

LIGHT **(NÚR)**

1. Consider, for instance, the revelation of the **light** of the Name of God, the Educator. Behold, how in all things the evidences of such a revelation are manifest, how the betterment of all beings dependeth upon it. This education is of two kinds. The one is universal. Its influence pervadeth all things and sustaineth them. It is for this reason that God hath assumed the title, "Lord of all worlds." The other is confined to them that have come under the shadow of this Name, and sought the shelter of this most mighty Revelation. They, however, that have failed to seek this shelter, have deprived themselves of this privilege, and are powerless to benefit from the spiritual sustenance that hath been sent down through the heavenly grace of this Most Great Name. How great the gulf fixed between the one and the other! If the veil were lifted, and the full glory of the station of those that have turned wholly towards God, and have, in their love for Him, renounced the world, were made manifest, the entire creation would be dumbfounded. The true believer in the Unity of God will, as it hath already been explained, recognize, in the believer and the unbeliever, the evidences of the revelation of both of these Names. Were this revelation to be withdrawn, all would perish.

Gleanings, pp. 189-190

2. Consider, in like manner, the revelation of the **light** of the Name of God, the Incomparable. Behold, how this **light** hath enveloped the entire creation, how each and every thing manifesteth the sign of His Unity, testifieth to the reality of Him Who is the Eternal Truth, proclaimeth His sovereignty, His oneness, and His power. This revelation is a token of His mercy that hath encompassed all created things. They that have joined partners with Him, however, are unaware of such a revelation, and are deprived of the Faith through which they can draw near unto, and be united with, Him. Witness how the divers peoples and kindreds of the earth bear witness to His unity, and recognize His oneness. But for the sign of the Unity of God within them, they would have never acknowledged the truth of the words, "There is none other God but God." And yet, consider how grievously they have erred, and strayed from His path. Inasmuch as they have failed to recognize the Sovereign Revealer, they have ceased to be reckoned among those who may be regarded as true believers in the Unity of God.

Gleanings, pp. 190-191

3. It hath, therefore, become manifest and evident that within the tabernacles of these Prophets and chosen Ones of God the **light** of His infinite names and exalted attributes hath been reflected, even though the **light** of some of these attributes may or may not be outwardly revealed from these luminous Temples to the eyes of men. That a certain attribute of God hath not been outwardly manifested by these Essences of Detachment doth in no wise imply that they who are the Day Springs of God's attributes and the Treasuries of His holy names did not actually possess it. Therefore, these illuminated Souls, these beauteous Countenances have, each and every one of them, been endowed with all the attributes of God, such as sovereignty, dominion, and the like, even though to outward seeming they be shorn of all earthly majesty...

Gleanings, pp. 48-49

4. It is clear and evident, therefore, that any apparent variation in the intensity of their **light** is not inherent in the **light** itself, but should rather be attributed to the varying receptivity of an ever-changing world. Every Prophet Whom the Almighty and Peerless Creator hath purposed to send to the peoples of the earth hath been entrusted with a Message, and charged to act in a manner that would best meet the requirements of the age in which He appeared. God's purpose in sending His Prophets unto men is twofold. The first is to liberate the children of men from the darkness of ignorance, and guide them to the **light** of true understanding. The second is to ensure the peace and tranquillity of mankind, and provide all the means by which they can be established.

Gleanings, pp. 79-80

5. And further We have said: "That which God hath ordained as the sovereign remedy and mightiest instrument for the healing of the world is the union of all its peoples in one universal Cause, one common Faith. This can in no wise be achieved except through the power of a skilled, an all-powerful, and inspired Physician. By My life! This is the truth, and all else naught but error. Each time that Most Mighty Instrument hath come, and that **Light** shone forth from the Ancient Dayspring, He was withheld by ignorant physicians who, even as clouds, interposed themselves between Him and the world. It failed therefore, to recover, and its sickness hath persisted until this day. They indeed were powerless to protect it, or to effect a cure, whilst He Who hath been the Manifestation of Power amongst men was withheld from achieving His purpose, by reason of what the hands of the ignorant physicians have wrought.

