

## LOFTINESS (‘ALÁ)

1. How wondrous is the unity of the Living, the Ever-Abiding God -- a unity which is exalted above all limitations, that transcendeth the comprehension of all created things! He hath, from everlasting, dwelt in His inaccessible habitation of holiness and glory, and will unto everlasting continue to be enthroned upon the heights of His independent sovereignty and grandeur. How **lofty** hath been His incorruptible Essence, how completely independent of the knowledge of all created things, and how immensely exalted will it remain above the praise of all the inhabitants of the heavens and the earth!

*Gleanings*, pp. 261-262

2. Every time I lift up mine eyes unto Thy heaven, I call to mind Thy highness and Thy **loftiness**, and Thine incomparable glory and greatness; and every time I turn my gaze to Thine earth, I am made to recognize the evidences of Thy power and the tokens of Thy bounty. And when I behold the sea, I find that it speaketh to me of Thy majesty, and of the potency of Thy might, and of Thy sovereignty and Thy grandeur. And at whatever time I contemplate the mountains, I am led to discover the ensigns of Thy victory and the standards of Thine omnipotence.

*Prayers and Meditations*, p. 272

3. I swear by Thy Beauty, O King of eternity Who sittest on Thy most glorious Throne! He Who is the Day-Spring of Thy signs and the Revealer of Thy clear tokens hath, notwithstanding the immensity of His wisdom and the **loftiness** of His knowledge, confessed His powerlessness to comprehend the least of Thine utterances, in their relation to Thy most exalted Pen,--how much more is He incapable of apprehending the nature of Thine all-glorious Self and of Thy most august Essence!

*Prayers and Meditations*, p. 273

4. O Lord! The tongue of my tongue and the heart of my heart and the spirit of my spirit and my outward and inmost beings bear witness to Thy unity and Thy oneness, Thy power and Thine omnipotence, Thy grandeur and Thy sovereignty, and attest Thy glory, **loftiness** and authority. I testify that Thou art God and that there is none other God besides Thee. From everlasting Thou hast been a treasure hidden from the sight and minds of men and shalt continue to remain the same for ever and ever. The powers of earth can never frustrate Thee, nor can the might of the nations alarm Thee. Thou art the One Who hath unlocked the door of knowledge before the faces of Thy servants that they may recognize Him Who is the Day-Star of Thy Revelation, the Dawning-Place of Thy signs, the Heaven of Thy manifestation and the Sun of Thy divine beauty.

*Tablets of Bahá'u'lláh*, pp. 114-115

5. O affectionate seeker! Shouldst thou soar in the holy realm of the spirit, thou wouldst recognize God manifest and exalted above all things, in such wise that thine eyes would behold none else but Him. "God was alone; there was none else besides Him." So **lofty** is this station that no testimony can bear it witness, neither evidence do justice to its truth. Wert thou to explore

the sacred domain of truth, thou wilt find that all things are known only by the light of His recognition, that He hath ever been, and will continue for ever to be, known through Himself.

*Kitáb-i-Íqán*, p. 91

6. Even as in the “Beginning that hath no beginnings” the term “last” is truly applicable unto Him who is the Educator of the visible and of the invisible, in like manner, are the terms “first” and “last” applicable unto His Manifestations. They are at the same time the Exponents of both the “first” and the “last.” Whilst established upon the seat of the “first,” they occupy the throne of the “last.” Were a discerning eye to be found, it will readily perceive that the exponents of the “first” and the “last,” of the “manifest” and the “hidden,” of the “beginning” and the “seal” are none other than these holy Beings, these Essences of Detachment, these divine Souls. And wert thou to soar in the holy realm of “God was alone, there was none else besides Him,” thou wilt find in that Court all these names utterly non-existent and completely forgotten. Then will thine eyes no longer be obscured by these veils, these terms, and allusions. How ethereal and **lofty** is this station, unto which even Gabriel, unshepherded, can never attain, and the Bird of Heaven, unassisted, can never reach!

