

The Aqdas As Life

Building Distinct Communities of Glory

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2024-07-17

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1. Intro

What is the Kitab-i-Aqdas?

What is the Kitab-i-Aqdas not?

Why a distinct Aqdas-led community?

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-Capable - 1
- All-Encompassing - 1
- All-Forgiving - 1
- All-Hearing - 1
- All-Informed - 8
- All-Knowing - 28
- Almighty - 15
- All-Merciful - 10
- All-Possessing - 2
- All-Powerful - 8
- All-Praised - 1
- All-Seeing - 1
- All-Subduing - 2
- All-Sufficient - 1
- All-Wise - 9
- Ancient - 3
- Avenger - 1
- Beloved - 5
- Bestower - 4
- Bountiful - 2
- Chosen - 3
- Commander - 1
- Compassionate - 2
- Counselor - 2
- 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

2.2. Attributes and Names of God

- Firm - 1
- Forgiving - 12
- Fulfiller - 1
- Generous - 10
- Grace - 1
- Gracious - 1
- Great - 1
- Greatest Infallibility - 1
- Inaccessible - 1
- Independent of All Worlds - 3
- Judge - 4
- Just - 1
- Knower of All Things - 1
- Lord - 14
- 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 - 2
- 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

2. Belief in God

- Loving - 1
- Majestic - 2
- Manifest - 1
- Manifestation of the Signs - 1
- Master - 1
- Merciful - 10
- Mighty - 6
- 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
- Oft-Forgiving - 1
- One - 4
- 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 - 6
- Trustworthy - 2

2.3. No Partner as the Greatest Infallibility

- Wise - 9
- 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. Belief in God

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. God's Grace

2.11. God's Bounty

2.12. By Whom Earthquakes Appeared

2.13. By Whom Tribes Lamented

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

2.14. 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

2.15. 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.

2.16. Every Name Has Been Created His Word

2.16. Every Name Has Been Created His Word

2.17. As Almighty

Can seize the world with a single word of His presence

2.18. 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.

2.19. The Breath of God

2. Belief in God

3. Belief in the Human Station

3.1. All are Servants

Servitude reveals human stations, such as the praiseworthy station.

nor is this a station into which every timid and deluded soul may enter. By God, this is the arena of unveiling and detachment, the field of vision and exaltation. None traverse it except the knights of the All-Merciful, who have cast aside all that is created. These are the helpers of God on earth and the dawning places of might among the worlds.

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

School of God

Were We to speak in this station with the tongue of the dwellers of the Kingdom, We would say that God created that School before the creation of the heavens and the earth, and We entered it before the Káf was joined with its supporting Nún.

This is the language of **My servants in My Kingdom**. Reflect upon what is uttered by the tongue of those in My Dominion of Power, with what We have taught them of knowledge from Our presence, and of what was hidden in the knowledge of God. And reflect upon what is spoken by the Tongue of Grandeur and Might in its praiseworthy station.

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

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. The Religion of God Before and After

7.3. Revelation

Evidence and proof circle around it

7.4. The Book

Refers specifically to the Kitab-i-Aqdas

7. Belief in the Commands of God

7.5. Light of Divine Unity

7.6. Greatest Means For the Order of the World

Turned the worlds upside down.

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

7.7. Most Great Order

The order has been disturbed by this Most Great Order, and the arrangement has been altered by this wondrous Revelation, the like of which the eye of creation has never witnessed.

7.8. Most Great Law

7.9. Most Great Proof

Every proof has been established through the ages

7.10. Fabric of the Laws

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

7.10. *Fabric of the Laws*

7. Belief in the Commands of God

7.11. Preservation of Nations

7.12. Keys of God's Mercy

7.13. Lamps of God's Care

7.14. Lamp of Wisdom

7.15. Lamp of Success

7.16. Lamp of Eternity

7.17. Sun of Wisdom

7.18. Counsel of God

7.19. Sun of Explanation

7.20. Fragrance from God's Garment

7.21. Nectar of Justice

7.22. Nectar of Life

7.23. The Choice Sealed Wine

7.24. Most Upright Path

7.25. Carry Out Ordinances of God With Love

²⁸

7.26. Pearls of Laws

7.27. The Ocean

Within are pearls of knowledge

7.28. *Water of Life*

pearls of wisdom
pearls of mysteries
Used also for the Bayan

7.28. Water of Life

Lifeless bones are revived

7.29. Kawthar of Life

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

7.30. Clear Stream

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

7.31. Protection

7.32. Nurture With Whips of Wisdom

Just as parents nurture their children

7.33. Showers of Grace

Grace of God

7.34. That Which Benefits You

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

7.35. Orb of the Cause

7.36. Ornament of the Command

7.37. Ordinances of Their Lord

7.38. Enlivens the Hearts

7.39. Balance of Truth

7.40. Most Great Balance

Balance of guidance from God.

