

The Aqdas As Life

Building Distinct Communities of Glory

Joshua W. Adams

2024-07-17

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1. Intro

What could a community be like if the Kitab-i-Aqdas by Baha'u'llah is the primary source of guidance? As of this writing, there have been no distinct communities which emphasize the fullness of the Aqdas. The Kitab-i-Aqdas is addressed to all of creation and for the people of Baha.

My goal is to take a loving look in the Aqdas, use Baha'u'llah's teachings to explain and expand upon concepts, and to use whatever inspiration I have access to at least demonstrate the potentials the Aqdas has for you, for me, and for the rest of us who believe in Baha'u'llah.

This book is merely my own personal understanding and perspective, just one way to look at it. Perhaps you may also have your own way as well. I welcome any discussion of this book, the Aqdas, and the building of distant Aqdas communities. Thank you!

1. Intro

Part I.

The Pillars of Belief

2. Belief in God

2.1. The Lord of all Religions

The Kitab-i-Aqdas's first five verses set the table for the foundation of faith. The first foundation is a belief in God, who is the Lord of all Religions.

The first question a person could have would be what qualifies as a religion? So far in the writings of Baha'u'llah, there is nothing in particular which qualifies what makes a religion true or false. There are exhortations saying some scriptures are true, but Baha'u'llah does not say other religions who do not have a scripture are not true. Scriptures does not equal religion as many religions exist without formal scripture.

Baha'u'llah does refer to the practices of various faiths in the surrounding areas, such as ascetic practices of Hinduism.

Religion is any faith-based practice which has some kind of ritual, tradition, mode of worship, and a belief in at least one diety. The word "all" is the most inclusive word one can use. If a person were to ask "Is God the Lord of so-and-so religion?" the answer should always be "yes."

The Kitab-i-Ahd reminds the people to always remember "All is from God." This phrase is the very foundation of belief. All is from God. It is also the foundation of unity. With God being One, All is also One, even when there are differing attributes and qualities being expressed and observed. Even in polytheistic traditions, all is from God. If a religion has a practice which is different from another religion, all is from God.

2. Belief in God

2.2. Attributes and Names of God

2.2.1. Most excellent names and supreme attributes

- All-Bountiful - 1
- All-Encompassing - 1
- All-Forgiving - 1
- All-Hearing - 1
- All-Informed - 7
- All-Knowing - 27
- Almighty - 13
- All-Merciful - 8
- All-Possessing - 2
- All-Powerful - 7
- All-Praised - 1
- All-Seeing - 1
- All-Subduing - 1
- All-Sufficient - 1
- All-Wise - 9
- Ancient - 3
- Avenger - 1
- Beloved - 5
- Bestower - 4
- Bountiful - 2
- Chosen - 3
- Commander - 1
- Compassionate - 2
- Counselor - 1
- Creator of the Earth and Heavens - 6
- Dawning Place of Signs - 1
- Ever-Abiding - 3
- Ever-Forgiving - 1
- Everlasting - 3
- Exalted - 8
- Faithful Guardian - 1
- Firm - 1

2.2. Attributes and Names of God

- Forgiving - 11
- Fulfiller - 1
- Generous - 9
- Grace - 1
- Great - 1
- Greatest Infallibility - 1
- Inaccessible - 1
- Independent of All Worlds - 3
- Judge - 4
- Just - 1
- Knower of All Things - 1
- Lord - 12
- Lord of all Beings - 3
- Lord of Beauty - 1
- Lord of Bounty - 1
- Lord of all Creation - 3
- Lord of Decree - 1
- Lord of Destiny - 1
- Lord of Dominion - 1
- Lord of your Forefathers - 1
- Lord of Grace - 1
- Lord of Grandeur - 1
- Lord of Humankind - 2
- Lord of Innovation - 2
- Lord of the Last and the First - 1
- Lord of Majesty - 1
- Lord of Names - 3
- Lord of Origin - 2
- Lord of Return - 2
- Lord of the Seen - 2
- Lord of Sovereignty - 1
- Lord of Splendor - 1
- Lord of the Throne - 1
- Lord of the Unseen - 2
- Lord of the Worlds - 7
- Majestic - 2
- Manifest - 1

2. Belief in God

- Manifestation of the Signs - 1
- Master - 1
- Merciful - 9
- Mighty - 5
- Most Bountiful - 2
- Most Compassionate - 1
- Most Exalted - 1
- Most Generous - 3
- Most Glorious - 1
- Most High - 1
- Most Merciful - 6
- Merciful - 11
- Mighty - 17
- One - 3
- Ordainer - 3
- Possessor of all Names - 1
- Powerful One - 2
- Praised - 1
- Praiseworthy - 2
- Provider of all Means - 1
- Purest - 1
- Reckoner - 1
- Revealer of the Verses - 2
- Ruler - 1
- Self-Subsisting - 3
- Self-Sufficient - 3
- Source of Inspiration - 1
- Sovereign - 4
- Speaker - 1
- Subtle - 1
- Subduer - 1
- True - 5
- Trustworthy - 2
- Wise - 8
- Wondrous - 1
- Worshiped One - 1

2.3. No Partner as the Greatest Infallibility

God has reserved this station for Himself. Has been revealed in this Manifestation (Baha'u'llah).

2.4. The Preserved Tablet (Lawh-i-Mahfuz)

2.5. Independent

Evil deeds do not harm Us, good deeds do not benefit Us. God calls us for the sake of God, meaning we do not do so for personal gain. We obey God because of our devotion and God wants what is good for us.

Independent of corruption.

2.6. God Enriches Who He Wills

2.7. God Loves the Patient

2.8. God Loves Unity and Concord

2.9. God Abhors Separation and Divorce

2.10. By Whom Earthquakes Appeared

2.11. By Whom Tribes Lamented

Except for those who cast aside the world and took what was commanded in the Hidden Tablet.

2. Belief in God

2.12. The Purpose of God

Blessed is the one who understands the purpose of God in what has been revealed from the heaven of His will, which reigns supreme over all the worlds

2.13. Every Beginning is From God

And unto Him it returns. He is indeed the source of creation and the ultimate destination of all the worlds.

2.14. Every Name Has Been Created His Word

2.15. As Almighty

Can seize the world with a single word of His presence

2.16. Covenant of God

He who does not recite has not fulfilled the covenant of God and His testament, and whoever turns away from it today is among those who turned away from God in the eternity of eternities.

2.17. The Breath of God

3. Belief in the Human Station

3.1. All are Servants

Servitude reveals human stations

Servitude elevates human ranks

Servitude elevates human remembrances

3.1.1. Exalted and Noble Station

3.2. All are Signs

3.3. Brought to Life with a Spirit from Him

if you attain what We reveal, you will ask from the grace of God for Him to reign upon your innermost selves, for that is a glory beyond reach.

3. Belief in the Human Station

3.4. Created From Water

3.5. Temples of Humankind

3.6. Crimson Ark

3.7. Souls Take Flight

He desired for you that which you do not know today; it will be known to the people when souls take flight and the rugs of joy are rolled up.

3.8. Return to Dust

3.9. Above Animals

3.10. The Suspicious Soul

3.11. The Capacity

This is My mention according to your capacity, not according to the measure of God. This is attested by what is in the knowledge of God, if only you knew, and by the Tongue of God, if only you understood. By God, were the veil to be lifted, you would be thunderstruck.

4. Belief in the Worlds of God

4.1. Melodious Tones

And those who recite the verses of the Most Merciful with the most melodious tones, they perceive from them that which no dominion of the heavens and the earth can equal, and through them they discover the fragrance of My worlds, which today are known only to those endowed with vision from this exalted station. Say, it draws pure hearts to spiritual worlds that cannot be expressed by words nor pointed to by signs. Blessed are those who listen.

4.2. Spiritual Worlds

4.3. The Preserved Tablet can reckon

4.4. Heaven

4.5. Heaven of Revelation

4.6. Heaven of Grandeur and Might

We have desired in the realm of power only the remembrance of God and what has been revealed from Him, and sufficient is God as My helper.

Realm of Power

4. Belief in the Worlds of God

4.7. The Mother Book

4.8. Greater World

The Kingdom

We have desired in the kingdom only the exaltation of the Cause of God and His praise, and sufficient is God as My trustee.

4.9. The Lesser World

Dominion

We have desired in the dominion only the appearance of God and His sovereignty, and sufficient is God as My witness.

4.10. Kingdom of Your Lord

4.11. Kingdom of Names

Cities of Names have submitted to God's Cause.

4.12. Kingdom of Command

4.13. The Throne

4.14. The Sidrat al-Muntaha

aka the Divine Lote-Tree of the farthest limit

4.14. *The Sidrat al-Muntaha*

call on the lofty Mount upon the holy land: The sovereignty belongs to God,
the Almighty, the Beloved. (in regards to the revelation)

Lote-Tree recites to you of the verses of God

4. Belief in the Worlds of God

5. Belief in Angels

5.1. Hosts of the Celestial Realm

Will aid anyone who rises to assist His Cause.

Remember those who abandon oppression and wrongdoing and embrace piety.

Will not get near those who have stained garments during prayer.

Hastened in longing to meet Him (Baha'u'llah)

5.2. Concourse on High

Lamented the fire of hatred from Istanbul.

Has submitted to the Cause of God.

5.3. Concourse of Creation

O concourse of creation! Hear the call of the Lord of Names. He calls you from His Most Great Prison: Truly, there is no God but Me, the Almighty, the Majestic, the Subduer, the Exalted, the All-Knowing, the All-Wise. There is no God but Him, the Almighty over all the worlds. If He wills, He can seize the world with a single word from His presence. Beware that you do not hesitate in this Cause, to which the Concourse on High and the dwellers in the cities of names have submitted. Fear God and do not be of the veiled.

5. Belief in Angels

Burn away the veils with the fire of My love, and the clouds of glory with this Name by which We have subdued all the worlds.

5.4. Those Who Circle Around the Exalted Throne

Lamented the fire of hatred from Istanbul

5.5. Angels

A company of nearest angels will aid anyone who rises to assist His cause.

5.6. Those Who Dwell in this Station

Remember those who abandon oppression and wrongdoing and embrace piety.

5.7. The Breaker of Dawn (Maybe Holy Maiden)

The Tablets have been adorned with the seal of the Breaker of the Dawn, who speaks between the heavens and the earth.

6. Belief in the Holy Spirit

6.1. Spirit of the Books

This is the spirit of the books, breathed into the Most Exalted Pen, and all of creation has been thunderstruck, except those who have been touched by the breezes of My mercy and the sweet fragrances of the Most Glorious One, which dominate all the worlds.

6.2. Dove of Praise

When the Dove of Praise takes flight from the bough of glorification and seeks the most distant and hidden destination

6. *Belief in the Holy Spirit*

7. Belief in the Commands of God

7.1. Command of God Before and After

This is the command of God, before and after, and with it He has adorned the scriptures of former generations. This is the mention of God, before and after, with which He has embroidered the fabric of the Book of Existence, if you are of those who perceive. This is the command of God, before and after.

If He permits what was forbidden in the eternal past, or forbids what was permitted, no one has the right to object to Him.

7.2. Revelation

Evidence and proof circle around it

7.3. The Book

Refers specifically to the Kitab-i-Aqdas

7. Belief in the Commands of God

7.4. Light of Divine Unity

7.5. Greatest Means For the Order of the World

Turned the worlds upside down.

The greater world would tremble, let alone the lesser world.

7.6. Most Great Law

7.7. Fabric of the Laws

Adorn the temple of humankind. Hearts may rejoice. Eyes brightened.

7.7. Fabric of the Laws

7. Belief in the Commands of God

7.8. Preservation of Nations

7.9. Keys of God's Mercy

7.10. Lamps of God's Care

7.11. Lamp of Wisdom

7.12. Lamp of Success

7.13. Sun of Wisdom

7.14. Sun of Explanation

7.15. Fragrance from God's Garment

7.16. Nectar of Justice

7.17. Nectar of Life

7.18. The Choice Sealed Wine

7.19. Carry Out Ordinances of God With Love

7.20. Pearls of Laws

7.21. Water of Life

Lifeless bones are revived

7.22. Kawthar of Life

Is in a paradise that comes from the essence of the Exalted One.

7.23. Clear Stream

Rivers of Fresh and Pure Water have gushed forth from the stones due to the sweetness of the utterance of your Lord.

7.24. Protection

7.25. Nurture With Whips of Wisdom

Just as parents nurture their children

7.26. Showers of Grace

7.27. That Which Benefits You

Take the laws of God with the hands of power and might. Abandon the ways of the ignorant.

7. Belief in the Commands of God

7.28. Orb of the Cause

7.29. Ornament of the Command

7.30. Ordinances of Their Lord

7.31. Enlivens the Hearts

7.32. Balance of Truth

7.33. Most Great Balance

Balance of guidance from God.

Souls soar to the Source of Revelation

7.34. Self-Sufficient

7.35. Crimson Spot

**7.36. Adorned with the Seal of the Breaker of the
Dawn**

7.37. Book of Origin

7.38. True Freedom

Absolute freedom is found in servitude to the True God.

7.39. Bounty

when We desired to show bounty, We have detailed them in truth and eased
what We desired for you

7.40. Irrevocable

7.41. Most Wondrous Revelation

7.42. Most Exalted Revelation

7.43. The Bounds of God

7.44. Prior Books

The books of the world and all the scriptures therein avail you nothing today,
except by this Book, which speaks at the pivot of creation

7. *Belief in the Commands of God*

8. Belief in the Day

8.1. The Day

Moses attained the lights of the Ancient Ones.

Moses drank the pure waters of reunion from this cup, by which the seas were set aflame

Mount Sinai circles around the Source of Revelation.

The Spirit (Jesus Christ) calls from the Kingdom “Come, O sons of vanity!”

Hosts of God hastened in longing to meet Him.

Zion cried out, “The promise has been fulfilled, and that which was written in the Tablets of God, the Exalted, the Almighty, the Beloved, has appeared.”

8.1.1. The Hour

8.2. Fulfillment

The Greatest Announcement

By Him (Baha’u’llah) the Hour has come

Moon has been cleft asunder

Every irrevocable matter has been clearly distinguished

This is the Day of God; none is to be mentioned in it but His own Self, the Sovereign over all that is in the heavens and the earth. This is a Cause by which all that you hold as illusions and forms has been shaken.

8.3. Seize the Day

He (the Bab) said, if you attain what We reveal, you will ask from the grace of God for Him (Baha'u'llah) to reign upon your innermost selves, for that is a glory beyond reach. For Him to drink a cup of water with you is greater than for every soul to drink of His own existence, indeed greater than all things.

9. Belief in the Manifestation of God

9.1. By Him the Hour has come

9.2. Appeared In the Most Glorious Attire

9.3. Calls you to His Own Self

whoever has turned to Me has turned to the Worshiped One
Hearts of those who turn to Him are illumined

9.4. The Greatest Name (Baha)

Reigns supreme over all the worlds
Burns away the clouds of glory
The name by which We have subdued the world.
Every lofty and towering mountain has been shattered

9.5. His Beloved

Hears from the heaven of revelation.

9. Belief in the Manifestation of God

9.6. Supreme Word

9.7. The Dawning Place of Revelation

9.8. The Dawning Place of the Light of Divinity

9.9. The Dawning Place of His Most Excellent Names

all the rising and setting points are made manifest

9.10. The Dawning Place of Grandeur

9.11. The Dawning Place of His Most Radiant Cause

9.12. The Dawning Place of Oneness

9.13. The Pen of Revelation

9.14. The Heaven of Revelation

9.15. The Qiblah

The point of adoration.

9.16. The Supreme Pen

9.17. The Pen of Justice

Through the weight of oppression, the light of justice has appeared in all else, and through acceptance of abasement, the glory of God has shone forth among the worlds.

9.18. The Pen of the Most High

O Pen of the Most High! Move upon the Tablet by the permission of thy Lord, the Creator of the heavens, and then recount how the Dawning-Place of Oneness desired the School of Detachment, that the free souls might gain insight into the measure of a needle's eye of what lies behind the veils of the mysteries of thy Lord, the Almighty, the All-Knowing.

Say: We entered the School of Meanings and Exposition during the heedlessness of those in existence. We beheld what the Most Merciful had revealed and accepted what He bestowed upon Me of the verses of God, the All-Subduing, the Self-Subsisting. We heard what was testified to in the Tablet; verily, We were witnesses. And We responded with a command from Our presence; verily, We were the Commanders.

9.19. Commander

9.20. The Most Exalted Pen

the Most Exalted Pen would not move in this Revelation except to mention His exalted stations and His most glorious vision

When it moves, the breath of God wafts through all else.

When it stops, the essence of tranquility appears within existence.

9. Belief in the Manifestation of God

9.21. The Station of His Own Self

9.22. The Desired One

9.23. The Chosen One

who have arisen to remember Me among My creation and to elevate My Word in My dominion. They are the stars of the heaven of My care and the lamps of My guidance for all beings.

9.24. The Source of Beauty

9.25. The Promised One

9.26. The Sun of Truth and Explanation

9.27. The Most Luminous Station

9.28. The Sun of the Bayan

9.29. The Sun of Speech

9.30. The Sun of Proof

9.31. Luminary of Evidence

9.32. The Sea of Utterance

9.33. The Greatest Sea

9.34. The Dove

sung upon the branches in remembrance of her Lord

9.35. The Kingdom

9.36. The Key to the Hidden Treasure is My Love

9.37. The Horizon of Radiance

9.38. The Shepherd

9.39. The Root

What branches off from the Root is called the Branch.

9.40. No Manifestation For 1,000 Years

Baha'u'llah says that whoever declares a proclamation before 1,000 years has expired is an imposter. The Kitab-i-Aqdas was first written in 1873, so this could mean at least by the year 2873. The proclamation would include a command of new revelation which could change the law of God. This also ensures there is a duration in the implementation of the Kitab-i-Aqdas to allow for the development of the nations.

Anyone who makes such a proclamation without later repenting will be punished severely by God. No one else has any authority to punish such a person.

9.41. Ridván

All things have been immersed in the ocean of purity from the first day of Ridván, when We manifested to those in existence with Our most beautiful

9.42. We Are With You

names and highest attributes. This is from My bounty which has encompassed the worlds, so that you may associate with the followers of other religions and proclaim the Cause of your Lord, the Merciful.

9.42. We Are With You

Baha'u'llah and the Manifestations will be with you in all conditions, even when He is no longer physically among you. He will assist you with the truth.

There is wisdom in His appearance and there is another wisdom in His concealment.

9.43. Informs of What is Hidden

9.44. Infallibility

9.45. The Sovereign

9.46. The Manifest Temple

9.47. We and Us

9.48. Prior Manifestations Named

Moses

The Spirit (Jesus Christ)

9.49. Types of Prayers by Baha'u'llah

Praying for something which does not currently exist

9.50. Unmatched In These Fields

Mystical Insight

Knowledge

Wisdom

Expression

9.51. Baha'u'llah Is Unlettered

I have not entered schools, nor have I studied scholarly works.

Desired the School of Detachment

Entered the School of Meanings and Exposition

Entered the School of God

9.52. Most Great Prison

Here the call of the Lord of Names from the Most Great Prison.

Akka

9.53. My Love

Burns away veils

9.54. Sacred Houses

The House of Baha'u'llah in Baghdad and the House of the Bab in Shiraz.

9.55. The Upright 'Alif

The six (Vav) have been exalted by the upright 'Alif.

9.56. The Mystery of Inversion

How many ascetics have turned away, and how many renunciants have come forward, proclaiming, "Praise be unto You, O Desired One of the worlds!" The matter is in the hands of God; He bestows upon whomsoever He wills whatever He wills, and withholds from whomsoever He wills whatever He desires. He knows the secrets of hearts and the glances of the scoffers. How many heedless souls have approached with purity, and We have seated them upon the throne of acceptance. And how many learned ones have We returned to the fire, as an act of justice on Our part.

9.57. Judge

9.58. Chief

9.59. My Herald (The Bab)

He said, if you attain what We reveal, you will ask from the grace of God for Him to reign upon your innermost selves, for that is a glory beyond reach. For Him to drink a cup of water with you is greater than for every soul to drink of His own existence, indeed greater than all things. O My servants, if only you could perceive.

9. Belief in the Manifestation of God

9.59.1. He Whom God Shall Make Manifest

9.60. Breeze of My Mercy

Dominates all the worlds

9.61. Sweet Fragrances

The sweet fragrances of the Most Glorious One dominates all the worlds

9.62. Most Great Sight

9.63. The Intended Purpose

Whoever has known Me has known the intended purpose

9.64. Why The Command Changes

9.64.1. Example: Marriage Law

Then consider what has been revealed in another station, that you might abandon what you possess, turning toward God, the Lord of the worlds. He said that marriage is not lawful unless it is according to the Bayán, and that if one enters, the other is forbidden from claiming ownership of what belongs to them unless it is returned after the matter is raised up to Him Whom God shall make manifest in truth or to that which has appeared with justice. Before this, you should draw near, that you may by this raise up the command of God. Thus has the Dove sung upon the branches in remembrance of her Lord, the Merciful. Blessed are those who listen.

9.65. Most Glorious Reminder

If He permits what was forbidden in the eternal past, or forbids what was permitted, no one has the right to object to Him

9.65. Most Glorious Reminder

There is none other God but Me, the One, the All-Knowing, the All-Informed.” This is a station God has designated for this most wondrous, most exalted Revelation.