Epistle to the Son of the Wolf, pp. 62-63

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

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

7. Verily I say, this is the Day in which mankind can behold the Face, and hear the Voice, of the Promised One. The Call of God hath been raised, and the **light** of His countenance hath been lifted up upon men. It behoveth every man to blot out the trace of every idle word from the tablet of his heart, and to gaze, with an open and unbiased mind, on the signs of His Revelation, the proofs of His Mission, and the tokens of His glory.

Proclamation of Bahá'u'lláh, p. 111; *Gleanings*, pp. 10-11

8. The everlasting Candle shineth in its naked glory. Behold how it hath consumed every mortal veil. O ye moth-like lovers of His **light**! Brave every danger, and consecrate your souls to its consuming flame. O ye that thirst after Him! Strip yourselves of every earthly affection, and hasten to embrace your Beloved. With a zest that none can equal make haste to attain unto Him.

The Flower, thus far hidden from the sight of men, is unveiled to your eyes. In the open radiance of His glory He standeth before you. His voice summoneth all the holy and sanctified beings to come and be united with Him. Happy is he that turneth thereunto; well is it with him that hath attained, and gazed on the **light** of so wondrous a countenance.

Gleanings, pp. 321-322

9. Arise thou to serve the Cause of thy Lord; then give the people the joyful tidings concerning this resplendent **Light** whose revelation hath been announced by God through His Prophets and Messengers. Admonish everyone moreover to observe prudence as ordained by Him, and in the Name of God advise them, saying: It behoveth every one in this Day of God to dedicate himself to the teaching of the Cause with utmost prudence and steadfastness. Should he discover a pure soil, let him sow the seed of the Word of God, otherwise it would be preferable to observe silence.

Tablets of Bahá'u'lláh, p. 242

10. **Light** and glory, greeting and praise be upon the Hands of His Cause, through whom the **light** of fortitude hath shone forth and the truth hath been established that the authority to choose rests with God, the Powerful, the Mighty, the Unconstrained, through whom the ocean of bounty hath surged and the fragrance of the gracious favours of God, the Lord of mankind, hath been diffused. We beseech Him--exalted is He--to shield them through the power of His hosts, to protect them through the potency of His dominion and to aid them through His indomitable strength which prevaieth over all created things. Sovereignty is God's, the Creator of the heavens and the Lord of the Kingdom of Names.

Tablets of Bahá'u'lláh, p. 83

11. That the divers communions of the earth, and the manifold systems of religious belief, should never be allowed to foster the feelings of animosity among men, is, in this Day, of the essence of the Faith of God and His Religion. These principles and laws, these firmly-established and mighty systems, have proceeded from one Source, and are rays of one **Light**. That they differ one from another is to be attributed to the varying requirements of the ages in which they were promulgated.

Epistle to the Son of the Wolf, p. 13

12. It is the bounden duty of parents to rear their children to be staunch in faith, the reason being that a child who removeth himself from the religion of God will not act in such a way as to win the good pleasure of his parents and his Lord. For every praiseworthy deed is born out of the **light** of religion, and lacking this supreme bestowal the child will not turn away from any evil, nor will he draw nigh unto any good.

Compilation of Compilations, Vol I (Baha'i Education), p. 248; Vol II (Women), p. 372

13. The word of God which the Supreme Pen hath recorded on the sixth leaf of the Most Exalted Paradise is the following: The **light** of men is Justice. Quench it not with the contrary winds of oppression and tyranny. The purpose of justice is the appearance of unity among men. The ocean of divine wisdom surgeth within this exalted word, while the books of the world cannot contain its inner significance. Were mankind to be adorned with this raiment, they would behold the day-

star of the utterance, 'On that day God will satisfy everyone out of His abundance,' shining resplendent above the horizon of the world. Appreciate ye the value of this utterance; it is a noble fruit that the Tree of the Pen of Glory hath yielded. Happy is the man that giveth ear unto it and observeth its precepts. Verily I say, whatever is sent down from the heaven of the Will of God is the means for the establishment of order in the world and the instrument for promoting unity and fellowship among its peoples. Thus hath the Tongue of this Wronged One spoken from His Most Great Prison.

