



The Writings and Utterances of the Central Figures of the Bahá'í Faith

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 50:

The Kitab-i-Aqdas
(The Most Holy Book, 1873)



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Series preface

This series of volumes presents, in approximate chronological order and, where possible, in parallel-text format, the available writings and reported utterances of the three Central Figures of the Bahá'í Faith: the Báb (1819–1850), Bahá'u'lláh (1817–1892), and ‘Abdu’l-Bahá (1844–1921). The majority of the texts appear here in English for the first time.

What follows is an independent scholarly and documentary undertaking, with the purpose of facilitating closer engagement with the textual record of the Bahá'í Faith by readers working across Arabic, Persian, Ottoman Turkish, and English. It is not prepared under the direction of Bahá'í institutions and does not constitute an official edition of the texts. The relevant Bahá'í institutions are the final authority with respect to authenticated texts and authorized translations. Accordingly, this series is envisioned as a provisional research aid and reference tool—a scouting expedition to uncharted domains, that defers to finalized texts and translations wherever these are available.

Altogether, the series comprises over 29,000 authored works and reported utterances spanning the years 1843 to 1921. Despite its length—over 10,000,000 words without double-counting the translations—it is not a comprehensive corpus. Rather, it represents the material presently known to the compiler to be publicly obtainable in the original and/or in translation. It is estimated to represent somewhat more than half of the known total, the remainder being held in the International Baha'i Archives in Haifa, Israel.

The series proceeds on a principle of maximal inclusion within the constraints of public accessibility. It therefore brings together texts of unequal status and differing degrees of reliability. Some items are authenticated; others are not. Some survive in stable typed or printed form; others are preserved through imperfect transcription, excerpted publication, or secondhand report. The reader should therefore approach the corpus with appropriate source-critical caution. Inclusion in the series should not be taken to imply authenticity, completeness, or accuracy.

Where authorized English translations issued by the Bahá'í World Centre are available in full, they are rendered in blue text and can be regarded as possessing a distinct status from other translations in the series. Such translations embody a high degree of fidelity, terminological consistency, and editorial care. Readers new to the Bahá'í writings are well advised to begin with the World Centre's own published collection of authorized translations, among them the one-volume thematic anthology *Bahá'í Sacred Writings*, available at bahai.org/library. In the present series, newly published authorized translations will be incorporated as they become available. When only a portion of a translation is authorized (individual sentences or paragraphs), it will be demarcated at the paragraph level, although work on this is ongoing.

The remaining translations in the series are provisional. Some are taken from older publications and documents where the English translation may be the only available text; a few are the work

of human translators working independently; the majority have been produced with the assistance of large language models and subsequently reviewed to varying degrees by the compiler. Given the scale of the corpus, the extent of detailed human oversight has necessarily been uneven, and readers should not assume uniform quality across the series. These translations are offered not as definitive renderings but as provisional points of access intended to invite a deeper study of the texts. In the case of difficult, textually uncertain, or context-dependent passages, the original sources should always be consulted where available.

The series will be of greatest benefit to readers able to work comparatively between the English and the original Arabic, Persian, or Ottoman Turkish. Towards this end, translations and original texts have been aligned at the paragraph level where possible. The paragraphing of provisional translations should also be treated as tentative and subject to future revision.

Items representing reported utterances are distinguished typographically—rendered in grey text—from items transmitted as authored texts. This distinction assists the reader in quickly assessing differences of textual status. It does not by itself resolve questions of authenticity or historical reliability, which require separate evaluation.

The original-language texts reproduced here may also contain errors, lacunae, or other imperfections inherited from manuscripts, printed editions, digital transcription, or optical character recognition. This is particularly true of texts deriving from difficult or damaged manuscript sources. The present series is not a critical edition and makes no claim to establish definitive texts through comparison of multiple manuscript witnesses. Rather, it reproduces and organizes the best textual forms available to the compiler, in whatever state, at the time of compilation.

Each item is identified by a code assigned in the Partial Inventory project, including the initial letters BB for the Báb, BH for Bahá'u'lláh, and AB for ‘Abdu’l-Bahá, and the optional letter "U" to indicate reported utterances. These codes provide a stable means of reference across the series. Volume assignments, paragraphing, metadata, and translations may change in future revisions, but the Inventory codes are intended to remain constant. A cumulative catalog appended to the end of the series records these items in sequence and may also include further information such as abstracts, notes, subjects, and musical interpretations.

For further technical notes and cautions on the texts and translations, see the appendix to volume 1 of this series.

The volume introductions and study guides which serve as bookends to each volume have also been prepared with the assistance of large language models, and as such merely offer potentially useful points of entry into an otherwise overwhelmingly vast collection of material.

This series is conceived as a living scholarly instrument, subject to continual correction and expansion as new material becomes available and as errors in existing entries are identified. Corrections of significance may be communicated to the compiler at loom.of.reality@gmail.com. Revised versions of individual volumes will be issued as corrections are incorporated. The latest versions can be downloaded at blog.loomofreality.org.

Series outline

The present volume forms part of a larger series arranged, in approximate chronological order, by author, period, and, where useful, by major work or thematic grouping. The outline below is intended to help readers locate the volume within the overall architecture of the series. Titles, chronological placements, and volume divisions remain provisional in some cases and may be revised as the corpus is refined.

The Báb

I. First period (Shiraz, Bushihr and the Hajj)

1. Pre-declaration writings (to May 1844)
2. Qayyumu'l-Asma' (Commentary on the Surah of Joseph, May 1844)
3. Early post-declaration writings (mid-late 1844)
4. The Hajj and Bushihr (late 1844–July 1845)
5. Kitab-i-Ruh (Book of the Spirit, composed at sea)
6. Shiraz: Later writings of the first period (June–August 1845)
7. Shiraz: Period of retirement (later 1845)

II. Second period (Shiraz and Isfahan)

8. Shiraz: Early writings of the second period (early-mid 1846)
9. Tafsir-i-Suratu'l-Kawthar (Commentary on the Surah of Abundance, April 1846)
10. Shiraz: Middle writings of the second period (April–August 1846)
11. Tafsir-i-Suratu'l-Va'l-Asr and Nubuwwat-i-Khassih (Commentaries on Surah of the Afternoon and Specific Prophethood, late 1846)
12. Isfahan: Late writings of the second period (Aug 1846–March 1847)

III. Third period (Maku and Chihriq)

13. Bayan-i-Farsi (The Persian Bayan, Maku 1847)
14. The Seven Proofs and the Arabic Bayan (Maku 1847)
15. Maku: Early writings of the third period (Maku 1847)
- 16–17. Commentary on the Qur'an I and II (Maku 1847?) (place-holder volumes)
- 18–19. Kitab-i-Asma' (The Book of Names, Chihriq 1848–1849)
20. Kitab-i-Jaza' (The Book of the Reckoning, Chihriq 1848)
21. Themes of declaration, affirmation and negation (Chihriq 1848–1850)
22. Writings on Tabarsi and Zanzan (Chihriq 1848–1850)
23. Prayers and visitation tablets (Chihriq 1848–1850)
24. Anticipation of He Whom God Will Make Manifest (Chihriq 1848–1850)
25. Panj Sha'n (Book of the Five Modes, 1850)
26. Matters of transition and succession (Chihriq 1848–1850)
27. Misc. works and correspondence

Bahá'u'lláh

I. Baghdad period

- 28. Early Baghdad and Sulaymaniyyih (to 1856)
- 29. Middle Baghdad (1856–1860)
- 30. The Kitab-i-Iqan (The Book of Certitude, 1860)
- 31. Late Baghdad (1860–1863)
- 32. Baghdad, year unknown (to 1863)

II. Edirne period

- 33. Istanbul and early Edirne (mid-1863 to March 1866)
- 34. Middle Edirne and the year of withdrawal (March 1866–Sept. 1867)
- 35. The Kitab-i-Badi' (1866)
- 36. Late Edirne (Sept. 1867–August 1868)
- 37–39. Edirne, year unknown (1864–1868) I-III

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
- 60–61. Writings in the year 1297 A.H. (ca. 1880) I-II
- 62–65. Writings in the year 1298 A.H. (ca. 1880–1881) I-IV
- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I-IV
- 70–72. Writings in the year 1300 A.H. (ca. 1882–1883) I-III
- 73–74. Writings in the year 1301 A.H. (ca. 1883–1884) I-II
- 75–76. Writings in the year 1302 A.H. (ca. 1884–1885) I-II
- 77–79. Writings in the year 1303 A.H. (ca. 1885–1886) I-III
- 80–83. Writings in the year 1304 A.H. (ca. 1886–1887) I-IV
- 84–87. Writings in the year 1305 A.H. (ca. 1887–1888) I-IV
- 88–92. Writings in the year 1306 A.H. (ca. 1888–1889) I-IV
- 93–97. Writings in the year 1307 A.H. (ca. 1889–1890) I-IV
- 98. Lawh-i-Ibn-i-Dhi'b (Epistle to the Son of the Wolf, 1891)
- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
- 101–102. Writings of Bahá'u'lláh in 'Akka, year unknown (1873–1892) I-II
- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
- 107. Writings of Bahá'u'lláh, year unknown

‘Abdu’l-Bahá

I. Pre- and early ministry

- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
- 120–122. Letters and utterances in the year 1900 I–III
- 123–124. Letters and utterances in the year 1901 I–II
- 125–126. Letters and utterances in the year 1902 I–II
- 127–129. Letters and utterances in the year 1903 I–III
- 130–131. Letters and utterances in the year 1904 I–II
- 132. Some Answered Questions, 1906–1907
- 133–134. Letters and utterances in the year 1905 I–II
- 135–136. Letters and utterances in the year 1906 I–II
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- 139–140. Letters and utterances in the year 1908 I–II
- 141–144. Letters and utterances in the year 1909 I–IV

II. Travels to Egypt and the West

- 145–146. Letters and utterances in the year 1910 I–II
- 147–149. Letters and utterances in the year 1911 I–III
- 150–156. Letters and utterances in the year 1912 I–VII
- 157. Letters and utterances, Dec. 1912 – Jan. 1913
- 158–162. Letters and utterances in the year 1913 I–V

III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
- 167–168. Letters and utterances in the year 1915 I–II
- 169. Memorials of the Faithful (1916)
- 170. Letters and utterances in the year 1916
- 171. Letters and utterances in the years 1917–1918
- 172–175. Letters and utterances in the year 1919 I–IV
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Introduction to volume 50

The centerpiece of this volume is Baha'u'llah's book of laws and the "Mother Book" of the Dispensation, presented here not merely as a legislative text but as a hermeneutic bridge from Babi to Baha'i scripture: its dense experimental annotation of the first several paragraphs repeatedly places key Aqdas formulations—especially the primacy of recognition and obedience, the nature of divine sovereignty, and the authority of the Manifestation as "Fountain of laws"—in explicit continuity with the Persian Bayan's doctrinal grammar of "return," "judgment," and the inimitable proof of revealed verses. The effect is to foreground the Aqdas as an act of consolidation and transposition: earlier Bayanic motifs (the unerring "balance," the logic of covenantal readiness, the subordination of private will, and the reconfiguration of ritual and purity) are repeatedly reframed as universal principles directed to the ordering of society, the cultivation of personal refinement, and the formation of institutions. Among the more programmatic passages emphasized by the text itself are its insistence that law is inseparable from interior transformation (the rejection of mere formalism and ascetic display), its explicit curtailing of clerical mediation (repudiating absolution as a human prerogative), and its strikingly outward-facing political and civilizational register—ranging from exhortations to rulers and public order to the famous call toward a common language and script as an instrument of global unity.

The volume also preserves the living interpretive afterlife of the Aqdas through BH00069 (Su'al va Javab / Questions and Answers), which functions as an applied commentary clarifying how specific ordinances are to be operationalized. Particularly notable are clusters that illuminate (i) calendrical and festival practice in an explicitly Bayanic frame (e.g., determinations of the "Most Great Festival" and the Twin Holy Birthdays), and (ii) the law's practical logic in cases that test the boundary between ideal prescription and lived circumstance—especially travel, compensation for missed obligatory prayers, the use of timepieces for determining prayer times, and the relation between the Aqdas's earlier reference to a nine-rak'ah obligatory prayer and the later revelation of multiple canonical forms. The Questions and Answers are also valuable for the granular exposition they provide on technically intricate matters (inheritance arithmetic, Huququ'llah thresholds, and related fiscal-legal mechanisms), revealing a jurisprudence that aims at both intelligibility and enforceable equity rather than casuistic proliferation.

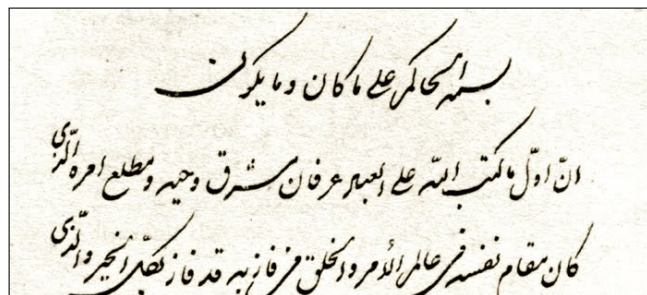
Finally, by including the canonical obligatory prayers—BH11209 (Short Obligatory Prayer), BH03447 (Medium Obligatory Prayer), and BH00987 (Long Obligatory Prayer)—the compilation makes visible the synthesis of interior devotion and embodied practice that undergirds the Aqdas's legal project. The short prayer's concentrated testimony of purpose and dependence, the medium prayer's structured sequence of ablutions, orientation, and postures, and the long prayer's extended choreography of supplication together exemplify how the Aqdas's "law" repeatedly presents itself as a pedagogy of the self—forming attention, humility, and detachment—rather than as external regulation alone.

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BH00001

Kitab-i-Aqdas (The Most Holy Book)
Date: 1290-05-15 [1873-Jul-11]



AQDP

In the Name of Him¹ Who is the Supreme Ruler² over all that hath been³ and all that is to be⁴

بِسْمِ الْحَاكِمِ عَلَى مَا كَانَ وَ مَا يَكُونُ

- ¹ The first duty prescribed by God for His servants is the recognition⁵ of Him Who is the Dayspring of His Revelation and the Fountain of His laws⁶, Who representeth the Godhead in both the Kingdom of His Cause and the world of creation.⁷ Whoso achieveth this duty hath attained unto all good;⁸ and whoso is deprived thereof hath gone astray, though he be the author of every righteous deed.⁹ It behoveth every one who reacheth this most sublime station, this summit of transcendent glory, to observe every ordinance of Him Who is the Desire of the

¹ اِنَّ اَوَّلَ مَا كَتَبَ اللهُ عَلَى الْعِبَادِ عِرْفَانَ مَشْرِقِ وَحِيهِ وَ مَطْلَعِ امْرِه الَّذِي كَانَ مَقَامَ نَفْسِهِ فِي عَالَمِ الْأَمْرِ وَ الْخَلْقِ مِنْ فَازٍ بِهِ قَدْ فَازَ بِكُلِّ الْخَيْرِ وَ الَّذِي مَنَعَ أَنَّهُ مِنْ أَهْلِ الضَّلَالِ وَلَوْ يَأْتِي بِكُلِّ الْأَعْمَالِ إِذَا فُزِمَ بِهَذَا الْمَقَامِ الْأَسْنَى وَ الْأَفْقِ الْأَعْلَى يَنْبَغِي لِكُلِّ نَفْسٍ أَنْ يَتَّبِعَ مَا أَمَرَ بِهِ مِنْ لَدَى الْمَقْصُودِ لِأَنَّهُمَا مَعًا لَا يَقْبَلُ أَحَدُهُمَا دُونَ الْآخَرِ هَذَا مَا حَكَمَ بِهِ مَطْلَعُ الْأُلْهَامِ

¹Cf. the Persian Bayan's opening basmalah formulae and its doctrine that all revelation "returneth" to the Point of the letter Ba' (e.g., Vahid 3, Bab 11; Vahid 3, Bab 12), grounding divine Names in the Primal Point and anticipating the next Manifestation.

²The Bayan repeatedly links divine sovereignty (sultan/hukm) to the Primal Will and the Manifestation's authority to judge and renew creation (e.g., Vahid 2, Bab 14 on Judgment; Vahid 2, Bab 18 on "the Hour" as the Manifestation). The Aqdas basmalah echoes this sovereignty motif.

³The Bayan frames "Resurrection" as the period from a Manifestation's appearance to His disappearance, encompassing "all that hath been" in a renewed creation (Vahid 2, Bab 7). This temporal sweep underlies the formula "what hath been," read as prior dispensations gathered into the present.

⁴The Bayan stresses that all things are created for the Day of the next Manifestation and that the Bayan itself is a "present" for Him Whom God shall make manifest (Vahid 2, Bab 19; Vahid 3, Bab 3). Hence "all that is to be" points to future revelation and return.

⁵Cf. Persian Bayan, Vahid 1, Bab 1: the first "gate" enjoins recognition of the Point of the Bayan as the condition for truly affirming divine unity; the Bayan "returneth" to this recognition. The Aqdas echoes this primacy of ma'rifah over all other obligations.

