

The Báb's early life

(To be used as part of the opening remarks by the MC)

The Báb, whose name was Siyyid 'Ali-Muhammad, was born in the city of Shiraz, on the first day of Muharram, in the year 1235 A.H. (1819 A.D.). He belonged to a house which was renowned for its nobility and which traced its origin to Muhammad Himself. The date of His birth confirmed the truth of the prophecy traditionally attributed to the Imam 'Ali: "I am two years younger than my Lord." Twenty-five years, four months, and four days had elapsed since the day of His birth, when He declared His Mission. In His early childhood He lost His father, Siyyid Muhammad- Ridá, a man who was known throughout the province of Fars for his piety and virtue, and was held in high esteem and honour. Both His father and His mother were descendants of the Prophet, both were loved and respected by the people. He was reared by His maternal uncle, Haji Mirzá Siyyid 'Ali, a martyr to the Faith, who placed Him, while still a child, under the care of a tutor named Shaykh Abid. The Báb, though not inclined to study, submitted to His uncle's will and directions.

Shaykh Abid, known by his pupils as Shaykhuna, was a man of piety and learning. He had been a disciple of both Shaykh Ahmad and Siyyid Kazim. "One day," he related, "I asked the Báb to recite the opening words of the Qur'an: 'Bismi'llahi'r-Rahmani'r-Rahim.'¹ He hesitated, pleading that unless He were told what these words signified, He would in no wise attempt to pronounce them. I pretended not to know their meaning. 'I know what these words signify,' observed my pupil; 'by your leave, I will explain them.' He spoke with such knowledge and fluency that I was struck with amazement. He expounded the meaning of 'Allah,' of 'Rahman,' and 'Rahim,' in terms such as I had neither read nor heard. The sweetness of His utterance still lingers in my memory. I felt impelled to take Him back to His uncle and to deliver into his hands the Trust he had committed to my care. I determined to tell him

¹ In the name of God, the Compassionate, the Merciful

how unworthy I felt to teach so remarkable a child. I found His uncle alone in his office. 'I have brought Him back to you,' I said, 'and commit Him to your vigilant protection. He is not to be treated as a mere child, for in Him I can already discern evidences of that mysterious power which the Revelation of the Sahibu'z-Zaman² alone can reveal. It is incumbent upon you to surround Him with your most loving care. Keep Him in your house, for He, verily, stands in no need of teachers such as I.' Haji Mirzá Siyyid 'Ali sternly rebuked the Báb. 'Have You forgotten my instructions?' he said. 'Have I not already admonished You to follow the example of Your fellow-pupils, to observe silence, and to listen attentively to every word spoken by Your teacher?' Having obtained His promise to abide faithfully by his instructions, he bade the Báb return to His school. The soul of that child could not, however, be restrained by the stern admonitions of His uncle. No discipline could repress the flow of His intuitive knowledge. Day after day He continued to manifest such remarkable evidences of superhuman wisdom as I am powerless to recount." At last His uncle was induced to take Him away from the school of Shaykh Abid, and to associate Him with himself in his own profession. There, too, He revealed signs of a power and greatness that few could approach and none could rival.

(Shoghi Effendi: The Dawn-Breakers)

² "The Lord of the Age", one of the titles of the promised Qá'im.