Tablets of Bahá'u'lláh, pp. 66-67

14. Consider how all created things eloquently testify to the revelation of that inner **Light** within them. Behold how within all things the portals of the Ridvan of God are opened, that seekers may attain the cities of understanding and wisdom, and enter the gardens of knowledge and power. Within every garden they will behold the mystic bride of inner meaning enshrined within the chambers of utterance in the utmost grace and fullest adornment.

Kitáb-i-Íqán, p. 140

15. Whatsoever occurreth in the world of being is **light** for His loved ones and fire for the people of sedition and strife. Even if all the losses of the world were to be sustained by one of the friends of God, he would still profit thereby, whereas true loss would be borne by such as are wayward, ignorant and contemptuous. Although the author of the following saying had intended it otherwise, yet We find it pertinent to the operation of God's immutable Will: "Even or odd, thou shalt win the wager". The friends of God shall win and profit under all conditions, and shall attain true wealth. In fire they remain cold, and from water they emerge dry. Their affairs are at variance with the affairs of men. Gain is their lot, whatever the deal. To this testifieth every wise one with a discerning eye, and every fair-minded one with a hearing ear.

Compilation of Compilations, Vol I (Crisis and Victory), p. 154

16. That the heart is the throne, in which the Revelation of God the All-Merciful is centered, is attested by the holy utterances which We have formerly revealed. Among them is this saying: "Earth and heaven cannot contain Me; what can alone contain Me is the heart of him that believeth in Me, and is faithful to My Cause." How often hath the human heart, which is the recipient of the **light** of God and the seat of the revelation of the All-Merciful, erred from Him Who is the Source of that **light** and the Well Spring of that revelation. It is the waywardness of the heart that removeth it far from God, and condemneth it to remoteness from Him. Those hearts, however, that are aware of His Presence, are close to Him, and are to be regarded as having drawn nigh unto His throne.

Gleanings, p. 186

17. Man is even as steel, the essence of which is hidden: through admonition and explanation, good counsel and education, that essence will be brought to **light**. If, however, he be allowed to remain in his original condition, the corrosion of lusts and appetites will effectively destroy him.

Compilation of Compilations, Vol II (Bahá'í Education), p. 247

18. These energies with which the Day Star of Divine bounty and Source of heavenly guidance hath endowed the reality of man lie, however, latent within him, even as the flame is hidden

within the candle and the rays of **light** are potentially present in the lamp. The radiance of these energies may be obscured by worldly desires even as the **light** of the sun can be concealed beneath the dust and dross which cover the mirror. Neither the candle nor the lamp can be **lighted** through their own unaided efforts, nor can it ever be possible for the mirror to free itself from its dross. It is clear and evident that until a fire is kindled the lamp will never be ignited, and unless the dross is blotted out from the face of the mirror it can never represent the image of the sun nor reflect its **light** and glory.

Gleanings, pp. 65-66

19. Man is the supreme Talisman. Lack of a proper education hath, however, deprived him of that which he doth inherently possess. Through a word proceeding out of the mouth of God he was called into being; by one word more he was guided to recognize the Source of his education; by yet another word his station and destiny were safeguarded. The Great Being saith: Regard man as a mine rich in gems of inestimable value. Education can, alone, cause it to reveal its treasures, and enable mankind to benefit therefrom. If any man were to meditate on that which the Scriptures, sent down from the heaven of God's holy Will, have revealed, he would readily recognize that their purpose is that all men shall be regarded as one soul, so that the seal bearing the words "The Kingdom shall be God's" may be stamped on every heart, and the **light** of Divine bounty, of grace, and mercy may envelop all mankind. The one true God, exalted be His glory, hath wished nothing for Himself. The allegiance of mankind profiteth Him not, neither doth its perversity harm Him. The Bird of the Realm of Utterance voiceth continually this call: "All things have I willed for thee, and thee, too, for thine own sake." If the learned and worldly-wise men of this age were to allow mankind to inhale the fragrance of fellowship and love, every understanding heart would apprehend the meaning of true liberty, and discover the secret of undisturbed peace and absolute composure. Were the earth to attain this station and be illumined with its **light** it could then be truly said of it: "Thou shall see in it no hollows or rising hills."