⁶Persian Bayan, Vahid 2, Bab 3 and Bab 13: the "Balance" and "Judgment" in each age are the Point of Truth and His ordinances; the revealed Book and the Revealer are the twin proofs. Hence "Fountain of His laws" is inseparable from the Manifestation's authority.

⁷Persian Bayan, Vahid 4, Bab 1: the Point has two stations²⁰¹⁴speaking "on the part of God" and speaking as servant²⁰¹⁴so that the Manifestation is the locus where divinity is represented within creation. Compare also Vahid 4, Bab 2 on return to God through the Point.

⁸Persian Bayan, Vahid 3, Bab 15: belief in Him Whom God shall make manifest (and obedience to His command) is as belief in God in all worlds; without it, prior faith and works become "as though he had never once believed." The Aqdas condenses this soteriological principle.

⁹Persian Bayan, Vahid 2, Bab 6: no act of obedience is accepted except by obeying the Supreme Testimony; otherwise deeds are "dissipated and lost." The Bayan repeatedly contrasts abundant works with veiling from recognition (e.g., Vahid 2, Bab 14 on judgment by a single Word).

world. These twin duties are inseparable. Neither is acceptable without the other.¹⁰ Thus hath it been decreed by Him Who is the Source of Divine inspiration.

- 2 They whom God hath endued with insight will readily recognize that the precepts laid down by God constitute the highest means for the maintenance of order in the world¹¹ and the security of its peoples. He that turneth away from them is accounted among the abject and foolish.¹² We, verily, have commanded you to refuse the dictates of your evil passions and corrupt desires¹³, and not to transgress the bounds which the Pen of the Most High hath fixed¹⁴, for these are the breath of life unto all created things. The seas of Divine wisdom and Divine utterance have risen¹⁵ under the breath of the breeze of the All-Merciful. Hasten to drink your fill, O men of understanding! They that have violated the Covenant of God by breaking His commandments¹⁶, and have turned back on their heels, these have erred grievously in the sight of God, the All-Possessing, the Most High.

2 إِنَّ الَّذِينَ أَوْتُوا بِصَآئِرٍ مِنَ اللَّهِ يَرُونَ حُدُودَ اللَّهِ السَّبَبَ الْأَعْظَمَ لِنَظْمِ الْعَالَمِ وَ حِفْظِ الْأُمَمِ وَ الَّذِي غَفَلَ أَنَّهُ مِنْ هَمِيجِ رَعَاعِ أَنَا أَمَرْنَاكُمْ بِكُسْرِ حُدُودَاتِ النَّفْسِ وَ الْهَوَى لَا مَا رَقَمَ مِنَ الْقَلَمِ الْأَعْلَى أَنَّهُ لِرُوحِ الْحَيَوَانِ لِمَنْ فِي الْأَمْكَانِ قَدْ مَا جِئَتْ بِحُجُورِ الْحِكْمَةِ وَ الْبَيَانِ بِمَا هَاجَتْ نَسْمَةُ الرَّحْمَنِ اغْتَنِمُوا يَا أُولَى الْأَلْبَابِ إِنَّ الَّذِينَ نَكثُوا عَهْدَ اللَّهِ فِي أَوَامِرِهِ وَ نَكَصُوا عَلَى أَعْقَابِهِمْ أُولَئِكَ مِنْ أَهْلِ الضَّلَالِ لَدَى الْغِنَى الْمُتَعَالِ

- 3 O ye peoples of the world! Know assuredly that My commandments are the lamps of My loving providence¹⁷ among My servants, and the keys of My mercy¹⁸ for My creatures. Thus hath it been sent down from the heaven of the Will¹⁹ of your Lord,

3 يَا مَلَأَ الْأَرْضِ اعْلَمُوا أَنَّ أَوَامِرِي سِرَجٌ عَنَابِي بَيْنَ عِبَادِي وَ مِفْتَاحٌ رَحْمَتِي لِبَرِيَّتِي كَذَلِكَ نَزَلَ الْأَمْرُ مِنْ سَمَاءٍ مَشِيَّةٍ رَبِّكُمْ مَالِكِ الْأَدْيَانِ لَوْ يَجِدُ

¹⁰Persian Bayan, Vahid 4, Bab 2: "all that reverteth unto the Point reverteth unto God," and what does not revert to Him does not revert to God; thus recognition and obedience form one reality. See also Vahid 2, Bab 3 on the two proofs: the Verses and the One upon whom they descend.

¹¹Cf. the Bayan's conception of the Bayan itself as the "unerring balance" (mizan) and criterion for order until the next Manifestation: Persian Bayan, Vahid II, Bab 6 (also II, Bab 13 on the Balance). Obedience to divinely fixed bounds is repeatedly linked to the preservation of the community.

¹²The Bayan frequently contrasts "letters of affirmation" with "letters of negation," treating refusal of revealed ordinances as abasement and "fire": Persian Bayan, Vahid II, Bab 4 (Negation/Affirmation) and II, Bab 6 (deviation, even "a barley seed," entails fire).

¹³On subordinating personal will to the divine Will and avoiding self-originated "desire" (hawa) that veils recognition: Persian Bayan, Vahid II, Bab 8 (true "death" as annihilation of one's will in the Manifestation's Will) and II, Bab 12 (Sirat: hesitation/halting as spiritual peril).

¹⁴The Bayan repeatedly frames salvation as "not transgressing the bounds" (hudud) fixed in the Book until the next Revelation: Persian Bayan, Vahid II, Bab 2 (classification by obedience/transgression) and II, Bab 6 (the Bayan as binding balance; deviation, even minimal, is recorded as fire).

¹⁵The Bayan characterizes revealed "Verses" as the supreme proof and as an ocean whose effusion creates and sustains realities: Persian Bayan, Vahid II, Bab 1 (proof by verses) and III, Bab 2 (things created by the Word; "seas" of utterance).

¹⁶The Bayan repeatedly warns the people of a Revelation not to break the covenant by clinging to the former "balance" when the next Manifestation appears: Persian Bayan, Vahid II, Bab 6 (Bayan binding until the next Day) and II, Bab 16 (Paradise: do not "tarry" after the new Revelation; covenantal urgency).

¹⁷Cf. Persian Bayan, Vahid 2, Bab 6: the Bayan is described as the "unerring balance" until the advent of Him Whom God shall make manifest; obedience to its ordinances is "light," deviation "fire." The Aqdas similarly frames commandments as luminous guidance and protection.

¹⁸Compare Persian Bayan, Vahid 2, Bab 16: "Paradise" is defined primarily as recognition of the Manifestation and obedience to His verses; "no paradise is more wondrous" than exposure to the Manifestation in His Day. "Keys" here evokes access to that mercy/Paradise through law and recognition.

¹⁹On "Will" (mashiyat) as the locus of revelation, see Persian Bayan, Vahid 2, Bab 1 and Bab 14: the Day of Resurrection is the Day of the Manifestation's own utterance ("Verily, I am God..."), and divine "judgment" proceeds through the Primal Will, not through created intermediaries.

the Lord of Revelation. Were any man to taste the sweetness of the words²⁰ which the lips of the All-Merciful have willed to utter, he would, though the treasures of the earth²¹ be in his possession, renounce them one and all, that he might vindicate the truth of even one of His commandments²², shining above the Dayspring of His bountiful care and loving-kindness.

- 4 Say: From My laws the sweet-smelling savour of My garment can be smelled²³, and by their aid the standards of Victory will be planted upon the highest peaks. The Tongue of My power hath, from the heaven of My omnipotent glory, addressed to My creation these words: “Observe My commandments, for the love of My beauty.²⁴” Happy is the lover that hath inhaled the divine fragrance²⁵ of his Best-Beloved from these words, laden with the perfume of a grace which no tongue can describe. By My life! He who hath drunk the choice wine of fairness²⁶ from the hands of My bountiful favour will circle around My commandments²⁷ that shine above the Dayspring of My creation.²⁸

احد حلاوة البيان الذى ظهر من فم مشية الرحمن لينفق ما عنده ولو يكون خزائن الأرض كلها ليثبت امرأ من اوامره المشرقة من افق العناية و الألفاظ

4 قل من حدودى يمرّ عرف قيصى و بها تنصب اعلام النصر على القنن و الأتلال قد تكلم لسان قدرتى فى جبروت عظمى مخاطباً لبريتى ان اعملوا حدودى حباً لجمالى طوبى لحبيب وجد عرف المحبوب من هذه الكلمة التى فاحت منها نفحات الفضل على شأن لا توصف بالأذكار لعمرى من شرب رحيق الأنصاف من ايدى الألفاظ انه يطوف حول اوامرى المشرقة من افق الأبداء

5 لا تحسبنّ انا نزلنا لكم الأحكام بل فتحنا ختم الرّحيق المختوم باصابع القدرة و الاقتدار يشهد بذلك ما نزل من قلم الوحي تفكروا يا اولى الأفكار

²⁰Cf. Persian Bayan, Vahid 2, Bab 1 (Gate One of the Second Unity): the supreme proof is the revealed verses; were all to combine, they could not produce the like. The “sweetness” of divine utterance is linked to its inimitability and its power to generate “spirits” of truth in hearers.

²¹Compare Persian Bayan, Vahid 3, Bab 19: one may expend “all that is on earth” to exalt the Bayan’s traces; the point is to awaken believers not to honor the Book while neglecting the Revealer. The Aqdas intensifies this: renouncing all wealth to uphold one commandment.

²²Cf. Persian Bayan, Vahid 2, Bab 14: judgment is effected by a single Word (“Yea”/“Nay”); the faithful would “give all that is on earth” that the Tree of Truth utter “Yea” concerning them. Vindicating one commandment echoes this valuation of a single divine decree over all possessions.

²³Cf. the Bayan’s recurrent imagery of the Manifestation as the “sun” and believers as “mirrors,” where the “fragrance” of divine ordinances is a sign of the Revealer’s presence. See Persian Bayan, Vahid 3, Bab 12 (Point/sun; letters/mirrors) and Vahid 4, Bab 7 (meeting God through the Manifestation).

²⁴The Bayan repeatedly grounds obedience in love rather than fear of punishment, defining true “Paradise” as recognition and obedience to the Manifestation. See Persian Bayan, Vahid 2, Bab 16 (Paradise as belief/obedience) and Vahid 7, Bab 2 (acts “for God” depend on the Proof).

²⁵The “fragrance” motif parallels the Bayan’s insistence that spiritual perception is a matter of “true death” (fana’) from all but the Manifestation, enabling recognition of the Beloved. See Persian Bayan, Vahid 2, Bab 8 (true death as annihilation in the Point) and Vahid 4, Bab 17 (Fire as veiling from recognition).

²⁶“Fairness” (insaf) is a key Bayanic ethical demand: to judge the Proof by the proof itself (the verses), not by clerical authority or inherited habit. See Persian Bayan, Vahid 2, Bab 1 (proof as revealed verses) and Vahid 6, Bab 8 (no proof but verses; avoid opposition).

²⁷The Bayan reinterprets “circumambulation” as revolving around the Command/Proof, warning that attachment to former rites without recognizing the new Manifestation is “halting on the Sirat.” See Persian Bayan, Vahid 2, Bab 12 (Sirat as the Revelation) and Vahid 4, Bab 16 (the House as the Manifestation’s seat).

²⁸The Bayan frequently describes the Manifestation as the “Dayspring” (mashriq) of divine command, with all laws and meanings returning to Him Whom God shall make manifest. See Persian Bayan, Vahid 3, Bab 3 (the Bayan revolves around Him Whom God shall make manifest) and Vahid 2, Bab 6 (the Bayan as the unerring balance until His Day).

- 5 Think not that We have revealed unto you a mere code of laws.²⁹ Nay, rather, We have unsealed the choice Wine³⁰ with the fingers of might and power.³¹ To this beareth witness that which the Pen of Revelation hath revealed.³² Meditate upon this, O men of insight!³³
- 6 We have enjoined obligatory prayer upon you, with nine rak'ahs³⁴, to be offered at noon and in the morning and the evening³⁵ unto God, the Revealer of Verses. We have relieved you of a greater number³⁶, as a command in the Book of God. He, verily, is the Ordainer, the Omnipotent, the Unrestrained. When ye desire to perform this prayer, turn ye towards the Court of My Most Holy Presence³⁷, this Hallowed Spot that God hath made the Centre round which circle the Concourse on High³⁸, and which He hath decreed to be the Point of Adoration for the denizens of the Cities of Eternity, and the Source of Command unto all that are in heaven and on earth; and when the Sun of Truth and Utterance shall set³⁹, turn

6 قد كتب عليكم الصلوة تسع ركعات لله منزل الآيات حين الزوال و في البكور و الأصال و عفونا عدة اخرى امراً في كتاب الله انه هو الأمر المقدر المختار و اذا اردتم الصلوة ولوا وجوهكم شطرى الأقدس المقام المقدس الذى جعله الله مطاف الملاء الأعلى و مقبل اهل مدائن البقاء و مصدر الأمر لمن فى الأرضين و السموات و عند غروب شمس الحقيقة و التبيان المقر الذى قدرناه لكم انه هو العزيز العالم

²⁹Cf. the Bayan's insistence that revealed ordinances are not mere regulation but vehicles of recognition and "meeting" with the Manifestation; see Persian Bayan, Vahid 2, Bab 6 (the Bayan as the unerring balance) and Vahid 3, Bab 7 (meeting God = meeting Him Whom God shall make manifest).

³⁰The wine image recalls the Bayan's typology of divine "drinks" (water, milk, wine, honey) for modes of revelation; see Persian Bayan, Vahid 2, Bab 15, where "wine" is linked to commentarial exposition and to the vivifying effect of the Word.

³¹On the creative efficacy of the divine Word – whereby utterance itself brings realities into being – compare Persian Bayan, Vahid 3, Bab 2: the Point's Word creates "light" and "fire," and the spirits attaching to letters. The "fingers" metaphor underscores direct, unmediated agency.

³²The Bayan repeatedly identifies revealed verses as the supreme proof (hujjah) and sufficient testimony, beyond miracles or scholastic argument; see Persian Bayan, Vahid 2, Bab 1 (proof by verses) and Vahid 6, Bab 8 (no proof but the Book/verses; powerlessness to produce the like).

³³The address to "men of insight" echoes the Bayan's exhortations to ponder (tafakkur) so as not to be veiled at the next Manifestation; cf. Persian Bayan, Vahid 2, Bab 7 (Resurrection as the Manifestation's Day) and Vahid 6, Bab 1 (the Bayan's ordering aims at readiness for Him Whom God shall make manifest).

³⁴The Bayan repeatedly frames ritual acts as valid only within the current Revelation and as preparatory for "Him Whom God shall make manifest." See Persian Bayan, Second Unity, Gate Six (the Bayan as the "unerring balance" until the next Manifestation), and Second Unity, Gate Seven (Resurrection as the period of a Manifestation).

³⁵The Bayan discusses prayer as a central ordinance and links its times and forms to the Manifestation's command. See Persian Bayan, Seventh Unity, Gate Nineteen (on prayer and its degrees), and Fourth Unity, Gate Seven (beginning and return of ordinances through the Manifestation).

³⁶The Bayan emphasizes divine "alteration" (bada') and the Manifestation's authority to change ordinances, including easing burdens. See Persian Bayan, Fourth Unity, Gate Three (alteration is God's and true), and Fourth Unity, Gate Six (the Will as "He doeth what He willeth").

³⁷Orientation toward a sacred "House" is treated in the Bayan as contingent on the Manifestation's designated locus, not on intrinsic sanctity of dust. See Persian Bayan, Fourth Unity, Gate Sixteen (on the Sacred House and change of the House), and Fourth Unity, Gate Seven (beginning/return through the Manifestation).

³⁸The Bayan frequently describes the Manifestation's locus as the point around which angels and all beings revolve, and identifies "meeting God" with meeting the Manifestation. See Persian Bayan, Second Unity, Gate Seven (Resurrection and presence), and Third Unity, Gate Seven (meeting God = meeting Him Whom God shall make manifest).

³⁹The Bayan defines "setting" as the end of a Manifestation's Day and the onset of the Night (barzakh), during which prior ordinances remain until the next rising. See Persian Bayan, Second Unity, Gate Seven (Resurrection as the Manifestation's period), and Second Unity, Gate Sixteen (Paradise/Fire and the cut-off of former "delight" at the next Revelation).

your faces towards the Spot that We have ordained for you. He, verily, is Almighty and Omniscient.

- 7 Everything that is hath come to be through His irresistible decree.⁴⁰ Whenever My laws appear like the sun⁴¹ in the heaven of Mine utterance, they must be faithfully obeyed by all⁴², though My decree be such as to cause the heaven of every religion to be cleft asunder.⁴³ He doeth what He pleaseth. He chooseth, and none may question His choice.⁴⁴ Whatsoever He, the Well-Beloved, ordaineth, the same is, verily, beloved. To this He Who is the Lord of all creation beareth Me witness. Whoso hath inhaled the sweet fragrance of the All-Merciful, and recognized the Source of this utterance, will welcome with his own eyes the shafts of the enemy⁴⁵, that he may establish the truth of the laws of God amongst men. Well is it with him that hath turned thereunto, and apprehended the meaning of His decisive decree.