A Prayer revealed by the Báb

THOU art aware, O My God, that since the day Thou didst call Me into being out of the water of Thy love till I reached fifteen years of age I lived in the land which witnessed My birth [Shiraz]. Then Thou didst enable Me to go to the seaport [Bushahr] where for five years I was engaged in trading with the goodly gifts of Thy realm and was occupied in that with which Thou hast favoured Me through the wondrous essence of Thy loving-kindness. I proceeded therefrom to the Holy Land [Karbala] where I sojourned for one year. Then I returned to the place of My birth. There I experienced the revelation of Thy sublime bestowals and the evidences of Thy boundless grace. I yield Thee praise for all Thy goodly gifts and I render Thee thanksgiving for all Thy bounties. Then at the age of twenty-five I proceeded to thy sacred House [Mecca], and by the time I returned to the place where I was born, a year had elapsed. There I tarried patiently in the path of Thy love and beheld the evidences of Thy manifold bounties and of Thy loving-kindness until Thou didst ordain for Me to set out in Thy direction and to migrate to Thy presence. Thus I departed therefrom by Thy leave, spending six months in the land of Sad [Isfahan] and seven months in the First Mountain [Mah-Ku], where Thou didst rain down upon Me that which beseemeth the glory of Thy heavenly blessings and befitteth the sublimity of Thy gracious gifts and favours. Now, in My thirtieth year, Thou beholdest Me, O My God, in this Grievous Mountain [Chihriq] where I have dwelt for one whole year.

Praise be unto Thee, O My Lord, for all times, heretofore and hereafter; and thanks be unto Thee, O My God, under all conditions, whether of the past or the future. The gifts Thou hast bestowed upon Me have reached their fullest measure and the blessings Thou hast vouchsafed unto Me have attained their consummation. Naught do I now witness but the manifold evidences of Thy grace and loving-kindness, Thy bounty and gracious favours, Thy generosity and loftiness, Thy sovereignty and might, Thy splendour and Thy glory, and that which befitteth the holy court of Thy transcendent dominion and majesty and beseemeth the glorious precincts of Thine eternity and exaltation.

(The Báb: Selections from the Writings of the Báb)

A Prayer revealed by the Báb

Through the revelation of Thy grace, O Lord, Thou didst call Me into being on a night such as this, and lo, I am now lonely and forsaken in a mountain. Praise and thanksgiving be unto Thee for whatever conformeth to Thy pleasure within the empire of heaven and earth. And all sovereignty is Thine, extending beyond the uttermost range of the kingdoms of Revelation and Creation.

Thou didst create Me, O Lord, through Thy gracious favour and didst protect Me through Thy bounty in the darkness of the womb and didst nourish Me, through Thy loving-kindness, with life-giving blood. After having fashioned Me in a most comely form, through Thy tender providence, and having perfected My creation through Thine excellent handiwork and breathed Thy Spirit into My body through Thine infinite mercy and by the revelation of Thy transcendent unity, Thou didst cause Me to issue forth from the world of concealment into the visible world, naked, ignorant of all things, and powerless to achieve aught. Thou didst then nourish Me with refreshing milk and didst rear Me in the arms of My parents with manifest compassion, until Thou didst graciously acquaint Me with the realities of Thy Revelation and apprised Me of the straight path of Thy Faith as set forth in Thy Book. And when I attained full maturity Thou didst cause Me to bear allegiance unto Thine inaccessible Remembrance, and enabled Me to advance towards the designated station, where Thou didst educate Me through the subtle operations of Thy handiwork and didst nurture Me in that land with Thy most gracious gifts. When that which had been preordained in Thy Book came to pass Thou didst cause Me, through Thy kindness, to reach Thy holy precincts and didst suffer Me, through Thy tender mercy, to dwell within the court of fellowship, until I discerned therein that which I witnessed of the clear tokens of Thy mercifulness, the compelling evidences of Thy oneness, the effulgent splendours of Thy majesty, the source of Thy supreme singleness, the heights of Thy transcendent sovereignty, the signs of Thy peerlessness, the manifestations of Thine exalted glory, the retreats of Thy sanctity, and whatsoever is inscrutable to all but Thee.

