

Feast of 'Alá (Loftiness)—March 2

Reading 1

Adorn your heads with the garlands of **trustworthiness** and fidelity, your hearts with the attire of the fear of God, your tongues with absolute truthfulness, your bodies with the vesture of courtesy. These are in truth seemly adornings unto the temple of man, if ye be of them that reflect. Cling, O ye people of Baha, to the cord of servitude unto God, the True One, for thereby your stations shall be made manifest, your names written and preserved, your ranks raised and your memory exalted in the Preserved Tablet. Beware lest the dwellers on earth hinder you from this glorious and exalted station. Thus have We exhorted you in most of Our Epistles and now in this, Our Holy Tablet, above which hath beamed the Day-Star of the Laws of the Lord, your God, the Powerful, the All-Wise. (Bahá'u'lláh: The Kitab-i-Aqdas, Pages: 62-63)

Reading 2



The fourth Taraz concerneth **trustworthiness**. Verily it is the door of security for all that dwell on earth and a token of glory on the part of the All-Merciful. He who partaketh thereof hath indeed partaken of the treasures of wealth and prosperity. Trustworthiness is the greatest portal leading unto the tranquillity and security of the people. In truth the stability of every affair hath depended and doth depend upon it. All the domains of power, of grandeur and of wealth are illumined by its light. (Bahá'u'lláh: Tablets of Baha'u'llah, Page: 37)

Reading 3

Were a man in this day to adorn himself with the raiment of **trustworthiness** it were better for him in the sight of God than that he should journey on foot towards the holy court and be blessed with meeting the Adored One and standing before His Seat of Glory. Trustworthiness is as a stronghold to the city of humanity, and as eyes to the human temple. Whosoever remaineth deprived thereof shall, before His Throne, be reckoned as one bereft of vision.

(Bahá'u'lláh: Trustworthiness, Pages: 329-330)

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Reading 4

We will now mention unto thee **Trustworthiness** and the station thereof in the estimation of God, thy Lord, the Lord of the Mighty Throne. One day of days We repaired unto Our Green Island. Upon Our arrival, We beheld its streams flowing, and its trees luxuriant, and the sunlight playing in their midst. Turning Our face to the right, We beheld what the pen is powerless to describe; nor can it set forth that which the eye of the Lord of Mankind witnessed in that most sanctified, that most sublime, that blest, and most exalted Spot. Turning, then, to the left We gazed on one of the Beauties of the Most Sublime Paradise, standing on a pillar of light, and calling aloud saying: `O inmates of earth and heaven! Behold ye My beauty, and My radiance, and My revelation, and My effulgence. By God, the True One! I am Trustworthiness and the revelation thereof, and the beauty thereof. I will recompense whosoever will cleave unto Me, and recognize My rank and station, and hold fast unto My hem. I am the most great ornament of the people of Baha, and the vesture of glory unto all who are in the kingdom of creation. I am the supreme instrument for the prosperity of the world, and the horizon of assurance unto all beings.' Thus have We sent down for thee that which will draw men nigh unto the Lord of creation. (Bahá'u'lláh: Tablets of Baha'u'llah, Pages: 121-122)

Reading 5

You have written on the question of how the friends should proceed in their business dealings with one another. This is a question of the greatest importance and a matter that deserveth the liveliest concern. In relations of this kind, the friends of God should act with the utmost trustworthiness and integrity. To be remiss in this area would be to turn one's face away from the counsels of the Blessed Beauty and the holy precepts of God. If a man in his own home doth not treat his relations and friends with entire **trustworthiness** and integrity, his dealings with the outside world - no matter how much **trustworthiness** and honesty he may bring to them - will prove barren and unproductive. First one should order one's own domestic affairs, then attend to one's business with the public. One should certainly not argue that the friends need not be treated with undue care, or that it is unnecessary for them to attach too great importance to the practice of trustworthiness in their dealings with one another, but that it is in their relations with strangers that correct behaviour is essential. Talk like this is sheer fantasy and will lead to detriment and loss. Blessed be the soul that shineth with the light of trustworthiness among the people and becometh a sign of perfection amidst all men.