- 8 We have set forth the details of obligatory prayer in another Tablet⁴⁶. Blessed is he who observeth⁴⁷ that whereunto he hath been bidden by Him Who ruleth over all mankind. In the Prayer for the Dead six specific passages⁴⁸ have been sent down by God, the Revealer of Verses. Let one who is able to read recite⁴⁹ that which hath been revealed to precede these passages; and as for him who is unable, God hath relieved

7 كلّ شئ تحقّق بامرہ المبرم اذا اشرفت من افق
البيان شمس الأحكام لكل ان يتبعوها ولو بامر
تنفطر عنه سموات افئدة الأديان انه يفعل ما يشاء
ولا يسئل عما شاء و ما حكم به المحبوب انه
لمحبوب و مالک الاختراع ان الذى وجد عرف
الرحمن و عرف مطلع هذا البيان انه يستقبل بعينه
السّهام لاثبات الأحكام بين الأنام طوبى لمن اقبل
و فاز بفصل الخطاب

8 يقرء ما نزل قبلها والأعفا الله عنه انه له قد فصلنا
الصّلوة فى ورقة اخرى طوبى لمن عمل بما امر به
من لدن مالک الرقاب قد نزلت فى صلوة الميت
ست تكبيرات من الله منزل الايات والذى عنده
علم القراءة له ان و العزيز الغفار

⁴⁰Cf. the Bayan's cosmogonic teaching that "all things" attain thingness through the Primal Will and its creative Word; see Persian Bayan, Vahid 2, Bab 1 (on creation through the Command and the Will).

⁴¹The sun/mirror imagery for Revelation and law is recurrent in the Bayan: the Point as "sun," believers as "mirrors," and ordinances as rays; cf. Persian Bayan, Vahid 3, Bab 12 (Point and mirrors; obedience as reflection).

⁴²On the binding force of divine ordinances until the next Manifestation, and the Bayan as "unerring balance" for obedience: Persian Bayan, Vahid 2, Bab 6 (Bayan as balance; obedience vs. deviation).

⁴³The Bayan cites the Qur'anic image of heavens rent asunder to describe resistance to new Revelation and the severity of the test; cf. Persian Bayan, Vahid 2, Bab 6 (hearts "harder than mountains"; heavens rent).

⁴⁴Directly parallels the Bayan's refrain "He doeth what He willeth... He is not to be asked," grounding absolute legislative authority in the Will; cf. Persian Bayan, Vahid 3, Bab 5 and Vahid 4, Bab 6.

⁴⁵The Bayan repeatedly warns that true faith is proven at the Day of Revelation by steadfastness under opposition and by immediate assent to the new Manifestation; cf. Persian Bayan, Vahid 2, Bab 12 (Sirat; hesitation vs. swift assent).

⁴⁶Cf. the Bab's legislation on obligatory prayer (salat) and its detailed prescriptions in the Persian Bayan, esp. Vahid 4, Bab 1–2, where the forms and times of prayer are set out and further elaboration is linked to the authority of Him Whom God shall make manifest.

⁴⁷The Bayan repeatedly frames blessedness (tuba) as contingent on obedience to the revealed command and on readiness for the next Manifestation; see Persian Bayan Vahid 3, Bab 15 and Vahid 2, Bab 6 on the Bayan as the "balance" until Him Whom God shall make manifest.

⁴⁸The Bab likewise prescribes a distinctive funeral prayer: Persian Bayan Vahid 5, Bab 11 specifies six salutations (salam) for the dead, with set recitations after each. Baha'u'llah's sixfold structure echoes this Bayesian pattern while reformulating its content.

⁴⁹On recitation as a devotional act tied to literacy and capacity, cf. Persian Bayan Vahid 5, Bab 8, which sets a minimum recitation of revealed verses and provides an alternative formula for those unable to recite.

him⁵⁰ of this requirement. He, of a truth, is the Mighty, the Pardoners.

- 9 Hair doth not invalidate your prayer⁵¹, nor aught from which the spirit hath departed⁵², such as bones and the like⁵³. Ye are free to wear the fur⁵⁴ of the sable⁵⁵ as ye would that of the beaver, the squirrel, and other animals; the prohibition of its use hath stemmed, not from the Qur'an, but from the misconceptions of the divines⁵⁶. He, verily, is the All-Glorious, the All-Knowing.

9 لا يبطل الشعر صلواتكم ولا ما منع عن الروح
مثل العظام وغيرها البسوا السَّمُور كما تلبسون الخزّ
و السَّنجاب و ما دونهما أنّه ما نهى في الفرقان
ولكن اشتبّه على العلماء أنّه هو العزيز العلام

- 10 We have commanded you to pray and fast from the beginning of maturity⁵⁷; this is ordained by God, your Lord and the Lord of your forefathers. He hath exempted from this those who are weak from illness or age⁵⁸, as a bounty from His Presence, and He is the Forgiving, the Generous. God hath granted you leave to prostrate yourselves on any surface that is clean⁵⁹, for We have removed in this regard the limitation that had been laid down in the Book; God, indeed, hath knowledge of that whereof ye know naught. Let him that findeth no water for ablution repeat five times the words "In the Name of God,

10 قد فرض عليكم الصلوة و الصّوم من أوّل البلوغ
امراً من لدى الله ربكم و ربّ آبائكم الأولين من
كان في نفسه ضعف من المرض او الهرم عفا الله
عنه فضلاً من عنده أنّه هو الغفور الكريم قد اذن
الله لكم السّجود على كلّ شيء طاهر و رفعنا عنه
حكم الحدّ في الكتاب انّ الله يعلم و انتم لا تعلمون
من لم يجد الماء يذكر خمس مرّات بسم الله الأطهر
الأطهر ثمّ يشرع في العمل هذا ما حكم به مولى
العالمين و البلدان التي طالت فيها الليالي و الايام

⁵⁰The Bayan frequently mitigates obligations by capacity (istita'a), excusing inability while preserving the devotional intent; see Persian Bayan Vahid 5, Bab 8 (substitute remembrance when recitation is not possible) and Vahid 6, Bab 2 on easing burdens in matters of purity and practice.

⁵¹Cf. the Bayan's concern with ritual purity (taharat) and removal of hardship: see Persian Bayan, Vahid 6, Bab 2 (water and purity rules) and Vahid 5, Bab 14 (purifying agents). Baha'u'llah similarly relaxes scruples that had accrued in later jurisprudence.

⁵²The phrase echoes a broader principle in the Bayan that legal impurity is tied to states and relations rather than mere material contact: Persian Bayan, Vahid 5, Bab 14 (purity through the Word and through transfer of relation) and Vahid 6, Bab 2 (water remains purifying unless its properties change).

⁵³On the treatment of bodily remains and the avoidance of excessive scrupulosity, compare Persian Bayan, Vahid 5, Bab 12 (burial in stone/crystal; respect for the body) and Vahid 6, Bab 17 (removal of certain purity anxieties). The Aqdas here extends the same tendency toward ease.

⁵⁴The Bayan repeatedly frames laws as removing needless hardship and promoting refinement without ascetic excess: see Persian Bayan, Vahid 6, Bab 9 (permitting silk and precious vessels) and Vahid 5, Bab 14 (purity rules aimed at mercy). The Aqdas applies this logic to animal furs.

⁵⁵The specific mention of luxury materials recalls Bayanic permissions regarding dress and adornment: Persian Bayan, Vahid 6, Bab 9 (silk permitted "under all conditions"). Baha'u'llah analogously permits furs, countering later juristic restrictions not grounded in scripture.

⁵⁶The Bayan sharply critiques clerical overreach and "precaution" (ihtiyat) that veils from the Source: see Persian Bayan, Vahid 6, Bab 14–15 (purity scruples vs. recognizing the Manifestation) and Vahid 6, Bab 8 (proof is the revealed verses, not clerical claims). The Aqdas echoes this polemic.

⁵⁷Cf. Persian Bayan on the obligation of prayer and fasting as foundational acts of worship, with legal responsibility tied to maturity (bulugh). See esp. Vahid 4, Bab 10 (on prayer) and Vahid 6, Bab 1 (on fasting and its conditions), where the Bab links these duties to the believer's entry into accountable devotion.

⁵⁸The Bayan repeatedly exempts those lacking capacity (e.g., illness, weakness) from burdensome obligations, emphasizing divine mercy and the avoidance of hardship. Compare Vahid 6, Bab 1 (fasting: exemptions and capacity) and Vahid 4, Bab 10 (prayer: performance according to ability).

⁵⁹The Bab's law of sujud is more restrictive than later Baha'i practice, requiring prostration upon specific materials (often earth) and regulating purity. Baha'u'llah's permission here relaxes such constraints. See Persian Bayan, Vahid 4, Bab 10 (rules of prayer and prostration) and Vahid 5, Bab 14 (purifying agents and ritual cleanliness).

the Most Pure, the Most Pure”⁶⁰, and then proceed to his devotions. Such is the command of the Lord of all worlds. In regions where the days and nights grow long⁶¹, let times of prayer be gauged by clocks and other instruments that mark the passage of the hours. He, verily, is the Expounder, the Wise.

فليصلّوا بالساعات و المشاهص التي منها تحدّدت
الأوقات أنّه هو المبين الحكيم

- 11 We have absolved you from the requirement of performing the Prayer of the Signs. On the appearance of fearful natural events call ye to mind the might and majesty of your Lord, He Who heareth and seeth all, and say “Dominion is God’s, the Lord of the seen and the unseen, the Lord of creation”.
- 12 It hath been ordained that obligatory prayer is to be performed by each of you individually. Save in the Prayer for the Dead, the practice of congregational prayer hath been annulled. He, of a truth, is the Ordainer, the All-Wise.
- 13 God hath exempted women who are in their courses from obligatory prayer and fasting. Let them, instead, after performance of their ablutions, give praise unto God, repeating ninety-five times between the noon of one day and the next “Glorified be God, the Lord of Splendour and Beauty”. Thus hath it been decreed in the Book, if ye be of them that comprehend.
- 14 When travelling, if ye should stop and rest in some safe spot, perform ye—men and women alike—a single prostration in place of each unsaid Obligatory Prayer, and while prostrating say “Glorified be God, the Lord of Might and Majesty, of Grace and Bounty”. Whoso is unable to do this, let him say only “Glorified be God”; this shall assuredly suffice him. He is, of a truth, the all-sufficing, the ever-abiding, the forgiving, compassionate God. Upon completing your prostrations, seat yourselves cross-legged—men and women alike—and eighteen times repeat “Glorified be God, the Lord of the kingdoms of earth and heaven”. Thus doth the Lord make plain the ways of truth and guidance, ways that lead to one way, which is this Straight Path. Render thanks unto God for this most gracious favour; offer praise unto Him for this bounty that hath encompassed the heavens and the earth; extol Him for this mercy that hath pervaded all creation.
- 11 قد عفونا عنكم صلوة الآيات اذا ظهرت اذكروا
الله بالعظمة و الأقدار أنّه هو السميع البصير قولوا
العظمة لله رب ما يرى و ما لا يرى رب العالمين
- 12 كتب عليكم الصلوة فرادى قد رفع حكم الجماعة
الّا في صلوة الميت أنّه هو الأمر الحكيم
- 13 قد عفا الله عن النساء حين ما يجدن الدّم الصوم
و الصلوة و لهنّ ان يتوضّأن و يسبحن خمساً و
تسعين مرّة من زوال الى زوال سبحان الله ذى
الطّلة و الجمال هذا ما قدر في الكتاب ان اتم من
العالمين
- 14 ولكم و لهنّ في الاسفار اذ انزلتم و استرحتم المقام
الأمن مكان كلّ صلوة سجدة واحدة و اذكروا فيها
سبحان الله ذى العظمة و الاجلال و الموهبة و
الافضال و الذى عجز يقول سبحان الله انه يكفيه
بالحق أنّه هو الكافى الباقي الغفور الرحيم و بعد اتمام
السجود لكم و لهنّ ان تتعدوا على هيكل التوحيد
و تقولوا ثمانى عشرة مرّة سبحان الله ذى الملك
و الملكوت كذلك يبين الله سبل الحق و الهدى
و أنّها انتهت الى سبيل واحد و هو هذا الصراط
المستقيم اشكروا الله بهذا الفضل العظيم احمّدوا الله
بهذه الموهبة التي احاطت السّموات و الأرضين
اذكروا الله بهذه الرّحمة التي سبقت العالمين

⁶⁰This substitutes remembrance for water when ablution is impossible, paralleling Bayan principles that purity may be effected by divine Names and remembrance when material means fail. Compare Persian Bayan, Vahid 5, Bab 14 (purification by repeating a divine formula 66 times) and Vahid 6, Bab 2 (water and purity rules, with emphasis on ease).

⁶¹The Bayan frequently ties devotional times to observable signs (sunrise, sunset, noon), but also acknowledges practical accommodation where ordinary markers are disrupted. For the general principle of time-reckoning in worship, see Persian Bayan, Vahid 6, Bab 14 (sun’s transition and devotional timing) and Vahid 7, Bab 19 (prayer times and structure).

- 15 Say: God hath made My hidden love the key to the Treasure; would that ye might perceive it! But for the key, the Treasure would to all eternity have remained concealed; would that ye might believe it! Say: This is the Source of Revelation, the Dawning-place of Splendour, Whose brightness hath illumined the horizons of the world. Would that ye might understand! This is, verily, that fixed Decree through which every irrevocable decree hath been established.
- 16 O Pen of the Most High! Say: O people of the world! We have enjoined upon you fasting during a brief period, and at its close have designated for you Naw-Ruz as a feast. Thus hath the Day-Star of Utterance shone forth above the horizon of the Book as decreed by Him Who is the Lord of the beginning and the end. Let the days in excess of the months be placed before the month of fasting. We have ordained that these, amid all nights and days, shall be the manifestations of the letter Ha, and thus they have not been bounded by the limits of the year and its months. It behoveth the people of Baha, throughout these days, to provide good cheer for themselves, their kindred and, beyond them, the poor and needy, and with joy and exultation to hail and glorify their Lord, to sing His praise and magnify His Name; and when they end –these days of giving that precede the season of restraint–let them enter upon the Fast. Thus hath it been ordained by Him Who is the Lord of all mankind. The traveller, the ailing, those who are with child or giving suck, are not bound by the Fast; they have been exempted by God as a token of His grace. He, verily, is the Almighty, the Most Generous.
- 17 These are the ordinances of God that have been set down in the Books and Tablets by His Most Exalted Pen. Hold ye fast unto His statutes and commandments, and be not of those who, following their idle fancies and vain imaginings, have clung to the standards fixed by their own selves, and cast behind their backs the standards laid down by God. Abstain from food and drink from sunrise to sundown, and beware lest desire deprive you of this grace that is appointed in the Book.
- 18 It hath been ordained that every believer in God, the Lord of Judgement, shall, each day, having washed his hands and then his face, seat himself and, turning unto God, repeat “Allah-u-Abha” ninety-five times. Such was the decree of the Maker of the Heavens when, with majesty and power, He established Himself upon the thrones of His Names. Perform ye, likewise, ablutions for the Obligatory Prayer; this is the command of God, the Incomparable, the Unrestrained.
- 15 قل قد جعل الله مفتاح الكنز حيّ المكنون لو انتم تعرفون لولا المفتاح لكان مكنوناً في ازل الازال لو انتم توقنون قل هذا المطلع الوحي و مشرق الأشرار الذي به اشرقت الآفاق لو انتم تعلمون ان هذا هو القضاء المثبت وبه ثبت كل قضاء محتوم
- 16 يا قلم الأعلى قل يا ملاء الأنشاء قد كتبنا عليكم الصيام اياماً معدودات وجعلنا النيروز عيداً لكم بعد اكملها كذلك اضأت شمس البيان من افق الكتاب من لدن مالک المبدء والمآب واجعلوا الايام الزائدة عن الشهور قبل شهر الصيام انا جعلناها مظاهر الهاء بين الليالى والايام لذا ما تحددت بحدود السنة والشهور ينبغي لأهل البهاء ان يطعموا فيها انفسهم وذوى القربى ثم الفقراء والمساكين ويهللن ويكبرن ويسبحن ويمجدين ربهم بالفرح والأنبساط واذا تمت ايام الاعطاء قبل الامساك فليدخلن في الصيام كذلك حكم مولى الأنام ليس على المسافر والمريض والحامل والمرضع من حرج عفا الله عنهم فضلاً من عنده انه هو العزيز الوهاب
- 17 هذه حدود الله التي رقت من القلم الأعلى في الزبر والأواح تمسكوا باوامر الله واحكامه ولا تكونوا من الذين اخذوا اصول انفسهم ونبذوا اصول الله ورأهم بما اتبعوا الظنون والأوهام كفوا انفسكم عن الأكل والشرب من الطلوع الى الأفول اياكم ان يمنعكم الهوى عن هذا الفضل الذي قدر في الكتاب
- 18 قد كتب لمن دان بالله الديان ان يغسل في كل يوم يديه ثم وجهه ويقعد مقبلاً الى الله ويذكر خمساً وتسعين مرة الله اهبى كذلك حكم فاطر السماء اذ استوى على اعراش الأسماء بالعظمة والأقتدار كذلك توضعوا للصلاة امراً من الله الواحد المختار

