

HONOR **(SHARAF)**

1. All praise, O my God, be to Thee Who art the Source of all glory and majesty, of greatness and **honor**, of sovereignty and dominion, of loftiness and grace, of awe and power. Whomsoever Thou wilt Thou causest to draw nigh unto the Most Great Ocean, and on whomsoever Thou desirest Thou conferrest the **honor** of recognizing Thy Most Ancient Name. Of all who are in heaven and on earth, none can withstand the operation of Thy sovereign Will. From all eternity Thou didst rule the entire creation, and Thou wilt continue for evermore to exercise Thy dominion over all created things. There is none other God but Thee, the Almighty, the Most Exalted, the All-Powerful, the All-Wise.

Prayers and Meditations, pp. 94-95

2. Glorified art Thou, O Lord my God! I beseech Thee by Thy Name, the Restrainer, to withhold from us the maleficence of Thine adversaries who have disbelieved in Thy testimony, and caviled at Thy beauty. Overpower by Thy Name, the All-Subduing, such as have wronged Thy Previous Manifestation Who hath now appeared invested with Thy title, the All-Glorious. Lay hold, by Thy name, the Chastiser, on them that have treated Thy Cause with scorn, have jested at Thy most mighty utterances, and were hindered from attaining this most exalted station. Enable Thy loved ones, by Thy Name, the Victorious, to prevail against Thine enemies and the infidels among Thy creatures. Rend asunder, by Thy Name, the Cleaver, the veil that hideth the doings of them that have besmirched Thine **honor** and undermined Thy Faith among Thy people. Bind, by Thy Name, the Restorer, the broken hearts of them that love Thee, and graciously bless them in their affairs. Teach them, by Thy Name, the All-Knowing, the wonders of Thy wisdom, that they may cleave steadfastly to Thy Faith and walk in the ways of Thy pleasure. Keep them safe, by Thy Name, the Withholder, from the tyranny of the oppressor and the wickedness of the evil-doers and the malice of the stirrers of mischief. Shield them, by Thy Name, the Preserver, within the stronghold of Thy might and power, that haply they may be protected from the darts of doubt that are hurled by such as have rebelled against Thee. Sanctify for Thy servants, by Thy Name which Thou hast blessed above all other names, which Thou hast singled out for Thy favor, and by which Thou didst reveal Thy beauty, these days of which the Pen of Thy decree hath distinctly written, and which, according to Thy will and wisdom, have been preordained in Thine irrevocable Tablet. Subject to Thy rule, by Thy Name, the Conqueror, the people of Thy realm, that all may turn towards Thy face and forsake their all for love of Thee and for the sake of Thy pleasure.

Prayers and Meditations, pp. 119-120

3. Lauded and glorified art Thou, O Lord my God! Thou art He Who from everlasting hath been clothed with majesty, with authority and power, and will continue unto everlasting to be arrayed with **honor**, with strength and glory. The learned, one and all, stand aghast before the signs and tokens of Thy handiwork, while the wise find themselves, without exception, impotent to unravel the mystery of Them Who are the Manifestations of Thy might and power. Every man of insight hath confessed his powerlessness to scale the heights of Thy knowledge, and every man of learning hath acknowledged his failure to fathom the nature of Thine Essence.

Prayers and Meditations, pp. 98-99

4. The glory of Thy might beareth me witness! Whoso claimeth to have known Thee hath, by virtue of such a claim, testified to his own ignorance; and whoso believeth himself to have attained unto Thee, all the atoms of the earth would attest his powerlessness and proclaim his failure. Thou hast, however, by virtue of Thy mercy that hath surpassed the kingdoms of earth and heaven, deigned to accept from Thy servants the laud and **honor** they pay to Thine own exalted Self, and hast bidden them celebrate Thy glory, that the ensigns of Thy guidance may be unfurled in Thy cities and the tokens of Thy mercy be spread abroad among Thy nations, and that each and all may be enabled to attain unto that which Thou hast destined for them by Thy decree, and ordained unto them through Thine irrevocable will and purpose.

Prayers and Meditations, pp. 123-124

5. Thou art He, O my Lord, Who doeth what He willeth, and ordaineth what He pleaseth. Every possessor of power is forlorn before the revelations of Thy might, and every fountain of **honor** becomes abject when confronted by the manifold evidences of Thy great glory.