9.66. Revealer of Verses

9.67. Testimonies of God

Witness of all

9.68. Master

9.69. Most Mighty Remembrance

9. *Belief in the Manifestation of God*

Part II.

The Relationship with God

10. Prayer

10.1. Who is Required to Pray

The age of maturity is the age when a believer is first required to pray, as well as other religious duties. In Questions and Answers, Baha'u'llah defines the age of maturity to be 15 years old for all people. This means anyone under 15 years old should not be expected, required, or forced to pray, even if you are the parent of a child under 15 years old.

Prayer is also not required if any person is ill or if they are in old age. Old age is not defined, but at this time is up to the believer. Any person who is not required to pray may do so if they feel compelled to.

A woman who is menstrating does not have to perform obligatory prayer nor fast. She is to perform the ablutions and repeat the phrase “Glory be to God, the Lord of Splendor and Beauty” 95 times in a 24-hour period starting at noon.

The prayers, whether obligatory or not, are to be done on an individual basis and in private. The emphasis is the individual's relationship with God and their individual spiritual journey. The exception to this is the Prayer for the Dead. All of these can be done in your native language, or any language you know where you understand what is being said.

10.2. Preparation for Prayer

Ablutions are required in preparation for prayer. An ablution is the washing of your hands and face with water. If ablutions cannot be performed, the

10. Prayer

short prayer should be offered to God prior to the obligatory prayer “In the Name of God, the Purest, the Purest” five times.

10.3. Length of Prayer

The length of the obligatory prayer was to consist of nine rak’ahs. A rak’ah is a sequence of movements performed during the prayer, such as prostrating and standing up. However, after the Kitab-i-Aqdas was revealed, Baha’u’llah provided three different obligatory prayers. One can be chosen each day. The small prayer is quite short and can be remembered and conducted quite easily. The midmost prayer follows the structure most like the original obligatory prayer and can take a few minutes to perform. The great prayer is designed more for a deep meditation which can take at least fifteen minutes. All of the times can vary depending on if you sing, take time to reflect on the words, or even repeat some of the invocations.

10.4. Time of Day

The obligatory prayer was originally to be performed three times per day. Once in the morning between sunrise until noon. The second time would be between noon and sunset. The final time is from sunset until two hours after sunset. These instructions follow with the midmost prayer, which is designed most closely to the original prayer prescribed in the Kitab-i-Aqdas.

The small prayer is to be performed at noon, which is from noon until sunset. The great prayer is to be performed anytime in the 24 hour period.

For believers who are in high latitudes where the time of day can vary greatly depending on the season, the use of watches and clocks to determine prayer times are acceptable. For example, in Calgary, Canada, sunset is close to 10pm during the summer solstice and closer to 8pm during the spring equinox. In Quito, Ecuador, sunset was at 6:21pm. In Quito, sunset is usually around the same time due to its location at the equator. A person in Calgary could choose to do the evening prayer closer to 8pm year-round as

10.5. Direction of Prayer

that could be similar to the spring equinox, or maybe they choose a random location near the equator such as in Quito. Any of these alternatives are acceptable as it can be reasonably be sunset somewhere in that longitude.

Depending on perspective, one may feel a longer prayer will have more merit than the other, but really Baha'u'llah did not say either is preferred. The intention is to follow your own heart and express your spirit depending on your own circumstances each day. It is important that it is performed daily, as prayer is the foundation of a loving relationship with God.

As God has also prescribed work as an act of worship, I would recommend not getting too concerned about how to balance a busy lifestyle with the devotional act of prayer. This will develop naturally as your relationship grows. You will start to develop a sense of when you need to pray, or which prayer is the best for that day. I have found the great prayer difficult to recite word for word. When I get a little lost, I paraphrase or just start expressing what feels right within myself. Sometimes I also use prerecorded music to guide me.

No matter what, the important aspect is that prayer is done at least once per day.

10.5. Direction of Prayer

The direction of obligatory prayer is called the Qiblih, or the point of adoration. As the point is currently the point where the Sun of Truth and Explanation had set, this would be the mansion of Bahji in present day Acre, Israel.

As a simple sidenote, Acre is one of the world's longest continuously lived settlements, going back to the Bronze Age. It also served as the final stronghold for Christian Crusaders before they were defeated by the Mamluks. Today Acre is a diverse small city with a well-balanced mix of people of various religions.

Today, there are various apps which can be used to determine the most correct direction for prayer. However, if you are travelling and don't have a

10. Prayer

tool to use, it is acceptable to face the direction you feel is the most right. As with everything in religion, intention is the most important aspect. For prayers which are not obligatory, a believer can face in any direction. God is in all directions.

10.6. The Prayer for the Dead

The prayer for the dead provides for two options. The first option is to recite the full prayer revealed. There is a version for the male deceased and another for the female deceased. The second option exists if the believer has not remembered the full prayer. This second option is to say Allahu-Akbar six times. The prayer is performed during Qunut, which is based on the Muslim tradition of praying in a standing position, with the palms facing outward towards the sky. The Qunut is also a part of the obligatory prayers and signifies a position and condition of praise towards God. No other requirements exist in the prayer for the dead.

The Prayer for the Dead is the only prayer allowed to be performed in a congregation. This is a beautiful way for a community to honor the life of a loved one. With the repetition of the six verses 19 times, this can create a powerfully emotional experience as the departed journeys towards God.

The person should be buried with spirit and fragrance.

10.7. The Recitation of Alláh-u-Abhá

Each day, the recitation of Alláh-u-Abhá (God is Most Glorious) is to be done 95 times while facing the Qiblah. Ablutions need to be done prior.

10.8. No Restrictions on Hair and Clothing

A person can wear their hair as they wish. Baha'u'llah refers to bones and the like as not being able to invalidate the prayer. The clothing materials worn

10.9. Clean Flooring

during prayer also do not invalidate prayer. These are items which religious scholars and leaders had often described as making a person impure, or their prayer to have less effect. It is a primary reason why you might see a Muslim woman put on a clean and white outer garment before she prays. Baha'u'llah states these rules were not in the Qur'an and in the Aqdas, He is explicitly stating a believer can wear their hair and clothing as they wish.

I believe the main purpose of this is to demonstrate what truly matters in prayer is the spirit and sincerity of the person. Baha'u'llah and God are for the reformation of hearts, and prayer is spiritual communion with God. With prayer also meant to be done in private, it also helps demonstrate the fact that God does not see us as these sexual creatures, or with sexual eyes. He sees our spirit. He feels our soul. The rules by scholars who say otherwise are attributing desire on God, giving God human and animal attributes falsely.

A female believer can also interpret these lack of restrictions as they please. Could a woman, in private, pray without any clothing? Could a woman wear athletic shorts and a sports bra? Could she wear a burqa? This is entirely left up to her and her only.

The clothes worn for prayer must be clean.

10.9. Clean Flooring

For prostration, Baha'u'llah allows for any clean surface. This does mean the surface must be clean. A person may use a clean prayer rug, but a prayer rug is not required. You could be on an old wooden flooring and it is acceptable if it is clean. You could be on the finest marble and it is acceptable if it is clean. Once again, the idea is for prayer to be accessible and focused on the spirit, not the material.

10.10. In Times of Exceptional Natural Phenomena

The Bab had outlined a specific prayer for the signs, or natural phenomena. Baha'u'llah has abrogated this and says we only need to say, “Greatness belongs to God, the Lord of what is seen and what is unseen, the Lord of all the worlds.”

The verse is a great reminder in times of fear and distress. Sometimes in the greatness of human potential, nature offers humbling and dangerous experiences. Being able to remember that whatever we are experiencing, no matter how great or awe-inspiring it seems, it is not as great as God. God is the Lord of what we observed and the Lord of what we have not yet observed. Hopefully these words can provide solace in those times of exceptional natural phenomena, the signs of God.

10.11. During Travel

During travel, obligatory prayer may be replaced while taking rest. The first option is to do a single prostration on a clean surface and recite “Glory be to God, the Lord of Grandeur and Majesty, of Bounty and Grace.” If one is unable to find a clean surface or is unable to prostrate for any reason, the second option is to say “Glory be to God.”

After the prostration, sit in the position of unity. I interpret this as a cross-legged position common to many religions, but you may have another way to sit which demonstrates reverence. While seated, say “Glory be to God, the Lord of Dominion and Sovereignty” 18 times. This totals to 19 repetitions of Glory.

It should be noted that after the Kitab-i-Aqdas was released, the obligatory prayer had changed to include the short prayer. This can, at a minimum, take just a minute although the length can vary depending on how you recite the prayer.

11. Fasting

11.1. Who Is Required to Fast?

The age of maturity is the age when a believer is first required to fast, as well as other religious duties. In Questions and Answers, Baha'u'llah defines the age of maturity to be 15 years old for all people. This means anyone under 15 years old should not be expected, required, or forced to fast, even if you are the parent of a child under 15 years old.

Fasting is also not required if any person is ill or if they are in old age. Old age is not defined, but at this time is up to the believer. Any person who is not required to pray may do so if they feel compelled to. A traveler also does not need to fast.

A woman who is menstruating does not have to fast or pray. She is to perform the ablutions and repeat the phrase "Glory be to God, the Lord of Splendor and Beauty" 95 times in a 24-hour period starting at noon. Additionally, if a woman is nurturing a baby, such as in pregnancy or nursing, does not need to fast.

11.2. When?

The month of fasting is the month of 'Ala (Loftiness).

11.3. How?

Refrain from eating and drinking from sunrise to sunset.

11. Fasting

12. Worship

12.1. Remembrance of God

Exalt the Lord with joy and gladness

Magnify the Lord with Joy and gladness

Glorify the Lord with Joy and gladness

Rejoice in the joy of the Greatest Name, by which hearts are enraptured and the minds of the near ones are attracted.

Thank Him with joy and spiritual fragrance

Music is a ladder for the ascent of souls to the highest horizon

Whoever is enraptured by the love of My name, the Merciful, shall recite the verses of God in such a manner that the hearts of those who slumber will be moved.

Those who recite the verses of the Most Merciful with the most melodious tones, they perceive from them that which no dominion of the heavens and the earth can equal, and through them they discover the fragrance of My worlds, which today are known only to those endowed with vision from this exalted station. Say, it draws pure hearts to spiritual worlds that cannot be expressed by words nor pointed to by signs. Blessed are those who listen.

Do not conduct remembrance in the streets or marketplaces. Do so in a place designated for remembrance or in your home. This is closer to sincerity and piety.

Recite the verses of God every morning and evening. He who does not recite has not fulfilled the covenant of God and His testament, and whoever turns

12. Worship

away from it today is among those who turned away from God in the eternity of eternities. If one should read a single verse with spirit and joy, it is better for him than to recite the holy scriptures of God, the Sovereign, the Self-Subsisting, with listlessness.

Recite the verses of God to the extent that you are not overcome by weariness or sadness.

Do not burden souls with what will make them lethargic and heavy; rather, give them what will lighten them, so they may soar with the wings of the verses to the dawn of clear evidences.

12.1.1. Beware That Remembrance Becomes a Veil

12.2. Worship in the Houses of the Lord

12.2.1. Congregational

Congregational worship, also described as the remembrance of the Lord, is encouraged. See the section of the “Houses in the Name of the Lord” regarding their function and purpose.

12.2.2. Private / Personal

Blessed is the one who turns towards the Mashriqu’l-Adhkár.

Sit in silence, listening to the verses of God.

12.3. Seeking Forgiveness

A believer is only allowed to seek forgiveness from God, not from any other person as a religious act. Repentance is only to be sought for by yourself and with God only. Also associated with this act of worship is the prohibition from kissing the hands of another person in an attempt to seek forgiveness.

No person can determine if you are saved, condemned, or any other form of divine judgment. God is Mighty and Forgiving. There are no exclusions based on any act, any perspective, or the like. The Aqdas does say the first command is about believing, which without belief makes you in error no matter what good deed you do. Without belief, you wouldn't even seek forgiveness from God. From who then, would grant you heaven?

12.4. Reflection

Reflect, during the dawn and evening, on the mercy and favors of God. Give thanks.

reflects on these verses and discovers the hidden pearls within them, by God, will find the fragrance of the Merciful emanating from the direction of the prison, and his heart will hasten toward it with longing—nothing will stop him, not the armies of the heavens or the earth

pearls of mysteries from the ocean

Reflect, O people, on what has been revealed in truth, and ponder it, and do not be of the transgressors.

Reflect on your end, don't be unjust

12.5. Remembering

12.6. Pilgrimage

Men are to perform pilgrimage to the Sacred House. The House is defined as the house where Baha'u'llah lived in Bahji, at Acre. The men are to be able-bodied and have the means to do so. If a man is not able to, it will not be held against him. Women are not required to, but are also allowed to if they so choose.

12. Worship

This difference in ruling is not about gender inequality, or saying women are less able to perform pilgrimage. This is about women having less of an obligation in God's eyes to perform a task. This is about mercy and generosity.

12.7. Engaging in an Occupation

Engaging in an occupation is an act of worship. The purpose is to engage in activities that benefit yourself and others. This requires trusting in God, who is the provider.

Notice the purpose of the occupation is not necessarily to become wealthy, although wealth is one mode to benefit yourself and others. The goal is to find a way to benefit others and trust in God to provide.

13. Houses in Name of the Lord

And raise up the two houses in the two stations and the places wherein the Throne of your Lord, the Most Merciful, has been established.

13.1. Mashriqu'l-Adhkár

Every house built for remembrance in cities and villages.

Adults and children

Has multiple chambers

Can have a platform with a chair for a person who recites the verses to others (maybe off-center so the person is not the focus)

No pulpits

13.1.1. Dawn Service

Turn towards the Dawning Place at dawn.

Remembering, reflecting, seeking forgiveness.

When they enter, they should sit in silence, listening to the verses of God.

The verses should be recited in the most melodious of tones. A person can sit in a chair on a platform to recite the verses. This serves to honor your love for God and the Manifestation of God.

Speeches and sermons do not seem to be included.

13.2. Houses in the Name of the Lord of All Religions

The assemblies of creation, or at least anywhere where believers do assemble, are commanded to build houses in the Name of the Lord of all Religions. They are to be built in the best possible manner. This does not mean they need to cost an exorbitant amount of money, nor to be symbols of wealth and success. They are merely to be built in the best way a community is capable of.

There are not supposed to be any pictures or images. This also signifies that in any place where there is worship, even in a congregation, images, pictures, or other likenesses are not to be used. The purpose of the Houses in the Name of the Lord of all Religions is for the remembrance of the Lord, and no other person. This remembrance must be done with spirit and fragrance.

(This may also exclude remembering the Manifestations of God)

13.3. Remembrance with Spirit

Remembrance with Spirit signifies the heart-felt passion which exists when there is sincere belief. There are great examples of this type of worship in various communities, and it involves letting go and being uninhibited. Do not be conscious of the observations of those around you, and just let the Spirit move you and work within you.

13.4. Remembrance with Fragrance

A fragrance is symbolic of that which pleasantly emanates from the source. The fragrance attracts others, like a bee to the sweetest nectar. The remembrance of the Lord in the House should be in a way which is attractive to those who are also seeking to be moved by the Spirit.

13.5. Purpose of the House

There are many things which I have found attractive in congregational worship. Moving music, rhythmic chanting, impassioned praise, and a welcoming community which embraces everyone who comes in as one of their own. There is no judgment, no absolute set way to do things, and no particular script to follow. The remembrance of God is not limited to form or tradition, and when sincerely moved by the Spirit, will always attract the hearts and souls.

13.5. Purpose of the House

The purpose of the House in the Name of the Lord of all Religions is for hearts to be illumined and eyes are comforted. God is the ultimate Lamp, and for a person to witness others who act as though they have the light of God within them is inspiring. It helps to feel that God is active in the hearts of the assembly and in the heart of the community.

When it feels as though God is operating within the assembly, it also moves the heart in a way which gives peace and comfort. It is impossible not to be touched if you are seeking God as your Beloved. The Spirit working through the House and the assembly is a Spirit which can bring hope regardless of the circumstances in life. The Spirit can help inspire pathways for believers to act in the commands of God at home, at work, and within their relationships with family, friends, coworkers, and whomever you may cross paths with.

13. Houses in Name of the Lord

14. The Example of the Long Prayer

Section will use the long obligatory prayer to be an example of the devotional relationship between the believer and God.

14. The Example of the Long Prayer

Part III.

Life of the Individual

15. Personal Appearance

15.1. In Prayer

No restriction on hair.

No restriction on clothing. They must be clean.

No restriction on clothing material.

15.2. Men's Hair

A man cannot shave his head. His hair cannot exceed his ears.

15. *Personal Appearance*



Figure 15.1.: Figure 1: Examples of Men's Haircuts

15.3. Cleanliness

Hold fast to the cord of cleanliness so that no traces of dirt are seen on your garments. For those who have an excuse, there is no blame on them.

Purify every disliked thing with water whose essential properties have not changed. Water is a religious symbol for purifying.

Beware of using water that has been altered by air or other substance.

God has removed the law of impurity from all things and from other religions as a gift from God. All things have been immersed in the ocean of purity from the first day of Ridván.

Immerse your bodies in fresh water that completely surrounds you every week, and to cleanse your bodies with what you have previously used. Used water is not allowed. Do not use Persian baths.

Pouring water over oneself and washing the body is sufficient and preferable, and spares you from immersion. He has willed to ease matters for you as a bounty from His presence so that you may be among the grateful.

15.4. Trim Your Nails

15.5. Wash Your Feet

Every day in summer and at least once every three days in winter.

15.6. Scent

Use rosewater and pure perfume. Pure perfumes may be natural and non-synthetic.

We desire to see you as manifestations of paradise on earth, so that the fragrance emanating from you may gladden the hearts of those who are near.

15. Personal Appearance

15.6.1. Semen

The water of semen is considered pure. This abolishes any ritualistic cleansing ritual regarding semen. The purpose is to focus on spiritual purity.

15.7. Clothing

Permitted to wear silk

There is no restriction on clothing

There is no restriction

16. Personal Values

16.1. Fear God

All will perish from a single Word from God.

Do not be of the arrogant

16.2. Love God

16.3. Honor God

16.4. Honor and Love the Manifestation of God

16.5. Trust in the Manifestation of God

16.6. Sweet Fragrance

16.7. Innate Values

16.7.1. Piety

Embrace piety.

Adorn your hearts with the garment of piety. Innate to human nature.

16. Personal Values

16.7.2. Trustworthiness

Adorn the crown of your heads. Innate to human nature.

He who fulfills his promise is safe from reproach.

16.7.3. Loyalty

Adorn the crown of your heads. Innate to human nature.

16.7.4. Truthfulness

Adorn tongues with pure truthfulness. Innate to human nature.

16.7.5. Courtesy

Adorn bodies with the mantle of courtesy. Innate to human nature.

Freedom removes a person from the realm of courtesy, reducing them to the lowest of the low.

16.8. Be Steadfast

Be manifestations of steadfastness among humanity, so that the doubts of those who have disbelieved in God, when He has appeared with great authority, do not hinder you.

Does not question what He does, does not object to changes in the Law, and does not hesitate even for a moment in their belief in Him.

16.9. Fidelity

There is permanence in fidelity, which is faithfulness to obligations, duties, and other observations.

16.10. Be Mindful

Do not despair in calamities, nor rejoice excessively in happiness. Be mindful of and aware of what may come to pass in the end.

16.11. Refinement

Uphold refinement in all manners.

Be an element of refinement among humanity.

This includes eating. Do not immerse hands into dishes and plates without grace. Gold and silver vessels are allowed, but do not allow such adornments replace good manners.

Be adorned with the manners of the people of Paradise.

Eyes will not fall upon what is displeasing to souls.

Includes holding fast to the cord of cleanliness.

Blessed is he who adorns himself with the raiment of manners

16.12. Morals

Blessed is he who adorns himself with the raiment of morals

16.13. Repentant

A person who is afflicted by sin should repent to God. What is defined as sin?

16.14. Dignity

Freedom removes a person from the realm of dignity, reducing them to the lowest of the low.

16.15. Reverence

16.16. Detachment

Abandon what you possess and soar with the wings of detachment above the realm of creation.

Abandon the world, turning your heart towards the Beloved. The vibration of the Word would seize you in such a manner that the greater world would tremble, let alone the lesser world.

the free souls might gain insight into the measure of a needle's eye of what lies behind the veils of the mysteries of thy Lord

16.17. Be Thankful

For God's bounty

For the showers's of His grace that have poured down as a favor from God.

16.18. Righteousness

All that exists will perish and what will endure are righteous deeds.

16.19. Patient

16.20. Wisdom

16.21. Eloquence

16.22. Purity

16.23. Heedful

16.24. Sincerity

16.25. Servitude

Hold firmly to the cord of servitude to the True God.

Through it, your stations will be revealed, your names will be established, and your ranks and remembrances will be elevated in a well-guarded Tablet. Beware that nothing on earth prevents you from attaining this exalted, noble station.

Absolute freedom is found in servitude to God

16. Personal Values

16.26. Reason

A lack of reason causes people to seek what harms them and abandon what benefits them. They are wanderers.

16.27. Justice

Look with the eye of justice.

