

SPLENDOR (BAHÁ)

1. Thy might beareth me witness! Were it not to celebrate Thy praise, my tongue would be of no use to me, and were it not for the sake of rendering service to Thee, my existence would avail me not. But for the pleasure of beholding the **splendours** of Thy realm of glory, why should I cherish sight? And but for the joy of giving ear to Thy most sweet voice, of what use is hearing?

Tablets of Bahá'u'lláh, p. 113

2. I am he, O my God, who testifieth to Thy unity, who acknowledgeth Thy oneness, who boweth humbly before the revelations of Thy majesty, and who recognizeth with downcast countenance the **splendours** of the light of Thy transcendent glory. I have believed in Thee after Thou didst enable me to know Thy Self, Whom Thou hast revealed to men's eyes through the power of Thy sovereignty and might. Unto Him I have turned, wholly detached from all things, and cleaving steadfastly unto the cord of Thy gifts and favors. I have embraced His truth, and the truth of all the wondrous laws and precepts that have been sent down unto Him. I have fasted for love of Thee and in pursuance of Thine injunction, and have broken my fast with Thy praise on my tongue and in conformity with Thy pleasure. Suffer me not, O my Lord, to be reckoned among them who have fasted in the daytime, who in the night-season have prostrated themselves before Thy face, and who have repudiated Thy truth, disbelieved in Thy signs, gainsaid Thy sovereignty, and perverted Thine utterances.

Prayers and Meditations, p. 80

3. Everything must needs have an origin and every building a builder. Verily, the Word of God is the Cause which hath preceded the contingent world-- a world which is adorned with the **splendours** of the Ancient of Days, yet is being renewed and regenerated at all times. Immeasurably exalted is the God of Wisdom Who hath raised this sublime structure.

Tablets of Bahá'u'lláh, p. 141

4. The measure of the revelation of the Prophets of God in this world, however, must differ. Each and every one of them hath been the Bearer of a distinct Message, and hath been commissioned to reveal Himself through specific acts. It is for this reason that they appear to vary in their greatness. Their Revelation may be likened unto the light of the moon that sheddeth its radiance upon the earth. Though every time it appeareth, it revealeth a fresh measure of its brightness, yet its inherent **splendor** can never diminish, nor can its light suffer extinction.

Gleanings, p. 79

5. Praise be unto God Who hath manifested the Point, hath unfolded therefrom the knowledge of all things, whether of the past or of the future-- a Point He hath chosen to be the Herald of His Name and the Harbinger of His Great Revelation which hath caused the limbs of all mankind to quake and the **splendour** of His light to shine forth above the horizon of the world. Verily, this is the Point which God hath ordained to be an ocean of light for the sincere among His servants and a flame of fire to the froward amidst His creatures and the impious among His people-- they who

bartered away the gift of God for unbelief, and the celestial food for hypocrisy, and led their associates to a wretched abode.

Tablets of Bahá'u'lláh, p. 102

6. We, in truth, have sent Him Whom We aided with the Holy Spirit (Jesus Christ) that He may announce unto you this Light that hath shone forth from the horizon of the will of your Lord, the Most Exalted, the All-Glorious, and Whose signs have been revealed in the West. Set your faces towards Him (Bahá'u'lláh) on this Day which God hath exalted above all other days, and whereon the All-Merciful hath shed the **splendour** of His effulgent glory upon all who are in heaven and all who are on earth. Arise thou to serve God and help His Cause. He, verily, will assist thee with the hosts of the seen and unseen, and will set thee king over all that whereon the sun riseth. Thy Lord, in truth, is the All-Powerful, the Almighty.

Proclamation of Bahá'u'lláh, p. 18; *Epistle to the Son of the Wolf*, p. 47

7. And when Thou didst purpose to make Thyself known unto men, Thou didst successively reveal the Manifestations of Thy Cause, and ordained each to be a sign of Thy Revelation among Thy people, and the Day-Spring of Thine invisible Self amidst Thy creatures, until the time when, as decreed by Thee, all Thy previous Revelations culminated in Him Whom Thou hast appointed as the Lord of all who are in the heaven of revelation and the kingdom of creation, Him Whom Thou hast established as the Sovereign Lord of all who are in the heavens and all who are on the earth. He it was Whom Thou hast determined to be the Herald of Thy Most Great Revelation and the Announcer of Thy Most Ancient **Splendor**. In this Thou hadst no other purpose except to try them who have manifested Thy most excellent titles unto all who are in heaven and on earth. He it was Whom Thou hast commanded to establish His covenant with all created things.