Prayers and Meditations, p. 165

6. Praised be Thou, O Lord my God! Thou art He the excellence of Whose glory hath exalted them who are the sources of authority and **honor**, the potency of Whose might hath empowered them who are the fountain-heads of energy and strength, the dominion of Whose will hath elevated the Exponents of Thy Cause above all that are in heaven and on earth, and the life-giving effusions of Whose Pen have quickened the souls of the denizens of the kingdom of creation.

Prayers and Meditations, pp. 175-176

7. That which thou hast heard concerning Abraham, the Friend of the All-Merciful, is the truth, and no doubt is there about it. The Voice of God commanded Him to offer up Ishmael as a sacrifice, so that His steadfastness in the Faith of God and His detachment from all else but Him may be demonstrated unto men. The purpose of God, moreover, was to sacrifice him as a ransom for the sins and iniquities of all the peoples of the earth. This same **honor**, Jesus, the Son of Mary, besought the one true God, exalted be His name and glory, to confer upon Him. For the same reason was Husayn offered up as a sacrifice by Muhammad, the Apostle of God.

Gleanings, pp. 75-76

8. Furthermore, it is evident to thee that the Bearers of the trust of God are made manifest unto the peoples of the earth as the Exponents of a new Cause and the Bearers of a new Message. Inasmuch as these Birds of the Celestial Throne are all sent down from the heaven of the Will of God, and as they all arise to proclaim His irresistible Faith, they therefore are regarded as one soul and the same person. For they all drink from the one Cup of the love of God, and all partake of the fruit of the same Tree of Oneness. These Manifestations of God have each a twofold station. One is the station of pure abstraction and essential unity. In this respect, if thou callest them all by one name, and dost ascribe to them the same attribute, thou hast not erred from the truth. Even as He hath revealed: "No distinction do We make between any of His Messengers!" For they one and all summon the people of the earth to acknowledge the Unity of God, and herald unto them the Kawthar of an infinite grace and bounty. They are all invested with the robe of Prophethood, and **honoured** with the mantle of glory. Thus hath Muhammad, the Point of the

Qur'an, revealed: "I am all the Prophets." Likewise, He saith: "I am the first Adam, Noah, Moses, and Jesus." Similar statements have been made by 'Ali. Sayings such as this, which indicate the essential unity of those Exponents of Oneness, have also emanated from the Channels of God's immortal utterance, and the Treasuries of the gems of divine knowledge, and have been recorded in the scriptures. These Countenances are the recipients of the Divine Command, and the day-springs of His Revelation. This Revelation is exalted above the veils of plurality and the exigencies of number. Thus He saith: "Our Cause is but one." Inasmuch as the Cause is one and the same, the Exponents thereof also must needs be one and the same. Likewise, the Imams of the Muhammadan Faith, those lamps of certitude, have said: "Muhammad is our first, Muhammad our last, Muhammad our all."

Kitáb-i-Íqán, pp. 152-153; *Gleanings*, pp. 50-51

9. Whoso hath searched the depths of the oceans that lie hid within these exalted words, and fathomed their import, can be said to have discovered a glimmer of the unspeakable glory with which this mighty, this sublime, and most holy Revelation hath been endowed. From the excellence of so great a Revelation the **honor** with which its faithful followers must needs be invested can be well imagined. By the righteousness of the one true God! The very breath of these souls is in itself richer than all the treasures of the earth. Happy is the man that hath attained thereunto, and woe betide the heedless.

Gleanings, p. 10

10. This Day, O Shaykh, hath never been, nor is it now, the Day whereon man-made arts and sciences can be regarded as a true standard for men, since it hath been recognized that He Who was wholly unversed in any of them hath ascended the throne of purest gold, and occupied the seat of **honor** in the council of knowledge, whilst the acknowledged exponent and repository of these arts and sciences remained utterly deprived. By "arts and sciences" is meant those which begin with words and end with words. Such arts and sciences, however, as are productive of good results, and bring forth their fruit, and are conducive to the well-being and tranquility of men have been, and will remain, acceptable before God. Wert thou to give ear to My voice, thou wouldst cast away all thy possessions, and wouldst set thy face towards the Spot wherein the ocean of wisdom and of utterance hath surged, and the sweet savors of the loving-kindness of thy Lord, the Compassionate, have wafted.