Gleanings, pp. 259-260; *Tablets of Bahá'u'lláh*, pp. 161-162

20. O my brother! Take thou the step of the spirit, so that, swift as the twinkling of an eye, thou mayest flash through the wilds of remoteness and bereavement, attain the Ridvan of everlasting reunion, and in one breath commune with the heavenly Spirits. For with human feet thou canst never hope to traverse these immeasurable distances, nor attain thy goal. Peace be upon him whom the **light** of truth guideth unto all truth, and who, in the name of God, standeth in the path of His Cause, upon the shore of true understanding.

Kitáb-i-Íqán, p. 43

21. O SON OF BEING!

Thou art My lamp and My **light** is in thee. Get thou from it thy radiance and seek none other than Me. For I have created thee rich and have bountifully shed My favor upon thee.

The Hidden Words, Arabic #11

22. O SON OF SPIRIT!

With the joyful tidings of **light** I hail thee: rejoice! To the court of holiness I summon thee; abide therein that thou mayest live in peace for evermore.

The Hidden Words, Arabic #33

23. O SON OF MAN!

Ponder and reflect. Is it thy wish to die upon thy bed, or to shed thy life-blood on the dust, a martyr in My path, and so become the manifestation of My command and the revealer of My **light** in the highest paradise? Judge thou aright, O servant!

The Hidden Words, Arabic #46

24. O SON OF MAN!

My calamity is My providence, outwardly it is fire and vengeance, but inwardly it is **light** and mercy. Hasten thereunto that thou mayest become an eternal **light** and an immortal spirit. This is My command unto thee, do thou observe it.

The Hidden Words, Arabic #51

25. O CHILDREN OF MEN!

Know ye not why We created you all from the same dust? That no one should exalt himself over the other. Ponder at all times in your hearts how ye were created. Since We have created you all from one same substance it is incumbent on you to be even as one soul, to walk with the same feet, eat with the same mouth and dwell in the same land, that from your inmost being, by your deeds and actions, the signs of oneness and the essence of detachment may be made manifest. Such is My counsel to you, O concourse of **light**! Heed ye this counsel that ye may obtain the fruit of holiness from the tree of wondrous glory.

The Hidden Words, Arabic #68

26. O SON OF MAN!

Write all that We have revealed unto thee with the ink of **light** upon the tablet of thy spirit. Should this not be in thy power, then make thine ink of the essence of thy heart. If this thou canst not do, then write with that crimson ink that hath been shed in My path. Sweeter indeed is this to Me than all else, that its **light** may endure for ever. In the Name of the Lord of Utterance, The Mighty.

The Hidden Words, Arabic #71

27. This is the day when the gems of constancy that lie hid in the mine of men's inner selves should be made manifest. O people of Justice! Be as brilliant as the **light** and as splendid as the fire that blazed in the Burning Bush. The brightness of the fire of your love will no doubt fuse and unify the contending peoples and kindreds of the earth, whilst the fierceness of the flame of enmity and hatred cannot but result in strife and ruin. We beseech God that He may shield His creatures from the evil designs of His enemies. He verily hath power over all things.

Tablets of Bahá'u'lláh, p. 88; Gleanings, p. 96

28. Bless them, O my God, and ascribe unto them such glory as hath shone forth above the horizon of Thy will, and hath shed its splendors from the kingdom of Thine utterance. Immerse them, O my Lord, beneath the ocean of Thy mercy, and illumine them with the dawning **light** of Thy Revelation. Forgive, then, O my God, their fathers and their mothers, by Thy favor, and Thy bounty, and Thy tender mercies. Send, then, upon them from the right hand of Thy most exalted Paradise the fragrance of the robe of Thine all-glorious Beauty. Potent art Thou to do what

pleaseth Thee. Thou, verily, art the Governor, the Ordainer, the All-Bountiful, the Ever-Forgiving, the Most Generous.

