

26) Yá Bahá'u'l- Abhá, the Shortest Prayer and Symbol Consult

Mea culpa, no other or institution is accountable for this student work. Symbols are Mediums from a person to themselves, from person to person, from Creator to person, from person to Creator, from Creator to Manifestation, from Manifestation to humanity. from Creator to Creator.



Arabic text: يا بهاء الأبهى

English: O Glory of The, All, Most, Glorious
Original calligraphy by Mishkin-Qalam.

This freedom of spirit examination of the forms and relations in the greatest name is done with the greatest respect and reverence. This student has no knowledge of Arabic and has no authority. The symbol of the Greatest Name is repeated many times this article to reduce the amount of scrolling necessary. Thank you, God that we use papyrus scrolls no more.

The primary framework is four Arabic letters, two letters, Ha, ه, H, and two letters Ba, ب, B.

Examination of Ha, left upper corner, conveys in artistic flow, an initial stroke, a tapering of the divine energy from God derived from Huwa, It is that It is, Ha. The elongated stroke coming in to the O portion of the Arabic symbol Ha, ه, H (ه is the alternate symbol of Ha, ه), shows a tapering flow, indicating

that it is sharp and is puncturing, penetrating into the reality of the empty circle ه, the selfless Manifestation. This continues to flow out and flow down to form the Ba, ب, suggesting the Báb's human form prostrate before God, Ha, is Sayyid Muhammad Ali. Follow that elongated Ba, ب, out to the right. The elongation terminates allowing the creation of the lower right Ha, ه. The Báb's physical life had to come to an end before Bahá'u'lláh could be manifest, just as Sayyid Kazim, had to pass, as he stated, before The Báb appeared.



Again the lower right stroke initiation of Ha, ه, flows into and penetrates second empty O, the selfless Manifestation. That Ha ه, continues as flow to, associated to, the creation of the lower Ba, ب, suggesting Bahá'u'lláh is prostrate as human form as Mirza Husayn Ali before God as Ha. (In one of Bahá'u'lláh's tablets He suggests that letters can be prostrated before another letter. Suggesting that Alif, ا, the first letter from Alí which is the name shared between the Báb and Bahá'u'lláh. Here Alif, ا, is prostrate before the Ha, ه, thereby Alif, ا, becomes Ba, ب. Alif prostrated with the Primal Point closely associated) The lower curve could also be perceived as Ba, ب without the under-point or as Ta ت. Ta offers a numerical value of 9 hinting at the equivalent of Baha, also equal to 9. However, it has specified that the translation is **Yá Bahá'u'l-Abhá**, which contains no Ta. The letter Ta ت is called mind in the Kitab-i-Aqdas seemingly unattached.

Proceeding that the lower curve is Ba ب which then flows back left and curves back up and closely associates again to the upper Ha ه indicating the Twin Letters of Ha and Ba are shared between the Báb and Bahá'u'lláh. The symmetry of meaning, of letters, within this greatest name symbol is noted. The value of Ha being five = the value of Báb being 5, from Mr. Faizi's discussion of the ring symbol. The value of Ba being 2, $2 \times 5 = 10 = 9 + 1$, as Pythagoras conveyed 10 as a perfect number, Divine + Unity, $9 + 1$.

The inter linking of these two letters, and the inner linking of these two letters, Twin Manifestations, in a mutual exchange matches to how Their divine writings are in interlaced one to the other one. These Two Twin Letters are in inter-associated and flow from one to the other as supported by the tradition of the Twin Holy Days.

It is a noted that the two letters Ba, ب, to Ha, هـ, at distal points don't actually connect, touch each other in the corners. This is consistent with `Abdu'l-Bahá's confirmation that the Two never actually physically met even though they were together on this planet Earth at the same time. They exchanged, connected by *letters* of correspondence. Just as they exchanged letters, they are closely associated by *letters* in this Greatest Name.



The upper right hand of the greatest name has four letters. Two interlocked and linked and two separate. Right upper corner, the first letter is a **reversed** isolated L, Lam, ل. The letter letter to the left is an isolated A, Alif, ا. The next two letters are Lam and Alif separate. However, they are closely associated, ا ل. Alif and Lam in cursive Arabic script looks different, like this لا, tilted and crossed overlying one another as seen in the Arabic script at the top of this discourse.