16.28. Kindness

16.29. Perceptive

Perceives the fragrance of meanings from the Pen

17. Prohibitions

17.1. Do Not Rejoice in Your Possessions

In the morning they will belong to another.

There is no permanence in what is possessed.

There is no glory in self-exaltation

Do not collect luxurious ornaments.

Will spend what is possessed to have their names remembered before the Throne.

17.2. Idleness

Do not waste your time in idleness and sloth.

The most despised of men in the sight of God are those who sit idle and seek sustenance.

17.3. Begging

Begging is not permitted, and to him who is asked, it is forbidden to give. It has been enjoined upon everyone to earn a living, and should anyone be incapable, it is for the trustees and the wealthy to provide what is necessary.

17. Prohibitions

17.4. Giving to One Who Begg

17.5. Gambling

Beware lest you use that which will weaken your bodies and harm your minds.

17.6. Opium

Beware lest you use that which will weaken your bodies and harm your minds.

17.7. Forbidden Religious Practices

Do not seclude yourself

Do not seek ascetic hardships

Do not deny yourself what God allows

Do not burden souls with what will make them lethargic and heavy; rather, give them what will lighten them, so they may soar with the wings of the verses to the dawn of clear evidences.

Do not ascend pulpits

17.8. Do Not Follow a Tyrannical and Wretched One

17.8. Do Not Follow a Tyrannical and Wretched One

17.9. Do Not Be a Tyrant

17.10. Do Not Be Wicked with Power

17.11. Do Not Destroy What God Has Built

17.12. Do Not Be Wretched

Potential psychological issues associated with tyranny and wretchedness.

17.13. Do Not Be a Wrongdoer

Look with the eye of justice. Beware lest what has been revealed in the former book keep you from this Book, which proclaims the truth: There is no God but Me, the Almighty, the All-Praised.

17.14. Do Not Oppose Baha'u'llah

It is an act of oppression

17. Prohibitions

17.15. Do Not Object to Baha'u'llah

**17.16. Do Not Hesitate in Following Baha'u'llah's
Command**

17.17. Do Not Question What Baha'u'llah Does

This is a word that God has made the adornment and foundation of beliefs, and by it, the deeds of those who act are accepted. Place this word before your eyes, so that the insinuations of those who turn away may not cause you to stumble.

And whoever does not attain this most exalted principle and highest station will be swayed by the winds of doubt and turned by the words of the polytheists. Whoever attains this principle has attained the most great steadfastness.

**17.18. Do Not Enter A House Without
Permission**

Enter not any house in the absence of its owner except with his permission. Adhere to what is proper in all circumstances, and be not among the heedless.

17.19. Do Not Carry Weapons Unless Needed

17.19. Do Not Carry Weapons Unless Needed

**17.20. Do Not Make Yourselves a Plaything For
The Ignorant**

17.21. Do Not Be a Deceiver

17.22. Do Not Corrupt the Cause of God

17.23. Do Not Measure the Book by Your Desires

17. Prohibitions

18. Personal Conduct

18.1. Win God's Love

18.2. Act in Accordance With the Ordinances and Laws of God

Act in accordance with the ordinances and laws of God, and guard them as you would your eyes, and be not of the losers.

18.3. Arise to Serve the Cause

We are commanded to serve the Cause of God in such a way where we are not influenced by the sorrows of disbelievers.

Serve in all conditions. God will strengthen you with a power that encompasses the world.

Carry out the ordinances out of love for God.

We will aid anyone who rises to assist My Cause with the hosts of the celestial realm and a company of the nearest angels.

Proclaim the Cause of the Lord. It is the crown of deeds.

Be as pulsating as the artery in the body of existence, that through them the world and every withered bone may be set in motion.

18.4. Deeds

Blessed is he who adorns himself with the raiment of manners and morals; he is among those who have aided his Lord with clear and evident deeds.

18.5. Turn to the Blessed Crimson Spot

Turn, O people, with radiant faces and hearts filled with light, to the blessed crimson spot where the Lote-Tree of the farthest limit proclaims: “There is no God but Me, the All-Possessing, the Self-Subsisting.”

18.6. Raise up the Sacred Houses

Raise up the two houses in the two stations and the places wherein the Throne of your Lord, the Most Merciful, has been established (The Houses of Baha’u’llah and the Bab)

He said, if you attain what We reveal, you will ask from the grace of God for Him to reign upon your innermost selves, for that is a glory beyond reach.

18.7. Exalt Baha’u’llah’s Word

Baha’u’llah will be with us in all conditions and will aid us with the truth.

18.8. Desires and Intentions

Break the boundaries of self

Break the boundaries of desire

Break the chains of delusions

18.8. Desires and Intentions

Beware lest your desires prevent you from this bounty that has been decreed in the Book.

Do not let actions be the partner of hopes. The spirit of deeds is God's approval.

Read the Tablets to know what is intended in the Books of God.

Music and melodies are permitted, as long as it does not take you away from a path of dignity and reverence. There is risk it can be made to be the wings of self and desire.

Beware lest the affairs of the self and desire cause division among you.

Your own selves can incite oppression and lewdness

Do not be among those who wander in the wilderness of desires.

Desire not for anyone what you would not desire for yourselves.

18.8.1. Freedom

Desiring freedom and taking pride in it are in manifest ignorance.

Freedom ends in consequences that lead to discord, whose fire cannot be extinguished.

Know that the sources and manifestations of freedom are found in animals. For humanity, it is necessary to be under laws that protect them from the ignorance of their own selves and the harm of the deceitful. Freedom removes a person from the realm of courtesy and dignity, reducing them to the lowest of the low.

In some contexts a shepherd is needed, such as with freedom.

18. Personal Conduct

18.9. Reflect On Your Past Days

18.10. Blessed Are Days In Remembrance of God

Hours devoted to His Praise.

18.11. Provide for yourself

18.12. Hunting

It is permissible to use animals to hunt and catch prey. Using weapons is not mentioned. Before hunting, mention the name of God, and anything the animals catch is permissible. Do not act excessively.

18.13. Path of Justice and Fairness in All Things

Look upon what has been revealed with the eye of justice

18.14. Education

Read from sciences which benefit you, not those that lead to disputes in words.

We have ordained knowledge for the recognition of the known

Abandon people and what they possess

18.15. Abandon Illusions

18.16. About a King Who Supports Baha'u'llah's Cause

It is fitting for everyone to honor, revere, and assist him, that he may conquer cities with the keys of My Name, the One Who rules over all in the realms of the unseen and the seen.

Support him with wealth and lives.

18.17. Do Not Object to Rule

No one should object to those who rule over the people. Leave them to what they have and turn towards the hearts.

18.18. Turn Towards God

Do not follow every sinful claimant. Hold fast to the sure handle and the strong cord of My command.

18.19. Turn Towards Scholars of the Cause of Baha

Blessed is the one who turns towards the scholars of the Cause of Baha.

18. Personal Conduct

18.20. Fear God

Do not be of the veiled

Do not be one of the transgressors

18.21. Be Prayerful in the Morning

Do not let the splendors of God's majesty prevent you from having a relationship with God each day. Take cup of prosperity in the morning and drink with the remembrance of His mighty and wondrous Name, Baha.

18.22. A Pardon in Giving What You Possess

God has ordained for every soul to present before the Throne what they possess, of that which has no equal. We have, however, pardoned this as a favor from Us. Truly, He is the Most Generous, the Bestower.

18.23. Rights of God (Ḥuqúqu'lláh)

If you possess 100 mithqáls (425g) of gold, nineteen mithqáls (80.75g) thereof belong to God.

Do not withhold yourselves from this great bounty.

Do not betray the Rights of God.

Do not deal with the Rights of God except with His permission.

Purpose is for the purification of wealth.

Purpose is drawing nearer to stations that none can attain except those whom God willed.

18.24. Interpretation

One who interprets what has been revealed from the heaven of Revelation and deviates from its outward meaning is among those who have distorted the exalted Word of God and is accounted as one of the losers in the clear Book.

18.25. Ask About the Cause of God

Ask what benefits you in the Cause of God and His dominion. Ask what your souls need, not what the men before you have spoken of. Be God-fearing.

18.26. Illness

If you fall ill, refer to skilled physicians. We have not abolished the means, but rather established them

18.27. Learning Languages

It is permitted to learn languages, in order to proclaim the Cause of God throughout the East and West. Through this, hearts may be drawn and every lifeless bone is revived.

18.28. Consuming What Robs You of Reason

It is not befitting for a person of wisdom to consume which robs him of reason. Engage in what befits a human, not in actions committed by every heedless and suspicious soul.

18. Personal Conduct

This is not limited to recreational drugs and alcohol. Consider man-made chemicals, pharmaceuticals, environmental toxins, processed foods, and some forms of digital consumption. Dopamine.

18.29. Journeys

There is no limitation in journeys.

18.30. Adhere to What is Proper

in all circumstances.

18.31. Using What Weakens Your Body

Beware lest you use that which will weaken your bodies and harm your minds.

18.32. Using What Harms Your Minds

18.33. Zakat

You have been enjoined to purify your sustenance and whatsoever is beneath it through the payment of zakát.

We shall specify for you its minimum amount if God so wills and desires.

18.33.1. Verses from the Qur'an regarding Zakat

Here are some verses from the Qur'an mentioning zakát, presented in **chronological order** according to traditional accounts, using **Abdullah Yusuf Ali's translation**:

1. **Surah Al-Muzzammil (73:20)**
"And establish regular Prayer and give regular Charity; and loan to Allah a beautiful loan."
2. **Surah Al-A'raf (7:156)**
"And ordain for us that which is good, in this life and in the Hereafter: for we have turned unto Thee. He said: With My punishment I visit whom I will; but My mercy extendeth to all things. That (mercy) I shall ordain for those who do right, and practise regular Charity, and those who believe in Our signs."
3. **Surah Al-Mu'minun (23:4)**
"Who are active in deeds of charity."
4. **Surah Al-Baqarah (2:43)**
"And be steadfast in prayer; practise regular charity; and bow down your heads with those who bow down (in worship)."
5. **Surah Al-Baqarah (2:110)**
"And be steadfast in prayer and regular in charity: And whatever good ye send forth for your souls before you, ye shall find it with Allah: for Allah sees Well all that ye do."
6. **Surah An-Nisa (4:77)**
"Hast thou not turned Thy vision to those who were told to hold back their hands (from fight) but establish regular prayers and spend in regular charity?"
7. **Surah At-Tawbah (9:5)**
"But when the forbidden months are past, then fight and slay the Pagans wherever ye find them, and seize them, beleaguer them, and lie in wait for them in every stratagem (of war); but if they repent, and establish regular prayers and practise regular charity, then open the way for them: for Allah is Oft-Forgiving, Most Merciful."

18. Personal Conduct

8. **Surah At-Tawbah (9:11)**

“But (even so), if they repent, establish regular prayers, and practise regular charity, they are your brethren in Faith: (thus) do We explain the Signs in detail, for those who understand.”

9. **Surah At-Tawbah (9:18)**

“The mosques of Allah shall be visited and maintained by such as believe in Allah and the Last Day, establish regular prayers, and practise regular charity, and fear none (at all) except Allah. It is they who are expected to be on true guidance.”

10. **Surah At-Tawbah (9:60)**

“Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to Truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer: (thus is it) ordained by Allah, and Allah is full of knowledge and wisdom.”

11. **Surah Al-Baqarah (2:177)**

“It is not righteousness that ye turn your faces Towards the East or the West; but it is righteousness – to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practise regular charity; to fulfil the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the Allah-fearing.”

12. **Surah Maryam (19:55)**

“He used to enjoin on his people Prayer and Charity, and he was most acceptable in the sight of his Lord.”

13. **Surah Al-Baqarah (2:267)**

“O ye who believe! Give of the good things which ye have (honourably) earned, and of the fruits of the earth which We have produced for you, and do not even aim at getting anything which is bad, in order that out of it ye may give away something, when ye yourselves would not receive

it except with closed eyes. And know that Allah is Free of all wants, and worthy of all praise.”

14. Surah Al-Layl (92:18)

“Those who spend their wealth for increase in self-purification.”

These verses highlight zakát as a central tenet in Islam, stressing charity, compassion, and the purification of wealth.

18. Personal Conduct

19. Housing

19.1. Cleanliness

Wash whatever has been covered by dust and how much more so of encrusted dirt and filth beneath it.

19.2. Refinement

If you are able to, renew the furnishings of your house every 19 years. He desires bringing ease and refinement to you and what you possess. If you are unable, they are pardoned by God.

19. Housing

Part IV.

Community and Family Life

20. The Badi Calendar

20.1. Ayyam-i-Ha (Days of Giving)

Also known as the intercalary days, which are not bound by the limits of the year and its months.

Provide for yourself

Provide for relatives

Provide for the poor

Provide for the needy

Exalt the Lord with joy and gladness

Magnify the Lord with Joy and gladness

Glorify the Lord with Joy and gladness

20.2. Monthly Acts

Provide hospitality, even if only water is served.

20.3. Months

There are 19 months

20.4. Ala

Fast the entire month

20.5. Baha

Adorned with the name that reigns supreme over all the worlds.

20.5.1. 1 Baha - Naw-Ruz - Festival

The second festival is the day when We raised up the one who announced to the people this name by which the dead were raised to life, and all in the heavens and the earth, as well as those who came after, were gathered.

Blessed is the one who attains the first day of the month of Bahá, which God has made for this great Name. Blessed is the one who manifests God's bounty upon themselves on this day, for they are among those who show gratitude to God through their actions, which demonstrate His favor that encompasses the worlds. Say: It is the foremost of months and its beginning, and in it the breath of life passes over all created things. Blessed is the one who encounters it with spirit and joy, for we bear witness that they are among the victorious.

20.6. Ridván: 13 Jalál to 5 Jamál

The Greatest Festival is the sovereign of all festivals. O people, remember God's bounty upon you, for when you were asleep, He awakened you with the breezes of revelation and made known to you His clear and straight path.

20.6. Ridván: 13 Jalál to 5 Jamál

20.6.1. Ridván (Day 1 - 13 Jalál)

Baha'u'llah manifested the most beautiful names and the highest attributes. All things have been immersed in the ocean of purity from the 1st day of Ridván.

It is a bounty so that you may associate with the followers of other religions and proclaim the Cause of your Lord. It is the crown of deeds.

20. *The Badi Calendar*

21. Actions Towards Others

21.1. Be Like Fingers of One Hand, Limbs of One Body

Associate with each other in the spirit of joy and fragrance

Act with a spirit of friendliness

Act with a spirit of fellowship

21.2. Followers of All Religions

Consort with a spirit of friendliness

Consort with a spirit of fellowship

So they may inhale the sweet fragrance of God.

Remember every beginning is from God and unto Him it returns

21.3. Beware the Zeal of Ignorance

Maybe show examples within and outside of religion

21.4. Good Deeds

Adorn yourselves with the ornament of deeds. Support the Lord of Creation with good deeds.

The crown of deeds is proclaiming the cause of God.

21.5. Providing for Others

Provide for relatives

Provide for the poor

Provide for the needy

21.6. Hospitality

Each person must provide hospitality each month, even if only water is served. Hospitality is the act of inviting another to your home, where you serve them and make them feel at home. The purpose is to bring hearts together.

21.7. Invitations to Banquets and Gatherings

respond with joy and radiance. He who fulfills his promise is safe from reproach

21.8. Kindness

And if anyone should anger you, meet them with kindness; and whoever rebukes you, do not rebuke them in return. Leave them to themselves and put your trust in God, the Avenger, the Just, the Almighty.

21.9. Do Not Be Wicked with Power

21.10. Differ On Any Matter

If you and another have a difference regarding any matter, Baha'u'llah instructs us to consult His Revelation, for it is sufficient to all peoples of the world. This passage also clearly demonstrates there is not need for outside interpretation, or other people's teachings to be used as an equivalent to Baha'u'llah's teachings.

We are to rely on Baha'u'llah's Revelation.

21.11. Violent Acts

21.11.1. Murder

Murder is prohibited. This is the first clear prohibition in the Kitab-i-Aqdas. In the West, there are different definitions for homicide and murder, along with defining intention. In the Kitab-i-Aqdas, Baha'u'llah uses the Arabic word "al-qatl" , (قاتل) where upon the various types of murder add onto the base word qatl.

This means any loss of human life by another human is prohibited, whether intended or not. The impact of any loss of life by another person is too great. It weakens the fabric of the community, causes trauma, distrust, and potentially thoughts and feelings which can betray which God desires for us.

In another sense, it is an act of shirk, the Arabic concept of joining partners with God. Ultimately God has all power of creation, but murder is where a person tries to take this power away from God. The person is deciding when another's spiritual journey will begin the next stage.

The punishment for the intentional act of murder is death, with the option for life imprisonment.

21. Actions Towards Others

21.11.2. Injuries to the Head and Body

Prohibited to assault anyone and cause injuries to the head and body. This includes intentional acts but could possibly also include unintentional acts, such as accidents or from gross negligence.

21.11.3. Retaliation

Do not object to another, nor take one life for another.

21.12. Oppression

Oppression towards another can take various forms. A potential list can include:

1. Physical Abuse
2. Emotional and Psychological Abuse
3. Economic and Financial Control
4. Coercion and the Deprivation of Autonomy
5. Cultural and Religious Oppression
6. Neglect and Abandonment
7. Racial and Ethnic Oppression
8. Gender and Sexual Oppression
9. Political Oppression
10. Environmental Oppression
11. Cultural and Intellectual Oppression
12. Oppression of Individuals with Disabilities
13. Oppression in Healthcare

21.12.1. Tyranny

21.12.2. Buying and Selling People

It is forbidden to buy or sell any person.

21.13. Sexual Acts

21.13.1. Adultery

Adultery is prohibited. This prohibition does not necessarily mean all kinds of sexual acts are forbidden, despite being based on the Arabic word zina. Adultery is when a married person consents to sexual acts with a person who is not their spouse. Adultery can also include when a non-married person consents to sexual acts with a person they know is married.

There are many reasons why adultery is prohibited. The first one is that marriage is usually considered a promise to God and is a sacred union. Violating this promise also signifies a broken promise to God. Perhaps the most important reason is the impact it can have upon the family. Within marriage, negative actions spouses take against each other have negative consequences for the children of the spouses. Adultery can break the bonds of affection for the married couple and betray their mutual ability to provide a safe, nurturing, and healthy environment for children to grow up in.

Adultery is punishable by the House of Justice. For the 1st offense, 9 mithqáls of gold is to be paid to the House of Justice. This is paid by the man and also paid by the woman. For the 2nd offense, the fine is doubled to 18 mithqáls. To understand the valuation, the box below can show the current value of gold. 9 mithqáls is approximately 38.25g, so you would take the value of gold per gram and multiply it by 38.25, according to the currency you use. The default is US Dollars.

The third offence is subjected to a humiliating punishment. The specifics of this has not been clarified, but could be done so by a House of Justice if needed. Baha'u'llah says any person afflicted by sin should repent, although

21. Actions Towards Others

this does not necessarily absolve the person from being punished by the House of Justice.

21.13.2. Lewdness

21.13.3. Pederasty

21.14. Social Acts

21.14.1. Backbiting

Backbiting is prohibited. Backbiting is speaking about the negative traits and actions of another person without the person being present. What is being discussed can be true, but the person does not have an ability to defend themselves or contribute what they also believe is true.

Additionally, Baha'u'llah regularly taught us to refrain from discussing the sins of others, because we are also sinners. This prohibition does not mean a person cannot discuss truthful facts with the person present, but there must be a greater purpose. For example, the previous prohibition regarding all forms of murder. Say you observed a community member dumping something unknown into a river used for drinking water. Another in the community becomes ill and dies due to a toxic substance in the water. Backbiting would be telling others you saw the person dumping toxic chemicals into the water, and the person is not there. The person is unable to say what they put into the river, why, or anything else. The person observed could be at risk of retributive actions, which again puts the greater community at risk of non-spiritual perspectives and actions. Instead, the person should go to the person in question and say "I saw you put some substance into the river. What was it?" The response is up to the truthfulness of who was being asked, but it could keep someone from being falsely accused.

The backbiter could have gotten someone accused of murder, or viewed by community members as someone capable of murder even if they are found not guilty. This harm exists in even less obviously impactful situations.

Now, if there is an investigation into the cause of death, it is not prohibited to provide facts. Honestly state what you observed, without adding assumptions.

Finally, backbiting also has a perspective of a person being more consumed with the faults of others while lacking the ability to see the faults in themselves. With the People of Glory being told to bring themselves to account each day, we can see Baha'u'llah is very concerned with how we view ourselves and others. Do we have empathy? Do we act with love?

21.14.2. Slander

Slander is prohibited. Slander is the knowingly false negative information about another. Slander is purposefully designed to degrade another's reputation and can also cause substantial harm to the victim. The impacts of this can lead to lower earnings potential, ruined personal and professional relationships, and less ability to sincerely be positive contributors to their community. It would be difficult to have a healthy assembly of the People of Glory if members are being subjected to backbiting and slander.

21. Actions Towards Others

21.14.3. Do Not Cause Corruption

21.14.4. Do Not Cause Enmity

21.14.5. Do Not Cause Discord

21.14.6. Reconcile Differences

21.14.7. Do Not Boast Over Another

21.15. Property Acts

21.15.1. Arson

The deliberate burning of a house is forbidden. The punishment is to burn the arsonist. The alternate punishment is life imprisonment.