- 19 Ye have been forbidden to commit murder or adultery, or to engage in backbiting or calumny; shun ye, then, what hath been prohibited in the holy Books and Tablets.
- 20 We have divided inheritance into seven categories: to the children, We have allotted nine parts comprising five hundred and forty shares; to the wife, eight parts comprising four hundred and eighty shares; to the father, seven parts comprising four hundred and twenty shares; to the mother, six parts comprising three hundred and sixty shares; to the brothers, five parts or three hundred shares; to the sisters, four parts or two hundred and forty shares; and to the teachers, three parts or one hundred and eighty shares. Such was the ordinance of My Forerunner, He Who extolleth My Name in the night season and at the break of day. When We heard the clamour of the children as yet unborn, We doubled their share and decreased those of the rest. He, of a truth, hath power to ordain whatsoever He desireth, and He doeth as He pleaseth by virtue of His sovereign might.
- 21 Should the deceased leave no offspring, their share shall revert to the House of Justice, to be expended by the Trustees of the All-Merciful on the orphaned and widowed, and on whatsoever will bring benefit to the generality of the people, that all may give thanks unto their Lord, the All-Gracious, the Pardoner.
- 22 Should the deceased leave offspring, but none of the other categories of heirs that have been specified in the Book, they shall receive two thirds of the inheritance and the remaining third shall revert to the House of Justice. Such is the command which hath been given, in majesty and glory, by Him Who is the All-Possessing, the Most High.
- 23 If the deceased should leave none of the specified heirs, but have among his relatives nephews and nieces, whether on his brother's or his sister's side, two thirds of the inheritance shall pass to them; or, lacking these, to his uncles and aunts on both his father's and his mother's side, and after them to their sons and daughters. The remaining third of the inheritance shall, in any case, revert to the Seat of Justice. Thus hath it been laid down in the Book by Him Who ruleth over all men.
- 24 Should the deceased be survived by none of those whose names have been recorded by the Pen of the Most High, his estate shall, in its entirety, revert to the aforementioned Seat that it may be expended on that which is prescribed by God. He, verily, is the Ordainer, the Omnipotent.
- 25 We have assigned the residence and personal clothing of the deceased to the male, not female, offspring, nor to the other heirs. He, verily, is the Munificent, the All-Bountiful.
- 19 قد حرم عليكم القتل و الزنا ثم الغيبة و الافتراء
اجتنبوا عما نهيتكم عنه في الصحائف و الألواح
- 20 قد قسمنا الموارث على عدد الزاء منها قدر
لذرياتكم من كتاب الطاء على عدد المقت و
للأزواج من كتاب الحاء على عدد التاء و الفاء
و للاباء من كتاب الزاء على عدد الناء و الكاف
و للأمهات من كتاب الواو على عدد الرقيق و
للأخوان من كتاب الهاء عدد الشين و للأخوات
من كتاب الدال عدد الراء و الميم و للمعلمين من
كتاب الجيم عدد القاف و الفاء كذلك حكم
مبشرى الذى يذكرنى فى الليالى و الأسحار انا لما
سمعنا ضجيج الذريات فى الأصلاب زدنا ضعف
ما لهم و نقصنا عن الاخرى انه هو المقتدر على ما
يشاء يفعل بسلطانه كيف اراد
- 21 من مات و لم يكن له ذرية ترجع حقوقهم الى
بيت العدل ليصرفوها اماء الرحمن فى الأيتام و
الارامل و ما ينتفع به جمهور الناس ليشكروا ربهم
العزیز الغفار
- 22 و الذى له ذرية و لم يكن مادونها عما حدد
فى الكتاب يرجع الثلثان مما تركه الى الذرية و
الثلث الى بيت العدل كذلك حكم الغنى المتعال
بالعظمة و الأجلال
- 23 و الذى لم يكن له من يرثه و كان له ذو القرى
من ابناء الأخ و الأخت و بناتهما فلهما الثلثان
والا للأعمام و الأخوال و العمات و الخالات و
من بعدهم و بعدهن لابنائهم و ابنائهن و بناتهن
و بناتهن و الثلث يرجع الى مقر العدل امراً فى
الكتاب من لدى الله مالک الرقاب
- 24 من مات و لم يكن له احد من الذين نزلت اسمائهم
من القلم الأعلى ترجع الأموال كلها الى المقر
المذكور لتصرف فيما امر الله به انه هو المقتدر
الامار
- 25 We have assigned the residence and personal clothing of the deceased to the male, not female, offspring, nor to the other heirs. He, verily, is the Munificent, the All-Bountiful.

- 25 و جعلنا الدّار المسكونة والالبسة المخصوصة للذّرية
من الذّكران دون الأنثى والوراث أنّه هو المعطى
الفياض
- 26 أنّ الذّي مات في ايام والده وله ذرية او لك
يرثون ما لأبيهم في كتاب الله اقسّموا بينهم بالعدل
الخالص كذلك ماج بحر الكلام وقذف لثالى
الأحكام من لدن مالك الأنام
- 27 و الذّي ترك ذريةً ضعافاً سلّوا ما لهم الى امين
ليتجرّ لهم الى ان يبلغوا رشدهم او الى محلّ
الشّراكة ثمّ عينوا للأمين حقّاً ممّا حصل من
التّجارة والأقتراف
- 28 كلّ ذلك بعد اداء حقّ الله والديون لو تكون
عليه و تجهيز الأسباب للكفن والدفن و حمل
الميت بالعرّة و الاءعتزاز كذلك حكم مالك
المبدء والمآب
- 29 قل هذا هو العلم المكنون الذّي لن يتغير لأنّه
بدء بالطّاء المدلّة على الأسم الخزون الظاهر الممتنع
المنيع و ما خصّصناه للذّريات هذا من فضل الله
عليهم ليشكروا ربّهم الرّحمن الرّحيم تلك حدود
الله لا تعتدوها باهواء انفسكم اتبعوا ما امرتم به
من مطلع البيان و المخلصون يرون حدود الله ماء
الحيوان لاهل الأديان و مصباح الحكمة والفلاح
لمن في الأرضين والسّموات
- 30 قد كتب الله على كلّ مدينة ان يجعلوا فيها بيت
العدل و يجتمع فيه النفوس على عدد البهّاء و ان
ازداد لا بأس و يرون كأنهم يدخلون محضر الله
العلی الأعلى و يرون من لا يرى و ينبغى لهم ان
يكونوا أمناء الرّحمن بين الاءمكان و وكلاء الله
لمن على الأرض كلّها و يشاوروا في مصالح العباد
لوجه الله كما يشاورون في امورهم و يختاروا ما هو
المختار كذلك حكم ربّكم العزيز الغفار اياكم ان
- 26 Should the son of the deceased have passed away in the days of his father and have left children, they will inherit their father's share, as prescribed in the Book of God. Divide ye their share amongst them with perfect justice. Thus have the billows of the Ocean of Utterance surged, casting forth the pearls of the laws decreed by the Lord of all mankind.
- 27 If the deceased should leave children who are under age, their share of the inheritance must be entrusted to a reliable individual, or to a company, that it may be invested on their behalf in trade and business until they come of age. The trustee should be assigned a due share of the profit that hath accrued to it from being thus employed.
- 28 Division of the estate should take place only after the Huququ'llah hath been paid, any debts have been settled, the expenses of the funeral and burial defrayed, and such provision made that the deceased may be carried to his resting-place with dignity and honour. Thus hath it been ordained by Him Who is Lord of the beginning and the end.
- 29 Say: This is that hidden knowledge which shall never change, since its beginning is with nine, the symbol that betokeneth the concealed and manifest, the inviolable and unapproachably exalted Name. As for what We have appropriated to the children, this is a bounty conferred on them by God, that they may render thanks unto their Lord, the Compassionate, the Merciful. These, verily, are the Laws of God; transgress them not at the prompting of your base and selfish desires. Observe ye the injunctions laid upon you by Him Who is the Dawning-place of Utterance. The sincere among His servants will regard the precepts set forth by God as the Water of Life to the followers of every faith, and the Lamp of wisdom and loving providence to all the denizens of earth and heaven.
- 30 The Lord hath ordained that in every city a House of Justice be established wherein shall gather counsellors to the number of Baha, and should it exceed this number it doth not matter. They should consider themselves as entering the Court of the presence of God, the Exalted, the Most High, and as beholding Him Who is the Unseen. It behoveth them to be the trusted ones of the Merciful among men and to regard themselves as the guardians appointed of God for all that dwell on earth. It is incumbent upon them to take counsel together and to have regard for the interests of the servants of God, for His sake, even as they regard their own interests, and to choose

that which is meet and seemly. Thus hath the Lord your God commanded you. Beware lest ye put away that which is clearly revealed in His Tablet. Fear God, O ye that perceive.

31 O people of the world! Build ye houses of worship throughout the lands in the name of Him Who is the Lord of all religions. Make them as perfect as is possible in the world of being, and adorn them with that which befitteth them, not with images and effigies. Then, with radiance and joy, celebrate therein the praise of your Lord, the Most Compassionate. Verily, by His remembrance the eye is cheered and the heart is filled with light.

32 The Lord hath ordained that those of you who are able shall make pilgrimage to the sacred House, and from this He hath exempted women as a mercy on His part. He, of a truth, is the All-Bountiful, the Most Generous.

33 O people of Baha! It is incumbent upon each one of you to engage in some occupation—such as a craft, a trade or the like. We have exalted your engagement in such work to the rank of worship of the one true God. Reflect, O people, on the grace and blessings of your Lord, and yield Him thanks at eventide and dawn. Waste not your hours in idleness and sloth, but occupy yourselves with what will profit you and others. Thus hath it been decreed in this Tablet from whose horizon hath shone the day-star of wisdom and utterance. The most despised of men in the sight of God are they who sit and beg. Hold ye fast unto the cord of means and place your trust in God, the Provider of all means.

34 The kissing of hands hath been forbidden in the Book. This practice is prohibited by God, the Lord of glory and command. To none is it permitted to seek absolution from another soul; let repentance be between yourselves and God. He, verily, is the Pardoner, the Bounteous, the Gracious, the One Who absolveth the repentant.

35 O ye servants of the Merciful One! Arise to serve the Cause of God, in such wise that the cares and sorrows caused by them that have disbelieved in the Dayspring of the Signs of God may not afflict you. At the time when the Promise was fulfilled and the Promised One made manifest, differences have appeared amongst the kindreds of the earth and each people hath followed its own fancy and idle imaginings.

36 Amongst the people is he who seateth himself amid the sandals by the door whilst coveting in his heart the seat of honour. Say: What manner of man art thou, O vain and heedless one,

تدعوا ما هو المنصوص في اللوح اتقوا الله يا اولى الانظار

31 يا ملاء الأنشاء عمّروا بيوتاً باكل ما يمكن في الامكان باسم مالک الأديان في البلدان وزينوها بما ينبغي لها لا بالصّور والامثال ثم اذكروا فيها ربكم الرحمن بالروح والريحان الا بذكره تستنير الصدور وتقرّ الأبصار

32 قد حكم الله لمن استطاع منكم حج البيت دون النساء عفا الله عنهن رحمة من عنده انه لهو المعطى الوهاب

33 يا اهل البهّاء قد وجب على كلّ واحد منكم الاشتغال بامر من الامور من الصنّاع و الاقتراف و امثالها و جعلنا اشتغالكم بها نفس العبادة لله الحق تفكّروا يا قوم في رحمة الله و الطافه ثم اشكروه في العشي و الاشرق لا تضيعوا اوقاتكم بالبطالة و الكسالة و اشتغلوا بما ينتفع به انفسكم و انفس غيركم كذلك قضى الامر في هذا اللوح الذي لاحت من افقه شمس الحكمة و التبيان ابغض الناس عند الله من يقعد و يطلب تمسكوا بجبل الأسباب متوكّلين على الله مسبب الأسباب

34 قد حرّم عليكم تقبيل الأيادي في الكتاب هذا ما نهيتم عنه من لدن ربكم العزيز الحكّام ليس لأحد ان يستغفر عند احد توبوا الى الله تلقاء انفسكم انه لهو الغافر المعطى العزيز التّواب

35 يا عباد الرحمن قوموا على خدمة الأمر على شأن لا تأخذكم الأحزان من الذين كفروا بمطلع الآيات لما جاء الوعد و ظهر الموعود اختلف الناس و تمسك كلّ حزب بما عنده من الظنون و الأوهام

36 من الناس من يقعد صفّ النعال طلباً لصدور الجلال قل من انت يا ايها الغافل الغرّار و منهم من يدعى الباطن و باطن الباطن قل يا ايها

who wouldst appear as other than thou art? And among the people is he who layeth claim to inner knowledge, and still deeper knowledge concealed within this knowledge. Say: Thou speakest false! By God! What thou dost possess is naught but husks which We have left to thee as bones are left to dogs. By the righteousness of the one true God! Were anyone to wash the feet of all mankind, and were he to worship God in the forests, valleys, and mountains, upon high hills and lofty peaks, to leave no rock or tree, no clod of earth, but was a witness to his worship—yet, should the fragrance of My good pleasure not be inhaled from him, his works would never be acceptable unto God. Thus hath it been decreed by Him Who is the Lord of all. How many a man hath secluded himself in the climes of India, denied himself the things that God hath decreed as lawful, imposed upon himself austerities and mortifications, and hath not been remembered by God, the Revealer of Verses. Make not your deeds as snares wherewith to entrap the object of your aspiration, and deprive not yourselves of this Ultimate Objective for which have ever yearned all such as have drawn nigh unto God. Say: The very life of all deeds is My good pleasure, and all things depend upon Mine acceptance. Read ye the Tablets that ye may know what hath been purposed in the Books of God, the All-Glorious, the Ever-Bounteous. He who attaineth to My love hath title to a throne of gold, to sit thereon in honour over all the world; he who is deprived thereof, though he sit upon the dust, that dust would seek refuge with God, the Lord of all Religions.

37 Whoso layeth claim to a Revelation direct from God, ere the expiration of a full thousand years, such a man is assuredly a lying impostor. We pray God that He may graciously assist him to retract and repudiate such claim. Should he repent, God will, no doubt, forgive him. If, however, he persisteth in his error, God will, assuredly, send down one who will deal mercilessly with him. Terrible, indeed, is God in punishing! Whosoever interpreteth this verse otherwise than its obvious meaning is deprived of the Spirit of God and of His mercy which encompasseth all created things. Fear God, and follow not your idle fancies. Nay, rather, follow the bidding of your Lord, the Almighty, the All-Wise. Erelong shall clamorous voices be raised in most lands. Shun them, O My people, and follow not the iniquitous and evil-hearted. This is that of which We gave you forewarning when We were dwelling in Iraq, then later while in the Land of Mystery, and now from this Resplendent Spot.

38 Be not dismayed, O peoples of the world, when the day-star of My beauty is set, and the heaven of My tabernacle is concealed from your eyes. Arise to further My Cause, and to exalt

الكذاب تالله ما عندك انه من القشور تركها لكم كما ترك العظام للكلاب تالله الحق لو يغسل احد ارجل العالم ويعبد الله على الادغال و الشواجن و الجبال و القنان و الشناخيب و عند كل حجر و شجر و مدر و لا يتضوع منه عرف رضائي لن يقبل ابداً هذا ما حكم به مولى الانام كم من عبد اعتزل في جزائر الهند و منع عن نفسه ما احله الله له و حمل الرياضات و المشقات و لم يذكر عند الله منزل الآيات لا تجعلوا الأعمال شرك الآمال و لا تحرموا انفسكم عن هذا المال الذي كان امل المقربين في ازل الازال قل روح الاعمال هو رضائي و علق كل شئ بقبولي اقرؤا الاالواح لتعرفوا ما هو المقصود في كتب الله العزيز الوهاب من فاز بحبي حق له ان يقعد على سرير العتيان في صدر الامكان و الذي منع عنه لو يقعد على التراب انه يستعيز منه الى الله مالک الأديان

37 من يدعى امراً قبل اتمام الف سنة كاملة انه كذاب مفتر نسل الله بان يؤيده على الرجوع ان تاب انه هو التواب و ان اصر على ما قال يبعث عليه من لا يرحمه انه شديد العقاب من يأول هذه الآية او يفسرها بغير ما نزل في الظاهر انه محروم من روح الله و رحمته التي سبقت العالمين خافوا الله و لا تتبعوا ما عندكم من الاوهام اتبعوا ما يأمركم به ربكم العزيز الحكيم سوف يرتفع التعاق من اكثر البلدان اجتنبوا يا قوم و لا تتبعوا كل فاجر لئيم هذا ما اخبرناكم به اذ كنّا في العراق و في ارض السّر و في هذا المنظر المنير

38 يا اهل الأرض اذا غربت شمس جمالى و سترت سماء هيكل لا تضطربوا قوموا على نصرة امرى و

My Word amongst men. We are with you at all times, and shall strengthen you through the power of truth. We are truly almighty. Whoso hath recognized Me will arise and serve Me with such determination that the powers of earth and heaven shall be unable to defeat his purpose.