*Kitáb-i-Íqán*, pp. 163-164

7. Behold me, then, O my God, fallen prostrate upon the dust before Thee, confessing my powerlessness and Thine omnipotence, my poverty and Thy wealth, mine evanescence and Thine eternity, mine utter abasement and Thine infinite glory. I recognize that there is none other God but Thee, that Thou hast no peer nor partner, none to equal or rival Thee. In Thine unapproachable **loftiness** Thou hast, from eternity, been exalted above the praise of any one but Thee, and shalt continue for ever, in Thy transcendent singleness and glory, to be sanctified from the glorification of any one except Thine own Self.

*Prayers and Meditations*, pp. 90-91

8. From each and every revelation emanating from the Source of His glory, holy and never-ending evidences of unimaginable splendor have appeared, and out of every manifestation of His invincible power oceans of eternal light have outpoured. How immensely exalted are the wondrous testimonies of His almighty sovereignty, a glimmer of which, if it but touched them, would utterly consume all that are in the heavens and in the earth! How indescribably **lofty** are the tokens of His consummate power, a single sign of which, however inconsiderable, must transcend the comprehension of whatsoever hath, from the beginning that hath no beginning, been brought into being, or will be created in the future till the end that hath no end. All the Embodiments of His Names wander in the wilderness of search, athirst and eager to discover His Essence, and all the Manifestations of His Attributes implore Him, from the Sinai of Holiness, to unravel His mystery.

*Gleanings*, pp. 60-61

9. The Prophets “endowed with constancy,” whose **loftiness** and glory shine as the sun, were each honoured with a Book which all have seen, and the verses of which have been duly ascertained. Whereas the verses which have rained from this Cloud of divine mercy have been so

abundant that none hath yet been able to estimate their number. A score of volumes are now available. How many still remain beyond our reach!

*Kitáb-i-Íqán*, p. 216

10. No understanding can grasp the nature of His Revelation, nor can any knowledge comprehend the full measure of His Faith. All sayings are dependent upon His sanction, and all things stand in need of His Cause. All else save Him are created by His command, and move and have their being through His law. He is the Revealer of the divine mysteries, and the Expounder of the hidden and ancient wisdom. Thus it is related in the “Biharu'l-Anvar,” the “Avalim,” and the “Yanbu” of Sadiq, son of Muhammad, that he spoke these words: “Knowledge is twenty and seven letters. All that the Prophets have revealed are two letters thereof. No man thus far hath known more than these two letters. But when the Qa'im shall arise, He will cause the remaining twenty and five letters to be made manifest.” Consider: He hath declared Knowledge to consist of twenty and seven letters, and regarded all the Prophets, from Adam even unto the “Seal,” as Expounders of only two letters thereof and of having been sent down with these two letters. He also saith that the Qa'im will reveal all the remaining twenty and five letters. Behold from this utterance how great and **lofty** is His station! His rank excelleth that of all the Prophets, and His Revelation transcendeth the comprehension and understanding of all their chosen ones. A Revelation, of which the Prophets of God, His saints and chosen ones, have either not been informed, or which, in pursuance of God's inscrutable Decree, they have not disclosed,—such a Revelation these mean and depraved people have sought to measure with their own deficient minds, their own deficient learning and understanding.

*Kitáb-i-Íqán*, pp. 243-244

11. It should, however, be borne in mind that God and His Manifestation can, under no circumstances, be dissociated from the **loftiness** and sublimity which They inherently possess. Nay, **loftiness** and sublimity are themselves the creations of His Word, if ye choose to see with My sight not with yours.

*Gleanings*, p. 73

12. And now, with reference to His words: “And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.” These words signify that in those days men will lament the loss of the Sun of the divine beauty, of the Moon of knowledge, and of the Stars of divine wisdom. Thereupon, they will behold the countenance of the promised One, the adored Beauty, descending from heaven and riding upon the clouds. By this is meant that the divine Beauty will be made manifest from the heaven of the will of God, and will appear in the form of the human temple. The term “heaven” denoteth **loftiness** and exaltation, inasmuch as it is the seat of the revelation of those Manifestations of Holiness, the Day-springs of ancient glory. These ancient Beings, though delivered from the womb of their mother, have in reality descended from the heaven of the will of God. Though they be dwelling on this earth, yet their true habitations are the retreats of glory in the realms above. Whilst walking amongst mortals, they soar in the heaven of the divine presence. Without feet they tread the path of the spirit, and without wings they rise unto the exalted heights of divine unity. With every fleeting breath they cover the immensity of space, and at every moment traverse the kingdoms of the visible and the invisible. Upon their thrones is written: “Nothing