21.15.2. Stealing

Stealing is forbidden and is punishable by the Houses of Justice. Penalties include banishment, imprisonment, and for the third offense, a mark is to be placed on the forehead of the thief.

21.15.3. Trespassing

Do not enter a house without permission

21.16. Environmental Acts

21.16.1. Do Not Corrupt the Earth

21.17. Seeking Forgiveness From Others

Baha'u'llah forbids anyone to seek forgiveness from another as a religious duty. Only God can grant forgiveness if you repent from a sin.

This command also helps assure there is no hierarchy among the people of the community. This keeps one from exalting themselves over you, and also assures another does not place you in a position above them. We are all equals, born with a noble soul.

21.18. Affairs of the Earth

Beware lest the affairs of the earth prevent you from what you are commanded. This is not a prohibition regarding the affairs of the earth.

Affairs could include material wealth and social status to personal desires, daily tasks, and ideological conflicts.

21. *Actions Towards Others*

22. Family Life

22.1. Treating Kindred

Show love and kindness to your kindred.

None have a right to the wealth of the people. Mention inheritance.

22.2. Marriage

Marriage is enjoined upon us. Enjoined is an authoritative instruction or directive which implies it is either required or highly encouraged. The same word is used regarding prayer and fasting, which is usually interpreted to mean as they are required, pending acceptable exceptions.

22.2.1. Purpose of Marriage

The purpose of marriage is to have at least one child, a child who will remember God.

22.2.2. Monogamy or Bigamy

The man is allowed up to two wives. More than two wives is not allowed. The man who is content with one wife will ensure both of their tranquility. This implies there can be complicating issues with polygamy. The first ones I can think of could be jealousy or a fear from the wife that perhaps she is not good enough to completely satisfy her husband. Insecurity definitely

22. Family Life

impacts tranquility. This means monogamy is preferred, although it is not required.

There is no rule which explicitly expresses a limitation on the number of husbands she can have. However, in regards to the teachings Baha'u'llah offers in his letters to Shiraz, he unequivocally states women are equal to men. Perhaps then, this is also applies to marriage law although there is no evidence a Baha'i woman ever married two men in the time of Baha'u'llah. This could merely be a function of Baha'is being subjected to Islamic law, which had a clear prohibition of female polygamy.

22.2.3. Consent of Both Partners and Parents

Both the man and woman must consent to marriage. Neither can be forced to marry against their wishes. Also, marriage requires the person of all parents of both the bride and the groom. Baha'u'llah says it is to prevent discord or resentment among may arise the couple.

This also does not mean there must be arranged marriages.

He also says there are other purposes.

22.2.4. Virginity

The husband is allowed to choose a virgin, but it is not a requirement. The implication of this verse is there is no punishment for the woman if she is not a virgin.

22.2.5. Dowry

A marriage cannot be consummated without the payment of a dowry by the groom to the bride. If the couple lives in the city, the dowry is based on 19 mithqáls (92.34) of gold. If they are in a village, 19 mithqáls of silver. The groom can give up to 95 mithqáls, but is not allowed to exceed it.

22.2.5.1. Gold

22.2.5.2. Silver

There isn't anything specified if one person lives in a city and the other in a village. My initial feeling is it is based on the groom's location or potentially where the married couple intends on living together once married.

Dowry is intended to be a gift which demonstrates the seriousness and sincerity of the man towards the woman. It can also help provide a safety net in case of some unexpected event or hardship for the woman.

22.2.6. Travel and Abandonment

The following discusses the husband's role and will be framed in that context. However, this should also be able to apply if the spousal roles within the particular marriage are reversed, given the equality of men and women.

The husband is allowed to travel away from home. He must tell his wife how long he will be gone. If he returns and fulfills his promise, he is considered among the righteous.

If he is unable to return at the original specified time and has a genuine reason, he must inform his wife and make every effort to return at the newly specified time. He only has one chance. If he does not inform her of the delay, the wife is free to find another husband 9 months after the original return date. If he does not return by the second time, she is also free to find another husband 9 months after. The wife does not have to find a new husband. Baha'u'llah says God loves those who are patient, but this does not imply the woman would be loved less if she found a new husband.

During the 9 month waiting period, if news reaches her about her husband, she can choose to continue her marriage. She is not required to. God prefers reconciliation, but there should also be no actions which cause enmity.

If the husband passed away or was murdered, confirmed by a news report or 2 just witnesses, anytime during his travel, she also must wait. This could

22. Family Life

be 9 months, which can give time to grieve. After this, she may find a new husband if she chooses.

If the husband and wife travel together and discord arises between them, the husband must provide the wife with a full year's allowance and return her to where she departed, such as home. The other option is to entrust her to a trustworthy person and whatever is needed to take her to her destination. It would seem the full year's allowance is independent of the requirement to get his wife home. Also, it would also seem there would be room for both to consult on what would be best, such as how much is the allowance.

22.2.7. Spirit of Joy and Fragrance

Associate with each other in a spirit of joy and fragrance. All that will endure are righteous deeds.

22.2.8. Oppression and Lewdness

22.2.9. Do Not Follow a Tyrannical and Wretched One

22.3. Prohibited People

Fathers' Wives

Boys

22.4. Divorce

God prefers unity and concord between a married couple, instead of separation and divorce. Still, divorce is allowed.

No one is allowed to divorce each other three times.

22.4.1. The Waiting Period

Divorce is allowed if discord or aversion arises, but divorce cannot happen immediately. The couple must wait a year after the intention to divorce is expressed, with the hope the fragrance of love may emanate between them. At the end of the year, if no such fragrance emerged, then divorce is allowed. This also means if the married couple had sex in any form during the year, divorce is not allowed. The husband and wife must be consistent in their intentions.

An allowance will be given to the wife if there is no proven misconduct. The allowance is for the entire year.

If the two divorce, they do have the option to reconcile within one month if neither has married. Baha'u'llah emphasizes mutual love and consent. If the woman has a new husband, a new union is required to restore the relationship. This could mean the original husband would need to go through the original steps to marry, such as having the consent of both sets of parents, the payment of dowry, and a completely new marriage. On the woman's side, it only expresses love and consent, without an explicit requirement to be divorced or unmarried.

22.4.2. Divorce for Misconduct

If the wife is divorced for proven misconduct, she will not have any allowance during the waiting period.

22.5. Having a Child

As marriage is enjoined upon the believers, and the purpose of marriage is to have a child, having a child is also enjoined upon the believers.

22.6. Children's Education

Fathers are enjoined to education their children. If they fail in this act, the House of Justice must act. This education must include writing and whatever has been prescribed in the Tablet. Educating a child is viewed as educating one of Baha'u'llah's own children. He provides His glory, loving-kindness, and mercy to fathers.

Education must also include learning. Learning could refer to specific subjects, or it could refer to the skills needed to enable a thorough education. Skills could include reading, mathematics, curiosity, critical thinking, problem solving, studying, adaptability, values, and principles.

Teach your children what has been sent down from the Heaven of Grandeur and Might, that they may recite the Tablets of the Merciful in the best melodies within the chambers built in the Mashriq-ul-Adhkárs. Whoever is enraptured by the love of My name, the Merciful, shall recite the verses of God in such a manner that the hearts of those who slumber will be moved. Blessed is he who drinks the nectar of life from the utterance of his Lord, the Merciful, by this name, through which every lofty and towering mountain has been shattered.

23. End of Life

23.1. Funeral

Burial of the dead in crystal, stone resistant to decay, or fine, hard woods.

Shroud the deceased in 5 garments of silk or cotton. If unable to do 5 garments, 1 will suffice.

The placing of engraved rings on their fingers. The rings should say “I began from God and returned to Him, detached from all else, and clinging to His name, the Most Merciful, the Most Compassionate.”

Do not transport the body more than 1 hour. Bury him with spirit and fragrance in a nearby place.

23.2. Write a Will

It has been ordained for every soul to write a will. Let them adorn its heading with the Greatest Name, declare therein the oneness of God in the Manifestation of His appearance, and include within it whatever good deeds they wish to be remembered for, that it may bear witness to them in the worlds of command and creation and serve as a treasure for them in the presence of their Lord, the Faithful Guardian.

23.3. Obligations Prior to Inheritance

Inheritance cannot be distributed until certain obligations have been addressed. These obligations include the funeral expenses, debts, and the Right of God payment.

23.4. Inheritance Distribution

Split from the Letter Z (Number 7)

- I. Descendants - Book Ṭ (9) according to number of M, Q, T - $540 + 540 = 1080$ (42.8%)
- II. Spouses - Book Ḥ (8) according to number T and F - $480 - 90 = 390$ (15.5%)
- III. Fathers - Book Z (7) according to number T and K - $420 - 90 = 330$ (13.1%)
- IV. Mothers - Book W (6) according to number R, F, Y, A - $360 - 90 = 270$ (10.7%)
- V. Brothers - Book H (5) according to number Sh - $300 - 90 = 210$ (8.3%)
- VI. Sisters - Book D (4) according to number R and M - $240 - 90 = 150$ (6.0%)
- VII. Teachers - Book J (3) according to number Q and F - $180 - 90 = 90$ (3.6%)

23.5. How Shares are Calculated

The Books add up to 42. This is the portion each category will receive. For example, the descendants will receive 9 of 42 parts (21.4%). Originally, the part with the according to whichever letters adds up to 2520 shares. 540 of 2520 shares is also 21.4%. If you divide the 2520 shares by the 42 books, each book is worth 60 shares.

23.6. Inhabited House

Baha'u'llah changed the Babi distribution to double the portion to descendants. This ended up being another 540 shares, with 90 shares being removed from the other 6 categories.

23.6. Inhabited House

If the house is inhabited by descendants, the male descendants inherit the house. If the house is uninhabited, the house could be sold and the proceeds distributed accordingly.

23.7. Specified Garments

Specific garments are to be given to the male descendants. This may not exactly mean common clothing defined by gender roles. Instead, this could mean garments which have a significant meaning or purpose within the family. Ceremonial, spiritual, and culturally significant garments would be included. This also implies these types of garments are not to be sold as part of the estate, and remain a part of the family.

23.8. Heirs Younger Than the Age of Maturity

Their portion is to be managed as a trust by a trustee. The trustee could be a lawyer, institutional investor, a family member, or anyone else specified to act as a trustee. This should be managed as a legal trust. The trustee is not entitled to any of the money within the trust, but is entitled to an agreed upon portion of any profit created from investments. The inheritance will be distributed once the heir reaches the age of maturity.

23.9. Exceptions

If there are no descendants, their portion will go to the House of Justice. (1080 of 2520 shares)

If the deceased has descendants but no other specified heirs, 2/3rds will go to the descendants and 1/3rd will go to the House of Justice. For example, if there is no spouse, 260 of 2520 shares will be added to the descendants for a total of 1340 shares. 130 shares will go to the House of Justice.

If there are no direct heirs from the first 6 categories but there are nephews, nieces, or their children, 2/3rds will go to them and 1/3rd to the House of Justice.

If there are no direct heirs and no nephews, nieces, or their children, the inheritance from the first 6 categories will go to the House of Justice.

23.10. The Spiritual Aspect of Inheritance

Throughout the verses regarding inheritance, Baha'u'llah reminds us that God is bountiful and merciful. No matter the amount of inheritance provided, any person who receives some should be grateful for the bounty provided. There are no exceptions based upon judgments of character or other qualifications to receive. This ensures there is no vying for an increased portion, or any attempts to deny another their portion. This should reduce inter-family conflict over the estates of the deceased.

There is no distribution for random non-profit causes. However, there are possibilities where the House of Justice will receive a portion of the inheritance. With these portions, the House of Justice is to act as trustees for the benefit of orphans, widows, and the general benefit of others. With this in mind, there is an opportunity, such as in the case of a financially successful person to bestow upon certain demographics a substantial bounty. Orphans are pre-maturity people without parents. They generally reach maturity without anything in their name. The inheritance law can change this if the House of Justice acts according to Baha'u'llah's command. Those acting as

23.10. The Spiritual Aspect of Inheritance

trustees have an important function in ensuring the loss of a beloved's life is beneficial for the community.

23. *End of Life*

24. Disbelievers

24.1. Qualities of Disbelievers

People of error

Like the ignorant masses

They hold onto their own conjectures and illusions.

Clung to their own principles instead of those of God

Sorrowful.

Seek prestige

Claim hidden knowledge.

Claim esoteric understanding

Denied what God has permitted

Borne ascetic hardships

Makes actions the partner of hopes.

Among the dead

Claims a share of the greatest infallibility

Causes corruption

Sinful

Far from the Source of Closeness.

Veiled from the source of knowledge

24. Disbelievers

Hesitates

24.2. Polytheistic

Turned to different Qiblah

24.3. Deceived by Knowledge

Veiled from God's Name, the Self-Subsisting. See themselves as greater than Nimrod. They worship their own idols of desire.

24.4. Wolves in Garments

Oppressors.

Creates veils to hinder the people.

24.5. They are Asleep

If they were to awaken, they would hasten with their hearts towards God. Their sleep is caused by the intoxication of desire, in such a way they cannot see the Lord. They will awaken but not find anything of what they missed in the days of the Lord.

Glory of the Exalted Will Not Endure

The Ornaments of the Wealthy Will Not Endure

The Power of the Wicked Will Not Endure

24.6. Distorts the Word of God

One who interprets what has been revealed from the heaven of Revelation and deviates from its outward meaning is among those who have distorted the exalted Word of God and is accounted as one of the losers in the clear Book.

Speaks contrary to what has been revealed in the Tablets

24.7. Believes in Former Revelation

Intoxicated in the

24.8. How to Act Towards Them

We should act in a way where their own sorrows do not overcome us.

Do not stumble by recognizing that He is not to be questioned about what He does.

24.9. Humiliating Punishment

For those whose eyes have been intoxicated in the former and the latter.

24. Disbelievers

25. Prophecy

25.1. A Clamor In Every Land

25.2. The Throne of Istanbul

It will perish

Daughters and Widows will weep

Tribes among you will weep. Turks, Arabs, Kurds, Greeks, Armenians, Sephardic Jews, Romaniote Jews, Albanians, Circassians, Bosniaks, Levantines. Palestine?

25.3. Blood on the Banks of the Rhine

We have seen you covered with blood, as the swords of retribution were drawn against you, and again you shall have it.

25.4. Lamentation of Berlin

We hear the lamentation of Berlin, though she is now in manifest glory.

25.5. Judgment of Tehran by the Masses

Things will be overturned. The masses will judge you.

Tranquility will follow the turmoil.

25.6. Banners of Names

O Land of Khá! We hear within you the voices of men extolling your Lord, the Self-Sufficient, the Most Exalted. Blessed is the day when the banners of the Names are raised in the Kingdom of Creation in My Most Glorious Name. On that day, the sincere will rejoice in the victory of God, while the disbelievers will lament.

Historical Khorasan included modern day Afghanistan, such as the cities of Harat and Balkh, as well as parts of Turkmenistan, Tajikistan, and Uzbekistan.

Historical religious movements which have been a majority within Khorasan have included Zoroastrianism, Buddhism, and Islam. The area has made a strong contribution to Sufism. Other religions which had a large presence included Manichaeism and Zaydism.

25.7. Innermost Secret of Secrets

O land of Kāf and Rā', We see you upon that which is not beloved by God, and We see from you what none but God, the All-Knowing, the All-Informed, has witnessed. We perceive what passes from you in the innermost secret of secrets. With Us is the knowledge of all things inscribed in a clear Tablet. Do not grieve over this, for God will cause to appear in you those of mighty power who will mention Me with steadfastness. They will not be hindered by the insinuations of the learned, nor veiled by the doubts of the skeptics. These are they who behold God with their own eyes and assist Him with their very selves. Verily, they are among the firmly grounded.

26. Business

Placeholder to discuss doing business and potential best practices based on the Aqdas

26. *Business*

27. Cities

27.1. Build Up the Cities

Build up the cities and lands of God, and then remember Him within them with the melodies of those who are near to Him. Hearts are, indeed, cultivated by the tongue, just as homes and cities are built by the hand and by other means. We have appointed a cause for everything from Our presence; hold fast to it and trust in the All-Wise, the All-Knowing.

27.2. Built Up the Lands

27. *Cities*

Part V.

**Relationship with Other
Religion**

28. Armies of Knowledge

28.1. Banners of Expression

The tribes of religion were vanquished, except for those who drink from the Kawthar of life

28.2. Clinging to Another Branch

Baha'u'llah tells the Emperor of Austria he was clinging to the branch, but was heedless of the root. Because of this, he did not recognize Baha'u'llah.

28.3. Prior Revelation from God

Beware that you allow what has been revealed in the former Book from recognizing there is no God but God, the Almighty, the All-Praised.

No one should hold to anything today except that which has appeared in this Revelation. This is the command of God, before and after, and with it He has adorned the scriptures of former generations. This is the mention of God, before and after, with which He has embroidered the fabric of the Book of Existence, if you are of those who perceive. This is the command of God, before and after. Beware lest you be of the abased. Nothing can avail you today, and no one has any refuge but God, the All-Knowing, the All-Wise. Whoever has known Me has known the intended purpose; whoever has turned to Me has turned to the Worshiped One. Thus has it been detailed in the Book, and the matter has been decreed by God, the Lord of the worlds.

28. Armies of Knowledge

Whoever reads a verse from My verses, it is better for him than reading the books of the former and latter generations.

This is the declaration of the Merciful, if you are of those who listen. Say:
This is true knowledge, if you are of those who recognize.

28.4. To the Concourse of the Bayan

The Primal Point had declared the exaltation of the Cause of Baha'u'llah over His own Cause.

We entered the School of God while you were asleep,

We observed the Tablet while you were heedless.

By the True One, We read it before its descent, while you were unaware.

We encompassed the Book while you were still in the loins.

This is My mention according to your capacity, not according to the measure of God. This is attested by what is in the knowledge of God, if only you knew, and by the Tongue of God, if only you understood. By God, were the veil to be lifted, you would be thunderstruck.

Part VI.

Those Who Lead

29. Leaders of Religion

29.1. Concourse of Ulama (Religious Scholars)

Do not worship the idols of your own desires. Do not view yourself as greater than God. Even Nimrod is in the lowest depths of Hell. Abandon your illusions and turn towards God.

Prided yourselves on My Name yet been heedless of My Self.

Do not weigh the Book of God with the rules and sciences you possess, nor with your desires.

If you turn towards God and enter into the cause, do not corrupt it.

Beware lest you create another veil to hinder the people.

Beware lest names keep you from their Master.

Beware remembrance veils you

Beware lest the mention of the Prophet keeps you from this Greatest Announcement, or allegiance to one veils you from the authority of God, the Sovereign over all that is in the heavens and the earth. Every name has been created by His Word, and every matter is bound to His irrevocable command, the Mighty, the Wondrous.

We see among you those who take the Book and use it to prove God, just as every community has used its own book to prove the Almighty, the Self-Subsisting. Say: By God, the True One! The books of the world and all the scriptures therein avail you nothing today, except by this Book, which speaks at the pivot of creation

29. Leaders of Religion

Beware lest you become the cause of discord in the regions, as you were the reason for rejection in the beginning. Gather the people around this Word, by which the pebble cried out: "The Kingdom belongs to God, the Dawning-Place of Signs." Thus does God admonish you, as a favor from Him.

Act with Justice

The one who turns away from this Cause—can he prove any truth in creation?

Fear God and do not deny

Tear asunder the veils, so that the inhabitants of the Kingdom may hear the sound of their rending. This is the command of God, from before and after. Blessed is the one who acts according to what has been commanded, and woe unto those who turn away.

Sciences common in the time included the following:

1. Islamic Jurisprudence
2. Islamic Theology
3. Islamic Exegesis
4. Philosophy, such as Peripatetic and Illuminationism
5. Mysticism
6. Arabic Grammar and Rhetoric
7. Astronomy
8. Astrology
9. Logic, Aristotelian

We have desired in the dominion only the appearance of God and His sovereignty, and sufficient is God as My witness. We have desired in the kingdom only the exaltation of the Cause of God and His praise, and sufficient is God as My trustee. We have desired in the realm of power only the remembrance of God and what has been revealed from Him, and sufficient is God as My helper.

29.1.1. Key Differences Between the Realms

Aspect	Dominion (Al-Mulk)	Kingdom (Al-Malakūt)	Realm of Power (Al-Jabarūt)
Focus	Physical/material reality	Spiritual reality	Divine transcendence and power
Laws	Temporal and human-made laws	Spiritual and eternal principles	God's sovereign, creative will
Accessibility	Through physical actions and governance	Through faith and insight	Known only through divine revelation
Purpose in Verse	Manifestation of God's sovereignty	Exaltation of God's Cause	Remembrance of God's majesty

29.1.2. How They Relate to Bahá'u'lláh's Mission

Bahá'u'lláh connects all three realms to His purpose: - In the **dominion**, He reveals laws and guidance to transform society. - In the **kingdom**, He exalts the spiritual truths and principles needed for individual and collective enlightenment. - In the **realm of power**, He affirms the ultimate authority and sovereignty of God, the source of all existence.