Epistle to the Son of the Wolf, p. 19

11. Deny not Thy loved ones, O my Lord, the sweet savors of this Day whereon the mysteries of Thy name, the Self-Subsisting, were unraveled, and all that had been enshrined within the treasuries of Thy wisdom was revealed. This is the Day, O my Lord, whereon every atom of the earth hath been made to vibrate and to cry out: "O Thou Who art the Revealer of signs and the King of creation! I, verily, perceive the fragrance of Thy presence. Methinks Thou hast revealed Thyself, and unlocked the door of reunion with Thee before all who are in Thy heaven and all who are on Thy earth. I am persuaded through the fragrance of Thy robe, O my Lord, that the world hath been **honored** through Thy presence, and hath inhaled the sweet smell of Thy meeting. I know not, however, O Thou the Beloved of the world and the Desire of the nations,

the place wherein the throne of Thy majesty hath been established, nor the seat which hath been made Thy footstool, and been illumined with the splendors of the light of Thy face.”

Prayers and Meditations, pp. 279-280

12. Who can ever believe that this Servant of God hath at any time cherished in His heart a desire for any earthly **honor** or benefit? The Cause associated with His Name is far above the transitory things of this world. Behold Him, an exile, a victim of tyranny, in this Most Great Prison. His enemies have assailed Him on every side, and will continue to do so till the end of His life. Whatever, therefore, He saith unto you is wholly for the sake of God, that haply the peoples of the earth may cleanse their hearts from the stain of evil desire, may rend its veil asunder, and attain unto the knowledge of the one true God--the most exalted station to which any man can aspire. Their belief or disbelief in My Cause can neither profit nor harm Me. We summon them wholly for the sake of God. He, verily, can afford to dispense with all creatures.

Gleanings, p. 85

13. Open Thou, O my Lord, mine eyes and the eyes of all them that have sought Thee, that we may recognize Thee with Thine own eyes. This is Thy bidding given us in the Book sent down by Thee unto Him Whom Thou hast chosen by Thy behest, Whom Thou hast singled out for Thy favor above all Thy creatures, Whom Thou hast been pleased to invest with Thy sovereignty, and Whom Thou hast specially favored and entrusted with Thy Message unto Thy people. Praised be Thou, therefore, O my God, inasmuch as Thou hast graciously enabled us to recognize Him and to acknowledge whatsoever hath been sent down unto Him, and conferred upon us the **honor** of attaining the presence of the One Whom Thou didst promise in Thy Book and in Thy Tablets.

Prayers and Meditations, pp. 80-81

14. These are the earliest days of my life, O my God, which Thou hast linked with Thine own days. Now that Thou hast conferred upon me so great an **honor**, withhold not from me the things Thou hast ordained for Thy chosen ones.

Prayers and Meditations, p. 177

15. The tribulations that have touched Us, the destitution from which We suffer, the various troubles with which We are encompassed, shall all pass away, as shall pass away the pleasures in which they delight and the affluence they enjoy. This is the truth which no man on earth can reject. The days in which We have been compelled to dwell in the dust will soon be ended, as will the days in which they occupied the seats of **honor**. God shall, assuredly, judge with truth between Us and them, and He, verily, is the best of judges.

Gleanings, pp. 238-239

16. Twenty years have passed, O Kings, during which We have, each day, tasted the agony of a fresh tribulation. No one of them that were before Us hath endured the things We have endured. Would that ye could perceive it! They that rose up against Us, have put Us to death, have shed Our blood, have plundered Our property, and violated Our **honour**. Though aware of most of Our afflictions, ye, nevertheless, have failed to stay the hand of the aggressor. For is it not your

clear duty to restrain the tyranny of the oppressor, and to deal equitably with your subjects, that your high sense of justice may be fully demonstrated to all mankind?

Proclamation of Bahá'u'lláh, p. 11; Gleanings, p. 247

17. ...Everyone must have the utmost regard for the dignity of the Word of God and for the exaltation of His Cause. Were a person to offer all the treasures of the earth at the cost of debasing the **honour** of the Cause of God, were it even less than a grain of mustard, such an offering would not be permissible. All the world hath belonged and will always belong to God. If one spontaneously offereth Huquq with the utmost joy and radiance it will be acceptable, and not otherwise. The benefit of such deeds reverteth unto the individuals themselves. This measure hath been ordained in view of the necessity for material means, for “averse is God from putting aught into effect except through its means.”...

Huqúqu'lláh, #27

18. At all times one must have the utmost regard for the dignity and **honour** of the Cause of God.

Huqúqu'lláh, #50

19. Much hath been written in the books of old concerning the various stages in the development of the soul, such as concupiscence, irascibility, inspiration, benevolence, contentment, Divine good-pleasure, and the like; the Pen of the Most High, however, is disinclined to dwell upon them. Every soul that walketh humbly with its God, in this Day, and cleaveth unto Him, shall find itself invested with the **honour** and glory of all goodly names and stations.