whatsoever keepeth Him from being occupied with any other thing;” and on their seats is inscribed: “Verily, His ways differ every day.” They are sent forth through the transcendent power of the Ancient of Days, and are raised up by the exalted will of God, the most mighty King. This is what is meant by the words: “coming in the clouds of heaven.”

*Kitáb-i-Íqán*, pp. 66-67

13. Among them is the tradition, “And when the Standard of Truth is made manifest, the people of both the East and the West curse it.” The wine of renunciation must needs be quaffed, the **lofty** heights of detachment must needs be attained, and the meditation referred to in the words “One hour's reflection is preferable to seventy years of pious worship” must needs be observed, so that the secret of the wretched behaviour of the people might be discovered, those people who, despite the love and yearning for truth which they profess, curse the followers of Truth when once He hath been made manifest. To this truth the above-mentioned tradition beareth witness.

*Kitáb-i-Íqán*, p. 238

14. During the days I lay in the prison of Tihiran, though the galling weight of the chains and the stench-filled air allowed Me but little sleep, still in those infrequent moments of slumber I felt as if something flowed from the crown of My head over My breast, even as a mighty torrent that precipitateth itself upon the earth from the summit of a **lofty** mountain. Every limb of My body would, as a result, be set afire. At such moments My tongue recited what no man could bear to hear.

*Epistle to the Son of the Wolf*, p. 22

15. And were they to say that by “divine Presence” is meant the “Secondary Revelation of God,” interpreted as the “Holy Outpouring,” this is admittedly applicable to the world of creation, that is, in the realm of the primal and original manifestation of God. Such revelation is confined to His Prophets and chosen Ones, inasmuch as none mightier than they hath come to exist in the world of being. This truth all recognize, and bear witness thereto. These Prophets and chosen Ones of God are the recipients and revealers of all the unchangeable attributes and names of God. They are the mirrors that truly and faithfully reflect the light of God. Whatsoever is applicable to them is in reality applicable to God, Himself, Who is both the Visible and the Invisible. The knowledge of Him, Who is the Origin of all things, and attainment unto Him, are impossible save through knowledge of, and attainment unto, these luminous Beings who proceed from the Sun of Truth. By attaining, therefore, to the presence of these holy Luminaries, the “Presence of God” Himself is attained. From their knowledge, the knowledge of God is revealed, and from the light of their countenance, the splendour of the Face of God is made manifest. Through the manifold attributes of these Essences of Detachment, Who are both the first and the last, the seen and the hidden, it is made evident that He Who is the Sun of Truth is “the First and the Last, the Seen, and the Hidden.” Likewise the other **lofty** names and exalted attributes of God. Therefore, whosoever, and in whatever Dispensation, hath recognized and attained unto the presence of these glorious, these resplendent and most excellent Luminaries, hath verily attained unto the “Presence of God” Himself, and entered the city of eternal and immortal life. Attainment unto

such presence is possible only in the Day of Resurrection, which is the Day of the rise of God Himself through His all-embracing Revelation.

*Kitáb-i-Íqán*, pp. 141-143

16. This is the Day which the Pen of the Most High hath glorified in all the holy Scriptures. There is no verse in them that doth not declare the glory of His holy Name, and no Book that doth not testify unto the **loftiness** of this most exalted theme.

*Gleanings*, p. 13

17. Praise be unto God Who hath made the Most Great Infallibility the shield for the temple of His Cause in the realm of creation, and hath assigned unto no one a share of this **lofty** and sublime station--a station which is a vesture which the fingers of transcendent power have woven for His august Self. It becometh no one except Him Who is seated upon the mighty throne of 'He doeth what He pleaseth'. Whoso accepteth and recognizeth that which is written down at this moment by the Pen of Glory is indeed reckoned in the Book of God, the Lord of the beginning and the end, among the exponents of divine unity, they that uphold the concept of the oneness of God.