- 39 The peoples of the world are fast asleep. Were they to wake from their slumber, they would hasten with eagerness unto God, the All-Knowing, the All-Wise. They would cast away everything they possess, be it all the treasures of the earth, that their Lord may remember them to the extent of addressing to them but one word. Such is the instruction given you by Him Who holdeth the knowledge of things hidden, in a Tablet which the eye of creation hath not seen, and which is revealed to none except His own Self, the omnipotent Protector of all worlds. So bewildered are they in the drunkenness of their evil desires, that they are powerless to recognize the Lord of all being, Whose voice calleth aloud from every direction: "There is none other God but Me, the Mighty, the All-Wise."

- 40 Say: Rejoice not in the things ye possess; tonight they are yours, tomorrow others will possess them. Thus warneth you He Who is the All-Knowing, the All-Informed. Say: Can ye claim that what ye own is lasting or secure? Nay! By Myself, the All-Merciful, ye cannot, if ye be of them who judge fairly. The days of your life flee away as a breath of wind, and all your pomp and glory shall be folded up as were the pomp and glory of those gone before you. Reflect, O people! What hath become of your bygone days, your lost centuries? Happy the days that have been consecrated to the remembrance of God, and blessed the hours which have been spent in praise of Him Who is the All-Wise. By My life! Neither the pomp of the mighty, nor the wealth of the rich, nor even the ascendancy of the ungodly will endure. All will perish, at a word from Him. He, verily, is the All-Powerful, the All-Compelling, the Almighty. What advantage is there in the earthly things which men possess? That which shall profit them, they have utterly neglected. Erelong, they will awake from their slumber, and find themselves unable to obtain that which hath escaped them in the days of their Lord, the Almighty, the All-Praised. Did they but know it, they would renounce their all, that their names may be mentioned before His throne. They, verily, are accounted among the dead.

- 41 Amongst the people is he whose learning hath made him proud, and who hath been debarred thereby from recognizing My Name, the Self-Subsisting; who, when he heareth the tread of sandals following behind him, waxeth greater in his own esteem than Nimrod. Say: O rejected one! Where now is his

ارتفاع كلمتي بين العالمين انا معكم في كل الأحوال و نصركم بالحق انا كما قادرين من عرفني يقوم على خدمتي بقيام لا تقعه جنود السموات و الأرضين

39 انّ الناس نيام لو انتبهوا سرعوا بالقلوب الى الله العليم الحكيم و نبذوا ما عندهم ولو كان كنوز الدنيا كلها ليذكرهم موليم بكلمة من عنده كذلك ينبئكم من عنده علم الغيب في لوح ما ظهر في الامكان و ما اطلع به الا نفسه المهيمنة على العالمين قد اخذهم سكر الهوى على شأن لا يرون مولى الورى الذى ارتفع ندائه من كل الجهات لا اله الا انا العزيز الحكيم

40 قل لا تفرحوا بما ملكتموه في العشى و في الاشرار بملكه غيركم كذلك يخبركم العليم الخبير قل هل رايتم لما عندكم من قرار او وفاء لا و نفسى الرحمن لو انتم من المنصفين تمر ايام حياتكم كما تمر الارباح و يطوى بساط عزكم كما طوى بساط الاولين تفكروا يا قوم اين ايامكم الماضية و اين اعصاركم الخالية طوبى لايام مضت بذكر الله و لاوقات صرفت في ذكره الحكيم لعمري لا تبقى عزة الاعزاء و لا زخارف الاغنياء و لا شوكة الاشقياء سيفنى الكل بكلمة من عنده الله هو المقدر العزيز القدير لا ينفع الناس ما عندهم من الاثاث و ما ينفعهم غفلوا عنه سوف ينتهبون و لا يجدون ما فات عنهم في ايام ربهم العزيز الحميد لو يعرفون ما عندهم لتذكر اسمائهم لدى العرش الا انهم من الميتين

41 من الناس من غرته العلوم و بها من اسنى القيوم و اذا سمع صوت النعال عن خلفه يرى نفسه اكبر من ثمرود قل اين هو يا ايها المردود تالله انه لفي اسفل الجحيم قل يا معشر العلماء اما تسمعون صرير

abode? By God, it is the nethermost fire. Say: O concourse of divines! Hear ye not the shrill voice of My Most Exalted Pen? See ye not this Sun that shineth in refulgent splendour above the All-Glorious Horizon? For how long will ye worship the idols of your evil passions? Forsake your vain imaginings, and turn yourselves unto God, your Everlasting Lord.

قلبي الأعلى واما ترون هذه الشمس المشرقة من الأفق الأبهى الى م اعتكفتم على اصنام اهوائكم دعوا الأوهام و توجهوا الى الله موليكم القديم

- 42 Endowments dedicated to charity revert to God, the Revealer of Signs. None hath the right to dispose of them without leave from Him Who is the Dawning-place of Revelation. After Him, this authority shall pass to the Aghsan, and after them to the House of Justice—should it be established in the world by then—that they may use these endowments for the benefit of the Places which have been exalted in this Cause, and for whatsoever hath been enjoined upon them by Him Who is the God of might and power. Otherwise, the endowments shall revert to the people of Baha who speak not except by His leave and judge not save in accordance with what God hath decreed in this Tablet—lo, they are the champions of victory betwixt heaven and earth—that they may use them in the manner that hath been laid down in the Book by God, the Mighty, the Bountiful.

42 قد رجعت الاوقاف المختصة للخيرات الى الله مظهر الآيات ليس لأحد ان يتصرف فيها الا بعد اذن مطلع الوحي و من بعده يرجع الحكم الى الأغصان و من بعدهم الى بيت العدل ان تحقق امره في البلاد ليصرفوها في البقاع المرتفعة في هذا الأمر و فيما امروا به من لدن مقتدر قدير والا ترجع الى اهل البهلاء الذين لا يتكلمون الا بعد اذنه و لا يحكمون الا بما حكم الله في هذا اللوح اولئك اولياء النصير بين السموات و الأرضين ليصرفوها فيما حدد في الكتاب من لدن عزيز كريم

- 43 Lament not in your hours of trial, neither rejoice therein; seek ye the Middle Way which is the remembrance of Me in your afflictions and reflection over that which may befall you in future. Thus informeth you He Who is the Omniscient, He Who is aware.

43 لا تجزعوا في المصائب و لا تفرحوا ابتغوا امرأ بين الأمرين هو التذكر في تلك الحالة و التنبيه على ما يرد عليكم في العاقبة كذلك ينبئكم العليم الخبير

- 44 Shave not your heads; God hath adorned them with hair, and in this there are signs from the Lord of creation to those who reflect upon the requirements of nature. He, verily, is the God of strength and wisdom. Notwithstanding, it is not seemly to let the hair pass beyond the limit of the ears. Thus hath it been decreed by Him Who is the Lord of all worlds.

44 لا تحلقوا رؤسكم قد زينها الله بالشعر و في ذلك آيات لمن ينظر الى مقتضيات الطبيعة من لدن مالك البريه انه هو العزيز الحكيم و لا ينبغي ان يتجاوز عن حد الآذان هذا ما حكم به مولى العالمين

- 45 Exile and imprisonment are decreed for the thief, and, on the third offence, place ye a mark upon his brow so that, thus identified, he may not be accepted in the cities of God and His countries. Beware lest, through compassion, ye neglect to carry out the statutes of the religion of God; do that which hath been bidden you by Him Who is compassionate and merciful. We school you with the rod of wisdom and laws, like unto the father who educateth his son, and this for naught but the protection of your own selves and the elevation of your stations. By My life, were ye to discover what We have desired for you in revealing Our holy laws, ye would offer up your very souls for this sacred, this mighty, and most exalted Faith.

45 قد كتب على السارق النفي و الحبس و في الثالث فاجعلوا في جبينه علامة يعرف بها لئلا تقبله مدن الله و دياره اياكم ان تأخذكم الرأفة في دين الله اعملوا ما امرتم به من لدن مشفق رحيم انا ربناكم بسيماط الحكمة و الأحكام حفظاً لانفسكم و ارتفاعاً لمقاماتكم كما يري الاباء ابناءهم لعمرى لو تعرفون ما اردناه لكم من اوامرنا المقدسة لتفقدون ارواحكم لهذا الأمر المقدس العزيز المنيع

- 46 Whoso wisheth to make use of vessels of silver and gold is at liberty to do so. Take heed lest, when partaking of food, ye plunge your hands into the contents of bowls and platters. Adopt ye such usages as are most in keeping with refinement. He, verily, desireth to see in you the manners of the inmates of Paradise in His mighty and most sublime Kingdom. Hold ye fast unto refinement under all conditions, that your eyes may be preserved from beholding what is repugnant both to your own selves and to the dwellers of Paradise. Should anyone depart therefrom, his deed shall at that moment be rendered vain; yet should he have good reason, God will excuse him. He, in truth, is the Gracious, the Most Bountiful.
- 46 من اراد ان يستعمل اواني الذهب و الفضة لا بأس عليه ايّاكم ان تنغمس اياديكم في الصحاف و الصّحان خذوا ما يكون اقرب الى اللطافة انه اراد ان يريكم على آداب اهل الرضوان في ملكوته الممتنع المنيع تمسكوا باللطافة في كلّ الأحوال لئلا تقع العيون على ما تكرهه انفسكم و اهل الفردوس و الذي تجاوز عنها يحبط عمله في الحين و ان كان له عذر يعفو الله عنه انه هو العزيز الكريم
- 47 He Who is the Dawning-place of God's Cause hath no partner in the Most Great Infallibility. He it is Who, in the kingdom of creation, is the Manifestation of "He doeth whatsoever He willeth". God hath reserved this distinction unto His own Self, and ordained for none a share in so sublime and transcendent a station. This is the Decree of God, concealed ere now within the veil of impenetrable mystery. We have disclosed it in this Revelation, and have thereby rent asunder the veils of such as have failed to recognize that which the Book of God set forth and who were numbered with the heedless.
- 47 ليس لمطلع الأمر شريك في العصمة الكبرى انه لمظهر يفعل ما يشاء في ملكوت الانشاء قد خصّ الله هذا المقام لنفسه و ما قدر لأحد نصيب من هذا الشأن العظيم المنيع هذا امر الله قد كان مستوراً في حجب الغيب اظهرناه في هذا الظهور و به خرقنا حجاب الذين ما عرفوا حكم الكتاب و كانوا من الغافلين
- 48 Unto every father hath been enjoined the instruction of his son and daughter in the art of reading and writing and in all that hath been laid down in the Holy Tablet. He that putteth away that which is commanded unto him, the Trustees are then to take from him that which is required for their instruction if he be wealthy and, if not, the matter devolveth upon the House of Justice. Verily have We made it a shelter for the poor and needy. He that bringeth up his son or the son of another, it is as though he hath brought up a son of Mine; upon him rest My glory, My loving-kindness, My mercy, that have compassed the world.
- 48 كتب على كلّ اب تربية ابنه و بنته بالعلم و الخطّ و دونهما عمّا حدّد في اللوح و الذي ترك ما امر به فلائمناء ان يأخذوا منه ما يكون لازماً لتربيتهما ان كان غنياً و الا يرجع الى بيت العدل انا جعلناه مأوى الفقراء و المساكين ان الذي ربّى ابنه او ابناً من الأبناء كأنّه ربّى احد ابنائى عليه بهائى و عنايتى و رحمى التي سبقت العالمين
- 49 God hath imposed a fine on every adulterer and adulteress, to be paid to the House of Justice: nine mithqals of gold, to be doubled if they should repeat the offence. Such is the penalty which He Who is the Lord of Names hath assigned them in this world; and in the world to come He hath ordained for them a humiliating torment. Should anyone be afflicted by a sin, it behoveth him to repent thereof and return unto his Lord. He, verily, granteth forgiveness unto whomsoever He willeth, and none may question that which it pleaseth Him to ordain. He is, in truth, the Ever-Forgiving, the Almighty, the All-Praised.
- 49 قد حكم الله لكلّ زان و زانية دية مسلّمة الى بيت العدل و هى تسعة مثاقيل من الذهب و ان عادا مرّة اخرى عودوا بضعف الجزاء هذا ما حكم به مالک الأسماء في الأولى و في الأخرى قدر لهما عذاب مهين من ابتلى بمعضية فله ان يتوب و يرجع الى الله انه يغفر لمن يشاء و لا يسئل عمّا شاء انه هو التواب العزيز الحميد
- 50 Beware lest ye be hindered by the veils of glory from partaking of the crystal waters of this living Fountain. Seize ye the chalice

of salvation at this dawning in the name of Him Who causeth the day to break, and drink your fill in praise of Him Who is the All-Glorious, the Incomparable.

51 We have made it lawful for you to listen to music and singing. Take heed, however, lest listening thereto should cause you to overstep the bounds of propriety and dignity. Let your joy be the joy born of My Most Great Name, a Name that bringeth rapture to the heart, and filleth with ecstasy the minds of all who have drawn nigh unto God. We, verily, have made music as a ladder for your souls, a means whereby they may be lifted up unto the realm on high; make it not, therefore, as wings to self and passion. Truly, We are loath to see you numbered with the foolish.

52 We have decreed that a third part of all fines shall go to the Seat of Justice, and We admonish its men to observe pure justice, that they may expend what is thus accumulated for such purposes as have been enjoined upon them by Him Who is the All-Knowing, the All-Wise. O ye Men of Justice! Be ye, in the realm of God, shepherds unto His sheep and guard them from the ravening wolves that have appeared in disguise, even as ye would guard your own sons. Thus exhorteth you the Counsellor, the Faithful.

53 Should differences arise amongst you over any matter, refer it to God while the Sun still shineth above the horizon of this Heaven and, when it hath set, refer ye to whatsoever hath been sent down by Him. This, verily, is sufficient unto the peoples of the world. Say: Let not your hearts be perturbed, O people, when the glory of My Presence is withdrawn, and the ocean of My utterance is stilled. In My presence amongst you there is a wisdom, and in My absence there is yet another, inscrutable to all but God, the Incomparable, the All-Knowing. Verily, We behold you from Our realm of glory, and shall aid whosoever will arise for the triumph of Our Cause with the hosts of the Concourse on high and a company of Our favoured angels.

54 O peoples of the earth! God, the Eternal Truth, is My witness that streams of fresh and soft-flowing waters have gushed from the rocks through the sweetness of the words uttered by your Lord, the Unconstrained; and still ye slumber. Cast away that which ye possess, and, on the wings of detachment, soar beyond all created things. Thus biddeth you the Lord of creation, the movement of Whose Pen hath revolutionized the soul of mankind.

55 Know ye from what heights your Lord, the All-Glorious, is calling? Think ye that ye have recognized the Pen wherewith

50 اياكم ان تمنعكم سبحات الجلال عن زلال هذا السلسال خذوا اقداح الفلاح في هذا الصبح باسم فلق الاصبح ثم اشربوا بذكره العزيز البديع

51 انا حللنا لكم اصغاء الأصوات و النغمات اياكم ان يخرجكم الاصغاء عن شأن الأدب و الوقار افرحوا بفرح اسمي الأعظم الذي به تولدت الافئدة و انجذبت عقول المقربين انا جعلناه مرقاةً لعروج الأرواح الى الأفق الأعلى لا تجعلوه جناح النفس و الهوى اتى اعوذ ان تكونوا من الجاهلين

52 قد ارجعنا ثلث الديات كلها الى مقر العدل و نوصي رجاله بالعدل الخالص ليصرفوا ما اجتمع عندهم فيما امروا به من لدن علم حكيم يا رجال العدل كونوا رعاة اغنام الله في مملكته و احفظوهم عن الذئاب الذين ظهروا بالاثواب كما تحفظون انباكم كذلك ينصحكم الناصح الأمين

53 اذا اختلفتم في امر فارجعوه الى الله ما دامت الشمس مشرقة من افق هذه السماء و اذا غربت ارجعوا الى ما نزل من عنده انه ليكنفى العالمين قل يا قوم لا يأخذكم الاضطراب اذا غاب ملكوت ظهورى و سكنت امواج بحر بياني ان في ظهورى لحكمة و في غيبيتي حكمة اخرى ما اطلع بها الا الله الفرد الخبير و نراكم من افق الأبهى و نصر من قام على نصرة امرى بجنود من الملاء الأعلى و قبيل من الملائكة المقربين

54 يا ملاء الأرض تالله الحق قد انفجرت من الأجار الأنهار العذبة السائغة بما اخذتها حلاوة بيان ربكم المختار و انتم من الغافلين دعوا ما عنكم ثم طيروا بقوادم الانقطاع فوق الابداع كذلك يأمركم مالك الاختراع الذي بحركة قلبه قلب العالمين

55 هل تعرفون من اى افق يناديكم ربكم الأبهى و هل علمتم من اى قلم يأمركم ربكم مالك الأسماء لا و

your Lord, the Lord of all names, commandeth you? Nay, by My life! Did ye but know it, ye would renounce the world, and would hasten with your whole hearts to the presence of the Well-Beloved. Your spirits would be so transported by His Word as to throw into commotion the Greater World—how much more this small and petty one! Thus have the showers of My bounty been poured down from the heaven of My loving-kindness, as a token of My grace, that ye may be of the thankful.