(The Báb: Selections from the Writings of the Báb)

The Báb — ‘Abdu’l-Bahá’s Discourse

As for the Báb -- may my soul be His sacrifice! -- at a youthful age, that is to say, when He had reached the twenty-fifth year of His blessed life, He stood forth to proclaim His Cause. It was universally admitted by the Shi'ites that He had never studied in any school and had not acquired knowledge from any teacher; all the people of Shiraz bear witness to this. Nevertheless, He suddenly appeared before the people, endowed with the most complete erudition. Although He was but a merchant, He confounded all the Ulamá of Persia. All alone, in a way which is beyond imagination, He upheld the Cause among the Persians, who are renowned for their religious fanaticism. This illustrious Soul arose with such power that He shook the supports of the religion, of the morals, the conditions, the habits and the customs of Persia, and instituted new rules, new laws and a new religion. Though the great personages of the State, nearly all the clergy, and the public men arose to destroy and annihilate Him, He alone withstood them and moved the whole of Persia.

Many Ulamá and public men, as well as other people, joyfully sacrificed their lives in His Cause, and hastened to the plain of martyrdom. The government, the nation, the doctors of divinity and the great personages desired to extinguish His light, but they could not do so. At last His moon arose, His star shone forth, His foundations became firmly established, and His dawning-place became brilliant. He imparted divine education to an unenlightened multitude and produced marvellous results on the thoughts, morals, customs and conditions of the Persians. He announced the glad tidings of the manifestation of the Sun of Bahá to His followers and prepared them to believe.

The appearance of such wonderful signs and great results; the effects produced upon the minds of the people, and upon the prevailing ideas; the establishment of the foundations of progress; and the organization of the principles of success and prosperity by a young merchant, constitute the greatest proof that He was a perfect Educator. A just person will never hesitate to believe this.

(‘Abdu’l-Bahá’: Some Answered Questions)

The Báb — His twofold station

That the Báb, the inaugurator of the Bábí Dispensation, is fully entitled to rank as one of the self-sufficient Manifestations of God, that He has been invested with sovereign power and authority, and exercises all the rights and prerogatives of independent Prophethood, is yet another fundamental verity which the Message of Bahá'u'lláh insistently proclaims and which its followers must uncompromisingly uphold. That He is not to be regarded merely as an inspired Precursor of the Bahá'í Revelation, that in His person, as He Himself bears witness in the Persian Bayán, the object of all the Prophets gone before Him has been fulfilled, is a truth which I feel it my duty to demonstrate and emphasize. We would assuredly be failing in our duty to the Faith we profess and would be violating one of its basic and sacred principles if in our words or by our conduct we hesitate to recognize the implications of this root principle of Bahá'í belief, or refuse to uphold unreservedly its integrity and demonstrate its truth. Indeed the chief motive actuating me to undertake the task of editing and translating Nabil's immortal Narrative has been to enable every follower of the Faith in the West to better understand and more readily grasp the tremendous implications of His exalted station and to more ardently admire and love Him.

There can be no doubt that the claim to the twofold station ordained for the Báb by the Almighty, a claim which He Himself has so boldly advanced, which Bahá'u'lláh has repeatedly affirmed, and to which the Will and Testament of 'Abdu'l-Bahá' has finally given the sanction of its testimony, constitutes the most distinctive feature of the Bahá'í Dispensation. It is a further evidence of its uniqueness, a tremendous accession to the strength, to the mysterious power and authority with which this holy cycle has been invested. Indeed the greatness of the Báb consists primarily, not in His being the divinely appointed Forerunner of so transcendent a Revelation, but rather in His having been invested with the powers inherent in the inaugurator of a

separate religious Dispensation, and in His wielding, to a degree unrivalled by the Messengers gone before Him, the sceptre of independent Prophethood. The short duration of His Dispensation, the restricted range within which His laws and ordinances have been made to operate, supply no criterion whatever wherewith to judge its Divine origin and to evaluate the potency of its message. "That so brief a span," Bahá'u'lláh Himself explains, "should have separated this most mighty and wondrous Revelation from Mine own previous Manifestation, is a secret that no man can unravel and a mystery such as no mind can fathom. Its duration had been foreordained, and no man shall ever discover its reason unless and until he be informed of the contents of My Hidden Book." "Behold," Bahá'u'lláh further explains in the one of His works refuting the arguments of the people of the (world), "behold, how immediately upon the completion of the ninth year of this wondrous, this most holy and merciful Dispensation, the requisite number of pure, of wholly consecrated and sanctified souls had been most secretly consummated." The marvellous happenings that have heralded the advent of the Founder of the Bábi Dispensation, the dramatic circumstances of His own eventful life, the miraculous tragedy of His martyrdom, the magic of His influence exerted on the most eminent and powerful among His countrymen, to all of which every chapter of Nabíl's stirring narrative testifies, should in themselves be regarded as sufficient evidence of the validity of His claim to so exalted a station among the Prophets.