*Tablets of Bahá'u'lláh*, p. 105

18. It beseemeth all men, in this Day, to take firm hold on the Most Great Name, and to establish the unity of all mankind. There is no place to flee to, no refuge that any one can seek, except Him. Should any man be led to utter such words as will turn away the people from the shores of God's limitless ocean, and cause them to fix their hearts on anything except this glorious and manifest Being, that hath assumed a form subject to human limitations--such a man, however **lofty** the station he may occupy, shall be denounced by the entire creation as one that hath deprived himself of the sweet savors of the All-Merciful.

*Gleanings*, pp. 203-204

19. **Lofty** is the station of man! Not long ago this exalted Word streamed forth from the treasury of Our Pen of Glory: Great and blessed is this Day--the Day in which all that lay latent in man hath been and will be made manifest. **Lofty** is the station of man, were he to hold fast to righteousness and truth and to remain firm and steadfast in the Cause. In the eyes of the All-Merciful a true man appeareth even as a firmament; its sun and moon are his sight and hearing, and his shining and resplendent character its stars. His is the **loftiest** station, and his influence educateth the world of being.

*Tablets of Bahá'u'lláh*, p. 220

20. Were man to appreciate the greatness of his station and the **loftiness** of his destiny he would manifest naught save goodly character, pure deeds, and a seemly and praiseworthy conduct. If the learned and wise men of goodwill were to impart guidance unto the people, the whole earth would be regarded as one country. Verily this is the undoubted truth. This servant appealeth to every diligent and enterprising soul to exert his utmost endeavour and arise to rehabilitate the conditions in all regions and to quicken the dead with the living waters of wisdom and utterance, by virtue of the love he cherisheth for God, the One, the Peerless, the Almighty, the Beneficent.

*Tablets of Bahá'u'lláh*, p. 172

21. The purpose underlying the revelation of every heavenly Book, nay, of every divinely-revealed verse, is to endue all men with righteousness and understanding, so that peace and tranquillity may be firmly established amongst them. Whatsoever instilleth assurance into the hearts of men, whatsoever exalteth their station or promoteth their contentment, is acceptable in the sight of God. How **lofty** is the station which man, if he but choose to fulfill his high destiny, can attain! To what depths of degradation he can sink, depths which the meanest of creatures have never reached! Seize, O friends, the chance which this Day offereth you, and deprive not yourselves of the liberal effusions of His grace. I beseech God that He may graciously enable every one of you to adorn himself, in this blessed Day, with the ornament of pure and holy deeds. He, verily, doeth whatsoever He willeth.

*Gleanings*, p. 206

22. Beware that ye do not deprive yourselves of the grace of God, that ye do not bring to naught your works, and do not repudiate the truth of this most manifest, this **lofty**, this shining, and glorious Revelation. Judge ye fairly the Cause of God, your Creator, and behold that which hath been sent down from the Throne on high, and meditate thereon with innocent and sanctified hearts. Then will the truth of this Cause appear unto you as manifest as the sun in its noon-tide glory. Then will ye be of them that have believed in Him.

*Gleanings*, p. 105

23. Great is indeed your blessedness inasmuch as His unfailing grace hath been vouchsafed unto you and ye have been aided to recognize this Cause--a Cause through whose potency the heavens have been folded together and every **lofty** and towering mountain hath been scattered in dust.

*Tablets of Bahá'u'lláh*, p. 264

24. 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. For whosoever standeth firm and steadfast in this holy, this glorious, and exalted Revelation, such power shall be given him as to enable him to face and withstand all that is in heaven and on earth. Of this God is Himself a witness.

*Gleanings*, p. 330

25. Members of the human race! Hold ye fast by the Cord which no man can sever. This will, indeed, profit you all the days of your life, for its strength is of God, the Lord of all worlds. Cleave ye to justice and fairness, and turn away from the whisperings of the foolish, them that are estranged from God, that have decked their heads with the ornament of the learned, and have condemned to death Him Who is the Fountain of wisdom. My name hath uplifted them to **lofty** grades, and yet, no sooner did I reveal Myself to their eyes than they, with manifest injustice, pronounced the sentence of My death. Thus hath Our Pen revealed the truth, and yet the people are sunk in heedlessness.