29.1.3. People of Insight

29.2. Scholars in the Cause of Baha

You are the waves of the Most Great Ocean

29. Leaders of Religion

You are the Stars of the heavens of bounty
You are the Banners of victory between the heavens and the earth
You are the Dawning Places of Steadfastness among the people
You are the Rising-points of utterance for those in existence.
Blessed is the one who turns towards you
Woe to the heedless

29.3. Shaykh Muhammad Hasan al-Najafi

Mention the Shaykh who was called Muhammad before Hasan, who was among the most learned of scholars in his time. When the truth appeared, he and others like him turned away, while one who winnowed wheat and barley turned toward God. He spent his nights and days writing, as he claimed, the judgments of God, but when the Chosen One appeared, not a single letter of his work availed him. Had it benefited him, he would not have turned away from the face through which the countenances of the near ones are illumined. If you had believed in God at His appearance, the people would not have turned away from Him, and what has befallen Us today would not have occurred. Fear God and do not be among the heedless.

He was the author of “Jawāhir al-kalām fī sharḥ sharāʿi al-islām,” a book about Shi’a jurisprudence.

29.4. Karim

Recall Karim, when We summoned him to God, and he grew arrogant, following his own desires, even after We sent to him that which delighted the eye of proof in the realms of existence and completed the argument of God upon all in the heavens and the earth. We commanded him to turn in acceptance, as a favor from the Self-Sufficient, the Exalted. Yet he turned away, retreating, until the hosts of torment seized him, as a just decree from God. Verily, We were witnesses.

29.5. Cannot Match Baha'u'llah

None can match Baha'u'llah in the field of mystical insight, knowledge, wisdom, and expression.

29.6. Baha'u'llah Weeps

The eye of My favor weeps for you, for you have not recognized the One whom you call upon in the evening and at dawn, at every sunset and daybreak

29. Leaders of Religion

30. Sovereign Leaders

30.1. Assembly of Kings

The sovereign has come and the kingdom belongs to God. Worship none but God and turn with radiant hearts towards the countenance of your Lord. This is a command that surpasses whatever you possess.

30.1.1. Wealth

You rejoice in what has been gathered for others, depriving yourselves of the worlds that the Preserved Tablet can reckon. Gathering referring to the practice of accumulating wealth which you will leave once you die. It has occupied you from the ultimate end.

Purify yourself from the stench of the world. The stench is from the decay of morals, materialism, and an attachment to worldly desires.

Hasten towards the Kingdom of your Lord.

30. Sovereign Leaders

30.1.2. Earthquakes

30.1.3. Lamentation of Tribes

30.1.4. Announcement of the Day

30.1.5. The Most Great Law is Revealed

30.1.6. Kings are Vassals

Do not let pride prevent you from the Day-Spring of Revelation

Do not let the world veil you from the Creator of the heavens

Rise to serve the Purpose for which you were created by a word from Him.

You are manifestations of power over what has been

You are manifestations of power over what will be.

Leave your houses and turn towards the Kingdom, this will benefit you in both this world and the next.

30.1.7. Baha'u'llah's Rule

Baha'u'llah desires to rule over hearts, not over your kingdoms. Hearts are the place of Baha'u'llah's vision.

The Kingdom of Names bears witness to this.

30.2. Exhortations to Specific Leaders

30.1.8. Support Baha'u'llah's Cause

Blessed is the king who arises to support My Cause in My kingdom and detaches himself from all else.

He is one of the people of the Crimson Ark, which God made for the people of Baha. Worthy of being honored, revered, and assisted so that he may conquer cities with the keys of My Name.

He is as the sight of mankind.

He is the most radiant crown upon the brow of creation.

He is the head of generosity for the body of the world.

30.1.9. Baha'u'llah Endures With Patience

He desires nothing from the assembly of kings, and He endures with patience which has befallen "Us"

30.1.10. Commands to the Kings

Heal the broken with the hands of justice

Crush the oppressor who is whole with the scourge of the commandments of your Lord.

30.2. Exhortations to Specific Leaders

30.2.1. To the Emperor of Austria (Franz Joseph I)

He visited Al-Aqsa Mosque but did not enquire about Baha'u'llah, nor sense Him. Baha'u'llah was with the Emperor in all conditions, but the Emperor was clinging to the branch but heedless of the root. Baha'u'llah invited the Emperor to recognize Him instead of clinging to a prior Branch.

30. Sovereign Leaders

30.2.2. To the King of Berlin (Otto von Bismarck)

Baha'u'llah reminds King Bismarck to remember kings greater than him and their fates. God brought them down from their palaces to their graves.

30.2.3. To the Kings and Presidents of the Americas

Baha'u'llah instructs them to adorn the temple of dominion with the raiment of justice and piety, and its head with the crown of the remembrance of your Lord.

30.3. Exhortation to Specific Cities and Places

30.3.1. To the Company of Rome (Italian Rome and Byzantine Rome)

Baha'u'llah hears the sound of the owl among them. Has the intoxication of desire seized you, or are you among the heedless?

30.3.2. To the Point on the Shore of Two Seas (Istanbul)

The throne of oppression has been established upon you, and the fire of hatred has been ignited within you to such an extent that it has caused lamentation in the Concourse on high and those who circle around the exalted Throne. We see within you the ignorant ruling over the wise, and darkness boasting over the light, while you are in manifest delusion. Your outward adornment has deceived you. By the Lord of creation! It will perish, and the daughters and widows, and the tribes among you, shall weep. Thus does the All-Knowing, the All-Informed give you tidings.

30.3.3. To the Banks of the Rhine River

We have seen you covered with blood, as the swords of retribution were drawn against you, and again you shall have it.

Franco-Prussian War in early 1870s. Prophecy of new blood.

30.3.4. The Lamentation of Berlin

We hear the lamentation of Berlin, though she is now in manifest glory.

30.3.5. To The Land of ٢ā (Tehran)

do not grieve over anything, for God has made you the source of the world's joy. Should He so will, He may bless your throne with one who will rule with justice and gather the scattered sheep of God from the wolves. He shall greet the people of Bahá with joy and gladness. Rejoice in that God has made you the horizon of light (Ta means light or illumination), for in you was born the Dawn of Manifestation, and you were named with this name by which the light of grace shone forth and the heavens and the earth were illumined. Things will be overturned within you, and the masses shall pass judgment upon you. Verily, your Lord is the All-Knowing, the All-Encompassing. Be at peace through the grace of your Lord; indeed, the moments of divine bounty shall not cease from you. Tranquility shall follow the turmoil. Thus has the matter been decreed in a wondrous Book.

30.3.6. To the Land of Khá (Khurasan)

O Land of Khá! We hear within you the voices of men extolling your Lord, the Self-Sufficient, the Most Exalted. Blessed is the day when the banners of the Names are raised in the Kingdom of Creation in My Most Glorious Name. On that day, the sincere will rejoice in the victory of God, while the disbelievers will lament.

30. Sovereign Leaders

30.3.7. To the Land of Kāf and Rā

O land of Kāf and Rā', We see you upon that which is not beloved by God, and We see from you what none but God, the All-Knowing, the All-Informed, has witnessed. We perceive what passes from you in the innermost secret of secrets. With Us is the knowledge of all things inscribed in a clear Tablet. Do not grieve over this, for God will cause to appear in you those of mighty power who will mention Me with steadfastness. They will not be hindered by the insinuations of the learned, nor veiled by the doubts of the skeptics. These are they who behold God with their own eyes and assist Him with their very selves. Verily, they are among the firmly grounded.

30.4. Exhortation to Believers

No one should object to those who rule over the people. Leave them to what they have and turn towards the hearts.

Part VII.

The Houses of Justice

31. Form

And raise up the two houses in the two stations and the places wherein the Throne of your Lord, the Most Merciful, has been established.

31.1. Where?

A House of Justice should be established in every city.

31.2. When?

When the individuals who believe gather in the number of 9 or more.

31.3. Perspective of the Members

The members should regard themselves as entering the presence of God. This means there should be a perspective that within the House of Justice, God is presiding. The Houses of Justice are one of the first official organizations established by God to promote justice and governance. Unlike most religious institutions, it is not designed for worship or other religious acts. Still, this does not mean the members should not act as if their roles are separate from their beliefs, nor separate from the rest of the commands of the Kitab-i-Aqdas.

They will act as the trusted ones and representatives of God for all who dwell on Earth. The functions of a trustee, representative, and other roles

31. Form

will be discussed later, but it should be important to note the trustees and representatives must have the perspective towards all of humankind, not just believers of God and Baha'u'llah. This

They should also consult on the welfare of the servants, those who do believe in God and Baha'u'llah. This welfare, affairs, and consultation would not operate as a clergy, but help ensure the community in each city is taking care of each other according to the guidance given by God.

The members are also commanded to not neglect anything explicitly stated within the Tablet. This demonstrates how important the role of the Houses of Justice serve.

Act in accordance with the ordinances and laws of God, and guard them as you would your eyes, and be not of the losers.

32. Funding

32.1. From Inheritance

The House of Justice receives the portion from the descendants if the deceased has none. This is 42.8% (1080 of 2520 shares).

The House of Justice receives 33% of the portion from specified heirs from Books 2-6, if the deceased has descendants.

The House of Justice receives 33% of the portion from Books 1-6 if the deceased has nephews and nieces.

The House of Justice receives 100% of the portion from Books 1-6 if the deceased has no nephews and nieces.

The House of Justice receives all 100% of the entire inheritance if the deceased has no inheritors.

This money will be allocated towards:

1. Orphans
2. Widows
3. General benefit

32.2. From Adultery Fines

The House of Justice is to fine both the man and woman 9 mithqáls (38.25g) of gold for the 1st offense and 18 mithqáls (76.5g) of gold for the 2nd offense. The box below shows the current price of gold.

32.3. From Blood Money (Diyah)

One-third of all blood money goes to the House of Justice. Blood money includes any fine or civil judgement against a person for the injury or death of another. The money is to be spent towards justice and the protection of the believers. Note this does not mean the protection of the religion or its institutions, but the protection of the individual believers.

The amount of the fine will be based on the severity of the injury.

33. Functions

33.1. Trustees of the Merciful

Use the descendants portion of inheritance to assist orphans, widows, and the general benefit.

For all who dwell on earth

May take from wealthy parents whatever is necessary to educate their children.

From parents who are not wealthy, consultation is required.

Refuge for the poor and needy

Provide what is necessary for whoever is incapable of earning a living (along with the wealthy)

33.2. Representatives of God

For all who dwell on earth

33.3. Shephards of the Sheep of God

The sheep of God could only include all believers of Baha'u'llah, but it could also be embracing of all people who believe in God. The members of the House of Justice need to be vigilant against the wolves in garments, suggesting those who may appear as sheep but whose purpose is to harm

33. Functions

the believers. These believers are to be protected as if they are the House of Justice member's own children.

33.4. Consult on the Welfare of the Servants

Choose what is best.

33.5. Endowments

Administer endowments dedicated to charitable purposes. These endowments are to be used in elevated places for the Cause. They are to be used for whatever has been commanded by God.

33.6. Enforcement of Laws in the Aqdas

Adultery - 1st offense is 9 mithqáls (38.25g) of gold. 2nd offense is 18 mithqáls (76.5g) of gold. 3rd offense is a humiliating punishment.

Murder - Death or life imprisonment.

Arson - Death by fire or life imprisonment.

Theft - Banishment, imprisonment. 3rd offense place a mark on the thief's forehead so as to be identified in public as a thief.

Inheritance Law

Education of children -

Blood Money - 1/3rd of all civil fines from the injury or death of another person. Blood money will be applied to any injuries to the head and body, based upon the severity.

34. Leadership Before the House of Justice

34.1. Aghsán (Branches)

The Branches refer to Baha'u'llah's male direct descendants. He had 5 sons who made it to adulthood, and 4 who were surviving by the time the time He ascended to heaven.

If you differ on a matter, refer it to Baha'u'llah's Revelation, for it is sufficient.

34.1.1. Responsibilities Specified

Manage endowments in the absence of a House of Justice, in accordance to the Tablet of God.

34.2. Answering Questions About the Book

Refer what you do not understand from the Book to the Branch that has branched forth from this mighty Root.

34.3. The Branch to Turn Towards

When the sea of reunion is stilled, and the Book of Origin reaches its end, turn towards Him whom God has willed, the one who branched from this ancient Root.

34.4. People of Baha

Do not speak except by His permission. Only judges according to what God decrees in the Tablet.

If you differ on a matter, refer it to Baha'u'llah's Revelation, which is sufficient.

34.4.1. Responsibilities Specified

Manage endowments in the absence of a House of Justice, in accordance to the Tablet of God.

The wealthy (along with the House of Justice) should provide what is necessary for those who are incapable of earning a living.

Part VIII.

The Kitab-i-Aqdas

Kitab-i-Aqdas (The Holy Book)

In the name of the one who governs what was and what will be

Verses 1-10

1 The first thing that God has prescribed for His servants is the recognition of the dawning place of His Revelation and the source of His command, which is the station of His own Self in the realm of command and creation. Whoever attains this has attained all good, and whoever is deprived of it is indeed among the people of error, even if he performs every good deed. If you attain this exalted station and this supreme horizon, every soul must follow what has been commanded by the Desired One, for both are inseparable, one cannot be accepted without the other. This is what the Source of Inspiration has decreed.

2 Indeed, those who have been endowed with insight from God see the ordinances of God as the greatest means for the order of the world and the preservation of nations. And those who are heedless of this are like the ignorant masses. We have commanded you to break the boundaries of self and desire, not what has been decreed by the Supreme Pen. It is the spirit of life for those in existence. The seas of wisdom and eloquence have surged forth with the stirring breeze of the All-Merciful. Seize this opportunity, O possessors of intellect. Those who have violated the covenant of God concerning His commands and have turned back on their heels, they are indeed among the people of error in the sight of the Self-Sufficient, the Exalted.

3 O assembly of the earth, know that My commands are the lamps of My care among My servants and the keys of My mercy for My creation. Thus has the command been revealed from the heaven of the will of your Lord, the

Kitab-i-Aqdas (The Holy Book)

Lord of all religions. If anyone were to taste the sweetness of the utterance that has appeared from the mouth of the will of the All-Merciful, he would spend all that he possesses, even if it be the treasures of the entire earth, to uphold one of His commands which have dawned from the horizon of care and grace.

4 Say, from My laws the fragrance of My garment is diffused, and through them the banners of victory are hoisted on the hills and heights. The tongue of My power has spoken in the dominion of My greatness, addressing My creation: "Carry out My ordinances out of love for My beauty." Blessed is the lover who has inhaled the fragrance of the Beloved from this word, from which the breezes of bounty have wafted in an indescribable manner. By My life, whoever drinks the nectar of justice from the hands of grace will circle around My commands which have shone forth from the horizon of creativity.

5 Do not think that We have merely revealed to you the laws; rather, We have unsealed the choice sealed wine with the fingers of might and power. This is attested by what has been sent down by the Pen of Revelation. Reflect, O possessors of understanding.

6 It has been enjoined upon you to perform the prayer consisting of nine rak'ahs to God, the Revealer of the verses, at noon, in the morning, and in the evening. We have pardoned other numbers as a command in the Book of God. Indeed, it is the mighty, chosen command. When you wish to perform the prayer, turn your faces toward My most holy direction, the sacred spot which God has made the focal point for the celestial concourse and the point of adoration for the people of the cities of eternity, the source of command for those in the heavens and the earth. And at the setting of the Sun of Truth and Explanation, the place We have appointed for you, indeed, it is the Mighty, the All-Knowing.

7 Everything is realized by His decisive command when the Sun of ordinances rises from the horizon of explanation. All are to follow it, even if it be a command that rends asunder the hearts of the adherents of religions. He does as He wills and is not questioned about what He wills. Whatever the Beloved has decreed is beloved and the Possessor of invention. Whoever finds the fragrance of the All-Merciful and recognizes the source of this Revelation

will face the arrows with his eyes to uphold the ordinances among the people. Blessed is he who turns and attains the decisive utterance.

8 We have detailed the prayer in another tablet. Blessed is the one who acts according to what has been commanded by the Lord of all beings. For the prayer for the dead, God, the Revealer of the verses, has ordained six Takbirs (Allāhu Akbar or God is the Greatest). Whoever possesses the knowledge of recitation may recite what has been revealed before it, and if not, God has pardoned him. Indeed, He is the Mighty, the Forgiving.

9 Hair does not invalidate your prayers, nor do those things that prevent the spirit, such as bones and the like. Wear sable as you wear silk, brocade, and other such materials. It has not been forbidden in the Qur'an, but the learned were mistaken about it. Indeed, He is the Mighty, the All-Knowing.

10 Prayer and fasting have been enjoined upon you from the age of maturity as a command from God, your Lord, and the Lord of your forefathers. For those who are weak due to illness or old age, God has excused them as a grace from Him. Indeed, He is the Forgiving, the Generous. God has permitted you to prostrate on any clean surface, and we have abrogated the rule regarding the specific limit in the Book. God knows, and you do not know. Whoever cannot find water should repeat five times, "In the Name of God, the Purest, the Purest," and then proceed with the prayer. This is what the Lord of the worlds has decreed. In lands where nights and days are prolonged, let them pray according to the hours and the timepieces that mark the passage of time. Indeed, He is the Manifest, the Wise.

Verses 11-20

11 We have excused you from the Prayer of the Signs. When they appear, remember God with greatness and power. He is indeed the All-Hearing, the All-Seeing. Say, "Greatness belongs to God, the Lord of what is seen and what is unseen, the Lord of all the worlds."

12 Individual prayer has been enjoined upon you; the requirement for congregational prayer has been lifted except for the Prayer for the Dead. This is indeed a wise ordinance.

Kitab-i-Aqdas (The Holy Book)

13 God has excused women from fasting and obligatory prayer during their menstrual periods. Instead, they are to perform ablutions and repeat the phrase “Glory be to God, the Lord of Splendor and Beauty” ninety-five times between noon on one day and noon the next. This is what has been decreed in the Book if you are among those who understand.

14 When traveling, both men and women, upon stopping and resting, can replace each obligatory prayer with a single prostration. During this prostration, recite “Glory be to God, the Lord of Grandeur and Majesty, of Bounty and Grace.” If unable, simply say, “Glory be to God,” for that suffices in truth. Indeed, He is the All-Sufficient, the Everlasting, the Forgiving, the Merciful.

After completing the prostration, sit in the posture of unity and say eighteen times, “Glory be to God, the Lord of Dominion and Sovereignty.” Thus does God elucidate the paths of truth and guidance, all converging to this straight path. Thank God for this immense favor, praise God for this bounty encompassing the heavens and the earth, and remember God for this mercy surpassing all worlds.

15 Say, God has made the key to the hidden treasure My love, if you only knew. Without the key, it would remain hidden in the eternal past, if you only believed. This is for the dawning place of revelation and the horizon of radiance, through which the horizons are illumined, if you only knew. This is indeed the ordained decree, by which every decreed fate is established.

16 O Pen of the Most High, say: O assembly of creation, We have ordained for you fasting during a limited number of days, and have made Naw-Rúz a festival for you after its completion. Thus has the Sun of the Bayán shone forth from the horizon of the Book from the presence of the Lord of Origin and Return.

And let the days which exceed the months before the month of fasting be the manifestations of the letter “H” (Ha) among the nights and days. Therefore, they are not confined by the limits of the year and its months. It is incumbent upon the people of Bahá to provide for themselves, their relatives, the poor, and the needy, to exalt, magnify, and glorify their Lord with joy and gladness.

When the days of giving are completed, let them enter the fast. Thus has the Lord of all humankind decreed. There is no blame on travelers, the sick, pregnant women, or nursing mothers; God has excused them as a grace from Him. He is the Almighty, the All-Bountiful.

17 These are the ordinances of God which have been inscribed by the Pen of the Most High in the scriptures and tablets. Hold fast to the commandments and laws of God, and do not be among those who have clung to their own principles and discarded the principles of God, following mere conjectures and illusions. Refrain from eating and drinking from sunrise to sunset. Beware lest your desires prevent you from this bounty that has been decreed in the Book.

18 For those who believe in God, the Almighty, it is prescribed that they wash their hands and then their face every day, sit facing God, and recite ninety-five times “Allāh-u-Abhá” (God is Most Glorious). Thus has the Creator of the heavens decreed when He established Himself upon the thrones of His names with grandeur and power. Likewise, perform ablutions for the prayer as a command from God, the One, the Chosen.

19 Murder, adultery, backbiting, and slander have been forbidden to you. Avoid what you have been prohibited from in the scriptures and tablets.

20 God has apportioned inheritances according to the number of the letter Z, with shares for your descendants calculated from the Book of T according to the number of M, Q, and T. For spouses, the share is from the Book of H according to the number of T and F. For fathers, the share is from the Book of Z according to the number of T and K. For mothers, the share is from the Book of W according to the number of R, F, Y, and Ayn. For brothers, the share is from the Book of H according to the number of Sh. For sisters, the share is from the Book of D according to the number of R and M. For teachers, the share is from the Book of J according to the number of Q and F. This is decreed by the Herald who remembers Me in the nights and early mornings. When We heard the clamor of descendants in the loins, We doubled their share and reduced the others’ share; indeed, He is the All-Powerful, doing what He wills with His authority as He pleases.

Verses 21-30

21 If one dies without descendants, their inheritance reverts to the House of Justice to be used by the trustees of the Merciful for orphans, widows, and general benefit, so that people may thank their Lord, the Mighty, the Forgiving.