For those in the heavens and earth.

Souls soar to the Source of Revelation

Every poor soul has been enriched

Every learned one has been taught

Whoever desires to ascend to God has been lifted up

7.41. Self-Sufficient

7.42. Crimson Spot

7.43. Adorned with the Seal of the Breaker of the Dawn

7.44. Dawning-Place of the Knowledge of God

7.45. Rising-Point of the Commandments of God

7.46. Book of Origin

7.47. True Freedom

Absolute freedom is found in servitude to the True God.

7.48. Bounty

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

7. Belief in the Commands of God

7.49. Irrevocable

7.50. Most Wondrous Revelation

7.51. Most Exalted Revelation

7.52. The Bounds of God

7.53. 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

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. My Love

9.7. Supreme Word

9.8. The Dawning Place of Revelation

9.9. The Dawning Place of the Light of Divinity

**9.10. The Dawning Place of His Most Excellent
Names**

all the rising and setting points are made manifest

9.11. The Dawning Place of Grandeur

**9.12. The Dawning Place of His Most Radiant
Cause**

9.13. The Dawning Place of Oneness

9.14. The Pen of Revelation

9.15. The Heaven of Revelation

9.16. The Qiblih

The point of adoration.

9.17. The Supreme Pen

9.18. 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.

9.19. 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.

9.20. Commander

9.21. 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

9.22. The Station of His Own Self

9.23. The Desired One

9.24. 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.

9.25. The Source of Beauty

9.25. The Source of Beauty

9.26. The Promised One

9.27. The Sun of Truth and Explanation

9.28. The Most Luminous Station

9.29. The Sun of the Bayan

9.30. The Sun of Speech

9.31. The Sun of Proof

9.32. Luminary of Evidence

9.33. The Sea of Utterance

9.34. The Greatest Sea

9.35. The Dove

sung upon the branches in remembrance of her Lord

9.36. The Kingdom

9.37. The Key to the Hidden Treasure is My Love

9.38. The Horizon of Radiance

9.39. The Shepherd

9.40. The Root

What branches off from the Root is called the Branch.

9.41. 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.

9.42. 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

9.43. 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.

9.43. 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.

9.44. Informs of What is Hidden

9.45. Infallibility

9.46. The Sovereign

9.47. The Manifest Temple

9.48. We and Us

9.49. Prior Manifestations Named

Moses

The Spirit (Jesus Christ)

9.50. Types of Prayers by Baha'u'llah

Praying for something which does not currently exist

9.51. Unmatched In These Fields

Mystical Insight

Knowledge

Wisdom

Expression

9.52. 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

9.53. Most Great Prison

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

Akka

9.54. My Love

Burns away veils

9.55. Sacred Houses

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

9.56. The Upright 'Alif

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

9.57. 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.

9.58. Judge

9.59. Chief

9.60. 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

9.60.1. He Whom God Shall Make Manifest

9.61. Breeze of My Mercy

Dominates all the worlds

9.62. Sweet Fragrances

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

9.63. Most Great Sight

9.64. The Intended Purpose

Whoever has known Me has known the intended purpose

9.65. Why The Command Changes

9.65.1. 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.

9.66. 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

9.66. 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.

9.67. Revealer of Verses

9.68. Testimonies of God

Witness of all

9.69. Master

9.70. Most Mighty Remembrance

9.71. Tongue of God

Were We to speak in this station with the tongue of the dwellers of the Kingdom, We would say that God created that School before the creation of the heavens and the earth, and We entered it before the Káf was joined with its supporting Nún. This is the language of My servants in My Kingdom. Reflect upon what is uttered by the tongue of those in My Dominion of Power, with what We have taught them of knowledge from Our presence, and of what was hidden in the knowledge of God. And reflect upon what is spoken by the Tongue of Grandeur and Might in its praiseworthy station.