*Gleanings*, p. 342

26. In this Day the Hand of divine grace hath removed all distinction. The servants of God and His handmaidens are regarded on the same plane. Blessed is the servant who hath attained unto

that which God hath decreed, and likewise the leaf moving in accordance with the breezes of His will. This favour is great and this station **lofty**. His bounties and bestowals are ever present and manifest. Who is able to offer befitting gratitude for His successive bestowals and continuous favours?

*Compilation of Compilations, Vol II (Women), p. 358*

27. Well is it with thee for having adorned thyself with the ornament of the love of God and for having been enabled to make mention of Him and utter His praise. Divine grace, in its entirety, is in the mighty grasp of God, exalted be He. He conferreth it upon whomsoever He willeth. How many a man considered himself a celebrated divine and a repository of heavenly mysteries, and yet when the slightest test visited him, he arose with such opposition and denial as to cause the Concourse on high to moan and lament. Through the bestowals of the Lord, however, and His infinite favour, thou hast attained unto the hidden secret and the well-guarded treasure. Preserve then, in the name of God, this **lofty** station and conceal it from the eyes of betrayers. The glory shining from the horizon of My Kingdom be upon thee and upon every handmaiden who hath attained the splendours of My sublime Throne.

*Compilation of Compilations, Vol II (Women), p. 359*

28. In words of incomparable beauty We have made fitting mention of such leaves and handmaidens as have quaffed from the living waters of heavenly grace and have kept their eyes directed towards God. Happy and blessed are they indeed. Ere long shall God reveal their station whose **loftiness** no word can befittingly express nor any description adequately describe.

*Tablets of Bahá'u'lláh, p. 255*

29. Thou beholdest, O my God, the essence of poverty seeking the ocean of Thy wealth and the substance of iniquity yearning for the waters of Thy forgiveness and Thy tender mercy. Grant Thou, O my God, that which beseemeth Thy great glory and befitteeth the **loftiness** of Thy boundless grace. Thou art in truth the All-Bountiful, the Lord of grace abounding, the Ordainer, the All-Wise. No God is there but Thee, the Most Powerful, the All-Compelling, the Omnipotent.

*Tablets of Bahá'u'lláh, pp. 95-96*

30. I beseech Thee, however, O Thou Who art the Enlightener of the world and the Lord of the nations, at this very moment when, with the hands of hope, I have clung to the hem of the raiment of Thy mercy and Thy bounty, to forgive Thy servants who have soared in the atmosphere of Thy nearness, and set their faces towards the splendors of the light of Thy countenance, and turned unto the horizon of Thy good pleasure, and approached the ocean of Thy mercy, and all their lives long have spoken forth Thy praise, and have been inflamed with the fire of their love for Thee. Do Thou ordain for them, O Lord my God, both before and after their death, what becometh the **loftiness** of Thy bounty and the excellence of Thy loving-kindness.

*Prayers and Meditations, pp. 278-279*

31. The word of God which the Supreme Pen hath recorded on the fifth leaf of the Most Exalted Paradise is this: Above all else, the greatest gift and the most wondrous blessing hath ever been and will continue to be Wisdom. It is man's unfailing Protector. It aideth him and strengtheneth him. Wisdom is God's Emissary and the Revealer of His Name the Omniscient. Through it the

**loftiness** of man's station is made manifest and evident. It is all-knowing and the foremost Teacher in the school of existence. It is the Guide and is invested with high distinction. Thanks to its educating influence earthly beings have become imbued with a gem-like spirit which outshineth the heavens. In the city of justice it is the unrivalled Speaker Who, in the year nine, illumined the world with the joyful tidings of this Revelation. And it was this peerless Source of wisdom that at the beginning of the foundation of the world ascended the stair of inner meaning and when enthroned upon the pulpit of utterance, through the operation of the divine Will, proclaimed two words. The first heralded the promise of reward, while the second voiced the ominous warning of punishment. The promise gave rise to hope and the warning begat fear. Thus the basis of world order hath been firmly established upon these twin principles. Exalted is the Lord of Wisdom, the Possessor of Great Bounty.