22 If one has descendants but lacks other specified heirs, two-thirds of their estate goes to the descendants, and one-third to the House of Justice, as decreed by the Exalted, the Majestic.

23 If there are no direct heirs but there are relatives such as nephews, nieces, or their children, two-thirds go to these relatives, and one-third to the House of Justice. If no such relatives exist, all the estate goes to the House of Justice to be used as God commands; He is the All-Powerful, the Ruler.

24 Whoever dies without any of the designated inheritors as per the divine decree from the Most High Pen, all of their wealth is returned to the aforementioned House of Justice, to be distributed as per God's command. Indeed, He is the All-Powerful, the Commander.

25 The inhabited house and specific garments are for the male descendants, not the females or other heirs; He is the Bestower, the Bountiful.

26 If someone dies during their parent's lifetime, their descendants inherit what would have gone to them, divided justly among them. Thus, the sea of speech has surged, casting forth pearls of laws from the Lord of all beings.

27 If there are weak descendants, appoint a trustee to manage their inheritance until they reach maturity, or invest it for them. Assign a rightful share of the profits to the trustee for their efforts.

28 All this is after the payment of God's right, debts, and funeral expenses, carried out with dignity and honor, as decreed by the Lord of Origin and Return.

29 Say, this is the hidden knowledge that will never change, for it began with the letter **Ṭ** indicating the hidden, manifest, invincible Name. This allotment to descendants is a bounty from God for them to thank their Merciful, Compassionate Lord. These are the boundaries of God; do not

transgress them with your desires. Follow what you have been commanded by the Source of Revelation. The sincere see God's ordinances as the water of life for the faithful and the lamp of wisdom and success for those on earth and in the heavens.

30 God has ordained that in every city a House of Justice should be established, where individuals shall gather in the number of Bahá (9), or more if desired. They should regard themselves as entering the presence of the Exalted One, observing the unseen. These members must be the trusted ones of the Merciful among people and the representatives of God for all who dwell on earth. They should consult on the welfare of the servants of God for His sake, just as they consult on their own affairs, and choose what is best. Thus has your Lord, the Mighty, the Forgiving, decreed. Beware not to neglect what is explicitly stated in the Tablet. Fear God, O people of insight.

Verses 31-40

31 O assembly of creation! Build houses as perfectly as possible in the name of the Lord of all religions, in the cities, and adorn them with what befits them, not with images and likenesses. Then remember your Lord, the Merciful, in them with spirit and fragrance. By His remembrance, hearts are enlightened, and eyes are comforted.

32 God has ordained for those of you who are able, to make the pilgrimage to the House, but has excused women from this obligation out of His mercy. Indeed, He is the Bestower, the Generous.

33 O people of Bahá, it is incumbent upon each one of you to engage in some form of occupation, such as crafts, trades, and the like. We have made your engagement in such work equivalent to the worship of God, the True One. Reflect, O people, on the mercy and favors of God, and then thank Him in the evening and at dawn. Do not waste your time in idleness and sloth; engage in activities that benefit yourselves and others. Thus has the matter been decreed in this Tablet, from whose horizon the sun of wisdom and explanation has shone forth. The most despised of men in the sight of God are those who sit idle and seek sustenance. Hold firmly to the rope of means, putting your trust in God, the Provider of all means.

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34 God has forbidden you from kissing hands in the Book; this is what you have been prohibited from by your Mighty, All-Powerful Lord. No one is permitted to seek forgiveness from another. Turn to God in repentance yourselves. Indeed, He is the Forgiving, the Bestower, the Mighty, the Ever-Forgiving.

35 O servants of the Merciful, arise to serve the Cause in such a way that the sorrows of those who disbelieve in the Source of the verses do not overcome you. When the promise was fulfilled and the Promised One appeared, people differed and each group held onto their own conjectures and illusions.

36 Some people sit at the back, seeking prestige, and others claim hidden knowledge and esoteric understanding. Say, O heedless deceiver, who are you? And to those who claim deep inner knowledge, say, O liar, by God, what you possess is mere husks, left for you as bones are left for dogs. By the True One, if someone were to wash the feet of the world, worship God in the wilderness, forests, mountains, and heights, and near every stone, tree, and dust, yet not exude the fragrance of My approval, it would never be accepted. This is the judgment of the Lord of all beings.

Many have secluded themselves on the islands of India, denied themselves what God has permitted, borne ascetic hardships, yet are not remembered by God, the Revealer of the verses. Do not make actions the partner of hopes, nor deprive yourselves of this goal, which was the hope of the near ones in the eternal past. Say, the spirit of deeds is My approval; everything is tied to My acceptance. Read the Tablets to know what is intended in the Books of God, the Mighty, the Bountiful. Whoever wins My love has the right to sit on the throne of gold in the highest place, and whoever is denied it, even if they sit on the dust, they seek refuge from it to God, the Lord of religions.

37 Whoever claims a matter before the completion of a full thousand years is a lying impostor. We ask God to help him to recant if he repents, for He is the Forgiving, the Merciful. But if he persists in what he has said, a punishment will be sent upon him from which there is no escape; He is indeed severe in punishment. Whoever interprets or explains this verse in a way other than its evident meaning is deprived of the Spirit of God and His mercy, which has preceded all worlds. Fear God and do not follow your own illusions; follow what your Almighty, Wise Lord commands you. Soon, there will arise clamor from most lands. Avoid it, O people, and do not follow

every wicked, contemptible one. This is what We have informed you of when We were in Iraq, in the land of mystery, and in this luminous spot.

38 O people of the earth, when the sun of My beauty sets and the heaven of My body is concealed, do not be troubled. Arise to assist My Cause and to exalt My word among the people of the world. We are with you in all conditions and will aid you with the truth. We have always been able to do so. Whoever recognizes Me will arise to serve Me with a steadfastness that even the hosts of the heavens and the earth cannot deter.

39 People are asleep; if they were to awaken, they would hasten with their hearts toward God, the All-Knowing, the All-Wise, and cast aside all that they possess, even if it were all the treasures of the world, so that their Lord might remind them with a word from Himself. Thus, He informs you of what is hidden, through a Tablet that reveals what has appeared in existence, a knowledge that none has attained except His own Self, who reigns over all the worlds. The intoxication of desire has seized them to such an extent that they do not see the Lord of all creation, whose call has been raised from every direction: There is no God but Me, the Mighty, the Wise.

40 Say: Rejoice not in that which you possess, for in the morning it shall belong to another. Thus does the All-Knowing, the All-Informed counsel you. Say: Have you found permanence in that which you possess, or fidelity? No, by Myself, the Most Merciful, if you are among the fair-minded. The days of your life pass as the winds blow, and your glory will be rolled up as was the glory of those before you. Reflect, O people, where are your past days, and where are your vanished years? Blessed are the days that were spent in the remembrance of God, and the hours devoted to His praise, the All-Wise. By My life, the glory of the exalted shall not endure, nor the ornaments of the wealthy, nor the power of the wicked. All shall perish by a single word from Him. Indeed, He is the Almighty, the All-Powerful. What people possess will not benefit them, and what would benefit them, they have neglected. They will awaken, but will find nothing of what they have missed in the days of their Lord, the Mighty, the Praiseworthy. If they knew, they would spend all they possess to have their names remembered before the Throne, but they are among the dead.

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Verses 41-50

41 Among the people, some are deceived by their knowledge and are thereby veiled from My Name, the Self-Subsisting. When they hear the sound of footsteps behind them, they see themselves as greater than Nimrod. Say: Where is he now, O rejected one? By God, he is in the lowest depths of hell. Say: O concourse of scholars, do you not hear the creaking of My Supreme Pen? Do you not see this sun shining from the most glorious horizon? How long will you continue to worship the idols of your desires? Abandon your illusions and turn toward God, your ancient Lord.

42 The endowments dedicated to charitable purposes have been returned to God, the Manifestation of the Signs. No one is permitted to administer them except with the permission of the Source of Revelation. After Him, the authority is passed to the Aghsán (the branches, referring to Bahá'u'lláh's descendants), and after them, to the House of Justice, should it be established in the land. They are to use these endowments in elevated places for this Cause and for whatever they are commanded by the Mighty, the Powerful One. If this is not realized, the endowments revert to the people of Bahá, who do not speak except by His permission and do not judge except according to what God has decreed in this Tablet. They are the champions of victory between the heavens and the earth, to use these resources as specified in the Book by the Mighty, the Generous One.

43 Do not despair in calamities, nor rejoice excessively in happiness. Seek a state between the two: to be mindful and aware of what may come to pass in the end. Thus does the All-Knowing, the All-Informed counsel you.

44 Do not shave your heads; God has adorned them with hair, and in this are signs for those who consider the natural order established by the Lord of creation. Indeed, He is the Mighty, the Wise. It is not proper to let it grow beyond the limits of the ears. This is what the Lord of all beings has decreed.

45 It has been decreed that the punishment for a thief is banishment and imprisonment. Upon a third offense, a mark should be placed on the thief's forehead so that they may be recognized and not accepted in the cities and lands of God. Beware that compassion does not prevent you from carrying

out the laws of God. Act according to what you have been commanded by a compassionate and merciful Lord. We have nurtured you with the whips of wisdom and laws for your own protection and the elevation of your station, just as parents nurture their children. By My life, if you knew what We intended for you with Our sacred commandments, you would sacrifice your lives for this holy, exalted, and mighty Cause.

46 Whoever wishes to use vessels of gold and silver, there is no harm in it. However, beware lest your hands immerse into dishes and plates without grace; take what is closest to refinement. He desires to see you adorned with the manners of the people of Paradise in His supreme, invincible dominion. Uphold refinement in all matters so that eyes do not fall upon what is displeasing to your souls and to the inhabitants of Paradise. Whoever disregards this, his action is nullified immediately; but if he has a valid excuse, God will forgive him. Indeed, He is the Mighty, the Generous.

47 There is no partner for the Source of the Cause in the greatest infallibility; He is the Manifestation who does what He wills in the Kingdom of creation. God has reserved this station for Himself, and no one else has been given a share in this mighty, exalted matter. This is the decree of God, which was hidden behind the veils of mystery. We have revealed it in this manifestation, and with it, We have torn the veil of those who did not understand the decree of the Book and were among the heedless.

48 It is enjoined upon every father to educate his son and daughter in learning and writing, and also in what has been prescribed in the Tablet. If he fails to do so, the trustees are to take from him whatever is necessary for their education, provided he is wealthy. Otherwise, the matter is to be referred to the House of Justice. We have made it a refuge for the poor and needy. Whoever educates his son, or any child, it is as though he has educated one of My own children. Upon him be My glory, My loving-kindness, and My mercy that has preceded the worlds.

49 God has decreed that for every man and woman who commits adultery, a fine must be paid to the House of Justice, amounting to nine mithqáls of gold. If they repeat the offense, the penalty is doubled. This is the decree of the Lord of Names for the first and second offenses. For a third offense, they are subjected to a humiliating punishment. Whoever is afflicted by sin should repent and turn back to God. He forgives whom He wills and is not

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questioned about what He wills, for He is the All-Forgiving, the Mighty, the Praiseworthy.

50 Beware lest the splendors of majesty prevent you from the pure and flowing waters of this clear stream. Take the cups of prosperity in this morning in the name of the Creator of the dawn, and then drink with the remembrance of His mighty and wondrous Name.

Verses 51-60

51 We have permitted you to listen to music and melodies. However, beware that your listening does not lead you away from the path of dignity and reverence. Rejoice in the joy of My Greatest Name, by which hearts are enraptured and the minds of the near ones are attracted. We have made it a ladder for the ascent of souls to the highest horizon. Do not make it the wings of self and desire. I seek refuge in God that you may not be among the ignorant.

52 We have allocated one-third of all blood money (diyah) to the Seat of Justice, and We counsel its members to dispense it with absolute justice, to spend what has accumulated with them on what they have been commanded by the All-Knowing, the All-Wise. O men of justice, be shepherds of the sheep of God in His dominion, and protect them from the wolves who have appeared in garments, just as you would protect your own children. Thus does the trustworthy Counselor advise you.

53 If you differ on any matter, refer it to God as long as the sun is shining from this heaven. And when it sets, refer to what has been revealed from Him, for it is sufficient for the peoples of the world.

Say: O people, do not let turmoil overtake you if the kingdom of My manifestation disappears and the waves of the sea of My utterance become still. In My appearance, there is wisdom, and in My concealment, there is another wisdom known only to God, the One, the All-Knowing. We behold you from Our most glorious horizon, and We shall aid anyone who rises to assist My Cause with the hosts of the celestial realm and a company of the nearest angels.

54 O people of the earth! By the truth of God, rivers of fresh and pure water have gushed forth from the stones due to the sweetness of the utterance of your Lord, the Chosen One, yet you remain heedless. Abandon what you possess and soar with the wings of detachment above the realm of creation. Thus does the Lord of innovation command you, He who, with the movement of His Pen, has turned the worlds upside down.

55 Do you know from which horizon your most glorious Lord calls you? And have you realized by which Pen your Lord, the Possessor of all names, commands you? No, by My life! If you knew, you would abandon the world, turning with your hearts towards the Beloved, and the vibration of the Word would seize you in such a manner that the greater world would tremble, let alone this lesser world. Thus, from the heaven of My bounty, the showers of My grace have poured down as a favor from Me, so that you may be among the thankful.

56 As for injuries to the head and body, their rulings vary according to their severity, and the Judge (or the All-Knowing One) has prescribed a specific compensation (diyah) for each level. Indeed, He is the Mighty, the Exalted Judge. If We so wish, We could detail them with justice, as a promise from Us. Verily, He is the Fulfiller, the Most High.

57 Hospitality has been prescribed for you once each month, even if it is only with water. God has desired to bring hearts together, even through the means of heaven and earth.

58 Beware lest the affairs of the self and desire cause division among you. Be like the fingers of one hand and the limbs of one body. Thus does the Pen of Revelation counsel you, if you are of those who believe with certainty.

59 Behold the mercy and grace of God. He commands you that which benefits you, though He is independent of all the worlds. Your evil deeds do not harm Us, just as your good deeds do not benefit Us. We call you only for the sake of God; this is witnessed by every discerning, clear-sighted one.

60 If you send out hunting animals to catch prey, mention the name of God, and what they catch for you is permissible, even if you find it dead. Indeed, He is the All-Knowing, the All-Informed. Beware that you do not act excessively in this matter. Be on the path of justice and fairness in all

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things. Thus does the Source of Revelation command you, if you are among those who understand.

Verses 61-70

61 God has commanded you to show love and kindness to your kindred, but He has not ordained for them any right to the wealth of the people. Indeed, He is the One Who is independent of all the worlds.

62 Whoever deliberately burns a house, burn him; and whoever intentionally kills a person, kill him. Take the laws of God with the hands of power and might, and abandon the ways of the ignorant. However, if you decide to imprison them for life, there is no harm in this according to the Book. Indeed, He is the Judge over what He wills.

63 God has enjoined upon you marriage. Beware that you do not exceed two wives. He who is content with one maid will ensure his own tranquility and hers as well. There is no harm for the one who chooses a virgin for his service. Thus has the matter been recorded by the Pen of Revelation in truth. Marry, O people, so that there may appear from you those who will remember Me among My servants. This is My commandment to you; take it as an aid for yourselves.

64 O people of creation! Do not follow your own selves, for they incite to oppression and lewdness. Follow the Lord of all things, who commands you to righteousness and piety. Indeed, He is independent of all the worlds. Beware that you do not corrupt the earth after it has been reformed, and whoever causes corruption is not of Us, and We are clear of him. Thus has the matter been revealed from the heaven of Revelation in truth.

65 It has been stipulated in the Bayán that marriage should be by the consent of both parties. However, We, desiring love, affection, and unity among the servants, have attached it to the permission of the parents, that no discord or resentment may arise between them. We have other purposes in this as well. Thus has the matter been decreed.

66 Marriage is not consummated without the payment of a dowry. It has been ordained that in the cities, the dowry shall be nineteen mithqáls of pure

gold, and in the villages, silver. Whoever wishes to give more is forbidden to exceed ninety-five mithqáls. Thus has the matter been inscribed with glory. He who is content with the first option is better off, according to the Book. God enriches whom He wills through the means of heaven and earth, and God has power over all things.

67 God has ordained that any servant who wishes to leave his homeland must set a specific time with his spouse for his return, in whatever duration he desires. If he returns and fulfills his promise, he has followed the command of his Lord and is among the righteous, as recorded by the Pen of Command. However, if he has a genuine excuse, he should inform his wife and make every effort to return to her. If neither of these conditions is met, she is to wait for a period of nine months. After the completion of this period, she is free to choose another husband, but if she chooses to remain patient, God loves those who are patient.

Follow My commandments and do not follow every polytheist who has been sinful in the Book. If news of the husband reaches her during her waiting period, she may resume the marriage if she so desires, for God seeks to reconcile matters between His servants. Beware of engaging in actions that create enmity between you, for thus has the matter been decreed, and the promise fulfilled.

If news of the husband's death or murder reaches her, confirmed by widespread report or by two just witnesses, she is to remain in the house for a specified period. After this time has passed, she is free to make her own choice in what she wishes. This is the command issued by the One who is firm in His decree.

68 If discord or aversion arises between them, the husband is not permitted to divorce her immediately. Instead, he is to be patient for a full year, hoping that the fragrance of love may once again emanate between them. If, at the end of the year, no such fragrance has emerged, then divorce is permissible, for God is wise in all things. God has forbidden you from divorcing more than three times, as a bounty from Him, so that you may be among the grateful. This has been inscribed in the Tablet by the Pen of Command. The one who divorces has the option to reconcile within one month with mutual love and consent, as long as she has not taken another husband. If she has, the separation becomes final, and a new union is required to restore

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the relationship. Thus has the matter been decreed by the Source of Beauty in the Tablet of Glory, inscribed with honor.

69 “And if a man travels and his wife travels with him, and then discord arises between them, he must provide her with a full year’s allowance and return her to the place from which she departed, or entrust her to the care of a trustworthy person along with what she needs for the journey to take her to her destination. Verily, your Lord decrees as He wills, with a power that encompasses all things.”

70 “And the one who is divorced for proven misconduct shall have no allowance during her waiting period. Thus has the Orb of the Cause shone forth from the horizon of justice. Verily, God loves unity and concord and abhors separation and divorce. Associate, O people, with each other in the spirit of joy and fragrance. By My life! All that exists shall perish, and what will endure is righteous deeds. God is witness to what I say. O My servants! Reconcile your differences and then heed the counsel of the Most Exalted Pen. Do not follow a tyrannical and wretched one.”

Verses 71-80

71 Beware lest the world deceive you as it has deceived those before you. Follow the limits and laws of God, and then walk this path which has been extended in truth. Verily, those who abandon oppression and wrongdoing and embrace piety, they are among the best of creation in the sight of God. The hosts of the celestial realm and those who dwell in this station, exalted in the name of God, remember them.

72 It has been forbidden to sell maidservants and servants. No one is permitted to buy a servant, as decreed in the Tablet of God. Thus the matter has been inscribed by the Pen of Justice with grace. No one should boast over another, for all are servants and signs that there is no God but Him. He has been wise in all things.

73 Adorn yourselves with the ornament of deeds, for whoever has succeeded in acting to attain His good pleasure is indeed among the people of glory and is remembered at the Throne. Support the Lord of Creation through

good deeds, and then through wisdom and eloquence. Thus have you been commanded in most of the Tablets by the All-Merciful, for He is fully aware of what I say. Let no one object to another, nor take one life for another. This is what you have been forbidden in the Book, veiled in the pavilion of might. Will you kill whom God has brought to life with a spirit from Him? This is a grievous wrong in the sight of the Throne. Fear God, and do not destroy what God has built with the hands of oppression and tyranny. Then take the path to the Truth. When the armies of knowledge appeared with the banners of expression, the tribes of religions were vanquished, except for those who desired to drink from the Kawthar of life in a paradise that came from the essence of the Exalted One.

74 God has decreed purity for the water of semen as a mercy from Him to humanity. Thank Him with joy and spiritual fragrance, and do not follow those who are far from the Source of closeness. Rise up to serve the Cause in all conditions, for He strengthens you with a power that encompasses the world. Hold fast to the cord of cleanliness so that no traces of dirt are seen on your garments. This is the decree of the One who is more subtle than all subtlety. And for those who have an excuse, there is no blame upon them; He is indeed the Forgiving, the Merciful. Purify every disliked thing with water that has not changed in its essential properties. Beware of using water that has been altered by air or any other substance. Be an element of refinement among humanity. This is what your Lord, the Mighty, the Wise, has willed for you.

75 And likewise, God has removed the law of impurity from all things and from other religions as a gift from God. Indeed, He is the Forgiving, the Generous. All things have been immersed in the ocean of purity from the first day of Ridván, when We manifested to those in existence with Our most beautiful names and highest attributes. This is from My bounty which has encompassed the worlds, so that you may associate with the followers of other religions and proclaim the Cause of your Lord, the Merciful. This is the crown of deeds, if you are among those who know.

76 And He has decreed the utmost refinement and the washing of what has been covered by dust, and how much more so of encrusted dirt and filth beneath it. Fear God and be among the purified. The one who sees dirt on his garment, his prayer does not ascend to God, and the hosts on high

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distance themselves from him. Use rosewater, then pure perfume; this is what God has loved from the beginning that has no beginning, so that there may exude from you the fragrance your Lord, the Mighty, the Wise, has desired.