(Shoghi Effendi: Guidance for today and tomorrow)

The Station of the Báb

Not only in the character of the revelation of Bahá'u'lláh, however stupendous be His claim, does the greatness of this Dispensation reside. For among the distinguishing features of His Faith ranks, as a further evidence of its uniqueness, the fundamental truth that in the person of its Forerunner, the Báb, every follower of Bahá'u'lláh recognizes not merely an inspired annunciator but a direct Manifestation of God. It is their firm belief that, no matter how short the duration of His Dispensation, and however brief the period of the operation of His laws, the Báb had been endowed with a potency such as no founder of any of the past religions was, in the providence of the Almighty, allowed to possess. That He was not merely the precursor of the Revelation of Bahá'u'lláh, that He was more than a divinely-inspired personage, that His was the station of an independent, self-sufficient Manifestation of God, is abundantly demonstrated by Himself, is affirmed in unmistakable terms by Bahá'u'lláh, and is finally attested by the Will and Testament of 'Abdu'l-Bahá'.

Nowhere but in the Kitáb-i-Íqán, Bahá'u'lláh's masterly exposition of the one unifying truth underlying all the Revelations of the past, can we obtain a clearer apprehension of the potency of those forces inherent in that Preliminary Manifestation with which His own Faith stands indissolubly associated. Expatiating upon the unfathomed import of the signs and tokens that have accompanied the Revelation proclaimed by the Báb, the promised Qá'im, He recalls these prophetic 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 Qá'im shall arise, He will cause the remaining twenty and five letters to be made manifest." "Behold," adds Bahá'u'lláh, "how great and lofty is His station!" "Of His Revelation," He further adds, "the Prophets of God, His saints and

chosen ones, have either not been informed, or in pursuance of God's inscrutable Decree, they have not disclosed."

And yet, immeasurably exalted as is the station of the Báb, and marvellous as have been the happenings that have signalized the advent of His Cause, so wondrous a Revelation cannot but pale before the effulgence of that Orb of unsurpassed splendour Whose rise He foretold and whose superiority He readily acknowledged. We have but to turn to the writings of the Báb Himself in order to estimate the significance of that Quintessence of Light of which He, with all the majesty of His power, was but its humble and chosen Precursor.

Again and again the Báb admits, in glowing and unequivocal language, the preeminent character of a Faith destined to be made manifest after Him and to supersede His Cause. "The germ," He asserts in the Persian Bayán, the chief and best-preserved repository of His laws, "that holds within itself the potentialities of the Revelation that is to come is endowed with a potency superior to the combined forces of all those who follow me." "Of all the tributes," the Báb repeatedly proclaims in His writings, "I have paid to Him Who is to come after Me, the greatest is this, My written confession, that no words of Mine can adequately describe Him, nor can any reference to Him in my Book, the Bayán, do justice to His Cause." Addressing Siyyid Yahyay-i-Darabi, surnamed Vahid, the most learned and influential among his followers, He says: "By the righteousness of Him Whose power causeth the seed to germinate and Who breatheth the spirit of life into all things, were I to be assured that in the day of His Manifestation thou wilt deny Him, I would unhesitatingly disown thee and repudiate thy faith.... If, on the other hand, I be told that a Christian, who beareth no allegiance to My Faith, will believe in Him, the same will I regard as the apple of Mine eye."

(Shoghi Effendi: The World Order of Bahá'u'lláh)

Tablet Revealed on the Anniversary of the Birth of the Báb

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.

