

Ṭarázát (Ornaments)

Bahá'u'lláh

Original English



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Ṭarázát (Ornaments)

In My Name, which standeth supreme above all names

Praise and glory beseem the Lord of Names and the Creator of the heavens, He, the waves of Whose ocean of Revelation surge before the eyes of the peoples of the world. The Daystar of His Cause shineth through every veil and His Word of affirmation standeth beyond the reach of negation. Neither the ascendancy of the oppressor nor the tyranny of the wicked hath been able to thwart His Purpose. How glorified is His sovereignty, how exalted His dominion!

Great God! Although His signs have encompassed the world and His proofs and testimonies are shining forth and manifest as the light, yet the ignorant appear heedless, nay rather, rebellious. Would that they had been content with opposition. But at all times they are plotting to cut down the sacred Lote-Tree. Since the dawn of this Revelation the embodiments of selfishness have, by resorting to cruelty and oppression, striven to extinguish the Light of divine manifestation. But God, having stayed their hands, revealed this Light through His sovereign authority and protected it through the power of His might until earth and heaven were illumined by its radiance and brightness. Praise be unto Him under all conditions.

Glory be unto Thee, O Lord of the world and Desire of the nations, O Thou Who hast become manifest in the Greatest Name whereby the pearls of wisdom and utterance have appeared from the shells of the great sea of Thy knowledge, and the heavens of divine revelation have been adorned with the light of the appearance of the Sun of Thy countenance.

I beg of Thee, by that Word through which Thy proof was perfected among Thy creatures and Thy testimony was fulfilled among Thy servants to strengthen Thy people in that whereby the face of the Cause will radiate in Thy dominion, the



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standards of Thy power will be planted among Thy servants, and the banners of Thy guidance will be raised throughout Thy dominions.

O my Lord! Thou beholdest them clinging to the rope of Thy grace and holding fast unto the hem of the mantle of Thy beneficence. Ordain for them that which may draw them nearer unto Thee, and withhold them from all else save Thee. I beg of Thee, O Thou King of existence and Protector of the seen and the unseen, to make whosoever ariseth to serve Thy Cause as a sea moving by Thy desire, as one ablaze with the fire of Thy Sacred Tree, shining from the horizon of the heaven of Thy will. Verily Thou art the mighty One Whom neither the power of all the world nor the strength of nations can weaken. There is no God but Thee, the One, the Incomparable, the Protector, the Self-Subsistent.

O thou who hast quaffed the wine of Mine utterance from the chalice of My knowledge! These sublime words were heard today from the rustling of the divine Lote-Tree which the Lord of Names hath, with the hand of celestial power, planted in the All-Highest Paradise:

The first Ṭaráz

The first Ṭaráz 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 fulfillment 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, honor and greatness.

We cherish the hope that through the loving-kindness of the All-Wise, the All-Knowing, obscuring dust may be dispelled and the power of perception enhanced, that the people may discover the purpose for which they have been called into being. In this Day whatsoever serveth to reduce blindness and to increase vision is worthy of consideration. This vision acteth as the agent and guide for true knowledge. Indeed in the estimation of men of wisdom keenness of understanding is due to keenness of vision. The people of Bahá must under all circumstances observe that which is meet and seemly and exhort the people accordingly.

The second Ṭaráz

The second Ṭaráz is to consort with the followers of all religions in a spirit of friendliness and fellowship, to proclaim that which the Speaker on Sinai hath set forth and to observe fairness in all matters.

They that are endued with sincerity and faithfulness should associate with all the peoples and kindreds of the earth with joy and radiance, inasmuch as consorting with people hath promoted and will continue to promote unity and concord, which in turn are conducive to the maintenance of order in the world and to the regeneration of nations. Blessed are such as hold fast to the cord of kindness and tender mercy and are free from animosity and hatred.

This Wronged One exhorteth the peoples of the world to observe tolerance and righteousness, which are two lights amidst the darkness of the world and two educators for the edification of mankind. Happy are they who have attained thereto and woe betide the heedless.

The third Ṭaráz

The third Ṭaráz concerneth good character. A good character is, verily, the best mantle for men from God. With it He adorneth the temples of His loved ones. By My life! The light of a good character surpasseth the light of the sun and the radiance thereof. Whoso attaineth unto it is accounted as a jewel among men. The glory and the upliftment of the world must needs depend upon it. A goodly character is a means whereby men are guided to the Straight Path and are led to the Great Announcement. Well is it with him who is adorned with the saintly attributes and character of the Concourse on High.

It beseemeth you to fix your gaze under all conditions upon justice and fairness. In the Hidden Words this exalted utterance hath been revealed from Our Most August Pen:

“O Son of Spirit! The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me, and neglect it not that I may confide in thee. By its aid thou shalt see with thine own eyes and not through the eyes of others, and shalt know of thine own knowledge and not through the knowledge of thy neighbor. Ponder this in thy heart; how it behooveth thee to be. Verily justice is My gift to thee and the sign of My loving-kindness. Set it then before thine eyes.”