عمرى لو عرفتم لتزكتم مقبلين بالقلوب الى شطر
المحجوب و اخذكم اهتزاز الكلمة على شأن يهتز منه
العالم الأكبر و كيف هذا العالم الصغير كذلك
هطلت من سماء عنايتى امطار مكرمتى فضلاً من
عندى لتكونوا من الشاكرين

56 The penalties for wounding or striking a person depend upon the severity of the injury; for each degree the Lord of Judgment hath prescribed a certain indemnity. He is, in truth, the Ordainer, the Mighty, the Most Exalted. We shall, if it be Our Will, set forth these payments in their just degrees—this is a promise on Our part, and He, verily, is the Keeper of His pledge, the Knower of all things.

56 و اما الشجاج و الضرب تختلف احكامهما
 باختلاف مقاديرهما و حكم الديان لكل مقدار
 دية معينة انه هو الحاكم العزيز المنيع لو نشاء
 نفصلها بالحق وعداً من عندنا انه هو الموقى العليم

57 Verily, it is enjoined upon you to offer a feast, once in every month, though only water be served; for God hath purposed to bind hearts together, albeit through both earthly and heavenly means.

57 قد رقم عليكم الضيافة فى كل شهر مرة واحدة
 ولو بالماء ان الله اراد ان يؤلف بين القلوب ولو
 باسباب السموات و الارضين

58 Beware lest the desires of the flesh and of a corrupt inclination provoke divisions among you. Be ye as the fingers of one hand, the members of one body. Thus counsellethe you the Pen of Revelation, if ye be of them that believe.

58 اياكم ان تفرقكم شئون النفس و الهوى كونوا
 كالاصابع فى اليد و الاركان للبدن كذلك يعظكم
 قلم الوحي ان اتم من الموقنين

59 Consider the mercy of God and His gifts. He enjoineth upon you that which shall profit you, though He Himself can well dispense with all creatures. Your evil doings can never harm Us, neither can your good works profit Us. We summon you wholly for the sake of God. To this every man of understanding and insight will testify.

59 فانظروا فى رحمة الله و الطافه انه يأمركم بما ينفعكم
 بعد اذ كان غنياً عن العالمين لن تضرنا سيئاتكم
 كما لا تنفعنا حسناتكم انما ندعوكم لوجه الله يشهد
 بذلك كل عالم بصير

60 If ye should hunt with beasts or birds of prey, invoke ye the Name of God when ye send them to pursue their quarry; for then whatever they catch shall be lawful unto you, even should ye find it to have died. He, verily, is the Omniscient, the All-Informed. Take heed, however, that ye hunt not to excess. Tread ye the path of justice and equity in all things. Thus biddeth you He Who is the Dawning-place of Revelation, would that ye might comprehend.

60 اذا ارسلتم الجوارح الى الصيد اذكروا الله اذا يحل
 ما امسكن لكم ولو تجردونه ميتاً انه هو العليم الخبير
 اياكم ان تسرفوا فى ذلك كونوا على صراط
 العدل و الانصاف فى كل الامور كذلك يأمركم
 مطلع الظهور ان اتم من العارفين

61 God hath bidden you to show forth kindness towards My kindred, but He hath granted them no right to the property of others. He, verily, is self-sufficient, above any need of His creatures.

61 ان الله قد امركم بالمودّة فى ذوى القربى و ما قدر
 لهم حقاً فى اموال الناس انه هو الغنى عن العالمين

62 Should anyone intentionally destroy a house by fire, him also shall ye burn; should anyone deliberately take another's life,

62 من احرق بيتاً متعمداً فاحرقوه و من قتل نفساً
 عامداً فاقتلوه خذوا سنن الله بأيدى القدرة و

him also shall ye put to death. Take ye hold of the precepts of God with all your strength and power, and abandon the ways of the ignorant. Should ye condemn the arsonist and the murderer to life imprisonment, it would be permissible according to the provisions of the Book. He, verily, hath power to ordain whatsoever He pleaseth.

الاعتدال ثم اتركوا سنن الجاهلين وان تحكموا لهما حبساً ابدياً لا بأس عليكم في الكتاب انه لهُو الحاكم على ما يريد

- 63 God hath prescribed matrimony unto you. Beware that ye take not unto yourselves more wives than two. Whoso contenteth himself with a single partner from among the maidservants of God, both he and she shall live in tranquillity. And he who would take into his service a maid may do so with propriety. Such is the ordinance which, in truth and justice, hath been recorded by the Pen of Revelation. Enter into wedlock, O people, that ye may bring forth one who will make mention of Me amid My servants. This is My bidding unto you; hold fast to it as an assistance to yourselves.

63 بواحدة من الاماء استراحت نفسه ونفسها ومن اتخذ بكرة لخدمته قد كتب الله عليكم النكاح اياكم ان تجاوزوا عن الاثنين والذي اقتنع لا بأس عليه كذلك كان الأمر من قلم الوحي بالحق مرقوماً تزوجوا يا قوم ليظهر منكم من يذكرني بين عبادي هذا من امرى عليكم اتخذه لانفسكم معيناً

- 64 O people of the world! Follow not the promptings of the self, for it summoneth insistently to wickedness and lust; follow, rather, Him Who is the Possessor of all created things, Who biddeth you to show forth piety, and manifest the fear of God. He, verily, is independent of all His creatures. Take heed not to stir up mischief in the land after it hath been set in order. Whoso acteth in this way is not of Us, and We are quit of him. Such is the command which hath, through the power of truth, been made manifest from the heaven of Revelation.

64 يا ملاء الانشاء لا تتبعوا انفسكم انها لأماراة بالبغي و الفحشاء اتبعوا مالک الأشياء الذي يأمرکم بالبر والتقوى انه كان عن العالمين غنياً اياكم ان تفسدوا في الأرض بعد اصلاحها ومن افسد انه ليس منا ونحن برآء منه كذلك كان الأمر من سماء الوحي بالحق مشهوداً

- 65 It hath been laid down in the Bayan that marriage is dependent upon the consent of both parties. Desiring to establish love, unity and harmony amidst Our servants, We have conditioned it, once the couple's wish is known, upon the permission of their parents, lest enmity and rancour should arise amongst them. And in this We have yet other purposes. Thus hath Our commandment been ordained.

65 انه قد حدّد في البيان برضاء الطرفين انا لما اردنا الحجة والوداد واتحاد العباد اذا علّقناه باذن الأبوين بعدهما لئلا تقع بينهم الضغينة والبغضاء و لنا فيه مآرب أخرى و كذلك كان الأمر مقضياً

- 66 No marriage may be contracted without payment of a dowry, which hath been fixed for city-dwellers at nineteen mithqals of pure gold, and for village-dwellers at the same amount in silver. Whoso wisheth to increase this sum, it is forbidden him to exceed the limit of ninety-five mithqals. Thus hath the command been writ in majesty and power. If he content himself, however, with a payment of the lowest level, it shall be better for him according to the Book. God, verily, enricheth whomsoever He willeth through both heavenly and earthly means, and He, in truth, hath power over all things.

66 لا يحقّق الصّهار إلا بالامهار قد قدر للمدن تسعة عشر مثقالاً من الذهب الابريز وللقرى من الفضة و من اراد الزيادة حرم عليه ان يتجاوز عن خمسة وتسعين مثقالاً كذلك كان الأمر بالعزّ مسطوراً و الذي اقتنع بالدرجة الأولى خير له في الكتاب انه يغني من يشاء باسباب السموات والأرض و كان الله على كلّ شئ قديراً

- 67 It hath been decreed by God that, should any one of His servants intend to travel, he must fix for his wife a time when he will return home. If he return by the promised time, he will

67 قد كتب الله لكلّ عبد اراد الخروج من وطنه ان يجعل ميقاتاً لصاحبه في اية مدّة اراد ان اتي و وفي بالوعد انه اتبع امر مولاه و كان من المحسنين

have obeyed the bidding of his Lord and shall be numbered by the Pen of His behest among the righteous; otherwise, if there be good reason for delay, he must inform his wife and make the utmost endeavour to return to her. Should neither of these eventualities occur, it behoveth her to wait for a period of nine months, after which there is no impediment to her taking another husband; but should she wait longer, God, verily, loveth those women and men who show forth patience. Obey ye My commandments, and follow not the ungodly, they who have been reckoned as sinners in God's Holy Tablet. If, during the period of her waiting, word should reach her from her husband, she should choose the course that is praiseworthy. He, of a truth, desireth that His servants and His handmaids should be at peace with one another; take heed lest ye do aught that may provoke intransigence amongst you. Thus hath the decree been fixed and the promise come to pass. If, however, news should reach her of her husband's death or murder, and be confirmed by general report, or by the testimony of two just witnesses, it behoveth her to remain single; then, upon completion of the fixed number of months, she is free to adopt the course of her choosing. Such is the bidding of Him Who is mighty and powerful in His command.

- 68 Should resentment or antipathy arise between husband and wife, he is not to divorce her but to bide in patience throughout the course of one whole year, that perchance the fragrance of affection may be renewed between them. If, upon the completion of this period, their love hath not returned, it is permissible for divorce to take place. God's wisdom, verily, hath encompassed all things. The Lord hath prohibited, in a Tablet inscribed by the Pen of His command, the practice to which ye formerly had recourse when thrice ye had divorced a woman. This He hath done as a favour on His part, that ye may be accounted among the thankful. He who hath divorced his wife may choose, upon the passing of each month, to remarry her when there is mutual affection and consent, so long as she hath not taken another husband. Should she have wed again, then, by this other union, the separation is confirmed and the matter is concluded unless, clearly, her circumstances change. Thus hath the decree been inscribed with majesty in this glorious Tablet by Him Who is the Dawning-place of Beauty.

- 69 If the wife accompany her husband on a journey, and differences arise between them on the way, he is required to provide her with her expenses for one whole year, and either to return her whence she came or to entrust her, together with the necessities for her journey, to a dependable person who is to escort her home. Thy Lord, verily, ordaineth as He pleaseth,

من قلم الأمر مكتوباً والّا ان اعتذر بعذر حقيقي فله ان يخبر قريبته ويكون في غاية الجهد للرجوع اليها و ان فات الأمران فلها تربص تسعة اشهر معدودات و بعد اكمالها لا بأس عليها في اختيار الزوج و ان صبرت انه يحب الصابرات والصابرين اعملوا و امرى و لا تتبعوا كلّ مشرك كان في اللوح اثماً و ان اتى الخبر حين تربصها لها ان تأخذ المعروف انه اراد الاصلاح بين العباد و الاماء ايّاكم ان ترتكبوا ما يحدث به العناد بينكم كذلك قضى الأمر و كان الوعد مأثماً و ان اتاها خبر الموت او القتل و ثبت بالشيع او بالعدل لها ان تلبث في البيت اذا مضت اشهر معدودات لها الاختيار فيما تختار هذا ما حكم به من كان على الأمر قويا

- 68 و ان حدث بينهما كدورة او كره ليس له ان يطلقها وله ان يصبر سنة كاملة لعلّ تسطع بينهما رائحة المحبة و ان كلمت و ما فاحت فلا بأس في الطلاق انه كان على كلّ شئ حكيماً قد نهاكم الله عما عملتم بعد طلاقات ثلاث فضلاً من عنده لتكنوا من الشاكرين في لوح كان من قلم الأمر مسطوراً و الذي طلق له الاختيار في الرجوع بعد انقضاء كلّ شهر بالودّة و الرضاء ما لم تستحصن و اذا استحصنت تحقّق الفصل بوصل آخر و قضى الأمر الآ بعد امر مبين كذلك كان الأمر من مطلع الجمال في لوح الجلال بالاجلال مرقوماً

- 69 و الذي سافر و سافرت معه ثمّ حدث بينهما الاختلاف فله ان يؤتيها نفقة سنة كاملة و يرجعها الى المقر الذي خرجت عنه او يسلمها بيد امين و ما تحتاج به في السبيل ليلبغها الى محلها ان ربك يحكم كيف يشاء بسلطان كان على العالمين محيطاً

by virtue of a sovereignty that overshadoweth the peoples of the earth.

- 70 Should a woman be divorced in consequence of a proven act of infidelity, she shall receive no maintenance during her period of waiting. Thus hath the day-star of Our commandment shone forth resplendent from the firmament of justice. Truly, the Lord loveth union and harmony and abhorreth separation and divorce. Live ye one with another, O people, in radiance and joy. By My life! All that are on earth shall pass away, while good deeds alone shall endure; to the truth of My words God doth Himself bear witness. Compose your differences, O My servants; then heed ye the admonition of Our Pen of Glory and follow not the arrogant and wayward.

- 71 Take heed lest the world beguile you as it beguiled the people who went before you! Observe ye the statutes and precepts of your Lord, and walk ye in this Way which hath been laid out before you in righteousness and truth. They who eschew iniquity and error, who adhere to virtue, are, in the sight of the one true God, among the choicest of His creatures; their names are extolled by the Concourse of the realms above, and by those who dwell in this Tabernacle which hath been raised in the name of God.

- 72 It is forbidden you to trade in slaves, be they men or women. It is not for him who is himself a servant to buy another of God's servants, and this hath been prohibited in His Holy Tablet. Thus, by His mercy, hath the commandment been recorded by the Pen of justice. Let no man exalt himself above another; all are but bondslaves before the Lord, and all exemplify the truth that there is none other God but Him. He, verily, is the All-Wise, Whose wisdom encompasseth all things.

- 73 Adorn yourselves with the raiment of goodly deeds. He whose deeds attain unto God's good pleasure is assuredly of the people of Baha and is remembered before His throne. Assist ye the Lord of all creation with works of righteousness, and also through wisdom and utterance. Thus, indeed, have ye been commanded in most of the Tablets by Him Who is the All-Merciful. He, truly, is cognizant of what I say. Let none contend with another, and let no soul slay another; this, verily, is that which was forbidden you in a Book that hath lain concealed within the Tabernacle of glory. What! Would ye kill him whom God hath quickened, whom He hath endowed with spirit through a breath from Him? Grievous then would be your trespass before His throne! Fear God, and lift not the hand of injustice and oppression to destroy what He hath Himself raised up; nay, walk ye in the way of God, the True One. No sooner did the hosts of true knowledge appear, bearing the

70 و التي طلقت بما ثبت عليها منكر لا نفقة لها أيام تربصها كذلك كان نير الأمر من افق العدل مشهوداً ان الله احب الوصل والوفاق و ابغض الفصل و الطلاق عاشروا يا قوم بالروح و الریحان لعمري سيفنى من فى الامكان و ما يبقى هو العمل الطيب و كان الله على ما اقول شهيدا يا عبادى اصلحوا ذات بينكم ثم استمعوا ما ينصحكم به القلم الأعلى و لا تتبعوا جبّاراً شقيّاً

71 ايّاكم ان تغرنكم الدنيا كما غرت قوماً قبلكم اتبعوا حدود الله و سننه ثم اسلكوا هذا الصراط الذى كان بالحق ممدوداً ان الذين نبدوا البغى و الغوى و اتخذوا التقوى اولئک من خيرة الخلق لدى الحق يذكّهم الملائة الأعلى و اهل هذا المقام الذى كان باسم الله مرفوعاً

72 قد حرم عليكم بيع الاماء و الغلمان ليس لعبد ان يشتري عبداً نهياً فى لوح الله كذلك كان الأمر من قلم العدل بالفضل مسطوراً و ليس لأحد ان يفتخر على احد كل ارقاء له و ادلاء على انه لا اله الا هو انه كان على كل شئ حكيماً

73 زينوا انفسكم بطراز الأعمال و الذى فاز بالعمل فى رضاه انه من اهل البهاء قد كان لدى العرش مذكوراً انصروا مالک البرية بالأعمال الحسنة ثم بالحكمة و البيان كذلك امرتم فى اكثر الألواح من لدى الرحمن انه كان على ما اقول عليماً لا يعترض احد على احد و لا يقتل نفس نفساً هذا ما نهيت عنه فى كتاب كان فى سدادق العزم مستورا تقتلون من احياء الله بروح من عنده ان هذا خطأ قد كان لدى العرش كبيراً اتقوا الله و لا تخربوا ما بناه الله بأبادهى الظلم و الطغيان ثم اتخذوا الى الحق سبيلاً لما ظهرت جنود العرفان برايات البيان انهزمت قبائل الاديان الا من اراد ان يشرب

standards of Divine utterance, than the tribes of the religions were put to flight, save only those who willed to drink from the stream of everlasting life in a Paradise created by the breath of the All-Glorious.