Prayers and Meditations, pp. 287-288

29. The utterance of God is a lamp, whose **light** are these words: Ye are the fruits of one tree, and the leaves of one branch. Deal ye one with another with the utmost love and harmony, with friendliness and fellowship. He Who is the Day-Star of Truth beareth Me witness! So powerful is the **light** of unity that it can illuminate the whole earth. The One true God, He Who knoweth all things, Himself testifieth to the truth of these words.

Epistle to the Son of the Wolf, p. 14

30. The Great Being saith: O well-beloved ones! The tabernacle of unity hath been raised; regard ye not one another as strangers. Ye are the fruits of one tree, and the leaves of one branch. We cherish the hope that the **light** of justice may shine upon the world and sanctify it from tyranny. If the rulers and kings of the earth, the symbols of the power of God, exalted be His glory, arise and resolve to dedicate themselves to whatever will promote the highest interests of the whole of humanity, the reign of justice will assuredly be established amongst the children of men, and the effulgence of its **light** will envelop the whole earth. The Great Being saith: The structure of world stability and order hath been reared upon, and will continue to be sustained by, the twin pillars of reward and punishment. In another passage He hath written: Take heed, O concourse of the rulers of the world! There is no force on earth that can equal in its conquering power the force of justice and wisdom. Blessed is the king who marcheth with the ensign of wisdom unfurled before him, and the battalions of justice massed in his rear. He verily is the ornament that adorneth the brow of peace and the countenance of security. There can be no doubt whatever that if the day star of justice, which the clouds of tyranny have obscured, were to shed its **light** upon men, the face of the earth would be completely transformed.

Gleanings, pp. 218-219

31. It is Our hope that thou wilt hear with attentive ears the things We have mentioned unto thee, that perchance thou mayest turn men away from the things they possess to the things that God possesseth. We entreat God to deliver the **light** of equity and the sun of justice from the thick clouds of waywardness, and cause them to shine forth upon men. No **light** can compare with the **light** of justice. The establishment of order in the world and the tranquillity of the nations depend upon it.

Epistle to the Son of the Wolf, pp. 28-29

32. O My servants! Deprive not yourselves of the unfading and resplendent **Light** that shineth within the Lamp of Divine glory. Let the flame of the love of God burn brightly within your radiant hearts. Feed it with the oil of Divine guidance, and protect it within the shelter of your constancy. Guard it within the globe of trust and detachment from all else but God, so that the evil whisperings of the ungodly may not extinguish its **light**. O My servants! My holy, My divinely ordained Revelation may be likened unto an ocean in whose depths are concealed innumerable pearls of great price, of surpassing luster. It is the duty of every seeker to bestir himself and strive to attain the shores of this ocean, so that he may, in proportion to the eagerness of his search and the efforts he hath exerted, partake of such benefits as have been pre-ordained

in God's irrevocable and hidden Tablets. If no one be willing to direct his steps towards its shores, if every one should fail to arise and find Him, can such a failure be said to have robbed this ocean of its power or to have lessened, to any degree, its treasures? How vain, how contemptible, are the imaginations which your hearts have devised, and are still devising! O My servants! The one true God is My witness! This most great, this fathomless and surging Ocean is near, astonishingly near, unto you. Behold it is closer to you than your life-vein! Swift as the twinkling of an eye ye can, if ye but wish it, reach and partake of this imperishable favor, this God-given grace, this incorruptible gift, this most potent and unspeakably glorious bounty.