They that are just and fair-minded in their judgment occupy a sublime station and hold an exalted rank. The light of piety and uprightness shineth resplendent from these souls. We earnestly hope that the peoples and countries of the world may not be deprived of the splendors of these two luminaries.

The fourth Ṭaráz

The fourth Ṭaráz 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 tranquility 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.

Not long ago these sublime words were revealed from the Pen of the Most High:

“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 Bahá, 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.”

O people of Bahá! Trustworthiness is in truth the best of vestures for your temples and the most glorious crown for your heads. Take ye fast hold of it at the behest of Him Who is the Ordainer, the All-Informed.

The fifth Ṭaráz

The fifth Ṭaráz concerneth the protection and preservation of the stations of God's servants. One should not ignore the truth of any matter, rather should one give expression to that which is right and true. The people of Bahá should not deny any soul the reward due to him, should treat craftsmen with deference, and, unlike the people aforetime, should not defile their tongues with abuse.

In this Day the sun of craftsmanship shineth above the horizon of the occident and the river of arts is flowing out of the sea of that region. One must speak with fairness and appreciate such bounty. By the life of God! The word “Equity” shineth bright and

resplendent even as the sun. We pray God to graciously shed its radiance upon everyone. He is in truth powerful over all things, He Who is wont to answer the prayers of all men.

In these days truthfulness and sincerity are sorely afflicted in the clutches of falsehood, and justice is tormented by the scourge of injustice. The smoke of corruption hath enveloped the whole world in such wise that naught can be seen in any direction save regiments of soldiers and nothing is heard from any land but the clashing of swords. We beseech God, the True One, to strengthen the wielders of His power in that which will rehabilitate the world and bring tranquility to the nations.

The sixth Ṭaráz

The sixth Ṭaráz: Knowledge is one of the wondrous gifts of God. It is incumbent upon everyone to acquire it. Such arts and material means as are now manifest have been achieved by virtue of His knowledge and wisdom which have been revealed in Epistles and Tablets through His Most Exalted Pen — a Pen out of whose treasury pearls of wisdom and utterance and the arts and crafts of the world are brought to light.

In this Day the secrets of the earth are laid bare before the eyes of men. The pages of swiftly-appearing newspapers are indeed the mirror of the world. They reflect the deeds and the pursuits of diverse peoples and kindreds. They both reflect them and make them known. They are a mirror endowed with hearing, sight and speech. This is an amazing and potent phenomenon. However, it behooveth the writers thereof to be purged from the promptings of evil passions and desires and to be attired with the raiment of justice and equity. They should inquire into situations as much as possible and ascertain the facts, then set them down in writing.

Concerning this Wronged One, most of the things reported in the newspapers are devoid of truth. Fair speech and truthfulness, by reason of their lofty rank and position, are regarded as a sun shining above the horizon of knowledge. The waves rising from this Ocean are apparent before the eyes of the peoples of the world and the effusions of the Pen of wisdom and utterance are manifest everywhere.

It is reported in the press that this Servant hath fled from the land of Ṭá (Ṭihrán) and gone to 'Iráq. Gracious God! Not even for a single moment hath this Wronged One ever concealed Himself. Rather hath He at all times remained steadfast and conspicuous before the eyes of all men. Never have We retreated, nor shall We ever seek flight. In truth it is the foolish people who flee from Our presence. We left Our home country accompanied by two mounted escorts, representing the two honored governments of Persia and Russia until We arrived in 'Iráq in the plenitude of glory and power. Praise be to God! The Cause whereof this Wronged One is the Bearer standeth as high as heaven

and shineth resplendent as the sun. Concealment hath no access unto this station, nor is there any occasion for fear or silence.

The mysteries of Resurrection and the events of the Last Hour are openly manifest, but the people are sunk in heedlessness and have suffered themselves to be wrapt in veils. "And when the seas shall boil ... And when the Scriptures shall be unrolled."¹ By the righteousness of God! The Dawn hath truly brightened and the light hath shone forth and the night hath receded. Happy are they that comprehend. Happy are they that have attained thereunto.

Glorified be God! The Pen is perplexed what to write and the Tongue wondereth what to utter. Despite unprecedented hardships and after enduring years of imprisonment, captivity and woeful trials, We now perceive that veils thicker than the ones We have already torn asunder have intervened, obstructing the vision and causing the light of understanding to be obscured. Moreover We observe that the fresh calumnies which are now rife are far more malicious than those of former days.

O people of the Bayán! Fear ye the merciful Lord. Consider the people of former times. What were their deeds and what fruit did they gather? Every thing they uttered was but imposture and whatever they wrought hath proved worthless, except for those whom God hath graciously protected through His power.