Gleanings, p. 159

20. There can be no doubt whatever that, in consequence of the efforts which every man may consciously exert and as a result of the exertion of his own spiritual faculties, this mirror can be so cleansed from the dross of earthly defilements and purged from satanic fancies as to be able to draw nigh unto the meads of eternal holiness and attain the courts of everlasting fellowship. In pursuance, however, of the principle that for every thing a time hath been fixed, and for every fruit a season hath been ordained, the latent energies of such a bounty can best be released, and the vernal glory of such a gift can only be manifested, in the Days of God. Invested though each day may be with its pre-ordained share of God's wondrous grace, the Days immediately associated with the Manifestation of God possess a unique distinction and occupy a station which no mind can ever comprehend. Such is the virtue infused into them that if the hearts of all that dwell in the heavens and the earth were, in those days of everlasting delight, to be brought face to face with that Day Star of unfading glory and attuned to His Will, each would find itself exalted above all earthly things, radiant with His light, and sanctified through His grace. All hail to this grace which no blessing, however great, can excel, and all **honour** to such a loving-kindness the like of which the eye of creation hath not seen! Exalted is He above that which they attribute unto Him or recount about Him!

Gleanings, pp. 262-263

21. I am the one, O Lord, whose heart and soul, whose limbs, whose inner and outer tongue testify to Thy unity and Thy oneness, and bear witness that Thou art God and that there is no God

but Thee. Thou didst bring mankind into being to know Thee and to serve Thy Cause, that their station might thereby be elevated upon Thine earth and their souls be uplifted by virtue of the things Thou hast revealed in Thy Scriptures, Thy Books and Thy Tablets. Yet no sooner didst Thou manifest Thyself and reveal Thy signs than they turned away from Thee and repudiated Thee and rejected that which Thou didst unveil before their eyes through the potency of Thy might and Thy power. They rose up to inflict harm upon Thee, to extinguish Thy light and to put out the flame that blazeth in Thy Burning Bush. Their iniquity waxed so grievous that they conspired to shed Thy blood and to violate Thy **honour**. And likewise acted he whom Thou hadst nurtured with the hand of Thy loving-kindness, hadst protected from the mischief of the rebellious among Thy creatures and the froward amidst Thy servants, and whom Thou hadst set the task of writing Thy holy verses before Thy throne.

Tablets of Bahá'u'lláh, pp. 111-112

22. Pay thou no heed to the humiliation to which the loved ones of God have in this Day been subjected. This humiliation is the pride and glory of all temporal **honour** and worldly elevation. What greater **honour** can be imagined than the **honour** conferred by the Tongue of the Ancient of Days when He calleth to remembrance His loved ones in His Most Great Prison? The day is approaching when the intervening clouds will have been completely dissipated, when the light of the words, "All **honour** belongeth unto God and unto them that love Him," will have appeared, as manifest as the sun, above the horizon of the Will of the Almighty.

Gleanings, pp. 305-306

23. They that have forsaken their country for the purpose of teaching Our Cause--these shall the Faithful Spirit strengthen through its power. A company of Our chosen angels shall go forth with them, as bidden by Him Who is the Almighty, the All-Wise. How great the blessedness that awaiteth him that hath attained the **honour** of serving the Almighty! By My life! No act, however great, can compare with it, except such deeds as have been ordained by God, the All-Powerful, the Most Mighty. Such a service is, indeed, the prince of all goodly deeds, and the ornament of every goodly act. Thus hath it been ordained by Him Who is the Sovereign Revealer, the Ancient of Days.

Gleanings, p. 334

24. They who are the beloved of God, in whatever place they gather and whomsoever they may meet, must evince, in their attitude towards God, and in the manner of their celebration of His praise and glory, such humility and submissiveness that every atom of the dust beneath their feet may attest the depth of their devotion. The conversation carried by these holy souls should be informed with such power that these same atoms of dust will be thrilled by its influence. They should conduct themselves in such manner that the earth upon which they tread may never be allowed to address to them such words as these: "I am to be preferred above you. For witness, how patient I am in bearing the burden which the husbandman layeth upon me. I am the instrument that continually imparteth unto all beings the blessings with which He Who is the Source of all grace hath entrusted me. Notwithstanding the **honour** conferred upon me, and the unnumbered evidences of my wealth--a wealth that supplieth the needs of all creation--behold the

measure of my humility, witness with what absolute submissiveness I allow myself to be trodden beneath the feet of men....”