(`Abdu'l-Baha: Trustworthiness, Page: 340)

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Reading 6

Ye who are the sincere well-wishers of the state, who are the dutiful and compliant subjects of the government, should occupy yourselves in constant service. Anyone who enterest the employ of the government should show forth in all his deeds and actions the highest degree of rectitude and honesty, of temperance and self-discipline, of purity and sanctity, of justice and equity. If, God forbid, he should be guilty of the least breach of trust, or approach his duties in a slack or desultory fashion, or extort so much as a farthing from the populace, or seek to further his own selfish interests and personal gain - then it is certain that he shall be deprived of the outpourings of God's grace.

In discharging the functions of the office to which thou has been appointed, thy conduct and actions should attest to the highest standard of trustworthiness and honesty, to a degree of sincerity that is altogether above suspicion, and to an integrity that is immune to the promptings of self-interest. Thus shall all know that the Baha'is are the embodiments of probity, and the very essence of spotless virtue. If they accept office, their motive is to render service to the whole of humanity, not to seek their own self-interest; and their object is to vindicate the cause of truth, not to give themselves over to self-indulgence and base ingratitude.

As for those who are engaged in government service, they should perform their duties with the utmost fidelity, trustworthiness, rectitude, uprightness, integrity and high-mindedness. Let them not tarnish their good repute by pursuing personal interests, nor, for the sake of transient worldly benefits, make themselves objects of public odium and outcasts of the Threshold of Grandeur. (‘Abdu'l-Baha: Trustworthiness, Pages: 341-342)

Reading 7

Your criterion should be to pursue your commercial activities with such fairness and equity as to be a cause of guidance to others. The friends of God should, through the instrumentality of their business, lead the people to God's path, and make them so astonished as to exclaim: "How great is their truthfulness, how high their trustworthiness, and how true is their good will!"

Every business company should be established on divine principles. Its foundations should be **trustworthiness**, piety and truthfulness in order to protect the rights of the people.

Commerce, agriculture and industry should not, in truth, be a bar to service of the one true God. Indeed, such occupations are most potent instruments and clear proofs for the manifestation of the evidences of one's piety, of one's trustworthiness and of the virtues of the All-Merciful Lord. (‘Abdu'l-Baha: Trustworthiness, Pages: 341-342)

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Reading 8

The primary characteristic of true believers is **trustworthiness** whereas the primary characteristic of the rebellious is faithlessness.

If a man were to perform every good work, yet fail in the least scruple to be entirely trustworthy and honest, his good works would become as dry tinder and his failure as a soul-consuming fire. If, on the other hand, he should fall short in all his affairs, yet act with trustworthiness and honesty, all his defects would ultimately be righted, all injuries remedied, and all infirmities healed. Our meaning is that, in the sight of God, **trustworthiness** is the bedrock of His Faith and the foundation of all virtues and perfections. A man deprived of this quality is destitute of everything. What shall faith and piety avail if **trustworthiness** be lacking? Of what consequence can they be? What benefit or advantage can they confer? Wherefore Abdu'l-Baha counselleth the friends - nay, rather, fervently imploreth them - so vigilantly to guard the sanctity of the Cause of God and preserve their own dignity as individuals that all nations shall come to know and honour them for their **trustworthiness** and integrity. They can render no greater service than this today. To act otherwise would be to take an axe to the root of the Cause of God - we take refuge with God from this heinous transgression and pray that He will protect His loved ones from committing so flagrant a wrong.

Reading 9

We have enjoined upon all to become engaged in some trade or profession, and have accounted such occupation to be an act of worship. Before all else, however, thou shouldst receive, as a sign of God's acceptance, the mantle of **trustworthiness** from the hands of divine favour; for trustworthiness is the chief means of attracting confirmation and prosperity. We entreat God to make of it a radiant and mercifully showering rain-cloud that shall bring success and blessings to thy affairs. He of a truth is the All-Bountiful, the Gracious.

(Bahá'u'lláh: Trustworthiness, Page: 335)