77 God has forgiven you what was revealed in the Bayán regarding the obliteration of books, and has permitted you to read from sciences that benefit you, not those that lead to disputes in words. This is better for you if you are of those who understand.

78 O assembly of kings! The Sovereign has come, and the kingdom belongs to God, the All-Possessing, the Almighty, the Ever-Abiding. Worship none but God and turn with radiant hearts toward the countenance of your Lord, the Lord of Names. This is a command that surpasses whatever you possess, if you but knew.

79 Indeed, We see you rejoice in what you have gathered for others and deprive yourselves of the worlds that none but the Preserved Tablet can reckon. Wealth has occupied you from the ultimate end—this is not befitting for you, if you but knew. Purify your hearts from the stench of the world, hastening toward the Kingdom of your Lord, the Creator of earth and heaven, by whom the earthquakes appeared and the tribes lamented, except for those who cast aside the world and took what was commanded in the Hidden Tablet.

80 This is the Day on which Moses attained the lights of the Ancient One and drank the pure waters of reunion from this cup, by which the seas were set aflame. Say: By the truth of God, Mount Sinai circles around the Source of the Revelation, and the Spirit calls from the Kingdom: “Come, O sons of vanity!” This is the Day on which the hosts of God hastened in longing to meet Him, and Zion cried out: “The promise has been fulfilled, and that which was written in the Tablets of God, the Exalted, the Almighty, the Beloved, has appeared.”

Verses 81-90

81 O assembly of kings! The Most Great Law has been revealed in the Most Luminous Station, and every hidden matter has been made manifest by the Lord of Decree. By Him, the Hour has come, and the moon has been cleft asunder, and every irrevocable matter has been clearly distinguished.

82 O assembly of kings! You are but vassals; the Sovereign has appeared in the most glorious attire and calls you to His own Self, the All-Possessing, the Ever-Abiding. Beware lest pride prevent you from the Day-Spring of Revelation, or the world veil you from the Creator of the heavens. Rise to serve the Purpose for which you were created by a word from Him, and He has made you manifestations of power over what has been and what will be.

83 By God, We do not desire to rule over your kingdoms; rather, We have come to rule over hearts, for they are the place of Bahá's vision. The Kingdom of Names bears witness to this, if only you understood. Whoever follows his Lord has turned away from the entire world—how much more from this glorious station! Leave your houses and turn toward the Kingdom; this will benefit you in both this world and the next. The Sovereign of Power bears witness to this, if only you knew.

84 Blessed is the king who arises to support My Cause in My kingdom and detaches himself from all else. He is one of the people of the Crimson Ark, which God has made for the people of Bahá. It is fitting for everyone to honor, revere, and assist him, that he may conquer cities with the keys of My Name, the One Who rules over all in the realms of the unseen and the seen. He is as the sight of mankind, the most radiant crown upon the brow of creation, and the head of generosity for the body of the world. Support him, O people of Bahá, with wealth and lives.

85 O King of Austria! The Dawning-Place of the Light of Divine Unity was in the prison of 'Akká when you visited the Al-Aqsa Mosque. You passed by and did not inquire about Him, even though with Him every house was exalted and every lofty gate was opened. We made Him the Object of the world's direction for My remembrance, yet you rejected the One remembered when He appeared with the Kingdom of God, your Lord and the Lord of the

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worlds. We were with you in all conditions and found you clinging to the branch, heedless of the root. Your Lord bears witness to what I say. Our hearts were grieved as We saw you turning to My name but unaware of Me before your face. Open your eyes that you may behold this noble scene and recognize the One you call upon in the nights and days, and see the light shining from this radiant horizon.

86 Say: O King of Berlin! Hear the call from this manifest Temple: There is no God but Me, the Everlasting, the Ancient. Let not pride veil you from the Dawn of Revelation, nor desire hinder you from the Lord of the Throne and of earth. Thus does the Most Exalted Pen counsel you, for He is the Gracious, the Generous. Recall one greater than you in station and mightier than you in rank; where is he now, and what does he possess? Be alert and do not be among the heedless. He cast behind him the Tablet of God when We informed him of the armies of the oppressors that had come against Us. Thus, humiliation overtook him from all sides until he returned to dust in great loss. O King, reflect on him and on others like him who dominated the lands and ruled over the people. The Merciful brought them down from their palaces to their graves. Take heed and be among those who remember.

87 We desire nothing from you; We only counsel you for the sake of God, and We endure with patience that which has befallen Us from you, O assembly of kings.

88 O Kings of America and Presidents of the Republics therein! Harken to that which the Dove is warbling on the Branch of Eternity: There is no God but Me, the Ever-Abiding, the Forgiving, the Generous. Adorn the temple of dominion with the raiment of justice and piety, and its head with the crown of the remembrance of your Lord, the Creator of the heavens. Thus does the Dawning-Place of Names command you, from One Who is All-Knowing, All-Wise. The Promised One has appeared in this glorious station, by which the lips of existence have smiled in the seen and unseen. Seize the Day of God, for meeting Him is better for you than all that the sun shines upon, if you are of those who understand.

O assembly of rulers! Hear the call that has been raised from the Dawning-Place of Grandeur: There is no God but Me, the Speaker, the All-Knowing. Heal the broken with the hands of justice, and crush the oppressor who is

whole with the scourge of the commandments of your Lord, the Ordainer, the Wise.

89 O company of Rome! We hear among you the sound of the owl. Has the intoxication of desire seized you, or are you among the heedless? O point situated on the shore of the two seas! The throne of oppression has been established upon you, and the fire of hatred has been ignited within you to such an extent that it has caused lamentation in the Concourse on high and those who circle around the exalted Throne. We see within you the ignorant ruling over the wise, and darkness boasting over the light, while you are in manifest delusion. Your outward adornment has deceived you. By the Lord of creation! It will perish, and the daughters and widows, and the tribes among you, shall weep. Thus does the All-Knowing, the All-Informed give you tidings.

90 O banks of the River Rhine! We have seen you covered with blood, as the swords of retribution were drawn against you, and again you shall have it.

We hear the lamentation of Berlin, though she is now in manifest glory.

Verses 91-100

91 O Land of T̲, do not grieve over anything, for God has made you the source of the world's joy. Should He so will, He may bless your throne with one who will rule with justice and gather the scattered sheep of God from the wolves. He shall greet the people of Bahá with joy and gladness. Verily, he is of the essence of creation before the True One. Upon him rest the glory of God and the glory of those in the Kingdom of Command at all times.

92 Rejoice in that God has made you the horizon of light, for in you was born the Dawn of Manifestation, and you were named with this name by which the light of grace shone forth and the heavens and the earth were illumined.

93 Things will be overturned within you, and the masses shall pass judgment upon you. Verily, your Lord is the All-Knowing, the All-Encompassing. Be at peace through the grace of your Lord; indeed, the moments of divine bounty shall not cease from you. Tranquility shall follow the turmoil. Thus has the matter been decreed in a wondrous Book.

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94 O Land of Khá! We hear within you the voices of men extolling your Lord, the Self-Sufficient, the Most Exalted. Blessed is the day when the banners of the Names are raised in the Kingdom of Creation in My Most Glorious Name. On that day, the sincere will rejoice in the victory of God, while the disbelievers will lament.

95 No one should object to those who rule over the people. Leave them to what they have and turn towards the hearts.

96 O Greatest Sea! Sprinkle upon the nations that which you have been commanded by the Ancient Lord, and adorn the temples of humankind with the fabric of the laws through which hearts may rejoice and eyes be brightened.

97 He who possesses a hundred mithqáls of gold, nineteen mithqáls thereof belong to God, the Creator of earth and heaven. Beware, O people, lest you withhold yourselves from this great bounty. We have commanded you this, although We are self-sufficient and in need of none of you or anyone in the heavens and the earth. Within this are wisdom and benefits which none can comprehend except God, the All-Knowing, the All-Informed. Say: Through this, He has desired the purification of your wealth and your drawing nearer to stations that none can attain except those whom God has willed. Verily, He is the Most Bountiful, the All-Powerful, the Most Generous.

O people, do not betray the rights of God nor deal with them except with His permission. Thus has the matter been decreed in the Tablets and in this mighty Tablet. He who betrays God will be dealt with justly, but he who acts according to what is commanded, blessings shall descend upon him from the heaven of His bounteous gifts. Verily, He desired for you that which you do not know today; it will be known to the people when souls take flight and the rugs of joy are rolled up. Thus does He remind you through a guarded Tablet.

98 Various petitions have reached the Throne from those who have believed, asking of God, the Lord of what is seen and what is unseen, the Lord of all the worlds. Thus, We have revealed this Tablet and adorned it with the ornament of the command, so that the people may act in accordance with the ordinances of their Lord. In previous years, We were also asked regarding these matters on many occasions, but We held back the Pen in wisdom until

letters arrived from a few souls in these days. Therefore, We responded to them with truth, that which enlivens the hearts.

99 Say: O concourse of scholars, do not weigh the Book of God with the rules and sciences you possess. It is the balance of truth among the people. What the nations have can be weighed with this Most Great Balance, and it is self-sufficient, if you but know.

100 The eye of My favor weeps for you, for you have not recognized the One whom you call upon in the evening and at dawn, at every sunset and daybreak. Turn, O people, with radiant faces and hearts filled with light, to the blessed crimson spot where the Lote-Tree of the farthest limit proclaims: "There is no God but Me, the All-Possessing, the Self-Subsisting."

Verses 101-110

101 O concourse of scholars, can any one of you match Me in the field of mystical insight and knowledge, or race with Me in the course of wisdom and expression? No, by My Lord, the All-Merciful! All that is on earth shall perish, and this is the Face of your Lord, the Mighty, the Beloved.

102 O people, We have ordained knowledge for the recognition of the known, yet you have become veiled by it from its source, through which every hidden matter has been revealed. If you knew the horizon from which the sun of speech has dawned, you would abandon the people and what they possess and turn toward the praiseworthy station.

103 Say, this is the heaven wherein lies the hidden treasure, the Mother Book, if you could but understand. This is that which caused the rock to cry out and the Lote-Tree to call on the lofty Mount upon the holy land: The sovereignty belongs to God, the Almighty, the Beloved.

104 I have not entered schools, nor have I studied scholarly works. Hear what this unlettered One calls you to—the Everlasting God. This is better for you than all that is treasured in the earth, if you but understand.

105 One who interprets what has been revealed from the heaven of Revelation and deviates from its outward meaning is among those who have distorted

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the exalted Word of God and is accounted as one of the losers in the clear Book.

106 You are enjoined to trim your nails and immerse your bodies in water that completely surrounds you every week, and to cleanse your bodies with what you have previously used. Beware that heedlessness does not prevent you from what you have been commanded by the Mighty, the Great. Enter fresh water; used water is not permitted for immersion. Do not approach the reservoirs of the Persian baths; whoever seeks them out finds their foul odor even before entering. Avoid them, O people, and do not be among the abased. It is likened to pus and filth if you are among the discerning. Likewise, abandon their foul basins and be among the sanctified. We desire to see you as manifestations of paradise on earth, so that the fragrance emanating from you may gladden the hearts of those who are near. Pouring water over oneself and washing the body is sufficient and preferable, and spares you from immersion. He has willed to ease matters for you as a bounty from His presence so that you may be among the grateful.

107 Your fathers' wives have been forbidden to you. We are ashamed to mention the law concerning boys. Fear the All-Merciful, O people of the world, and do not commit what you have been forbidden in the Tablet, nor be among those who wander in the wilderness of desires.

108 No one should raise their voice in public as they walk in streets or marketplaces. Rather, whoever wishes to engage in remembrance should do so either in a place designated for the remembrance of God or in their home. This is closer to sincerity and piety. Thus has the sun of wisdom shone forth from the horizon of the Revelation. Blessed are those who act accordingly.

109 It has been ordained for every soul to write a will. Let them adorn its heading with the Greatest Name, declare therein the oneness of God in the Manifestation of His appearance, and include within it whatever good deeds they wish to be remembered for, that it may bear witness to them in the worlds of command and creation and serve as a treasure for them in the presence of their Lord, the Faithful Guardian.

110 The festivals have been limited to the two greatest festivals. The first is the days during which the Most Merciful manifested Himself to those in existence through His most excellent names and supreme attributes, and the

second is the day when We raised up the one who announced to the people this name by which the dead were raised to life, and all in the heavens and the earth, as well as those who came after, were gathered. Thus has the matter been decreed by One who is all-knowing.

Verses 111-120

111 Blessed is the one who attains the first day of the month of Bahá, which God has made for this great Name. Blessed is the one who manifests God's bounty upon themselves on this day, for they are among those who show gratitude to God through their actions, which demonstrate His favor that encompasses the worlds. Say: It is the foremost of months and its beginning, and in it the breath of life passes over all created things. Blessed is the one who encounters it with spirit and joy, for we bear witness that they are among the victorious.

112 Say: The Greatest Festival is the sovereign of all festivals. O people, remember God's bounty upon you, for when you were asleep, He awakened you with the breezes of revelation and made known to you His clear and straight path.

113 If you fall ill, refer to skilled physicians. We have not abolished the means, but rather established them through this Pen, which God has made the dawning-place of His radiant and shining Cause.

114 God has ordained for every soul to present before the Throne what they possess, of that which has no equal. We have, however, pardoned this as a favor from Us. Truly, He is the Most Generous, the Bestower.

115 Blessed is the one who turns towards the Mashriqu'l-Adhkár (Dawning Place of the Remembrance of God) at dawn, remembering, reflecting, and seeking forgiveness. And when they enter, they should sit in silence, listening to the verses of God, the Sovereign, the Mighty, the Praised. Say, the Mashriqu'l-Adhkár is every house built for My remembrance in cities and villages. Thus it has been named before the Throne, if you are among those who understand.

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116 And those who recite the verses of the Most Merciful with the most melodious tones, they perceive from them that which no dominion of the heavens and the earth can equal, and through them they discover the fragrance of My worlds, which today are known only to those endowed with vision from this exalted station. Say, it draws pure hearts to spiritual worlds that cannot be expressed by words nor pointed to by signs. Blessed are those who listen.

117 Support, O people, My chosen ones, who have arisen to remember Me among My creation and to elevate My Word in My dominion. They are the stars of the heaven of My care and the lamps of My guidance for all beings. And whoever speaks contrary to what has been revealed in My Tablets, he is not of Me. Beware that you do not follow every sinful claimant. The Tablets have been adorned with the seal of the Breaker of the Dawn, who speaks between the heavens and the earth. Hold fast to the sure handle and the strong cord of My command.

118 God has permitted those who wish to learn different languages to do so, in order to proclaim the Cause of God throughout the East and West of the earth and to mention Him among nations and peoples. Through this, hearts may be drawn, and every lifeless bone may be revived.

119 It is not befitting for a person of wisdom to consume that which robs him of reason. Instead, he should engage in what befits a human being, not in actions committed by every heedless and suspicious soul.

120 Adorn your heads with the crown of trustworthiness and loyalty, your hearts with the garment of piety, your tongues with pure truthfulness, and your bodies with the mantle of courtesy. All of these are innate to human nature, if you are among those who perceive. O people of Bahá, hold firmly to the cord of servitude to the True God. Through it, your stations will be revealed, your names will be established, and your ranks and remembrances will be elevated in a well-guarded Tablet. Beware that nothing on earth prevents you from attaining this exalted, noble station. We have counseled you regarding this in many Tablets, and in this Tablet, from whose horizon the radiant ordinances of your Almighty, All-Wise Lord shine forth.

Verses 121-130

121 When the sea of reunion is stilled, and the Book of Origin reaches its end, turn towards Him whom God has willed, the one who branched from this ancient Root.

122 Consider the people and their lack of reason: they seek what harms them and abandon what benefits them—truly, they are among the wanderers. We see some people desiring freedom and taking pride in it, yet they are in manifest ignorance.

123 Freedom ends in consequences that lead to discord, whose fire cannot be extinguished—thus informs you the Reckoner, the All-Knowing. Know that the sources and manifestations of freedom are found in animals. For humanity, it is necessary to be under laws that protect them from the ignorance of their own selves and the harm of the deceitful. Freedom removes a person from the realm of courtesy and dignity, reducing them to the lowest of the low.

124 Observe the people; they are like sheep, in need of a shepherd to protect them—this is indeed an absolute truth. We affirm this in certain contexts but not in others, for We are all-knowing.

125 Say: True freedom lies in following My commandments, if you are of those who know. If people were to follow what We have revealed to them from the heaven of divine revelation, they would find themselves in absolute freedom. Blessed is the one who understands the purpose of God in what has been revealed from the heaven of His will, which reigns supreme over all the worlds. Say: The freedom that benefits you is found in servitude to the True God, and whoever has tasted its sweetness will not trade it for the kingdom of the heavens and the earth.

126 You are forbidden to ask questions in the Bayán; God has pardoned this, so that you may ask what your souls need, not what the men before you have spoken of. Fear God, and be among the God-fearing. Ask what benefits you in the Cause of God and His dominion. The door of grace has been opened to those in the heavens and the earth.

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127 The number of months is nineteen in the Book of God. The first of them has been adorned with this name that reigns supreme over all the worlds.

128 God has ordained the burial of the dead in crystal, stone resistant to decay, or fine, hard woods, and the placing of engraved rings on their fingers. Truly, He is the All-Knowing, the Ordainer.

129 It is prescribed for men, and to God belongs whatever is in the heavens and the earth and what is between them, and God is All-Knowing of all things. And for the women, to God belongs the dominion of the heavens and the earth and what is between them, and God is All-Powerful over all things. This is what was revealed before, and the Point of the Bayán calls out, saying:

O Beloved of the worlds, speak in this station with that which will diffuse the fragrances of Your bounties among the peoples of the world. We have informed all that no word from You can be equal to what was revealed in the Bayán. Truly, You are the One powerful to do what You will. Do not withhold from Your servants the outpourings of the ocean of Your mercy, for You are the One with great bounty. We have answered what was desired, for He is the Beloved, the Responsive.

If what is revealed at this moment from God were engraved upon it, it would be better for them and for her. Truly, We have been the Judge.

I began from God and returned to Him, detached from all else, and clinging to His name, the Most Merciful, the Most Compassionate.

Thus does God single out whom He wills by a bounty from Himself. Truly, He is the Mighty, the Powerful.

130 And if you shroud him in five garments of silk or cotton—whoever is unable, one of either will suffice—thus has the matter been decreed by the All-Knowing, the All-Informed. You are forbidden to transport the dead beyond the distance of one hour from the city. Bury him with spirit and fragrance in a nearby place.

Verses 131-140

131 God has abrogated what was decreed in the Bayán regarding the limitation of journeys. He is indeed the Chosen One, doing whatsoever He wills and ordaining what He desires.

132 O concourse of creation! Hear the call of the Lord of Names. He calls you from His Most Great Prison: Truly, there is no God but Me, the Almighty, the Majestic, the Subduer, the Exalted, the All-Knowing, the All-Wise. There is no God but Him, the Almighty over all the worlds. If He wills, He can seize the world with a single word from His presence. Beware that you do not hesitate in this Cause, to which the Concourse on High and the dwellers in the cities of names have submitted. Fear God and do not be of the veiled. Burn away the veils with the fire of My love, and the clouds of glory with this Name by which We have subdued all the worlds.

133 Raise up the two houses in the two stations and the places wherein the Throne of your Lord, the Most Merciful, has been established. Thus your Master, the Knower of all things, commands you.

134 Beware lest the affairs of the earth prevent you from that which you have been commanded by the Mighty, the Trustworthy. Be manifestations of steadfastness among humanity, so that the doubts of those who have disbelieved in God, when He has appeared with great authority, do not hinder you. Beware lest what has been revealed in the former book keep you from this Book, which proclaims the truth: There is no God but Me, the Almighty, the All-Praised. Look with the eye of justice upon the One who has come from the heaven of divine will and power, and do not be among the wrongdoers.

135 Then recall what flowed from the Pen of My Herald concerning the mention of this Revelation, and what the tyrants committed in His days. Indeed, they are among the most lost. He said, if you attain what We reveal, you will ask from the grace of God for Him to reign upon your innermost selves, for that is a glory beyond reach. For Him to drink a cup of water with you is greater than for every soul to drink of His own existence, indeed greater than all things. O My servants, if only you could perceive.

136 This is what has been revealed from Him as a reminder for My own Self, if only you knew. And whoever reflects on these verses and discovers the

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hidden pearls within them, by God, will find the fragrance of the Merciful emanating from the direction of the prison, and his heart will hasten toward it with longing—nothing will stop him, not the armies of the heavens or the earth. Say: This is the Revelation around which evidence and proof circle. Thus has the Merciful revealed it, if you are among the fair-minded. Say: This is the spirit of the books, breathed into the Most Exalted Pen, and all of creation has been thunderstruck, except those who have been touched by the breezes of My mercy and the sweet fragrances of the Most Glorious One, which dominate all the worlds.