9. Belief in the Manifestation of God

9.72. The Book

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, Equador, 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 Qiblih. 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

Of Baha'u'llah

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.

12. Worship

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. 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. Worship

12.5. Remembering

12.6. Hearing (Action)

This is the counsel of God, if you are among those who hear.

12.7. Turn Towards Him (Soul)

This is the grace of God, if you are among those who turn toward Him

12.8. Feel (Heart)

This is the remembrance of God, if you are among those who feel.

12.9. Know (Mind)

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

12.10. 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.

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.

12.11. 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.

12. Worship

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 build 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.

Be as firm and immovable as the lofty mountains in the Cause of your Lord, the Mighty, the Loving.

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. Fairness

16.29. Kindness

16.30. Perceptive

Perceives the fragrance of meanings from the Pen

16.31. Radiance

16.32. Humility

16.33. Submissive

16.34. Lowly

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 and Sloth

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

Forbidden to consume opium. Whoever consumes it is not of Me.

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

17.24. Do Not Object to the Fragrance of God

**17.25. Do Not Withhold Yourselves From the
Grace of God**

**17.26. Do Not Withhold Yourselves From the
Bounties of God**

**17.27. Do Not Load an Animal With More Than It
Can Bear**

We have forbidden you from this in the most emphatic terms in the Book.

17. Prohibitions

18. Personal Conduct

18.1. Win God's Love

18.2. Immerse Yourself in the Ocean of My Utterance

so that you might discover its pearls of wisdom and mysteries

18.3. 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.

18.4. 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.

Hasten to it with radiant faces

18. Personal Conduct

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.

Beware in disputing about God

Beware in disputing about God's Cause

Beware in hesitating in this Cause

18.5. 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.

18.6. 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."

18.7. 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.

18.8. Exalt Baha'u'llah's Word

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

18.9. Desires and Intentions

Break the boundaries of self

Break the boundaries of desire

Break the chains of delusions

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. Personal Conduct

18.9.1. 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.

18.10. Reflect On Your Past Days

18.11. Blessed Are Days In Remembrance of God

Hours devoted to His Praise.

18.12. Provide for yourself

18.13. 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.

18.14. Path of Justice and Fairness in All Things

Look upon what has been revealed with the eye of justice

18.15. 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

18.16. Abandon Illusions

18.17. 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.

18.18. 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.

18.19. Turn Towards God

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

18. Personal Conduct

18.20. Turn Towards Scholars of the Cause of Baha

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

18.21. Fear God

Do not be of the veiled

Do not be one of the transgressors

18.22. 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.

18.23. 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.

18.24. 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.

18.25. Interpretation

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.

18.25. 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.

18.26. 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.

18.27. Illness

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

18.28. 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. Personal Conduct

18.29. 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.

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.

18.30. Journeys

There is no limitation in journeys.

18.31. Adhere to What is Proper

in all circumstances.

18.32. Using What Weakens Your Body

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

18.33. Using What Harms Your Minds

18.34. 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.

18.34.1. 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. The Example of Mirza Yahya

19.1. To Subh-i-Azal

Say: O Manifestation of rejection, abandon concealment and then speak the truth among the people. By God, My tears have flowed down My cheeks upon seeing you inclining toward your desires and turning away from the One who created and fashioned you. Recall the favor of your Lord when We nurtured you through nights and days for the service of the Cause. Fear God and be among the repentant. Suppose your matter has been mistaken by the people—can it be mistaken by yourself? Fear God, and then remember when you stood in the presence of the Throne and wrote what We revealed to you of the verses of God, the Almighty, the All-Powerful, the All-Capable.

Beware lest pride prevent you from turning toward the One True God. Turn to Him and do not fear your deeds, for He forgives whomever He wills by His grace. There is no God but Him, the Forgiving, the Generous. We counsel you for the sake of God; if you accept, it is for your own soul, and if you turn away, your Lord is independent of you and those who follow you with a clear delusion. God has taken the one who misled you. Return to Him, humbled, submissive, and lowly, for He will forgive your misdeeds. Your Lord is indeed the Oft-Forgiving, the Almighty, the Merciful.

19. The Example of Mirza Yahya

20. Housing

20.1. Cleanliness

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

20.2. 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.

