and all, with the robe “He doeth whatsoever He willeth in the kingdom of creation,” that thereby the sign of His **sovereignty** might be manifested in all things. Exalted then be He, the Sovereign Lord of all, the Almighty, the Supreme Protector, the All-Glorious, the Most Powerful.

Gleanings, pp. 294-295

30. I beseech Thee, by the praise wherewith Thou praisest Thyself and the glory wherewith Thou glorifiest Thine own Essence, to grant that we may be numbered among them that have recognized Thee and acknowledged Thy **sovereignty** in Thy days. Help us then to quaff, O my God, from the fingers of mercy the living waters of Thy loving-kindness, that we may utterly forget all else except Thee, and be occupied only with Thy Self. Powerful art Thou to do what Thou willest. No God is there beside Thee, the Mighty, the Help in Peril, the Self-Subsisting.

Prayers and Meditations, p. 30

31. O SON OF SPIRIT!

My first counsel is this: Possess a pure, kindly and radiant heart, that thine may be a **sovereignty** ancient, imperishable and everlasting.

The Hidden Words, Arabic # 1

32. O SON OF UTTERANCE!

Turn thy face unto Mine and renounce all save Me; for My **sovereignty** endureth and My dominion perisheth not. If thou seekest another than Me, yea, if thou searchest the universe for evermore, thy quest will be in vain.

The Hidden Words, Arabic #15

33. O CHILDREN OF VAINGLORY!

For a fleeting **sovereignty** ye have abandoned My imperishable dominion, and have adorned yourselves with the gay livery of the world and made of it your boast. By My beauty! All will I gather beneath the one-colored covering of the dust and efface all these diverse colors save them that choose My own, and that is purging from every color.

The Hidden Words, Persian #74

34. O CHILDREN OF NEGLIGENCE!

Set not your affections on mortal **sovereignty** and rejoice not therein. Ye are even as the unwary bird that with full confidence warbleth upon the bough; till of a sudden the fowler Death throws

it upon the dust, and the melody, the form and the color are gone, leaving not a trace. Wherefore take heed, O bondslaves of desire!

The Hidden Words, Persian #75

35. Consider Hippocrates, the physician. He was one of the eminent philosophers who believed in God and acknowledged His **sovereignty**. After him came Socrates who was indeed, wise, accomplished and righteous. He practised self-denial, repressed his appetites for selfish desires and turned away from material pleasures. He withdrew to the mountains where he dwelt in a cave. He dissuaded men from worshipping idols and taught them the way of God, the Lord of Mercy, until the ignorant rose up against him. They arrested him and put him to death in prison. Thus relateth to thee this swift-moving Pen. What a penetrating vision into philosophy this eminent man had! He is the most distinguished of all philosophers and was highly versed in wisdom. We testify that he is one of the heroes in this field and an outstanding champion dedicated unto it. He had a profound knowledge of such sciences as were current amongst men as well as of those which were veiled from their minds. Methinks he drank one draught when the Most Great Ocean overflowed with gleaming and life-giving waters. He it is who perceived a unique, a tempered, and a pervasive nature in things, bearing the closest likeness to the human spirit, and he discovered this nature to be distinct from the substance of things in their refined form. He hath a special pronouncement on this weighty theme. Wert thou to ask from the worldly wise of this generation about this exposition, thou wouldst witness their incapacity to grasp it. Verily, thy Lord speaketh the truth but most people comprehend not.

Tablets of Bahá'u'lláh, pp. 146-147

36. He, indeed, is endued with understanding who acknowledgeth his powerlessness and confesseth his sinfulness, for should any created thing lay claim to any existence, when confronted with the infinite wonders of Thy Revelation, so blasphemous a pretension would be more heinous than any other crime in all the domains of Thine invention and creation. Who is there, O my Lord, that, when Thou revealest the first glimmerings of the signs of Thy transcendent **sovereignty** and might, hath the power to claim for himself any existence whatever? Existence itself is as nothing when brought face to face with the mighty and manifold wonders of Thine incomparable Self.

Prayers and Meditations, pp. 133-134

37. O God, my God! Be Thou not far from me, for tribulation upon tribulation hath gathered about me. O God, my God! Leave me not to myself, for the extreme of adversity hath come upon me. Out of the pure milk, drawn from the breasts of Thy loving-kindness, give me to drink, for my thirst hath utterly consumed me. Beneath the shadow of the wings of Thy mercy shelter me, for all mine adversaries with one consent have fallen upon me. Keep me near to the throne of Thy majesty, face to face with the revelation of the signs of Thy glory, for wretchedness hath grievously touched me. With the fruits of the Tree of Thine Eternity nourish me, for uttermost weakness hath overtaken me. From the cups of joy, proffered by the hands of Thy tender mercies, feed me, for manifold sorrows have laid mighty hold upon me. With the brodered robe of Thine omnipotent **sovereignty** attire me, for poverty hath altogether despoiled me. Lulled by the cooing of the Dove of Thine Eternity, suffer me to sleep, for woes at their blackest have befallen me. Before the throne of Thy oneness, amid the blaze of the beauty of Thy countenance, cause me to

abide, for fear and trembling have violently crushed me. Beneath the ocean of Thy forgiveness, faced with the restlessness of the leviathan of glory, immerse me, for my sins have utterly doomed me.

Prayers and Meditations, p. 234

38. Behold me, then, O my God, how I have fled from myself unto Thee, and have abandoned my own being that I may attain unto the splendors of the light of Thy Being, and have forsaken all that keepeth me back from Thee, and maketh me forgetful of Thee, in order that I may inhale the fragrances of Thy presence and Thy remembrance. Behold how I have stepped upon the dust of the city of Thy forgiveness and Thy bounty, and dwelt within the precincts of Thy transcendent mercy, and have besought Thee, through the **sovereignty** of Him Who is Thy Remembrance and Who hath appeared in the robe of Thy most pure and most august Beauty, to send down, in the course of this year, upon Thy loved ones what will enable them to dispense with any one except Thee, and will set them free to recognize the evidences of Thy sovereign will and all-conquering purpose, in such wise that they will seek only what Thou didst wish for them through Thy bidding, and will desire naught except what Thou didst desire for them through Thy will. Sanctify, then, their eyes, O my God, that they may behold the light of Thy Beauty, and purge their ears, that they may listen to the melodies of the Dove of Thy transcendent oneness. Flood, then, their hearts with the wonders of Thy love, and preserve their tongues from mentioning any one save Thee, and guard their faces from turning to aught else except Thyself. Potent art Thou to do what pleaseth Thee. Thou, verily, art the Almighty, the Help in Peril, the Self-Subsisting.

Prayers and Meditations, pp. 336-337

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