Gleanings, pp. 7-8

25. The first Taraz and the first effulgence which hath dawned from the horizon of the Mother Book is that man should know his own self and recognize that which leadeth unto loftiness or lowliness, glory or abasement, wealth or poverty. Having attained the stage of fulfilment and reached his maturity, man standeth in need of wealth, and such wealth as he acquireth through crafts or professions is commendable and praiseworthy in the estimation of men of wisdom, and especially in the eyes of servants who dedicate themselves to the education of the world and to the edification of its peoples. They are, in truth, cup-bearers of the life-giving water of knowledge and guides unto the ideal way. They direct the peoples of the world to the straight path and acquaint them with that which is conducive to human upliftment and exaltation. The straight path is the one which guideth man to the dayspring of perception and to the dawning-place of true understanding and leadeth him to that which will redound to glory, **honour** and greatness.

Tablets of Bahá'u'lláh, pp. 34-35

26. Say, O My people! Show **honour** to your parents and pay homage to them. This will cause blessings to descend upon you from the clouds of the bounty of your Lord, the Exalted, the Great.

Family Life, #7

27. O thou that bearest My Name! God grant that everyone may be graciously aided to **honour** the Huquq. The Huquq is exclusively assigned unto Him Who is the sovereign Truth, but, as you are aware, there are at present many individuals diligently engaged in the service of the Cause in various regions, who are unable to earn their living. And inasmuch as God hath made the achievement of everything conditional upon material means, therefore the injunction prescribing payment of the Huquq hath been revealed from the heaven of His Will, and the blessings flowing from this deed shall fall to the donors themselves.

Huqúqu'lláh, #33

28. Since thou hast enquired about this subject, the following answer was revealed from the heaven of His tender mercy: This ordinance is binding upon everyone, and by observing it one will be raised to **honour** inasmuch as it will serve to purify one's possessions and will impart blessing, and added prosperity. However, the people are as yet ignorant of its significance. They continually endeavour to amass riches by lawful or unlawful means in order to transmit them to their heirs, and this to what advantage, no one can tell. Say: In this day the true Heir is the Word of God, since the underlying purpose of inheritance is the preservation of the name and traces of men. It is indubitably clear that the passing of centuries and ages will obliterate these signs, while every word that hath streamed from the Pen of Glory in **honour** of a certain individual will last as long as the dominions of earth and heaven will endure.

Huqúqu'lláh, #42

29. They who are possessed of riches, however, must have the utmost regard for the poor, for great is the **honor** destined by God for those poor who are steadfast in patience. By My life!

There is no **honor**, except what God may please to bestow, that can compare to this **honor**. Great is the blessedness awaiting the poor that endure patiently and conceal their sufferings, and well is it with the rich who bestow their riches on the needy and prefer them before themselves.

Gleanings, p. 202

30. We send our greetings to the friends and exhort them to conduct themselves with rectitude, trustworthiness, piety, virtue and loving-kindness--with all those qualities, in fine, that will serve to bring forth man's true station in the world of being. He Who is the Eternal Truth, exalted be His glory, hath ever loved faithfulness. Well is it with him who adorneth his temple with its raiment, and is **honoured** by this greatest of distinctions.

Trustworthiness, #25

31. These same people, though wrapt in all these veils of limitation, and despite the restraint of such observances, as soon as they drank the immortal draught of faith, from the cup of certitude, at the hand of the Manifestation of the All-Glorious, were so transformed that they would renounce for His sake their kindred, their substance, their lives, their beliefs, yea, all else save God! So overpowering was their yearning for God, so uplifting their transports of ecstatic delight, that the world and all that is therein faded before their eyes into nothingness. Have not this people exemplified the mysteries of "rebirth" and "return"? Hath it not been witnessed that these same people, ere they were endued with the new and wondrous grace of God, sought through innumerable devices, to ensure the protection of their lives against destruction? Would not a thorn fill them with terror, and the sight of a fox put them to flight? But once having been **honoured** with God's supreme distinction, and having been vouchsafed His bountiful grace, they would, if they were able, have freely offered up ten thousand lives in His path! Nay, their blessed souls, contemptuous of the cage of their bodies, would yearn for deliverance. A single warrior of that host would face and fight a multitude! And yet, how could they, but for the transformation wrought in their lives, be capable of manifesting such deeds which are contrary to the ways of men and incompatible with their worldly desires?