20. Housing

Part IV.

Community and Family Life

21. The Badi Calendar

21.1. 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

21.2. Monthly Acts

Provide hospitality, even if only water is served.

21.3. Months

There are 19 months

21. The Badi Calendar

21.4. Ala

Fast the entire month

21.5. Baha

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

21.5.1. 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.

21.6. 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.

21.6. Ridván: 13 Jalál to 5 Jamál

21.6.1. 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.

21. *The Badi Calendar*

22. Actions Towards Others

22.1. 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

22.2. 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

22.3. Beware the Zeal of Ignorance

Maybe show examples within and outside of religion

22.4. 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.

22.5. Providing for Others

Provide for relatives

Provide for the poor

Provide for the needy

22.6. 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.

22.7. Invitations to Banquets and Gatherings

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

22.8. 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.

22.9. Do Not Be Wicked with Power

22.10. 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.

22.11. Violent Acts

22.11.1. 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.

22. Actions Towards Others

22.11.2. 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.

22.11.3. Retaliation

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

22.11.4. Manslaughter

Pay 100 mithqals of gold (425g or 15oz).

22.12. 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

22.12.1. Tyranny

22.12.2. Buying and Selling People

It is forbidden to buy or sell any person.

22.13. Sexual Acts

22.13.1. 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

22. Actions Towards Others

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

22.13.2. Lewdness

22.13.3. Pederasty

22.14. Social Acts

22.14.1. 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?

22.14.2. 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.

22. Actions Towards Others

22.14.3. Do Not Cause Corruption

22.14.4. Do Not Cause Enmity

22.14.5. Do Not Cause Discord

22.14.6. Reconcile Differences

22.14.7. Do Not Boast Over Another

22.15. Property Acts

22.15.1. Arson

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

22.15.2. 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.

22.15.3. Trespassing

Do not enter a house without permission

22.16. Environmental Acts

22.16.1. Do Not Corrupt the Earth

22.17. 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.

22.18. 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.

Be manifestations of justice and fairness between the heavens and the earth.

22.19. Justice Towards Animals

Do not load an animal with more than it can bear. Forbidden in the most emphatic terms.

22. *Actions Towards Others*

23. Family Life

23.1. Treating Kindred

Show love and kindness to your kindred.

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

23.2. 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.

23.2.1. Purpose of Marriage

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

23.2.2. 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

23. 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.

23.2.3. 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.

23.2.4. 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.

23.2.5. 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.

23.2.5.1. Gold

23.2.5.2. 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.

23.2.6. 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

23. 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.

23.2.7. Spirit of Joy and Fragrance

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

23.2.8. Oppression and Lewdness

23.2.9. Do Not Follow a Tyrannical and Wretched One

23.3. Prohibited People

Fathers' Wives

Boys

23.4. 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.

23.4.1. 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.

23.4.2. Divorce for Misconduct

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

23.5. 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.

23.6. 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.

24. End of Life

24.1. 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.

24.2. 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.

24.3. 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.

24.4. 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%)

24.5. 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.

24.6. 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.

24.6. 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.

24.7. 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.

24.8. 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.

24.9. 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.

24.10. 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

24.10. The Spiritual Aspect of Inheritance

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

24. *End of Life*

25. Disbelievers

25.1. 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

25. Disbelievers

Hesitates

25.2. Polytheistic

Turned to different Qiblah

25.3. Deceived by Knowledge

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

25.4. Wolves in Garments

Oppressors.

Creates veils to hinder the people.

25.5. 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

25.6. 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

25.7. Believes in Former Revelation

Intoxicated in the

25.8. 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.

25.9. Humiliating Punishment

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

25. *Disbelievers*

26. Prophecy

26.1. A Clamor In Every Land

26.2. 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?

26.3. 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.

26.4. Lamentation of Berlin

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

26.5. Judgment of Tehran by the Masses

Things will be overturned. The masses will judge you.

Tranquility will follow the turmoil.

26.6. 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.

26.7. 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.

27. Business

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

27. *Business*

28. Cities

28.1. 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.

28.2. Built Up the Lands

28. *Cities*

Part V.

Relationship with Other Religion

29. Armies of Knowledge

29.1. Banners of Expression

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

29.2. 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.

29.3. 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.

29. 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.

29.4. 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.