Gleanings, pp. 325-326

33. The third Taraz concerneth good character. A good character is, verily, the best mantle for men from God. With it He adorneth the temples of His loved ones. By My life! The **light** of a good character surpasseth the **light** of the sun and the radiance thereof. Whoso attaineth unto it is accounted as a jewel among men. The glory and the upliftment of the world must needs depend upon it. A goodly character is a means whereby men are guided to the Straight Path and are led to the Great Announcement. Well is it with him who is adorned with the saintly attributes and character of the Concourse on High.

Tablets of Bahá'u'lláh, p. 36

34. Say: Let truthfulness and courtesy be your adorning. Suffer not yourselves to be deprived of the robe of forbearance and justice, that the sweet savors of holiness may be wafted from your hearts upon all created things. Say: Beware, O people of Baha, lest ye walk in the ways of them whose words differ from their deeds. Strive that ye may be enabled to manifest to the peoples of the earth the signs of God, and to mirror forth His commandments. Let your acts be a guide unto all mankind, for the professions of most men, be they high or low, differ from their conduct. It is through your deeds that ye can distinguish yourselves from others. Through them the brightness of your **light** can be shed upon the whole earth. Happy is the man that heedeth My counsel, and keepeth the precepts prescribed by Him Who is the All-Knowing, the All-Wise.

Gleanings, p. 305

35. O people of God! I admonish you to observe courtesy, for above all else it is the prince of virtues. Well is it with him who is illumined with the **light** of courtesy and is attired with the vesture of uprightness. Whoso is endued with courtesy hath indeed attained a sublime station. It is hoped that this Wronged One and everyone else may be enabled to acquire it, hold fast unto it, observe it, and fix our gaze upon it. This is a binding command which hath streamed forth from the Pen of the Most Great Name.

Tablets of Bahá'u'lláh, p. 88

36. Praise be to Thee, O Lord my God! I beseech Thee by this Revelation whereby darkness hath been turned into **light**, through which the Frequented Fane hath been built, and the Written Tablet revealed, and the Outspread Roll uncovered, to send down upon me and upon them who are in my company that which will enable us to soar into the heavens of Thy transcendent glory, and will wash us from the stain of such doubts as have hindered the suspicious from entering into the tabernacle of Thy unity.

Prayers and Meditations, p. 9

37. A true philosopher would never deny God nor His evidences, rather would he acknowledge His glory and overpowering majesty which overshadow all created things. Verily We love those men of knowledge who have brought to **light** such things as promote the best interests of humanity, and We aided them through the potency of Our behest, for well are We able to achieve Our purpose.

Tablets of Bahá'u'lláh, p. 150

38. That seeker should also regard backbiting as grievous error, and keep himself aloof from its dominion, inasmuch as backbiting quencheth the **light** of the heart, and extinguisheth the life of the soul. He should be content with little, and be freed from all inordinate desire. He should treasure the companionship of those that have renounced the world, and regard avoidance of boastful and worldly people a precious benefit. At the dawn of every day he should commune with God, and with all his soul persevere in the quest of his Beloved. He should consume every wayward thought with the flame of His loving mention, and, with the swiftness of lightning, pass by all else save Him. He should succour the dispossessed, and never withhold his favour from the destitute. He should show kindness to animals, how much more unto his fellow-man, to him who is endowed with the power of utterance. He should not hesitate to offer up his life for his Beloved, nor allow the censure of the people to turn him away from the Truth. He should not wish for others that which he doth not wish for himself, nor promise that which he doth not fulfil. With all his heart should the seeker avoid fellowship with evil doers, and pray for the remission of their sins. He should forgive the sinful, and never despise his low estate, for none knoweth what his own end shall be. How often hath a sinner, at the hour of death, attained to the essence of faith, and, quaffing the immortal draught, hath taken his flight unto the celestial Concourse. And how often hath a devout believer, at the hour of his soul's ascension, been so changed as to fall into the nethermost fire. Our purpose in revealing these convincing and weighty utterances is to impress upon the seeker that he should regard all else beside God as transient, and count all things save Him, Who is the Object of all adoration, as utter nothingness.

Gleanings, pp. 265-266; *Kitáb-i-Íqán*, pp. 193-195

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