Prayers and Meditations, pp. 128-129

8. Hear Me, ye mortal birds! In the Rose Garden of changeless **splendor** a Flower hath begun to bloom, compared to which every other flower is but a thorn, and before the brightness of Whose glory the very essence of beauty must pale and wither. Arise, therefore, and, with the whole enthusiasm of your hearts, with all the eagerness of your souls, the full fervor of your will, and the concentrated efforts of your entire being, strive to attain the paradise of His presence, and endeavor to inhale the fragrance of the incorruptible Flower, to breathe the sweet savors of holiness, and to obtain a portion of this perfume of celestial glory. Whoso followeth this counsel will break his chains asunder, will taste the abandonment of enraptured love, will attain unto his heart's desire, and will surrender his soul into the hands of his Beloved. Bursting through his cage, he will, even as the bird of the spirit, wing his flight to his holy and everlasting nest.

Gleanings, pp. 320-321

9. Say, this is the One Who hath glorified the Son and hath exalted His Cause. Cast away, O peoples of the earth, that which ye have and take fast hold of that which ye are bidden by the All-Powerful, He Who is the Bearer of the Trust of God. Purge ye your ears and set your hearts towards Him that ye may hearken to the most wondrous Call which hath been raised from Sinai, the habitation of your Lord, the Most Glorious. It will, in truth, draw you nigh unto the Spot

wherein ye will perceive the **splendour** of the light of His countenance which shineth above this luminous Horizon.

Tablets of Bahá'u'lláh, pp. 12-13

10. Call out to Zion, O Carmel, and announce the joyful tidings: He that was hidden from mortal eyes is come! His all-conquering sovereignty is manifest; His all-encompassing **splendour** is revealed. Beware lest thou hesitate or halt. Hasten forth and circumambulate the City of God that hath descended from heaven, the celestial Kaaba round which have circled in adoration the favoured of God, the pure in heart, and the company of the most exalted angels. Oh, how I long to announce unto every spot on the surface of the earth, and to carry to each one of its cities, the glad-tidings of this Revelation--a Revelation to which the heart of Sinai hath been attracted, and in whose name the Burning Bush is calling: "Unto God, the Lord of Lords, belong the kingdoms of earth and heaven." Verily this is the Day in which both land and sea rejoice at this announcement, the Day for which have been laid up those things which God, through a bounty beyond the ken of mortal mind or heart, hath destined for revelation. Ere long will God sail His Ark upon thee, and will manifest the people of Baha who have been mentioned in the Book of Names.

Proclamation of Bahá'u'lláh, p. 89; Tablets of Bahá'u'lláh, pp. 4-5; Gleanings, p. 16

11. Forget the world of creation, O Pen, and turn thou towards the face of thy Lord, the Lord of all names. Adorn, then, the world with the ornament of the favors of thy Lord, the King of everlasting days. For We perceive the fragrance of the Day whereon He Who is the Desire of all nations hath shed upon the kingdoms of the unseen and of the seen the **splendor** of the light of His most excellent names, and enveloped them with the radiance of the luminaries of His most gracious favors--- favors which none can reckon except Him, Who is the omnipotent Protector of the entire creation.

Gleanings, pp. 32-33

12. We have decreed, O people, that the highest and last end of all learning be the recognition of Him Who is the Object of all knowledge; and yet, behold how ye have allowed your learning to shut you out, as by a veil, from Him Who is the Day Spring of this Light, through Whom every hidden thing hath been revealed. Could ye but discover the source whence the **splendor** of this utterance is diffused, ye would cast away the peoples of the world and all that they possess, and would draw nigh unto this most blessed Seat of glory.

The Kitáb-i-Áqdas, K 102; Gleanings, p. 199

13. Some have contended that by "attainment unto the Divine Presence" is meant the "Revelation" of God in the Day of Resurrection. Should they assert that the "Revelation" of God signifieth a "Universal Revelation," it is clear and evident that such revelation already existeth in all things. The truth of this We have already established, inasmuch as We have demonstrated that all things are the recipients and revealers of the **splendours** of that ideal King, and that the signs of the revelation of that Sun, the Source of all **Splendour**, exist and are manifest in the mirrors of beings. Nay, were man to gaze with the eye of divine and spiritual discernment, he will readily recognize that nothing whatsoever can exist without the revelation of the **splendour** of God, the ideal King. 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-Íqan, pp. 139-140

14. It is evident that every age in which a Manifestation of God hath lived is divinely ordained, and may, in a sense, be characterized as God's appointed Day. This Day, however, is unique, and is to be distinguished from those that have preceded it. The designation "Seal of the Prophets" fully revealeth its high station. The Prophetic Cycle hath, verily, ended. The Eternal Truth is now come. He hath lifted up the Ensign of Power, and is now shedding upon the world the unclouded **splendor** of His Revelation.