كوثر الحيوان في رضوانٍ كان من نفس السّبحان
موجودا

- 74 God hath decreed, in token of His mercy unto His creatures, that semen is not unclean. Yield thanks unto Him with joy and radiance, and follow not such as are remote from the Dawning-place of His nearness. Arise ye, under all conditions, to render service to the Cause, for God will assuredly assist you through the power of His sovereignty which overshadoweth the worlds. Cleave ye unto the cord of refinement with such tenacity as to allow no trace of dirt to be seen upon your garments. Such is the injunction of One Who is sanctified above all refinement. Whoso falleth short of this standard with good reason shall incur no blame. God, verily, is the Forgiving, the Merciful. Wash ye every soiled thing with water that hath undergone no alteration in any one of the three respects; take heed not to use water that hath been altered through exposure to the air or to some other agent. Be ye the very essence of cleanliness amongst mankind. This, truly, is what your Lord, the Incomparable, the All-Wise, desireth for you.

74 قد حكم الله بالطّهارة على ماء النّطفة رحمةً من عنده على البرية اشكروه بالروح و الرّيحان و لا تتّبّعوا من كان عن مطلع القرب بعيدا قوموا على خدمة الأمر في كلّ الأحوال أنّه يؤيّدكم بسلطان كان على العالمين محيطا تمسّكوا بحبل اللّطافة على شأن لا يرى من ثيابكم آآر الأوساخ هذا ما حكم به من كان الطف من كلّ لطيف و الذي له عذر لا بأس عليه أنّه هو الغفور الرحيم طهّروا كلّ مكروه بالماء الذي لم يتغير بالثلث أيّاكم ان تستعملوا الماء الذي تغير بالهواء او بشئ آخر كونوا عنصر اللّطافة بين البرية هذا ما اراد لكم مولاكم العزيز الحكيم

- 75 God hath, likewise, as a bounty from His presence, abolished the concept of "uncleanness", whereby divers things and peoples have been held to be impure. He, of a certainty, is the Ever-Forgiving, the Most Generous. Verily, all created things were immersed in the sea of purification when, on that first day of Ridvan, We shed upon the whole of creation the splendours of Our most excellent Names and Our most exalted Attributes. This, verily, is a token of My loving providence, which hath encompassed all the worlds. Consort ye then with the followers of all religions, and proclaim ye the Cause of your Lord, the Most Compassionate; this is the very crown of deeds, if ye be of them who understand.

75 و كذلك رفع الله حكم دون الطّهارة عن كلّ الأشياء و عن مللٍ اخرى موهبة من الله أنّه هو الغفور الكريم قد انغمست الأشياء في بحر الطّهارة في أوّل الرضوان اذ تجلّينا على من في الامكان باسمائنا الحسنى و صفاتنا العليا هذا من فضلى الذي احاط العالمين لتعاشروا مع الأديان و تبلغوا امر ربكم الرحمن هذا لا كليل الاعمال لو اتم من العارفين

- 76 God hath enjoined upon you to observe the utmost cleanliness, to the extent of washing what is soiled with dust, let alone with hardened dirt and similar defilement. Fear Him, and be of those who are pure. Should the garb of anyone be visibly sullied, his prayers shall not ascend to God, and the celestial Concourse will turn away from him. Make use of rose-water, and of pure perfume; this, indeed, is that which God hath loved from the beginning that hath no beginning, in order that there may be diffused from you what your Lord, the Incomparable, the All-Wise, desireth.

76 و حكم باللّطافة الكبرى و تغسيل ما تغبر من الغبار و كيف الأوساخ المنجمدة و دونها اتّقوا الله و كونوا من المطهّرين و الذي يرى في كسائه و سبخ أنّه لا يصعد دعائه الى الله و يجتنب عنه ملاء عالون استعملوا ماء الورد ثمّ العطر الخالص هذا ما احبه الله من الأوّل الذي لا أوّل له ليتضوّع منكم ما اراد ربكم العزيز الحكيم

- 77 God hath relieved you of the ordinance laid down in the Bayan concerning the destruction of books. We have permitted you to read such sciences as are profitable unto you, not such as

77 قد عفا الله عنكم ما نزل في البيان من محو الكتب و اذنّاكم بان تقرؤوا من العلوم ما ينفعكم لا ما

end in idle disputation; better is this for you, if ye be of them that comprehend.

78 O kings of the earth! He Who is the sovereign Lord of all is come. The Kingdom is God's, the omnipotent Protector, the Self-Subsisting. Worship none but God, and, with radiant hearts, lift up your faces unto your Lord, the Lord of all names. This is a Revelation to which whatever ye possess can never be compared, could ye but know it.

79 We see you rejoicing in that which ye have amassed for others and shutting out yourselves from the worlds which naught except My guarded Tablet can reckon. The treasures ye have laid up have drawn you far away from your ultimate objective. This ill beseemeth you, could ye but understand it. Wash from your hearts all earthly defilements, and hasten to enter the Kingdom of your Lord, the Creator of earth and heaven, Who caused the world to tremble and all its peoples to wail, except them that have renounced all things and clung to that which the Hidden Tablet hath ordained.

80 This is the Day in which He Who held converse with God hath attained the light of the Ancient of Days, and quaffed the pure waters of reunion from this Cup that hath caused the seas to swell. Say: By the one true God! Sinai is circling round the Dayspring of Revelation, while from the heights of the Kingdom the Voice of the Spirit of God is heard proclaiming: "Bestir yourselves, ye proud ones of the earth, and hasten ye unto Him." Carmel hath, in this Day, hastened in longing adoration to attain His court, whilst from the heart of Zion there cometh the cry: "The promise is fulfilled. That which had been announced in the holy Writ of God, the Most Exalted, the Almighty, the Best-Beloved, is made manifest."

81 O kings of the earth! The Most Great Law hath been revealed in this Spot, this scene of transcendent splendour. Every hidden thing hath been brought to light by virtue of the Will of the Supreme Ordainer, He Who hath ushered in the Last Hour, through Whom the Moon hath been cleft, and every irrevocable decree expounded.

82 Ye are but vassals, O kings of the earth! He Who is the King of Kings hath appeared, arrayed in His most wondrous glory, and is summoning you unto Himself, the Help in Peril, the Self-Subsisting. Take heed lest pride deter you from recognizing the Source of Revelation, lest the things of this world shut you out as by a veil from Him Who is the Creator of heaven. Arise, and serve Him Who is the Desire of all nations, Who hath created you through a word from Him, and ordained you to be, for all time, the emblems of His sovereignty.

ينتهى الى المجادلة في الكلام هذا خير لكم ان انتم من العارفين

78 يا معشر الملوك قد اتى المالك و الملك لله المهيمن القيوم الا تعبدوا الا الله وتوجهوا بقلوب نوراء الى وجه ربكم مالك الاسماء هذا امر لا يعادله ما عندكم لو انتم تعرفون

79 انا نزيكم تفرحون بما جمعتموه لغيركم و تمنعون انفسكم عن العوالم التي لم يحصها الا لوحى المحفوظ قد شغلتمكم الاموال عن المال هذا لا ينبغي لكم لو انتم تعلمون طهروا قلوبكم عن ذفر الدنيا مسرعين الى ملكوت ربكم فاطر الارض و السماء الذي به ظهرت الزلازل و ناحت القبائل الا من نبذ الورى و اخذ ما امر به في لوح مكنون

80 هذا يوم فيه فاز الكلم بانوار القديم و شرب زلال الوصال من هذا القدرح الذي به سجت البحور قل تالله الحق ان الطور يطوف حول مطلع الظهور و الروح ينادى من الملكوت هلبوا و تعالوا يا ابناء الغرور هذا يوم فيه سرع كوم الله شوقا للقائه و صاح الصهبون قد اتى الوعد و ظهر ما هو المكتوب في الواح الله المتعالى العزيز المحبوب

81 يا معشر الملوك قد نزل التاموس الاكبر في المنظر الأنور و ظهر كل امر مستتر من لدن مالك القدر الذي به اتت الساعة و انشق القمر و فصل كل امر محتوم

82 يا معشر الملوك انتم المماليك قد ظهر المالك بأحسن الطراز و يدعوكم الى نفسه المهيمن القيوم اياكم ان يمنحكم الغرور عن مشرق الظهور او تحجبكم الدنيا عن فاطر السماء قوموا على خدمة المقصود الذي خلقكم بكلمة من عنده و جعلكم مظاهر القدرة لما كان و ما يكون

- 83 By the righteousness of God! It is not Our wish to lay hands on your kingdoms. Our mission is to seize and possess the hearts of men. Upon them the eyes of Baha are fastened. To this testifieth the Kingdom of Names, could ye but comprehend it. Whoso followeth his Lord will renounce the world and all that is therein; how much greater, then, must be the detachment of Him Who holdeth so august a station! Forsake your palaces, and haste ye to gain admittance into His Kingdom. This, indeed, will profit you both in this world and in the next. To this testifieth the Lord of the realm on high, did ye but know it.
- 84 How great the blessedness that awaiteth the king who will arise to aid My Cause in My kingdom, who will detach himself from all else but Me! Such a king is numbered with the companions of the Crimson Ark—the Ark which God hath prepared for the people of Baha. All must glorify his name, must reverence his station, and aid him to unlock the cities with the keys of My Name, the omnipotent Protector of all that inhabit the visible and invisible kingdoms. Such a king is the very eye of mankind, the luminous ornament on the brow of creation, the fountainhead of blessings unto the whole world. Offer up, O people of Baha, your substance, nay your very lives, for his assistance.
- 85 O Emperor of Austria! He Who is the Dayspring of God's Light dwelt in the prison of Akka at the time when thou didst set forth to visit the Aqsa Mosque. Thou passed Him by, and inquired not about Him by Whom every house is exalted and every lofty gate unlocked. We, verily, made it a place whereunto the world should turn, that they might remember Me, and yet thou hast rejected Him Who is the Object of this remembrance, when He appeared with the Kingdom of God, thy Lord and the Lord of the worlds. We have been with thee at all times, and found thee clinging unto the Branch and heedless of the Root. Thy Lord, verily, is a witness unto what I say. We grieved to see thee circle round Our Name, whilst unaware of Us, though We were before thy face. Open thine eyes, that thou mayest behold this glorious Vision, and recognize Him Whom thou invokest in the daytime and in the night season, and gaze on the Light that shineth above this luminous Horizon.
- 86 Say: O King of Berlin! Give ear unto the Voice calling from this manifest Temple: "Verily, there is none other God but Me, the Everlasting, the Peerless, the Ancient of Days." Take heed lest pride debar thee from recognizing the Dayspring of Divine Revelation, lest earthly desires shut thee out, as by a veil, from the Lord of the Throne above and of the earth below.
- 83 تالله لا نريد ان نتصرف في ممالككم بل جئنا لتصرف القلوب انها لمنظر البهاء يشهد بذلك ملكوت الأسماء لو انتم تفقهون والذي اتبع مولاه انه اعرض عن الدنيا كلها وكيف هذا المقام المحمود دعوا البيوت ثم اقبلوا الى الملكوت هذا ما ينفعكم في الآخرة والأولى يشهد بذلك مالک الجبروت لو انتم تعلمون
- 84 طوبى للملك قام على نصره امرى في مملكتى و انقطع عن سوائى انه من اصحاب السفينة الحمراء التى جعلها الله لأهل البهاء ينبغى لكل ان يعززه و يوقروه و ينصروه ليفتح المدن بمفاتيح اسمى المهيمن على من فى ممالك الغيب و الشهود انه بمنزلة البصر للبشر و الغرة الغراء لجبين الانشاء و رأس الكرم لجسد العالم انصروه يا اهل البهاء بالأموال و النفوس
- 85 يا ملك النمسة كان مطلع نور الأحديّة فى سجن عكا اذ قصدت المسجد الأقصى مررت و ما سئلت عنه بعد اذ رفع به كل بيت و فتح كل باب منيف قد جعلناه مقبل العالم لذكرى و انت نبذت المذكور اذ ظهر بملكوت الله ربك و رب العالمين كما معك فى كل الأحوال و وجدناك متمسكا بالفرع غافلا عن الأصل ان ربك على ما اقول شهيد قد اخذتنا الأحران بما رأيناك تدور لاسمنا و لا تعرفنا امام وجهك افتح البصر لتنظر هذا المنظر الكريم و تعرف من تدعوه فى الليالى و الأيام و ترى النور المشرق من هذا الأفق اللبيع
- 86 قل يا ملك برلين اسمع النداء من هذا الهيكل المبين انه لا اله الا انا الباقي الفرد القديم اياك ان يمنعك الغرور عن مطلع الظهور او يحجبك الهوى عن مالک العرش و الترى كذلك ينصحك القلم الأعلى انه هو الفضال الكريم اذكر

Thus counseleth thee the Pen of the Most High. He, verily, is the Most Gracious, the All-Bountiful. Do thou remember the one [Napoleon III] whose power transcended thy power, and whose station excelled thy station. Where is he? Whither are gone the things he possessed? Take warning, and be not of them that are fast asleep. He it was who cast the Tablet of God behind him when We made known unto him what the hosts of tyranny had caused Us to suffer. Wherefore, disgrace assailed him from all sides, and he went down to dust in great loss. Think deeply, O King, concerning him, and concerning them who, like unto thee, have conquered cities and ruled over men. The All-Merciful brought them down from their palaces to their graves. Be warned, be of them who reflect.

من كان اعظم منك شأنًا و اكبر منك مقامًا
 اين هو و ما عنده انتبه و لا تكن من الراقدين انه
 نبذ لوح الله ورائه اذ اخبرناه بما ورد علينا من
 جنود الظالمين لذا اخذته الذلة من كل الجهات
 الى ان رجع الى التراب خسران عظيم يا ملك
 تفكر فيه و في امثالك الذين يتفروا البلاد و
 حكموا على العباد قد انزلهم الرحمن من القصور
 الى القبور اعتبر و كن من المتذكرين

87 We have asked nothing from you. For the sake of God We, verily, exhort you, and will be patient as We have been patient in that which hath befallen Us at your hands, O concourse of kings!

87 انا ما اردنا منكم شيئًا ائما ننصحكم لوجه الله و نصبر
 كما صبرنا بما ورد علينا منكم يا معشر السلاطين

88 Hearken ye, O Rulers of America and the Presidents of the Republics therein, unto that which the Dove is warbling on the Branch of Eternity: "There is none other God but Me, the Ever-Abiding, the Forgiving, the All-Bountiful." Adorn ye the temple of dominion with the ornament of justice and of the fear of God, and its head with the crown of the remembrance of your Lord, the Creator of the heavens. Thus counseleth you He Who is the Dayspring of Names, as bidden by Him Who is the All-Knowing, the All-Wise. The Promised One hath appeared in this glorified Station, whereat all beings, both seen and unseen, have rejoiced. Take ye advantage of the Day of God. Verily, to meet Him is better for you than all that whereon the sun shineth, could ye but know it. O concourse of rulers! Give ear unto that which hath been raised from the Dayspring of Grandeur: "Verily, there is none other God but Me, the Lord of Utterance, the All-Knowing." Bind ye the broken with the hands of justice, and crush the oppressor who flourisheth with the rod of the commandments of your Lord, the Ordainer, the All-Wise.

88 يا ملوك امريكا و رؤساء الجمهور فيها اسمعوا ما
 تغن به الورقاء على غصن البقاء انه لا اله الا
 انا الباقي الغفور الكريم زينوا هيكل الملك بطراز
 العدل و التقى و رأسه باكليل ذكر ربكم فاطر
 السماء كذلك يأمركم مطلع السماء من لدن علم
 حكيم قد ظهر الموعود في هذا المقام المحمود الذي
 به ابستم نغر الوجود من الغيب و الشهود اغتنموا
 يوم الله ان لقاءه خير لكم عما تطلع الشمس عليها ان
 انتم من العارفين يا معشر الأمراء اسمعوا ما ارتفع
 من مطلع الكبرياء انه لا اله الا انا الناطق العليم
 اجبروا الكسير بايادى العدل و كسروا الصحيح
 الظالم بسياط اوامر ربكم الأمر الحكيم

89 O people of Constantinople! Lo, from your midst We hear the baleful hooting of the owl. Hath the drunkenness of passion laid hold upon you, or is it that ye are sunk in heedlessness? O Spot that art situate on the shores of the two seas! The throne of tyranny hath, verily, been established upon thee, and the flame of hatred hath been kindled within thy bosom, in such wise that the Concourse on high and they who circle around the Exalted Throne have wailed and lamented. We behold in thee the foolish ruling over the wise, and darkness vaunting itself against the light. Thou art indeed filled with manifest

89 يا معشر الروم نسمع بينكم صوت البوم ء اخذكم
 سكر الهوى ام كنتم من الغافلين يا ايها النقطة
 الواقعة في شاطئ البحرين قد استقر عليك كرسى
 الظلم و اشتعلت فيك نار البغضاء على شأن ناح
 بها الملاء الأعلى و الذين يطوفون حول كرسى رفيع
 نرى فيك الجاهل يحكم على العاقل و الظلام
 يفتخر على النور و انتك في غرور مبين اغررتك
 زينتك الظاهرة سوف تفنى و رب البرية و تنوح

pride. Hath thine outward splendour made thee vainglorious? By Him Who is the Lord of mankind! It shall soon perish, and thy daughters and thy widows and all the kindreds that dwell within thee shall lament. Thus informeth thee the All-Knowing, the All-Wise.