O my God! Thou beholdest the Lord of all mankind confined in His Most Great Prison, calling aloud Thy Name, gazing upon Thy face, proclaiming that which hath enraptured the denizens of Thy kingdoms of revelation and of creation. O my God! I behold Mine own Self captive in the hands of Thy servants, yet the light of Thy sovereignty and the revelations of Thine invincible power shine resplendent from His face, enabling all to know of a certainty that Thou art God, and that there is none other God but Thee. Neither can the power of the powerful frustrate Thee, nor the ascendancy of the rulers prevail against Thee. Thou doest whatsoever Thou willest by virtue of Thy sovereignty which encompasseth all created things, and ordainest that which Thou pleasest through the potency of Thy behest which pervadeth the entire creation.

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 splendour 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.

This glorious Tablet hath been revealed on the Anniversary of the Birth³ [of the Báb] that thou mayest recite it in a spirit of humility and supplication and give thanks unto thy Lord, the All-Knowing, the All-Informed. Make thou every effort to render service unto God that from thee may appear that which will immortalize thy memory in His glorious and exalted heaven.

Say: Glorified art Thou, O my God! I implore Thee by the Dawning-Place of Thy signs and by the Revealer of Thy clear tokens to grant that I may, under all conditions, hold fast the cord of Thy loving providence and cling tenaciously to the hem of Thy generosity. Reckon me then with those whom the changes and chances of the world have failed to deter from serving Thee and from bearing allegiance unto Thee, whom the onslaught of the people hath been powerless to hinder from magnifying Thy Name and celebrating Thy praise. Graciously assist me, O my Lord, to do whatever Thou lovest and desirest. Enable me then to fulfil that which will exalt Thy Name and will set ablaze the fire of Thy love.

Thou art, in truth, the Forgiving, the Bountiful.

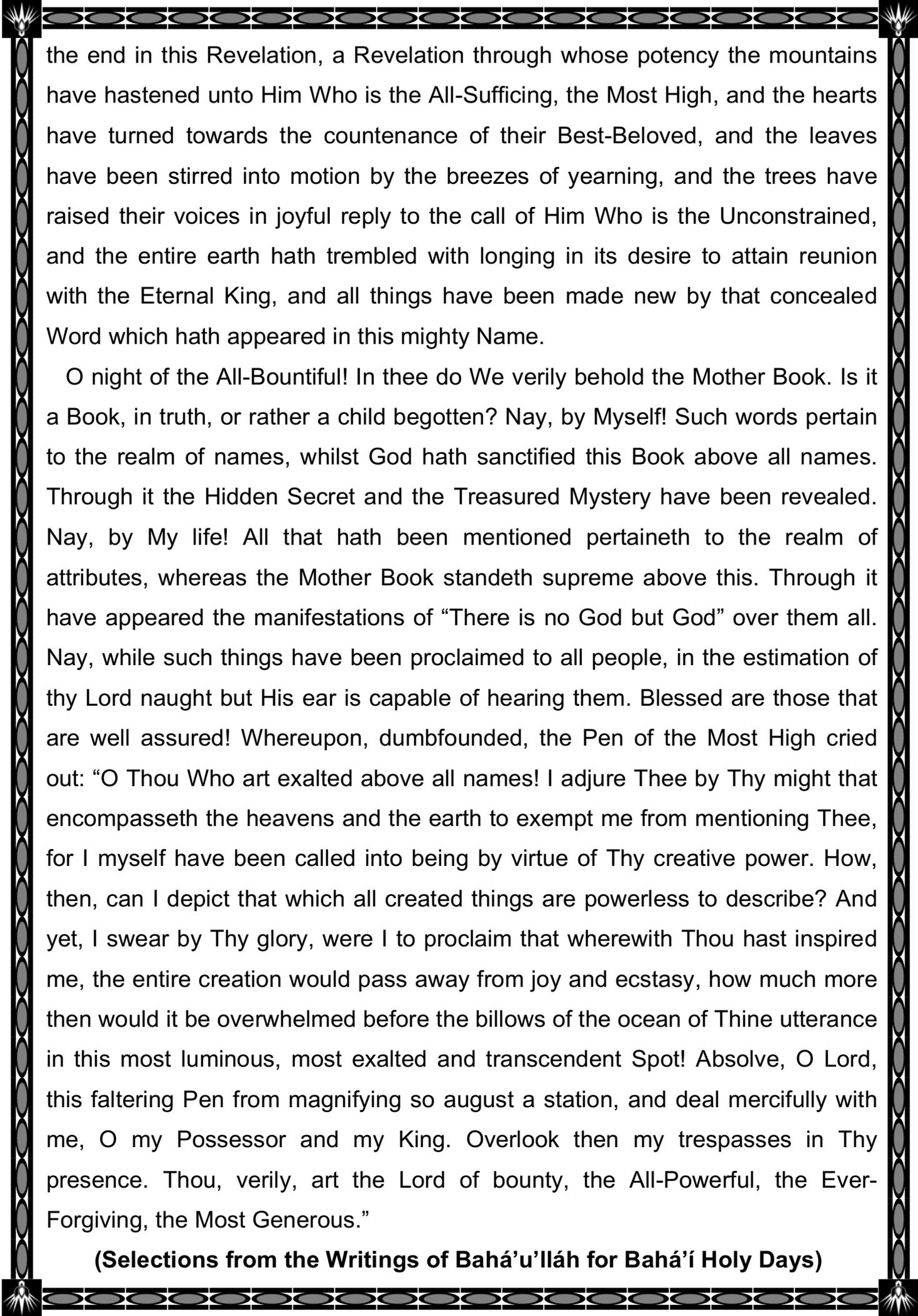
(Bahá'u'lláh: Tablets of Bahá'u'lláh revealed after the Kitáb-i-Aqdas)