Gleanings, p. 60

15. "Say, O friends! Strive that haply the tribulations suffered by this Wronged One and by you, in the path of God, may not prove to have been in vain. Cling ye to the hem of virtue, and hold fast to the cord of trustworthiness and piety. Concern yourselves with the things that benefit mankind, and not with your corrupt and selfish desires. O ye followers of this Wronged One! Ye are the shepherds of mankind; liberate ye your flocks from the wolves of evil passions and desires, and adorn them with the ornament of the fear of God. This is the firm commandment which hath, at this moment, flowed out from the Pen of Him Who is the Ancient of Days. By the righteousness of God! The sword of a virtuous character and upright conduct is sharper than blades of steel. The voice of the true Faith calleth aloud, at this moment, and saith: O people! Verily, the Day is come, and My Lord hath made Me to shine forth with a light whose **splendor** hath eclipsed the suns of utterance. Fear ye the Merciful, and be not of them that have gone astray."

Epistle to the Son of the Wolf, p. 29

16. Assuredly the visible sun is but a sign of the **splendour** of that Day-star of Truth, that Sun Which can never have a peer, a likeness, or rival. Through Him all things live, move, and have their being. Through His grace they are made manifest, and unto Him they all return. From Him all things have sprung, and unto the treasures of His revelation they all have repaired. From Him all created things did proceed, and to the depositories of His law they did revert.

Kitáb-i-Íqan, p. 34

17. Verily, the Crier hath cried out, when the promised time came, and they that have recognized the **splendours** of Sinai have swooned away in the wilderness of hesitation, before the awful majesty of thy Lord, the Lord of creation. The trumpet asketh: 'Hath the Bugle been sounded?' Say: 'Yea, by the King of Revelation! when He mounted the throne of His Name, the All-Merciful.' Darkness hath been chased away by the dawning light of the mercy of thy Lord, the Source of all light. The breeze of the All-Merciful hath wafted, and the souls have been quickened in the tombs of their bodies. Thus hath the decree been fulfilled by God, the Mighty, the Beneficent.

Tablets of Bahá'u'lláh, p. 118

18. Fear ye God and reject not the heavenly grace which hath shed radiance upon all regions. Say, He Who is the Exponent of the hidden Name hath appeared, did ye but know it. He Whose advent hath been foretold in the heavenly Scriptures is come, could ye but understand it. The world's horizon is illumined by the **splendours** of this Most Great Revelation. Haste ye with radiant hearts and be not of them that are bereft of understanding. The appointed Hour hath struck and mankind is laid low. Unto this bear witness the honoured servants of God.

Tablets of Bahá'u'lláh, p. 244

19. O My Name! The Day-Star of utterance, shining resplendent from the dayspring of divine Revelation, hath so illumined the Scrolls and Tablets that the kingdom of utterance and the exalted dominion of understanding vibrate with joy and ecstasy and shine forth with the **splendour** of His light, yet the generality of mankind comprehend not.

Tablets of Bahá'u'lláh, p. 199

20. Magnified be Thy Name, O Lord of all beings and Desire of all created things! I beseech Thee, by the Word which hath caused the Burning Bush to lift up its Voice and the Rock to cry out, whereby the well-favoured have hastened to attain the court of Thy presence and the pure in heart the dayspring of the light of Thy countenance, and by the sighing of Thy true lovers in their separation from Thy chosen ones and by the lamentation of them that long to behold Thy face before the dawning **splendour** of the light of Thy Revelation, to graciously enable Thy servants to recognize what Thou hast ordained for them by Thy bounty and Thy grace. Prescribe for them then through Thy Pen of Glory that which will direct their steps to the ocean of Thy generosity and will lead them unto the living waters of Thy heavenly reunion.

Tablets of Bahá'u'lláh, p. 177

21. According to the fundamental laws which We have formerly revealed in the Kitáb-i-Áqdas and other Tablets, all affairs are committed to the care of just kings and presidents and of the Trustees of the House of Justice. Having pondered on that which We have enunciated, every man of equity and discernment will readily perceive, with his inner and outer eyes, the **splendours** of the day-star of justice which radiate therefrom.