I swear by the life of Him Who is the Desire of the world! Were a man to ponder in his heart he would, free of all attachment to the world, hasten unto the Most Great Light and would purge and purify himself from the dust of vain imaginings and the smoke of idle fancy. What could have prompted the people of the past to err and by whom were they misled? They still reject the truth and have turned towards their own selfish desires. This Wronged One calleth aloud for the sake of God. Whosoever wisheth, let him turn thereunto; whosoever wisheth, let him turn away. Verily God can well afford to dispense with all things, whether of the past or of the future.

O people of the Bayán! It is men like unto Hádí Dawlat-Ábádí² who, with turban and staff,³ have been the source of opposition and hindrance and have so grievously burdened the people with superstitions that even at the present time they still expect the appearance of a fictitious person from a fictitious place. Be ye warned, O men of understanding.

¹ Qur'án 81:6 & 10.

² Mírzá Hádí Dawlat-Ábádí, one of the divines of Işfahán, who became a follower of the Báb, later supported Mírzá Yaḥyá, and was appointed his representative in Írán and his successor. During the persecutions against the Bábís he recanted his faith.

³ The insignia of a mullá.

O Hádí! Give ear unto the Voice of this trustworthy Counselor: direct thy steps from the left unto the right, that is turn away from idle fancy unto certitude. Lead not the people into error. The divine Luminary shineth, His Cause is manifest and His signs are all-embracing. Set thy face towards God, the Help in Peril, the Self-Subsisting. Renounce thy leadership for the sake of God and leave the people unto themselves. Thou art ignorant of the essential truth, thou art not acquainted therewith.

O Hádí! Be thou of one face in the path of God. When in company with the infidels, thou art an infidel and with the pious, thou art pious. Reflect thou upon such souls as offered up their lives and their substance in that land, that haply thou mayest be admonished and roused from slumber. Consider: who is to be preferred, he who preserveth his body, his life and his possessions or the one who surrendereth his all in the path of God? Judge thou fairly and be not of the unjust. Take fast hold of justice and adhere unto equity that perchance thou mayest not, for selfish motives, use religion as a snare, nor disregard the truth for the sake of gold. Indeed thine iniquity and the iniquity of such people as thyself have waxed so grievous that the Pen of Glory was moved to make such observations. Fear thou God. He Who heralded this Revelation hath declared: "He shall proclaim under all conditions: 'Verily, verily, I am God, no God is there but Me, the Help in Peril, the Self-Subsisting.'"

O people of the Bayán! Ye have been forbidden to contact the loved ones of God. Why hath this ban been imposed and for what purpose? Be ye fair, I adjure you by God, and be not of the heedless. Unto such as are endued with insight, and before the Most Great Beauty, the object of this ban is known and evident; it is so that no one may become aware of his (Hádí's) secrets and deeds.

O Hádí! Thou hast not been in Our company, thou art therefore ignorant of the Cause. Act not according to thine idle imaginings. Aside from these things, scrutinize the Writings with thine own eyes and ponder upon that which hath come to pass. Have pity upon thyself and upon the servants of God and be not the cause of waywardness like unto the people aforetime. The path is unmistakable and the proof is evident. Change injustice into justice and inequity into equity. We cherish the hope that the breaths of divine inspiration may strengthen thee and that thine inner ear may be enabled to hear the blessed words: "Say, it is God, then leave them to entertain themselves with their cavillings."⁴ Thou has been there (Cyprus) and hast seen him (Mírzá Yahyá). Now speak forth with fairness. Do not misrepresent the matter, neither to thyself nor to the people. Thou art both ignorant and uninformed. Give ear unto the Voice of this Wronged One and hasten towards the ocean of divine knowledge that perchance thou mayest be adorned with the ornament of comprehension and mayest renounce all else but God. Harken unto the Voice of this benevolent Counselor, calling aloud, unveiled and manifest, before the faces of kings and their subjects, and summon

⁴ Qur'án 6:91.

the people of the world, one and all, unto Him Who is the Lord of Eternity. This is the Word from Whose horizon the daystar of unfailing grace shineth resplendent.

O Hádí! This Wronged One, rid of all attachment to the world, hath striven with utmost endeavor to quench the fire of animosity and hatred which burneth fiercely in the hearts of the peoples of the earth. It behooveth every just and fair-minded person to render thanks unto God — exalted be His glory — and to arise to promote this preeminent Cause, that fire may turn into light, and hatred may give way to fellowship and love. I swear by the righteousness of God! This is the sole purpose of this Wronged One. Indeed in proclaiming this momentous Cause and in demonstrating its Truth We have endured manifold sufferings, hardships and tribulations. Thou thyself wouldst bear witness unto that which We have mentioned, couldst thou but speak with fairness. Verily God speaketh the truth and leadeth the Way. He is the Powerful, the Mighty, the Gracious.

May Our Glory rest upon the people of Bahá whom neither the tyranny of the oppressor nor the ascendancy of the aggressor have been able to withhold from God, the Lord of the worlds.