³ Refers to the Báb's Birthday on the first day of the month of Muharram, 1235 A.H. (October 20, 1819).

In the name of the One born on this day, Him Whom God hath made to be the Herald of His name, the Almighty, the All-Loving!

This is a Tablet We have addressed unto that night wherein the heavens and the earth were illumined by a Light that cast its radiance over the entire creation. Blessed art thou, O night! For through thee was born the Day of God, a Day which We have ordained to be the lamp of salvation unto the denizens of the cities of names, the chalice of victory unto the champions of the arenas of eternity, and the dawning-place of joy and exultation unto all creation.

Immeasurably exalted is God, the Maker of the heavens, Who hath caused this Day to speak forth that Name whereby the veils of idle fancy have been rent asunder, the mists of vain imaginings have been dispelled, and His name “the Self-Subsisting” hath dawned above the horizon of certitude. Through Thee the choice wine of everlasting life hath been unsealed, the doors of knowledge and utterance have been unlocked before the peoples of the earth, and the breezes of the All-Merciful have been wafted over every region. All glory be to that hour wherein the Treasure of God, the All-Powerful, the All-Knowing, the All-Wise, hath appeared! O concourse of earth and heaven! This is that first night, which God hath made to be a sign of that second night, whereon was born He Whom no praise can befittingly extol and no attribute describe. Well is it with him who reflecteth upon them both: Verily, he will find their outer reality to correspond to their inner essence, and will become acquainted with the divine mysteries that lie enshrined in this Revelation, a Revelation through which the foundations of misbelief have been shaken, the idols of superstition have been shattered, and the banner hath been unfurled which proclaimeth, “No God is there but Him, the Powerful, the Exalted, the Incomparable, the Protector, the Mighty, the Inaccessible.” On this night the fragrance of nearness was wafted, the portals of reunion at the end of days were flung open, and all created things were moved to exclaim: “The Kingdom is God’s, the Lord of all names, Who is come with world-embracing sovereignty!” On this night the Concourse on high celebrated the praise of their Lord, the Exalted, the Most Glorious, and the realities of the divine names extolled Him Who is the King of the beginning and



the end in this Revelation, a Revelation through whose potency the mountains have hastened unto Him Who is the All-Sufficing, the Most High, and the hearts have turned towards the countenance of their Best-Beloved, and the leaves have been stirred into motion by the breezes of yearning, and the trees have raised their voices in joyful reply to the call of Him Who is the Unconstrained, and the entire earth hath trembled with longing in its desire to attain reunion with the Eternal King, and all things have been made new by that concealed Word which hath appeared in this mighty Name.