Tablets of Bahá'u'lláh, p. 93

22. A king who is not deterred by the vainglory of power and authority from observing justice, nor is deprived of the **splendours** of the day-star of equity by luxury, riches, glory or the marshalling of hosts and legions shall occupy a high rank and a sublime station amongst the Concourse on high. It is incumbent upon everyone to extend aid and to manifest kindness to so noble a soul. Well is it with the king who keepeth a tight hold on the reins of his passion, restraineth his anger and preferreth justice and fairness to injustice and tyranny.

Tablets of Bahá'u'lláh, p. 65

23. THE FIRST VALLEY

If the travelers seek after the goal of the Intended One (maqṣud), this station appertaineth to the self-- but that self which is "The Self of God standing within Him with laws." On this plane, the self is not rejected but beloved; it is well-pleasing and not to be shunned. Although at the

beginning, this plane is the realm of conflict, yet it endeth in attainment to the throne of **splendor**.

The Four Valleys, p. 50

24. Beseech ye the One true God that He may, through the power of the hand of loving-kindness and spiritual education, purge and purify certain souls from the defilement of evil passions and corrupt desires, that they may arise and unloose their tongues for the sake of God, that perchance the evidences of injustice may be blotted out and the **splendor** of the light of justice may shed its radiance upon the whole world. The people are ignorant, and they stand in need of those who will expound the truth.

Tablets of Bahá'u'lláh, pp. 170-171

25. I implore Thee by the glory of Thy Manifestation and by the power of Thy might, Thy sovereignty and Thine exaltation to render victorious those who have arisen to serve Thee, who have aided Thy Cause and humbled themselves before the **splendor** of the light of Thy face. Make them then, O my God, triumphant over Thine enemies and cause them to be steadfast in Thy service, that through them the evidences of Thy dominion may be established throughout Thy realms and the tokens of Thine indomitable power be manifested in Thy lands. Verily Thou art potent to do what Thou willest; no God is there but Thee, the Help in Peril, the Self-Subsisting.

Tablets of Bahá'u'lláh, pp. 233-234

26. Say: Magnified be Thy Name, O Lord my God! I beseech Thee by Thy Name through which the **splendor** of the light of wisdom shone resplendent when the heavens of divine utterance were set in motion amidst mankind, to graciously aid me by Thy heavenly confirmations and enable me to extol Thy Name amongst Thy servants.

Tablets of Bahá'u'lláh, pp. 151-152

27. O thou who bearest My Name! The glances of the loving-kindness of God have been and continue to be directed towards thee. While in His presence, thou hast heard the Voice of the One true God-- exalted be His glory-- and hast beheld the unveiled **splendor** of the Light of divine knowledge. Ponder a while! How sublime is the Utterance of Him Who is the Sovereign Truth and how abject are the idle contentions of the people! The accumulations of vain fancy have obstructed men's ears and stopped them from hearing the Voice of God, and the veils of human learning and false imaginings have prevented their eyes from beholding the **splendor** of the light of His countenance. With the arm of might and power We have rescued a number of souls from the slough of impending extinction and enabled them to attain the Dayspring of glory.

Tablets of Bahá'u'lláh, pp. 240-241

28. The one true God, exalted be His glory, hath ever regarded, and will continue to regard, the hearts of men as His own, His exclusive possession. All else, whether pertaining to land or sea, whether riches or glory, He hath bequeathed unto the kings and rulers of the earth. From the beginning that hath no beginning the ensign proclaiming the words 'He doeth whatsoever He willeth' hath been unfurled in all its **splendor** before His Manifestation. What mankind needeth in this day is obedience unto them that are in authority, and a faithful adherence to the cord of

wisdom. The instruments which are essential to the immediate protection, the security and assurance of the human race have been entrusted to the hands, and lie in the grasp, of the governors of human society. This is the wish of God and His decree.

Proclamation of Bahá'u'lláh, pp. 13-14; Gleanings, pp. 206-207

29. Say: O God, my God! Thou beholdest me circling round Thy Will with mine eyes turned towards the horizon of Thy bounty, eagerly awaiting the revelation of the effulgent **splendours** of the sun of Thy favours. I beg of Thee, O Beloved of every understanding heart and the Desire of such as have near access unto Thee, to grant that Thy loved ones may become wholly detached from their own inclinations, holding fast unto that which pleaseth Thee. Attire them, O Lord, with the robe of righteousness and illumine them with the **splendours** of the light of detachment. Summon then to their assistance the hosts of wisdom and utterance that they may exalt Thy Word amongst Thy creatures and proclaim Thy Cause amidst Thy servants. Verily, potent art Thou to do what Thou willest, and within Thy grasp lie the reins of all affairs. No God is there but Thee, the Mighty, the Ever-Forgiving.