There are four diamonds in this Greatest Name. The twin diamonds centered could be taken as perfection of the material world, of the physical world, the two physical persons of the Manifestation. Those two diamonds in close proximity again echoes the reality of the Twin Manifestations. One could imagine Ta ت as the lower horizontal curve associated to the two diamonds above it; why would Bahá'u'lláh put Ta ت floating in the Kitab-i-Adas? The lower left diamond with Ya, ی, above it suggests the Mystery of God `Abdu'l-Bahá. By command Ya, ی. `Abdu'l-Bahá came to be by the command of the Báb on His day of declaration, and by the command of his Father, Bahá'u'lláh. `Abdu'l-Bahá's birth was May 23, 1844. The right lower diamond, suggests Shoghi Effendi, the Sign of God on Earth. Shoghi Effendi, by his profound humility, would decline to have his reality identified as a part of this holy symbol. His humility and selflessness is acknowledged. His presence to be, commanded to be by `Abdu'l-Bahá in His Will and Testament as the humblest, lowest position in this symbol of the Greatest Name.

So examination of this Greatest Name, suggests that Allah is in a calligraphic format. All five letters of Allah are displayed. There is two Ha, and four of the other letters of Allah. It is important to note that Allah is not actually a name for God. Allah is Al lah, The God, like Theo. Theo is The O, the Unknowable, The Divine Mystery.



James Webb: the birth of a star.

So why did Mishkín-Qalam, the calligrapher, put The Words, The God, Al Lah, implied, stylized rather than with direct transcription? Why would Mishkín-Qalam embed a possible Ta ت if it is not a portion of the symbol of the Greatest Name? If one examines Arabic artwork, the play with Arabic letters, forming beautiful symbols has been a great remarkable form of art that humanity has enjoyed immensely. The prophet Muhammad loved to play with letters as indicated by the disconnected letters in the Quran. The Báb and Bahá'u'lláh found those detached letters intriguing and made commentaries on them to stimulate our intellectual explorations of the divine word. And perhaps to stimulate our examination of the sciences.

If one examines the possibility of putting reverse letters on Bahá'í Shrines and Gates, one can see that this beautiful way to express art was approved by Shoghi Effendi.



The Báb and Bahá'u'lláh symmetric and facing One Another.



Again letter reversal authorized by the Universal House of Justice. The Báb and Bahá'u'lláh facing us as the Face of God.

There are other associated perceptions of the greatest name. Once a person who was not Bahá'í

said the Greatest Name spells Evil. That appearance could be taken. However, that person did not realize that the Báb and Bahá'u'lláh revealed in Arabic not English. The Greatest Name is written in Arabic letters which are read from right to left, therefore, the Greatest Name spells left to right Evil⇌live right to left.

Furthermore, this dichotomy expresses one of the divine teachings contained within the Baha'i writings. If we examine the creation of the world, we see that the Primal Will created the world; the Will of God created the world. If we look at our lives sometimes we don't read correctly what is unfolding in our lives. We perceive that our lives unfold by free will. It is a reverse perspective; a false reflection like a mirror, the image is reversed. So the Báb says every good thing has come from God and every evil thing has come from ourselves. So in the Greatest Name, it could be taken that if you perceive that it spells live, which is what the Manifestations ask us to do, is to live by the Will of God. Or you could perceive all that it is evil, and that humans choose to not to recognize the Manifestation and to live by their free will, the lesser good. It is a matter of perspective that we choose. However, reality **is what it is** not how we choose to see it.

Please forgive this elderly Bahá'í student, ignorant of Arabic, for this exploration. Mea culpa.

Clyde Arthur Keys

In Islamic mysticism and Arabic linguistics, the letter **Ta (ت)** symbolizes divine **Manifestation, expansion, return, and spiritual transition**. Sages of the inward sciences view its light, breathy pronunciation as representing the unfolding of creation and the soul's ongoing journey toward God.

Key Symbolic Meanings

- **Divine Manifestation (*Tajalli*):** Mystics associate the letter's outward breath and openness with the Manifestation of Divine grace and creation.
- **Transition and Repentance (*Tawbah*):** The letter embodies **movement** and **return**, such as return of the Manifestation, acting as a spiritual vehicle for repentance and turning back to the Creator.
- **Conscious of God (*Taqwa*):** It represents the protective awareness of the Divine, often tied to spiritual firmness and devotion.