Beware of disputing about God and His Cause. Verily, He has appeared in a manner that encompasses all that was and all that will be.

Were We to speak in this station with the tongue of the dwellers of the Kingdom, We would say that God created that School before the creation of the heavens and the earth, and We entered it before the Káf was joined with its supporting Nún.

This is the language of My servants in My Kingdom. Reflect upon what is uttered by the tongue of those in My Dominion of Power, with what We have taught them of knowledge from Our presence, and of what was hidden in the knowledge of God. And reflect upon what is spoken by the Tongue of Grandeur and Might in its praiseworthy station.

This is not an affair to be toyed with by your fancies, nor is this a station into which every timid and deluded soul may enter.

29.4. To the Concourse of the Bayan

By God, this is the arena of unveiling and detachment, the field of vision and exaltation.

None traverse it except the knights of the All-Merciful, who have cast aside all that is created.

These are the helpers of God on earth and the dawning places of might among the worlds.

Beware lest what is in the Bayán keeps you from your Lord, the All-Merciful. By God, it was revealed for My remembrance, if only you knew.

The sincere find in it only the fragrance of My love and My name, the One who prevails over all that is seen and unseen.

Say: O people, turn toward what has been revealed from My Most High Pen. If you find therein the fragrance of God, do not object to it, and do not withhold yourselves from the grace and bounties of God. Thus does God counsel you; verily, He is the Wise Counselor.

What you do not understand from the Bayán, ask God, your Lord and the Lord of your forefathers. Verily, if He wills, He can make clear to you what was revealed therein and what was hidden in the ocean of its words of pearls of knowledge and wisdom. Truly, He is the One who prevails over the names; there is no God but Him, the All-Subduing.

29. *Armies of Knowledge*

Part VI.

Those Who Lead

30. Leaders of Religion

30.1. 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

30. 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.

30.1.1. 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

30.1.2. 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.

30.1.3. People of Insight

30.2. Scholars in the Cause of Baha

You are the waves of the Most Great Ocean

30. 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

30.3. 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.

30.4. 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.

30.5. Cannot Match Baha'u'llah

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

30.6. 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

30. Leaders of Religion

31. Sovereign Leaders

31.1. 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.

31.1.1. 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.

31. Sovereign Leaders

31.1.2. Earthquakes

31.1.3. Lamentation of Tribes

31.1.4. Announcement of the Day

31.1.5. The Most Great Law is Revealed

31.1.6. 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.

31.1.7. 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.

31.2. Exhortations to Specific Leaders

31.1.8. 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.

31.1.9. Baha'u'llah Endures With Patience

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

31.1.10. 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.

31.2. Exhortations to Specific Leaders

31.2.1. 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.

31. Sovereign Leaders

31.2.2. 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.

31.2.3. 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.

31.3. Councils in the Lands

Choose one language for all to speak on earth, and likewise one script. God clarifies for you what benefits you and makes you independent of all else. Verily, He is the Gracious, the All-Knowing, the All-Informed. This is the means of unity, if you but knew, and the greatest cause for agreement and civilization, if you but understood. We have made these two matters signs of the maturity of the world: the first, which is the supreme foundation, We revealed in other Tablets, and the second, in this wondrous Tablet.

31.4. Exhortation to Specific Cities and Places

31.4.1. 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?

31.4.2. 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.

31.4.3. 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.

31.4.4. The Lamentation of Berlin

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

31.4.5. To The Land of ʾĪ (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 (ʾĪ 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

31. Sovereign Leaders

bounty shall not cease from you. Tranquility shall follow the turmoil. Thus has the matter been decreed in a wondrous Book.

31.4.6. 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.

31.4.7. 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.

31.5. 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

32. 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.

32.1. Where?

A House of Justice should be established in every city.

32.2. When?

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

32.3. 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

32. 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.

33. Funding

33.1. 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

33.2. 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.

33.3. 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.

34. Functions

34.1. 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)

34.2. Representatives of God

For all who dwell on earth

34.3. 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

34. Functions

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

34.4. Consult on the Welfare of the Servants

Choose what is best.

34.5. 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.

34.6. 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.

35. Leadership Before the House of Justice

35.1. 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.

35.1.1. Responsibilities Specified

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

35.2. 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.

35.3. 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.

35.4. 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.

35.4.1. 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.