Tablets of Bahá'u'lláh, p. 59

30. When the channel of the human soul is cleansed of all worldly and impeding attachments, it will unfailingly perceive the breath of the Beloved across immeasurable distances, and will, led by its perfume, attain and enter the City of Certitude. Therein he will discern the wonders of His ancient wisdom, and will perceive all the hidden teachings from the rustling leaves of the Tree--which flourisheth in that City. With both his inner and his outer ear he will hear from its dust the hymns of glory and praise ascending unto the Lord of Lords, and with his inner eye will he discover the mysteries of "return" and "revival." How unspeakably glorious are the signs, the tokens, the revelations, and **splendours** which He Who is the King of names and attributes hath destined for that City! The attainment of this City quengeth thirst without water, and kindleth the love of God without fire. Within every blade of grass are enshrined the mysteries of an inscrutable wisdom, and upon every rose-bush a myriad nightingales pour out, in blissful rapture, their melody. Its wondrous tulips unfold the mystery of the undying Fire in the Burning Bush, and its sweet savours of holiness breathe the perfume of the Messianic Spirit. It bestoweth wealth without gold, and conferreth immortality without death.

Kitáb-i-Íqán, pp. 197-198

31. Consider the lamp which is hidden under a bushel. Though its light be shining, yet its radiance is concealed from men. Likewise, consider the sun which hath been obscured by the clouds. Observe how its **splendor** appeareth to have diminished, when in reality the source of that light hath remained unchanged. The soul of man should be likened unto this sun, and all things on earth should be regarded as his body. So long as no external impediment interveneth between them, the body will, in its entirety, continue to reflect the light of the soul, and to be sustained by its power. As soon as, however, a veil interposeth itself between them, the brightness of that light seemeth to lessen.

Gleanings, pp. 154-155

32. Consider again the sun when it is completely hidden behind the clouds. Though the earth is still illumined with its light, yet the measure of light which it receiveth is considerably reduced.

Not until the clouds have dispersed, can the sun shine again in the plentitude of its glory. Neither the presence of the cloud nor its absence can, in any way, affect the inherent **splendor** of the sun. The soul of man is the sun by which his body is illumined, and from which it draweth its sustenance, and should be so regarded.

Gleanings, p. 155

33. They that are just and fair-minded in their judgement occupy a sublime station and hold an exalted rank. The light of piety and uprightness shineth resplendent from these souls. We earnestly hope that the peoples and countries of the world may not be deprived of the **splendours** of these two luminaries.

Tablets of Bahá'u'lláh, p. 37

34. We ask God graciously to grant that all may evince such fairness of character, such goodliness of deed and kindness of word as will meet with His good pleasure. It hath been decreed that the citadels of men's hearts should be subdued through the hosts of a noble character and praiseworthy deeds. Contention, discord, strife and sedition have all been forbidden in the Book of God. Beseech the Lord that He deprive not His dominions of the effulgent light of the sun of trustworthiness, nor deny them the radiance of the day-star of truthfulness or the **splendour** of the orb of justice and equity. Trustworthiness and piety are even as two luminaries shining resplendent above the horizon of the heaven of the Tablet in which are inscribed the ordinances of God. Well is it with them that have discerned them, and woe betide the heedless!

Compilation of Compilations, Vol II (Trustworthiness), p. 331

35. The essence of wealth is love for Me; whoso loveth Me is the possessor of all things, and he that loveth Me not is indeed of the poor and needy. This is that which the Finger of Glory and **splendour** hath revealed.

Tablets of Bahá'u'lláh, p. 156

36. In the fourth Ishraq (**splendor**) of the Ishraqat (Tablet of **Splendors**) We have mentioned: "Every cause needeth a helper. In this Revelation the hosts which can render it victorious are the hosts of praiseworthy deeds and upright character. The leader and commander of these hosts hath ever been the fear of God, a fear that encompasseth all things, and reigneth over all things."

Epistle to the Son of the Wolf, p. 26

37. Conflict and contention are categorically forbidden in His Book. This is a decree of God in this Most Great Revelation. It is divinely preserved from annulment and is invested by Him with the **splendour** of His confirmation. Verily He is the All-Knowing, the All-Wise.

Tablets of Bahá'u'lláh, p. 221

38. All should know, and in this regard attain **splendours** of the sun of certitude, and be illumined thereby: Women and men have been and will always be equal in the sight of God. The Dawning-Place of the Light of God sheddeth its radiance upon all with the same effulgence. Verily God created women for men, and men for women. The most beloved of people before

God are the most steadfast and those who have surpassed others in their love for God, exalted be His glory.

Compilation of Compilations, Vol II (Women), p. 379

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