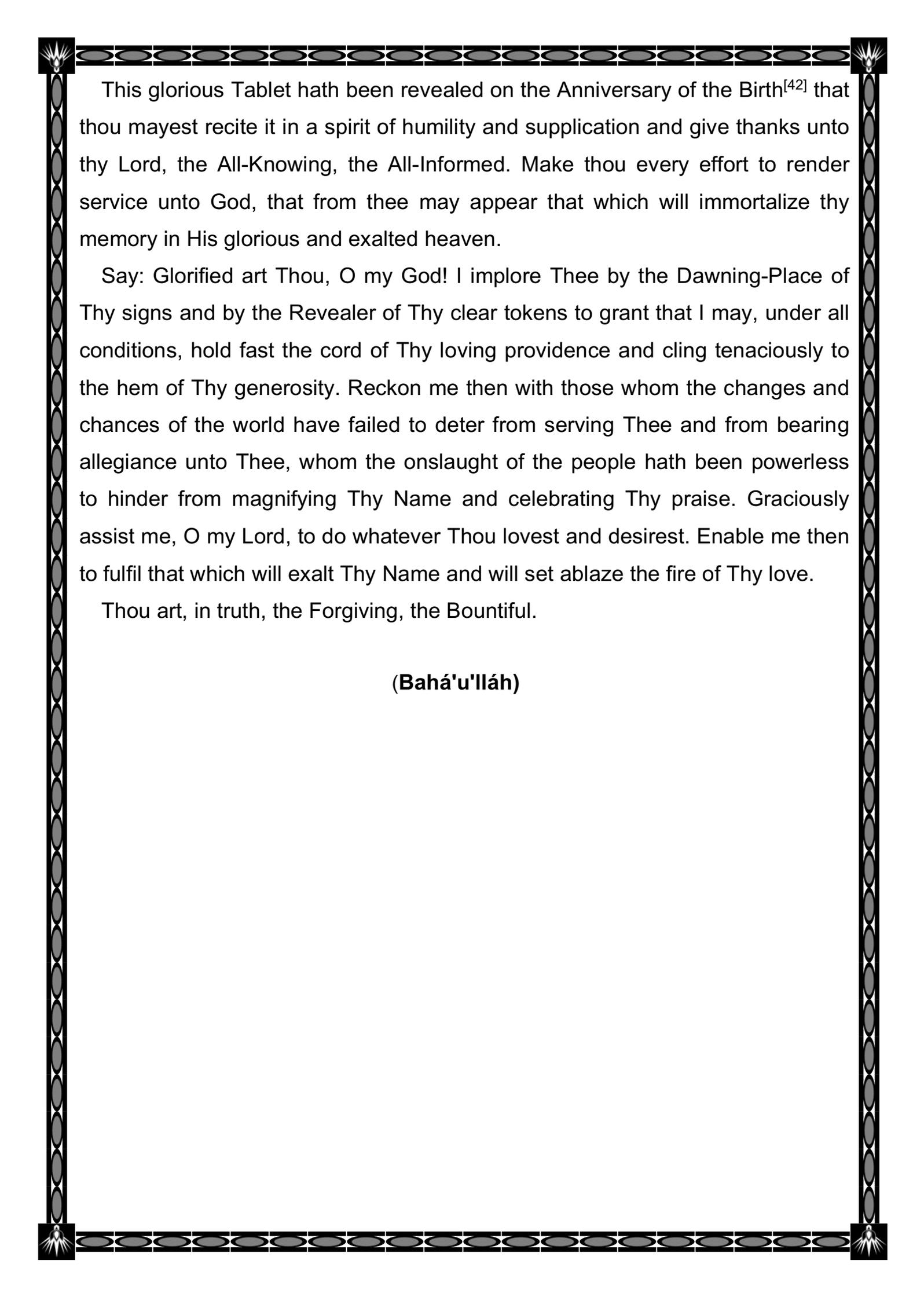
O night of the All-Bountiful! In thee do We verily behold the Mother Book. Is it a Book, in truth, or rather a child begotten? Nay, by Myself! Such words pertain to the realm of names, whilst God hath sanctified this Book above all names. Through it the Hidden Secret and the Treasured Mystery have been revealed. Nay, by My life! All that hath been mentioned pertaineth to the realm of attributes, whereas the Mother Book standeth supreme above this. Through it have appeared the manifestations of “There is no God but God” over them all. Nay, while such things have been proclaimed to all people, in the estimation of thy Lord naught but His ear is capable of hearing them. Blessed are those that are well assured! Whereupon, dumbfounded, the Pen of the Most High cried out: “O Thou Who art exalted above all names! I adjure Thee by Thy might that encompasseth the heavens and the earth to exempt me from mentioning Thee, for I myself have been called into being by virtue of Thy creative power. How, then, can I depict that which all created things are powerless to describe? And yet, I swear by Thy glory, were I to proclaim that wherewith Thou hast inspired me, the entire creation would pass away from joy and ecstasy, how much more then would it be overwhelmed before the billows of the ocean of Thine utterance in this most luminous, most exalted and transcendent Spot! Absolve, O Lord, this faltering Pen from magnifying so august a station, and deal mercifully with me, O my Possessor and my King. Overlook then my trespasses in Thy presence. Thou, verily, art the Lord of bounty, the All-Powerful, the Ever-Forgiving, the Most Generous.”