*Tablets of Bahá'u'lláh, p. 66*

32. Fair speech and truthfulness, by reason of their **lofty** rank and position, are regarded as a sun shining above the horizon of knowledge. The waves rising from this Ocean are apparent before the eyes of the peoples of the world and the effusions of the Pen of wisdom and utterance are manifest everywhere.

*Tablets of Bahá'u'lláh, p. 40*

33. Sharp must be thy sight, O Dhabih, and adamant thy soul, and brass-like thy feet, if thou wishest to be unshaken by the assaults of the selfish desires that whisper in men's breasts. This is the firm injunction which the Pen of the Most Great Name hath, by virtue of the Will of the Ancient King, been moved to reveal. Keep it as the apple of thine eye, and be thou of the thankful. Strive thou day and night to serve the Cause of Him Who is the Eternal Truth, and be thou detached from all else but Him. By Myself! Whatever thou seest in this Day shall perish. Supremely **lofty** will be thy station, if thou remainest steadfast in the Cause of thy Lord. Towards Him are thy busy movements directed, and in Him is thy final resting-place.

*Gleanings, pp. 245-246*

34. Say: Await ye till God will have changed His favor unto you. Nothing whatsoever escapeth Him. He knoweth the secrets both of the heavens and of the earth. His knowledge embraceth all things. Rejoice not in what ye have done, or will do in the future, nor delight in the tribulation with which ye have afflicted Us, for ye are unable by such means as these to exalt your stations, were ye to examine your works with acute discernment. Neither will ye be capable of detracting from the **loftiness** of Our state. Nay, God will add unto the recompense with which He shall reward Us, for having sustained with persevering patience the tribulations We have suffered. He, verily, shall increase the reward of them that endure with patience.

*Gleanings, pp. 128-129*

35. Commerce is as a heaven, whose sun is trustworthiness and whose moon is truthfulness. The most precious of all things in the estimation of Him Who is the Sovereign Truth is trustworthiness: thus hath it been recorded in the sacred Scroll of God. Entreat ye the One True God to enable all mankind to attain to this most noble and **lofty** station.

*Compilation of Compilations, Vol II (Trustworthiness), p. 336*



36. It behoveth, likewise, the loved ones of God to be forbearing towards their fellow-men, and to be so sanctified and detached from all things, and to evince such sincerity and fairness, that all the peoples of the earth may recognize them as the trustees of God amongst men. Consider to what **lofty** heights the injunctions of the Almighty have soared, and how abject is the habitation wherein these feeble souls are now abiding. Blessed are they who, on the wings of certitude, have flown in the heavens which the Pen of thy Lord, the All-Merciful, hath spread.

*Gleanings*, p. 242

37. Every deed must be performed in a spirit of joy and radiance. If a person is willing to make his offering with utmost contentment, its acceptance is permissible, otherwise our merciful Lord is independent of all mankind. In this day one must observe that which is conducive to the glory, **loftiness** and exaltation of the Cause of God. Thus hath spoken the Lord of Truth, the Knower of things unseen....

*Compilation of Compilations*, Vol I (Huqúqu'lláh), p. 506

38. Deign, O my God, I implore Thee, by Thy Self and by them, to accept, through Thy grace and Thy loving-kindness, the works we have performed, however much they fall short of the **loftiness** of Thy state and the sublimity of Thy station, O Thou Who art most dear to the hearts that long for Thee, and the Healer of the souls that have recognized Thee! Rain down, therefore, upon us from the heaven of Thy mercy and the clouds of Thy gracious providence that which will cleanse us from the faintest trace of evil and corrupt desires, and will draw us nearer unto Him Who is the Manifestation of Thy most exalted and all-glorious Self. Thou art, verily, the Lord of this world and of the next, and art powerful to do all things.

*Prayers and Meditations*, pp. 299-300

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