Kitáb-i-Íqán, pp. 155-156

32. Be fair: Is the testimony of those acceptable and worthy of attention whose deeds agree with their words, whose outward behaviour conforms with their inner life? The mind is bewildered at their deeds, and the soul marvelleth at their fortitude and bodily endurance. Or is the testimony of these faithless souls who breathe naught but the breath of selfish desire, and who lie imprisoned in the cage of their idle fancies, acceptable? Like the bats of darkness, they lift not their heads from their couch except to pursue the transient things of the world, and find no rest by night except as they labour to advance the aims of their sordid life. Immersed in their selfish schemes, they are oblivious of the divine Decree. In the day-time they strive with all their soul after worldly benefits, and in the night-season their sole occupation is to gratify their carnal desires. By what law or standard could men be justified in cleaving to the denials of such petty-minded souls, and in ignoring the faith of them that have renounced, for the sake of the good-pleasure of God, their life, and substance, their fame and renown, their reputation and **honour**?

Kitáb-i-Íqán, pp. 224-225; *Gleanings*, pp. 181-182

33. Likewise, these souls, through the potency of the Divine Elixir, traverse, in the twinkling of an eye, the world of dust and advance into the realm of holiness; and with one step cover the earth of limitations and reach the domain of the Placeless. It behooveth thee to exert thine utmost to attain unto this Elixir which, in one fleeting breath, causeth the west of ignorance to reach the east of knowledge, illuminates the darkness of night with the resplendence of the morn, guideth the wanderer in the wilderness of doubt to the well-spring of the Divine Presence and Fount of certitude, and conferreth upon mortal souls the **honour** of acceptance into the Ridvan of immortality. Now, could this gold be thought to be copper, these people could likewise be thought to be the same as before they were endowed with faith.

Kitáb-i-Íqán, pp. 157-158

34. Say: desist from wickedness and transgression, and lay hold on trustworthiness and piety, candour and sincerity. This is the commandment of God, the Lord of the Judgement Day. He Whom the world hath wronged speaketh not through the promptings of worldly desire, but in accordance with what hath been revealed in the Book of God, the Ordainer, the Ancient of Days. Righteousness of character is the means whereby the high stations attainable by man in the world of being may be made evident: to this testify God's **honoured** servants, whom the evil whisperings of the people have not deterred from arising to render service to their Lord, the King of the Mighty Throne.

Trustworthiness, #38

35. O Javad! The manifold bounties of God have ever been and will continue to be vouchsafed unto thee. Praised be God! Thou hast been shielded from the most great terror and hast succeeded in drawing nigh unto the Most Great Bounty at a time when all men were prevented from recognizing the eternal King by the interposition of the veils of outward glory, namely the divines of this day. Cherish thou as dearly as thine own life this testimony pronounced by the All-Glorious Pen and strive with all thy might to preserve it by the potency of the Name of Him Who is the Beloved One of the entire creation, that this sublime **honour** may be proof against the eyes and the hands of robbers. Verily thy Lord is the Expounder, the All-Knowing.

Tablets of Bahá'u'lláh, pp. 237-238

36. Blessed, doubly blessed, is the ground which His footsteps have trodden, the eye that hath been cheered by the beauty of His countenance, the ear that hath been **honoured** by hearkening to His call, the heart that hath tasted the sweetness of His love, the breast that hath dilated through His remembrance, the pen that hath voiced His praise, the scroll that hath borne the testimony of His writings. We beseech God--blessed and exalted be He that He may **honour** us with meeting Him soon. He is, in truth, the All-Hearing, the All-Powerful, He Who is ready to answer.

Tablets of Bahá'u'lláh, pp. 227-228

37. O people! The goodliest vesture in the sight of God in this day is trustworthiness. All bounty and **honour** shall be the portion of the soul that arrayeth itself with this greatest of adornments.

Compilation of Compilations, Vol II (Trustworthiness), p. 327

38. We call to remembrance every one of the friends and exhort them to have regard to trustworthiness, which is a charge that God hath entrusted to the safekeeping of His servants; to righteousness, which He hath made to be a citadel of strength for His well-favoured ones and faithful, humble servants; and to whatever virtues shall conduce to their dignity and **honour** among all peoples.

Compilation of Compilations, Vol II (Trustworthiness), p. 330

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