137 O concourse of the Bayán! Fear the Merciful, and then behold what He has revealed in another station. He said, “The Qiblih is He Whom God shall make manifest. Whenever He turns, you must turn to Him until He is settled.” Thus has it been revealed by the Lord of Destiny when He willed to mention this Most Great Sight. Reflect, O people, and do not be among the wanderers. If you deny Him according to your own desires, to which Qiblih will you turn, O heedless ones? Reflect upon this verse, and then be fair in your judgment before God, that you may find the pearls of mysteries from the ocean surging with My name, the Mighty, the Inaccessible.

138 No one should hold to anything today except that which has appeared in this Revelation. This is the command of God, before and after, and with it He has adorned the scriptures of former generations. This is the mention of God, before and after, with which He has embroidered the fabric of the Book of Existence, if you are of those who perceive. This is the command of God, before and after. Beware lest you be of the abased. Nothing can avail you today, and no one has any refuge but God, the All-Knowing, the All-Wise. Whoever has known Me has known the intended purpose; whoever has turned to Me has turned to the Worshiped One. Thus has it been detailed in the Book, and the matter has been decreed by God, the Lord of the worlds. Whoever reads a verse from My verses, it is better for him than reading the books of the former and latter generations. This is the declaration of the Merciful, if you are of those who listen. Say: This is true knowledge, if you are of those who recognize.

139 Then consider what has been revealed in another station, that you might abandon what you possess, turning toward God, the Lord of the worlds. He said that marriage is not lawful unless it is according to the Bayán, and

that if one enters, the other is forbidden from claiming ownership of what belongs to them unless it is returned after the matter is raised up to Him Whom God shall make manifest in truth or to that which has appeared with justice. Before this, you should draw near, that you may by this raise up the command of God. Thus has the Dove sung upon the branches in remembrance of her Lord, the Merciful. Blessed are those who listen.

140 O concourse of the Bayán! I adjure you by your Lord, the Merciful, to look upon what has been revealed in truth with the eye of justice, and do not be among those who see the proof of God and yet deny it—indeed, they are among the lost. The Point of the Bayán has openly declared in this verse the exaltation of My Cause above His own Cause. This is witnessed by every fair-minded and knowledgeable person, as you see today. It has risen to a station that none can deny except those whose eyes have been intoxicated in the former and in the latter. For them is a humiliating punishment.

Verses 141-150

141 Say: By God! I am indeed His Beloved, and now He hears what is revealed from the heaven of revelation and laments for what you have done in His days. Fear God, and do not be of the transgressors. Say: O people, if you do not believe in Him, then do not oppose Him. By God, the hosts of the oppressors who have already gathered against Him are sufficient.

142 He has revealed certain laws so that the Most Exalted Pen would not move in this Revelation except to mention His exalted stations and His most glorious vision. And when We desired to show bounty, We have detailed them in truth and eased what We desired for you. Truly, He is the Most Bountiful, the Most Generous.

143 He has informed you previously of what this Most Wise Reminder will utter. He said—and His word is the truth—that it speaks on every matter, “There is none other God but Me, the One, the All-Knowing, the All-Informed.” This is a station God has designated for this most wondrous, most exalted Revelation. This is from the grace of God, if you are of those who know. This is from His irrevocable command, His greatest name, His supreme word, and the dawning place of His most excellent names, if you are

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of those who understand. Indeed, by it, all the rising and setting points are made manifest. Reflect, O people, on what has been revealed in truth, and ponder it, and do not be of the transgressors.

144 Consort with the followers of all religions in a spirit of friendliness and fellowship, that they may inhale from you the sweet fragrance of God. Beware lest the zeal of ignorance overtake you among humanity. Every beginning is from God, and unto Him it returns. He is indeed the source of creation and the ultimate destination of all the worlds.

145 Enter not any house in the absence of its owner except with his permission. Adhere to what is proper in all circumstances, and be not among the heedless.

146 You have been enjoined to purify your sustenance and whatsoever is beneath it through the payment of zakát. This is what has been decreed by the Revealer of Verses on this sacred parchment. We shall specify for you its minimum amount if God so wills and desires. He indeed expounds whatsoever He wishes with knowledge from His presence; verily, He is the All-Knowing, the All-Wise.

147 Begging is not permitted, and to him who is asked, it is forbidden to give. It has been enjoined upon everyone to earn a living, and should anyone be incapable, it is for the trustees and the wealthy to provide what is necessary. Act in accordance with the ordinances and laws of God, and guard them as you would your eyes, and be not of the losers.

148 You have been forbidden in the Book from contention, disputes, striking, and the like—those things which sadden hearts and souls. Whoever causes grief to another must pay nineteen mithqáls of gold. This is what the Lord of all worlds has decreed. Yet He has pardoned you from this in this Revelation and enjoins you to kindness and piety as a command from Him in this luminous Tablet. Desire not for anyone what you would not desire for yourselves. Fear God, and be not of the arrogant. You were all created from water, and unto dust you shall return. Reflect upon your end, and be not of the unjust. Hear what the Lote-Tree recites to you of the verses of God—it is indeed the balance of guidance from God, the Lord of the Last and the First. By it souls soar to the Source of Revelation, and the hearts of those who turn to Him are illumined. These are the bounds of God, prescribed for

you; these are the commandments of God with which you have been charged in the Tablet. Act with a spirit of friendliness and fellowship; this is better for you, if you are of those who perceive.

149 Recite the verses of God every morning and evening. He who does not recite has not fulfilled the covenant of God and His testament, and whoever turns away from it today is among those who turned away from God in the eternity of eternities. Fear God, O My servants, all of you. Let not the abundance of reading and deeds, day and night, deceive you. If one should read a single verse with spirit and joy, it is better for him than to recite the holy scriptures of God, the Sovereign, the Self-Subsisting, with listlessness. Recite the verses of God to the extent that you are not overcome by weariness or sadness. Do not burden souls with what will make them lethargic and heavy; rather, give them what will lighten them, so they may soar with the wings of the verses to the dawn of clear evidences. This is closer to God, if you but understand.

150 Teach your children what has been sent down from the Heaven of Grandeur and Might, that they may recite the Tablets of the Merciful in the best melodies within the chambers built in the Mashriq-ul-Adhkárs. Whoever is enraptured by the love of My name, the Merciful, shall recite the verses of God in such a manner that the hearts of those who slumber will be moved. Blessed is he who drinks the nectar of life from the utterance of his Lord, the Merciful, by this name, through which every lofty and towering mountain has been shattered.

Verses 151-160

151 You are commanded to renew the furnishings of your homes after the passing of nineteen years. Thus has the matter been decreed by One Who is All-Knowing, All-Wise. He desires thereby to bring ease and refinement to you and what you possess. Fear God, and be not of the heedless. As for those who are unable, God has pardoned them; indeed, He is the Forgiving, the Generous.

152 Wash your feet every day in summer, and in winter, once every three days.

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153 And if anyone should anger you, meet them with kindness; and whoever rebukes you, do not rebuke them in return. Leave them to themselves and put your trust in God, the Avenger, the Just, the Almighty.

154 You are forbidden to ascend to pulpits. Whoever wishes to recite the verses of his Lord before you, let him be seated upon the chair placed on the platform and mention God, his Lord and the Lord of all the worlds. God has loved your sitting upon platforms and chairs out of honor for what you possess of the love of God and the dawning-place of His radiant Cause.

155 Gambling and opium are forbidden to you. Avoid them, O people, and do not transgress. Beware lest you use that which will weaken your bodies and harm your minds. We have only desired for you that which benefits you; this is testified by all things, if you would but hear.

156 When you are invited to banquets and gatherings, respond with joy and radiance. He who fulfills his promise is safe from reproach. This is the day in which every wise matter has been clearly set forth.

157 The mystery of inversion has appeared as a symbol of the Chief. Blessed is the one whom God has assisted in recognizing the six that have been exalted by this upright 'Alif. Verily, he is among the sincere. How many ascetics have turned away, and how many renunciants have come forward, proclaiming, "Praise be unto You, O Desired One of the worlds!" The matter is in the hands of God; He bestows upon whomsoever He wills whatever He wills, and withholds from whomsoever He wills whatever He desires. He knows the secrets of hearts and the glances of the scoffers. How many heedless souls have approached with purity, and We have seated them upon the throne of acceptance. And how many learned ones have We returned to the fire, as an act of justice on Our part. Verily, We are the Judge. He is the Manifestation through whom God does as He wills, and the One who rests upon the throne, ruling as He desires.

158 Blessed is he who perceives the fragrance of meanings from the traces of this Pen, which, when it moves, the breath of God wafts through all else, and when it stops, the essence of tranquility appears within existence. Exalted is the Merciful, the Manifestation of this mighty favor. Say: Through the weight of oppression, the light of justice has appeared in all else, and

through acceptance of abasement, the glory of God has shone forth among the worlds.

159 You are forbidden to carry weapons except in times of necessity, and it is permitted for you to wear silk. God has lifted from you the restriction on clothing and beards as a favor from Him; indeed, He is the All-Knowing Ordainer. Act in a manner that upright minds would not find objectionable, and do not make yourselves a plaything for the ignorant. Blessed is he who adorns himself with the raiment of manners and morals; he is among those who have aided his Lord with clear and evident deeds.

160 Build up the cities and lands of God, and then remember Him within them with the melodies of those who are near to Him. Hearts are, indeed, cultivated by the tongue, just as homes and cities are built by the hand and by other means. We have appointed a cause for everything from Our presence; hold fast to it and trust in the All-Wise, the All-Knowing.

Verses 161-170

161 Blessed is the one who acknowledges God and His verses and recognizes that He is not to be questioned about what He does. This is a word that God has made the adornment and foundation of beliefs, and by it, the deeds of those who act are accepted. Place this word before your eyes, so that the insinuations of those who turn away may not cause you to stumble.

162 If He permits what was forbidden in the eternal past, or forbids what was permitted, no one has the right to object to Him. Whoever hesitates even for an instant is among the transgressors.

163 And whoever does not attain this most exalted principle and highest station will be swayed by the winds of doubt and turned by the words of the polytheists. Whoever attains this principle has attained the most great steadfastness. Blessed is this most glorious station, by the mention of which every mighty Tablet has been adorned. Thus does God teach you what will save you from doubt and perplexity and deliver you in this world and the next. Verily, He is the Forgiving, the Generous. He it is who sent the

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Messengers and revealed the Books, proclaiming that there is no God but Me, the Almighty, the Wise.

164 O land of Kāf and Rā', We see you upon that which is not beloved by God, and We see from you what none but God, the All-Knowing, the All-Informed, has witnessed. We perceive what passes from you in the innermost secret of secrets. With Us is the knowledge of all things inscribed in a clear Tablet. Do not grieve over this, for God will cause to appear in you those of mighty power who will mention Me with steadfastness. They will not be hindered by the insinuations of the learned, nor veiled by the doubts of the skeptics. These are they who behold God with their own eyes and assist Him with their very selves. Verily, they are among the firmly grounded.

165 O concourse of scholars! When the verses were revealed and the clear proofs appeared, We found you behind veils—this is indeed a wondrous thing! You have prided yourselves on My name yet have been heedless of My Self, while the All-Merciful has come with proof and evidence. We have rent asunder the veils. Beware lest you create another veil to hinder the people. Break the chains of delusions in the name of the Lord of all mankind, and do not be of the deceivers. If you turn toward God and enter into this Cause, do not corrupt it and do not measure the Book of God by your desires. This is the counsel of God, from before and after. Witness to this are the Testimonies of God and His Chosen Ones, and We bear witness to all.

166 Mention the Shaykh who was called Muhammad before Hasan, who was among the most learned of scholars in his time. When the truth appeared, he and others like him turned away, while one who winnowed wheat and barley turned toward God. He spent his nights and days writing, as he claimed, the judgments of God, but when the Chosen One appeared, not a single letter of his work availed him. Had it benefited him, he would not have turned away from the face through which the countenances of the near ones are illumined. If you had believed in God at His appearance, the people would not have turned away from Him, and what has befallen Us today would not have occurred. Fear God and do not be among the heedless.

167 Beware lest the names keep you from their Master, or that remembrance veils you from this Most Mighty Remembrance. Seek refuge in God, O concourse of scholars, and do not make yourselves a veil between Me and My creation. Thus does God admonish you and command you to act with

justice, so that your deeds are not rendered void while you remain unaware. The one who turns away from this Cause—can he prove any truth in creation? No, by the Lord of innovation. Yet people remain behind a clear veil. Say: Through Him has the Sun of Proof shone forth, and the Luminary of Evidence become manifest to all in existence. Fear God, O people of insight, and do not deny. Beware lest the mention of the Prophet keeps you from this Greatest Announcement, or allegiance to one veils you from the authority of God, the Sovereign over all that is in the heavens and the earth. Every name has been created by His Word, and every matter is bound to His irrevocable command, the Mighty, the Wondrous. Say: This is the Day of God; none is to be mentioned in it but His own Self, the Sovereign over all that is in the heavens and the earth. This is a Cause by which all that you hold as illusions and forms has been shaken.

168 We see among you those who take the Book and use it to prove God, just as every community has used its own book to prove the Almighty, the Self-Subsisting. Say: By God, the True One! The books of the world and all the scriptures therein avail you nothing today, except by this Book, which speaks at the pivot of creation: Verily, there is no God but Me, the All-Knowing, the All-Wise.

169 O concourse of scholars! Beware lest you become the cause of discord in the regions, as you were the reason for rejection in the beginning. Gather the people around this Word, by which the pebble cried out: “The Kingdom belongs to God, the Dawning-Place of Signs.” Thus does God admonish you, as a favor from Him. Verily, He is the Forgiving, the Generous.

170 Recall Karim, when We summoned him to God, and he grew arrogant, following his own desires, even after We sent to him that which delighted the eye of proof in the realms of existence and completed the argument of God upon all in the heavens and the earth. We commanded him to turn in acceptance, as a favor from the Self-Sufficient, the Exalted. Yet he turned away, retreating, until the hosts of torment seized him, as a just decree from God. Verily, We were witnesses.

Verses 171-180

171 Tear asunder the veils, so that the inhabitants of the Kingdom may hear the sound of their rending. This is the command of God, from before and after. Blessed is the one who acts according to what has been commanded, and woe unto those who turn away.

172 We have desired in the dominion only the appearance of God and His sovereignty, and sufficient is God as My witness. We have desired in the kingdom only the exaltation of the Cause of God and His praise, and sufficient is God as My trustee. We have desired in the realm of power only the remembrance of God and what has been revealed from Him, and sufficient is God as My helper.

173 Blessed are you, O concourse of scholars in the Cause of Bahá! By God, you are the waves of the Most Great Ocean, the stars of the heavens of bounty, and the banners of victory between the heavens and the earth. You are the dawning-places of steadfastness among the people and the rising-points of utterance for those in existence. Blessed is the one who turns toward you, and woe to the heedless. It behooves today anyone who has drunk the wine of life from the hands of the tender mercies of their Lord, the All-Merciful, to be as pulsating as the artery in the body of existence, that through them the world and every withered bone may be set in motion.

174 O people of creation! When the Dove of Praise takes flight from the bough of glorification and seeks the most distant and hidden destination, refer what you do not understand from the Book to the Branch that has branched forth from this mighty Root.

175 O Pen of the Most High! Move upon the Tablet by the permission of thy Lord, the Creator of the heavens, and then recount how the Dawning-Place of Oneness desired the School of Detachment, that the free souls might gain insight into the measure of a needle's eye of what lies behind the veils of the mysteries of thy Lord, the Almighty, the All-Knowing.

Say: We entered the School of Meanings and Exposition during the heedlessness of those in existence. We beheld what the Most Merciful had revealed and accepted what He bestowed upon Me of the verses of God, the All-Subduing, the Self-Subsisting. We heard what was testified to in the Tablet;

To the Eloquent Assembly (People of the Bayan)

verily, We were witnesses. And We responded with a command from Our presence; verily, We were the Commanders.

To the Eloquent Assembly (People of the Bayan)

176 O concourse of the Bayán! Verily, We entered the School of God while you were asleep, and We observed the Tablet while you were heedless. By the True One, We read it before its descent, while you were unaware. We encompassed the Book while you were still in the loins. This is My mention according to your capacity, not according to the measure of God. This is attested by what is in the knowledge of God, if only you knew, and by the Tongue of God, if only you understood. By God, were the veil to be lifted, you would be thunderstruck.

Beware Arguing About God

177 Beware of arguing about God and His command. He has become apparent in such a manner that He encompasses what has been and what will be. If we speak in this place with the tongue of the celestial beings, we would say, God created that office before the creation of the heavens and the earth, and we entered it before the letter “kaf” was combined with its cornerstone, the “nun” [Arabic letters].

This is the language of my servants in my kingdom. Reflect on what the tongue of the beings of my dominion speaks, with the knowledge we have taught them from Us, and what was hidden in the knowledge of God, and what the tongue of greatness and power speaks in its praiseworthy position.

178 This is not a matter to play with your illusions, and this is not a place where every coward and deluded one can enter. By God, this is a track of disclosure and detachment, and a field of observation and elevation. Only the knights of the Merciful, who have discarded their capabilities, can wander here. They are the supporters of God on earth and the sources of power among all the worlds.

Kitab-i-Aqdas (The Holy Book)

Beware Allowing What is in the Explanation from Preventing You from you Lord

179 Beware of allowing what is in the explanation to prevent you from your Merciful Lord. By God, it was indeed sent down for my remembrance if you only knew. The sincere ones find in it nothing but the recognition of my love and my name, the Supreme Witness over all things seen and unseen. Say, O people, turn your attention to what was sent down from my highest pen. If you find in it the knowledge of God, do not object to it and do not prevent yourselves from God's bounty and His subtleties. Thus, God advises you, for He is indeed the Wise Advisor.

Ask God What You Do Not Understand

180 What you do not understand from the explanation, ask God, your Lord, and the Lord of your earliest ancestors. Indeed, if He wills, He can clarify for you what was sent down in it and what was hidden in the sea of His words from the precious jewels of knowledge and wisdom. Indeed, He is the Supreme Authority over the names. There is no god but He, the Supreme Authority, the Sustainer.

This Greatest Composition

181 This greatest composition has stirred up the rhythm, and this marvelous order, which no eye of creativity has witnessed its likeness, has brought about a change in the arrangement.

The Religion of God, Before and After

182 Immerse yourselves in the ocean of my explanations, perhaps you will uncover from it the pearls of wisdom and mysteries. Beware that you do not hesitate in this matter, through which the sovereignty and power of God

To You Who Turns Away (Mirza Yahya)

have appeared. Hasten to it with bright faces. This is the religion of God, before and after. Whoever desires, let him accept, and whoever does not, indeed, God is free from need of the worlds.

183 Say: This is the balance of guidance for those in the heavens and the earth, and the greatest proof if you but knew. Say: With it, every argument is established in the ages if you but have certainty.

To You Who Turns Away (Mirza Yahya)

184 Say, O you who turns away, leave your preoccupations, then speak the truth among creation. By God, my tears have flowed on my cheeks for seeing you turning towards your whims and turning away from the One who created you and fashioned you. Remember the favor of your Lord when He nurtured you through nights and days for the sake of His cause. Fear God and be among those who repent. Has your matter become unclear to people, is it unclear to yourself as well? Hide from God, then remember when you were standing before the Throne and you wrote what We revealed to you from the signs of God, the Dominant, the Able, the Powerful.

Beware that your passion doesn't prevent you from acknowledging the unity of God. Turn to Him and do not fear your actions, for He forgives whomever He wills out of His grace. There is no god but He, the Forgiving, the Generous. We only advise you for the sake of God. If you accept, it's for your own benefit, and if you turn away, indeed, your Lord is free from need of you and those who follow you out of clear delusion. God has taken from those who led you astray, so return to Him humbly, submissively, and with utter humility. Indeed, He will erase your misdeeds. Indeed, your Lord is the Repentant, the Mighty, the Merciful.

The Advice, Grace, and Remembrance of God

185 This is the advice of God, if you are among those who listen. This is the grace of God, if you are among those who accept. This is the remembrance

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of God, if you are among those who perceive. This is the treasure of God, if you are among those who know.

This Book Has Become The Lamp For the World

186 This is a book that has become the lamp for the world's path and its straightest way among the worlds. Say, indeed, it is the source of God's knowledge if you know, and the sunrise of God's commands if you understand.

Do Not Burden Animals With What They Cannot Bear

187 Do not burden the animals with what they cannot bear. We have strictly forbidden you from this in the Book. Be the embodiments of justice and fairness between the heavens and the earths.

Penalty For Unintentionally Killing a Person

188 Whoever kills a person unintentionally, there is an indemnity for it to be paid to his family, and it is a hundred weights of gold. Act according to what you have been commanded in the Tablet, and do not be among the transgressors.

To People of the Councils In the Lands

Choose a Language and Script, a Cause of Unity

189 O people of the councils in the lands, choose a language from the languages to be spoken on earth and so too from the scripts. Indeed, God

Consumption of Opium is Forbidden

clarifies for you what benefits you and makes you self-sufficient from others. Indeed, He is the Most Generous, the All-Knowing, the Well-Informed. This is the cause of unity if you know, and the major reason for agreement and civilization if you feel. We have made these two matters as signs for reaching the first world, which is the greatest foundation. We revealed it in other tablets, and the second one was revealed in this extraordinary tablet.

Consumption of Opium is Forbidden

190 The consumption of opium has been made forbidden to you. We have emphatically prohibited it in the Scripture. Whoever consumes it, verily, they are not from Me. Be mindful of God, O people of understanding.