(Selections from the Writings of Bahá'u'lláh for Bahá'í Holy Days)

He is the Eternal, the One, the Single, the All-Possessing, the Most Exalted!

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.

O my God! Thou beholdest the Lord of all mankind confined in His Most Great Prison, calling aloud Thy Name, gazing upon Thy face, proclaiming that which hath enraptured the denizens of Thy kingdoms of revelation and of creation. O my God! I behold Mine own Self captive in the hands of Thy servants, yet the light of Thy sovereignty and the revelations of Thine invincible power shine resplendent from His face, enabling all to know of a certainty that Thou art God, and that there is none other God but Thee. Neither can the power of the powerful frustrate Thee, nor the ascendancy of the rulers prevail against Thee. Thou doest whatsoever Thou willest by virtue of Thy sovereignty which encompasseth all created things, and ordainest that which Thou pleasest through the potency of Thy behest which pervadeth the entire creation. 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 splendour 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.



This glorious Tablet hath been revealed on the Anniversary of the Birth^[42] that thou mayest recite it in a spirit of humility and supplication and give thanks unto thy Lord, the All-Knowing, the All-Informed. Make thou every effort to render service unto God, that from thee may appear that which will immortalize thy memory in His glorious and exalted heaven.

Say: Glorified art Thou, O my God! I implore Thee by the Dawning-Place of Thy signs and by the Revealer of Thy clear tokens to grant that I may, under all conditions, hold fast the cord of Thy loving providence and cling tenaciously to the hem of Thy generosity. Reckon me then with those whom the changes and chances of the world have failed to deter from serving Thee and from bearing allegiance unto Thee, whom the onslaught of the people hath been powerless to hinder from magnifying Thy Name and celebrating Thy praise. Graciously assist me, O my Lord, to do whatever Thou lovest and desirest. Enable me then to fulfil that which will exalt Thy Name and will set ablaze the fire of Thy love.

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(Bahá'u'lláh)