

thousands of His fellow Iranians who likewise felt the same
 that would remain otherwise ineffable or unmarked. Art
 inevitable transformations stirring in their souls. It has been
 speaks a truth that cannot be spoken another way. In art there said:
 “When the mode of the music changes, the walls of the
 is a great reverence for the luminous interconnectedness city
 shake.” Nothing could be truer of the response of Iran
 of “deep down things” that mirrors, illumines and echoes to
 the new call of the Báb, Whose insistence upon the nonthe most profound
 mystical experiences of the prophets, negotiable unity of
 humanity, of the interconnectedness of
 messengers, teachers and gurus of what we call “religion”.
 cosmic processes with the life of the soul, and the oneness of
 The works presented here today are stunningly beautiful the divine
 source of imagination, creation and being was both
 examples of both the work of the individual artists and the His
 greatest message and His death warrant.
 vibrant, ceaselessly-changing and generative connectedness
 The Báb was, in His role as prophet, a highly
 among the arts, art and the artists. This is symbolic of the
 accomplished artist, though He may not have used such
 occasion: to celebrate the 200th anniversary of the birth of a term
 to identify Himself. The calligraphic flaming star
 One whom Bahá’ís believe will one day be recognized by the
 exquisitely demonstrates His mastery of His materials, His
 world as having wrought profound change in the spiritual life
 powerful creative imagination and His unremitting desire
 of the planet. to
 demonstrate the quite sacred interconnectedness of all
 ‘Alí-Muhammad Shirází, known to history as the Báb—
 things. Simultaneously cool and hot, near and far, this star is
 symbolic of the human being through whom the forces of life

15

ukBahá’í THE ARTS

and art combine to create
 Colour, story and above
 consciousness. It is one of
 all, time and, its offspring
 several similar calligraphic
 history, become tamed
 works produced by the
 through artistic expression,
 Báb during His short life.
 whether musical, literary,
 It is constituted largely of
 sculptural, pictorial or

quotations from the Qur'án
 graphic.
 extolling the power of God
 Out of the apparent chaos
 and the imminence of a new
 — or at least bafflement — of
 cycle of life for the world. It
 being in the world the artist
 promises hope for the future
 perceives and experiences
 in a voice that Islam had
 harmony, unity, resolution,
 not previously heard and
 meaning and hope. The
 may be thought to mark the
 artist communicates this
 beginning of a specifically
 perception, this feeling, to
 Iranian modernism in
 the world, and the world is
 addition to its unmistakably universal song of hope. enriched,
 emboldened, heartened, given life. The strange and
 We are all deeply honored to be able to join together undeniable experience
 of sensing music in art, art in literature
 here on this occasion to celebrate through our own art His and literature in
 all artistic expression, as if art itself creates
 unquenchable luminosity and His veneration of the artistic and speaks its
 own language, maintains our attraction to and,
 vocation as a mode of truth-telling and revelation. in fact,
 dependence upon art. There is a kinship that flows
 Rhythm, harmony, melody, form and space are through it all and
 the kinship is essentially spiritual.” TL
 experienced in a heightened way through what we call “art”.

Arts, crafts and sciences uplift the world of being,
 and are conducive to its exaltation. Knowledge is as
 wings to man's life, and a ladder for his ascent. Its
 acquisition is incumbent upon everyone. The knowledge
 of such sciences, however, should be acquired as can
 profit the peoples of the earth, and not those which begin
 with words and end with words...

– Bahá'u'lláh

— Art and the Interconnectedness of All Things (Used by permission of the curator)