البنات والأرامل وما فيك من القبائل كذلك
ينبئك العليم الخبير

90 O banks of the Rhine! We have seen you covered with gore, inasmuch as the swords of retribution were drawn against you; and you shall have another turn. And We hear the lamentations of Berlin, though she be today in conspicuous glory.

90 يا شواطئ نهر الرين قد رأيناك مغطاة بالدماء بما
سل عليك سيوف الجزاء ولك مرة أخرى و
نسمع حنين برلين ولو أنها اليوم على عزّ مبين

91 Let nothing grieve thee, O Land of Ta [Tihran], for God hath chosen thee to be the source of the joy of all mankind. He shall, if it be His Will, bless thy throne with one who will rule with justice, who will gather together the flock of God which the wolves have scattered. Such a ruler will, with joy and gladness, turn his face towards, and extend his favours unto, the people of Baha. He indeed is accounted in the sight of God as a jewel among men. Upon him rest forever the glory of God and the glory of all that dwell in the kingdom of His revelation.

91 يا ارض الطاء لا تحزني من شيء قد جعلك الله
مطلع فرح العالمين لو يشاء يبارك سريرك بالذي
يحكم بالعدل و يجمع اغنام الله التي تفرقت من
الذئاب انه يواجه اهل البهاء بالفرح والانبساط
الا انه من جوهر الخلق لدى الحق عليه بهاء الله
وبهاء من في ملكوت الأمر في كل حين

92 Rejoice with great joy, for God hath made thee “the Dayspring of His light”, inasmuch as within thee was born the Manifestation of His Glory. Be thou glad for this name that hath been conferred upon thee—a name through which the Day-Star of grace hath shed its splendour, through which both earth and heaven have been illumined.

92 افرح بما جعلك الله افق النور بما ولد فيك
مطلع الظهور وسميت بهذا الاسم الذي به لاح
نير الفضل و اشرقت السموات والأرضون

93 Erelong will the state of affairs within thee be changed, and the reins of power fall into the hands of the people. Verily, thy Lord is the All-Knowing. His authority embraceth all things. Rest thou assured in the gracious favour of thy Lord. The eye of His loving-kindness shall everlastingly be directed towards thee. The day is approaching when thy agitation will have been transmuted into peace and quiet calm. Thus hath it been decreed in the wondrous Book.

93 سوف تنقلب فيك الأمور و يحكم عليك جمهور
الناس ان ربك هو العليم المحيط اطمنئي بفضل
ربك انه لا تقطع عنك لحظات الألفاف
سوف يأخذك الاطمينان بعد الاضطراب
كذلك قضى الأمر في كتاب بدیع

94 O Land of Kha [Khurasan]! We hear from thee the voice of heroes, raised in glorification of thy Lord, the All-Possessing, the Most Exalted. Blessed the day on which the banners of the divine Names shall be upraised in the kingdom of creation in My Name, the All-Glorious. On that day the faithful shall rejoice in the victory of God, and the disbelievers shall lament.

94 يا ارض الخاء نسمع فيك صوت الرجال في ذكر
ربك الغنى المتعال طوبى ليوم فيه تنصب رايات
الأسماء في ملكوت الانشاء باسمي الأبهى يومئذ
يفرح المخلصون بنصر الله و ينوح المشركون

95 None must contend with those who wield authority over the people; leave unto them that which is theirs, and direct your attention to men's hearts.

95 ليس لأحد ان يعترض على الذين يحكمون على
العباد دعوا لهم ما عندهم و توجهوا الى القلوب

96 O Most Mighty Ocean! Sprinkle upon the nations that with which Thou hast been charged by Him Who is the Sovereign

of Eternity, and adorn the temples of all the dwellers of the earth with the vesture of His laws through which all hearts will rejoice and all eyes be brightened.

- 97 Should anyone acquire one hundred mithqals of gold, nineteen mithqals thereof are God's and to be rendered unto Him, the Fashioner of earth and heaven. Take heed, O people, lest ye deprive yourselves of so great a bounty. This We have commanded you, though We are well able to dispense with you and with all who are in the heavens and on earth; in it there are benefits and wisdoms beyond the ken of anyone but God, the Omniscient, the All-Informed. Say: By this means He hath desired to purify what ye possess and to enable you to draw nigh unto such stations as none can comprehend save those whom God hath willed. He, in truth, is the Beneficent, the Gracious, the Bountiful. O people! Deal not faithlessly with the Right of God, nor, without His leave, make free with its disposal. Thus hath His commandment been established in the holy Tablets, and in this exalted Book. He who dealeth faithlessly with God shall in justice meet with faithlessness himself; he, however, who acteth in accordance with God's bidding shall receive a blessing from the heaven of the bounty of his Lord, the Gracious, the Bestower, the Generous, the Ancient of Days. He, verily, hath willed for you that which is yet beyond your knowledge, but which shall be known to you when, after this fleeting life, your souls soar heavenwards and the trappings of your earthly joys are folded up. Thus admonisheth you He in Whose possession is the Guarded Tablet.

- 98 Various petitions have come before Our throne from the believers, concerning laws from God, the Lord of the seen and the unseen, the Lord of all worlds. We have, in consequence, revealed this Holy Tablet and arrayed it with the mantle of His Law that haply the people may keep the commandments of their Lord. Similar requests had been made of Us over several previous years but We had, in Our wisdom, withheld Our Pen until, in recent days, letters arrived from a number of the friends, and We have therefore responded, through the power of truth, with that which shall quicken the hearts of men.

- 99 Say: O leaders of religion! Weigh not the Book of God with such standards and sciences as are current amongst you, for the Book itself is the unerring Balance established amongst men. In this most perfect Balance whatsoever the peoples and kindreds of the earth possess must be weighed, while the measure of its weight should be tested according to its own standard, did ye but know it.

96 يا بحر الأعظم رَسَّ على الأمم ما امرت به من لدن مالك القدم و زين هياكل الأنام بطراز الأحكام التي بها تفرح القلوب وتقرّ العيون

97 و الذي تملك مائة مثقال من الذهب فتسعة عشر مثقالا لله فاطر الأرض و السماء ايّاكم يا قوم ان تمنعوا انفسكم عن هذا الفضل العظيم قد امرناكم بهذا بعد اذ كنّا غنيا عنكم و عن كل من في السموات و الأرضين ان في ذلك لحكم و مصالح لم يحيط بها علم احد الا الله العالم الخبير قل بذلك اراد تطهير اموالكم و تقربكم الى مقامات لا يدركها الا من شاء الله انه هو الفضل العزيز الكريم يا قوم لا تخونوا في حقوق الله و لا تصرفوا فيها الا بعد اذنه كذلك قضى الامر في الألواح و في هذا اللوح المنيع من خان الله يخان بالعدل و الذي عمل بما امر ينزل عليه البركة من سماء عطاء ربه الفياض المعطى البازل القديم انه اراد لكم ما لا تعرفونه اليوم سوف يعرفه القوم اذا طارت الأرواح و طويت زرابي الافراح كذلك يذكركم من عنده لوح حفيظ

98 قد حضرت لدى العرش عرائض شتى من الذين امنوا و سئلوا فيها الله رب ما يرى و ما لا يرى رب العالمين لذا نزلنا اللوح و زيناه بطراز الامر لعل الناس باحكام ربهم يعملون و كذلك سئلنا من قبل في سنين متواليات و امسكا القلم حكمة من لدنا الى ان حضرت كتب من انفس معدودات في تلك الايام لذا اجبناهم بالحق بما تحيى به القلوب

99 قل يا معشر العلماء لا تنزنوا كتاب الله بما عندكم من القواعد و العلوم انه لقسطاس الحق بين الخلق قد يوزن ما عند الأمم بهذا القسطاس الأعظم و انه بنفسه لو انتم تعلمون

- 100 The eye of My loving-kindness weepeth sore over you, inasmuch as ye have failed to recognize the One upon Whom ye have been calling in the daytime and in the night season, at even and at morn. Advance, O people, with snow-white faces and radiant hearts, unto the blest and crimson Spot, wherein the Sadratu'l-Muntaha is calling: "Verily, there is none other God beside Me, the Omnipotent Protector, the Self-Subsisting!"
- 101 O ye leaders of religion! Who is the man amongst you that can rival Me in vision or insight? Where is he to be found that dareth to claim to be My equal in utterance or wisdom? No, by My Lord, the All-Merciful! All on the earth shall pass away; and this is the face of your Lord, the Almighty, the Well-Beloved.
- 102 We have decreed, O people, that the highest and last end of all learning be the recognition of Him Who is the Object of all knowledge; and yet, behold how ye have allowed your learning to shut you out, as by a veil, from Him Who is the Dayspring of this Light, through Whom every hidden thing hath been revealed. Could ye but discover the source whence the splendour of this utterance is diffused, ye would cast away the peoples of the world and all that they possess, and would draw nigh unto this most blessed Seat of glory.
- 103 Say: This, verily, is the heaven in which the Mother Book is treasured, could ye but comprehend it. He it is Who hath caused the Rock to shout, and the Burning Bush to lift up its voice, upon the Mount rising above the Holy Land, and proclaim: "The Kingdom is God's, the sovereign Lord of all, the All-Powerful, the Loving!"
- 104 We have not entered any school, nor read any of your dissertations. Incline your ears to the words of this unlettered One, wherewith He summoneth you unto God, the Ever-Abiding. Better is this for you than all the treasures of the earth, could ye but comprehend it.
- 105 Whoso interpreteth what hath been sent down from the heaven of Revelation, and altereth its evident meaning, he, verily, is of them that have perverted the Sublime Word of God, and is of the lost ones in the Lucid Book.
- 106 It hath been enjoined upon you to pare your nails, to bathe yourselves each week in water that covereth your bodies, and to clean yourselves with whatsoever ye have formerly employed. Take heed lest through negligence ye fail to observe that which hath been prescribed unto you by Him Who is the Incomparable, the Gracious. Immerse yourselves in clean water; it is not permissible to bathe yourselves in water that hath already
- تبيكي عليكم عين عنايتي لأنكم ما عرفتم الذي
دعوتموه في العشي والاشراق وفي كل اصيل و
بكور توجهوا يا قوم بوجوه بيضاء وقلوب نورا
الى البقعة المباركة الحمراء التي فيها تنادي سدره
المتنهي انه لا اله الا انا المهيمن القيوم
- يا معشر العلماء هل يقدر احد منكم ان يستنّ معي
في ميدان المكاشفة والعرفان او يجول في مضمار
الحكمة والتبيان لا وربى الرحمن كل من عليها
فان وهذا وجه ربكم العزيز المحبوب
- يا قوم انا قدرنا العلوم لعرفان المعلوم و انتم
احتجبت بها عن مشرقها الذي به ظهر كل امر
مكون لو عرفتم الأفق الذي منه اشرقت شمس
الكلام لنبتتم الأنام و ما عندهم و اقبلتم الى
المقام المحمود
- قل هذه لسماء فيها كنز ام الكتاب لو انتم تعقلون
هذا هو الذي به صاحبت الصخرة ونادت السدره
على الطور المرتفع على الأرض المباركة الملك لله
الملك العزيز الودود
- انا ما دخلنا المدارس و ما طالعنا المباحث اسمعوا
ما يدعوك به هذا الأمل الى الله الأبدى انه خير
لكم عما كنز في الأرض لو انتم تفقهون
- ان الذي ياوّل ما نزل من سماء الوحي ويخرجه
عن الظاهر انه من حرف كلمة الله العليا و كان
من الأخسرين في كتاب مبين
- قد كتب عليكم تقليم الاظفار والدخول في ماء
يحيط هياكلكم في كل اسبوع و تنظيف ابدانكم
بما استعملتموه من قبل اياكم ان تمنعكم الغفلة عما
امرتكم به من لدن عزيز عظيم ادخلوا ماء بركا و
المستعمل منه لا يجوز الدخول فيه اياكم ان تقربوا
خزائن حمامات العجم من قصدها وجد راحتها

been used. See that ye approach not the public pools of Persian baths; whoso maketh his way toward such baths will smell their fetid odour ere he entereth therein. Shun them, O people, and be not of those who ignominiously accept such vileness. In truth, they are as sinks of foulness and contamination, if ye be of them that apprehend. Avoid ye likewise the malodorous pools in the courtyards of Persian homes, and be ye of the pure and sanctified. Truly, We desire to behold you as manifestations of paradise on earth, that there may be diffused from you such fragrance as shall rejoice the hearts of the favoured of God. If the bather, instead of entering the water, wash himself by pouring it upon his body, it shall be better for him and shall absolve him of the need for bodily immersion. The Lord, verily, hath willed, as a bounty from His presence, to make life easier for you that ye may be of those who are truly thankful.

المنتنة قبل وروده فيها تجنّبوا يا قوم ولا تكونن
من الصّاعرين أنّه يشبه بالصّديد والغسلين ان انتم
من العارفين و كذلك حياضهم المنتنة اتركوها
و كونوا من المقدّسين انا اردنا ان نراكم مظاهر
الفردوس في الأرض ليتضوّع منكم ما تفرّج به
افئدة المقرّبين و الذي يصبّ عليه الماء و يغسل
به يذنه خير له و يكفيه عن الدّخول أنّه اراد ان
يسهل عليكم الأمور فضلا من عنده لتكونوا من
الشّاكرين

107 It is forbidden you to wed your fathers' wives. We shrink, for very shame, from treating of the subject of boys. Fear ye the Merciful, O peoples of the world! Commit not that which is forbidden you in Our Holy Tablet, and be not of those who rove distractedly in the wilderness of their desires.

107 قد حرّمت عليكم ازواج آبائكم انا نستحي ان نذكر
حكم الغلمان اتّقوا الرّحمن يا ملاء الامكان و لا
ترتكبوا ما نهيت عنه في اللّوح و لا تكونوا في هيماء
الشّهوات من الهائمين

108 To none is it permitted to mutter sacred verses before the public gaze as he walketh in the street or marketplace; nay rather, if he wish to magnify the Lord, it behoveth him to do so in such places as have been erected for this purpose, or in his own home. This is more in keeping with sincerity and godliness. Thus hath the sun of Our commandment shone forth above the horizon of Our utterance. Blessed, then, be those who do Our bidding.

108 ليس لأحد ان يحرك لسانه امام النّاس اذ يمشي
في الطّرق و الأسواق بل ينبغي لمن اراد الذّكر ان
يذكر في مقام بنى لذكر الله او في بيته هذا اقرب
بالخلوص و التقوى كذلك اشرفت شمس الحكم
من افق البيان طوبى للعاملين

109 Unto everyone hath been enjoined the writing of a will. The testator should head this document with the adornment of the Most Great Name, bear witness therein unto the oneness of God in the Dayspring of His Revelation, and make mention, as he may wish, of that which is praiseworthy, so that it may be a testimony for him in the kingdoms of Revelation and Creation and a treasure with his Lord, the Supreme Protector, the Faithful.

109 قد فرض لكلّ نفس كتاب الوصية و له ان يزين
رأسه بالاسم الأعظم و يعترف فيه بوحدانيّة الله
في مظهر ظهوره و يذكر فيه ما اراد من المعروف
ليشهد له في عوالم الأمر و الخلق و يكون له كنزاً
عند ربّه الحافظ الأمين

110 All Feasts have attained their consummation in the two Most Great Festivals, and in the two other Festivals that fall on the twin days—the first of the Most Great Festivals being those days whereon the All-Merciful shed upon the whole of creation the effulgent glory of His most excellent Names and His most exalted Attributes, and the second being that day on which We raised up the One Who announced unto mankind the glad tidings of this Name, through which the dead have been resurrected and all who are in the heavens and on earth have been

110 قد انتهت الأعياد الى العيدين الأعظمين اما الأوّل
أيام فيها تجلّى الرّحمن على من في الامكان باسمائه
الحسنى و صفاته العليا و الآخر يوم فيه بعثنا من
بشر النّاس بهذا الاسم الذي به قامت الأموات و
حشر من في السّموات و الأرضين و الآخرين في
يومين كذلك قضى الأمر من لدن أمرٍ عليم

gathered together. Thus hath it been decreed by Him Who is the Ordainer, the Omniscient.

- 111 Happy the one who entereth upon the first day of the month of Baha, the day which God hath consecrated to this Great Name. And blessed be he who evidenceth on this day the bounties that God hath bestowed upon him; he, verily, is of those who show forth thanks to God through actions betokening the Lord's munificence which hath encompassed all the worlds. Say: This day, verily, is the crown of all the months and the source thereof, the day on which the breath of life is wafted over all created things. Great is the blessedness of him who greeteth it with radiance and joy. We testify that he is, in truth, among those who are blissful.
- 112 Say: The Most Great Festival is, indeed, the King of Festivals. Call ye to mind, O people, the bounty which God hath conferred upon you. Ye were sunk in slumber, and lo! He aroused you by the reviving breezes of His Revelation, and made known unto you His manifest and undeviating Path.
- 113 Resort ye, in times of sickness, to competent physicians; We have not set aside the use of material means, rather have We confirmed it through this Pen, which God hath made to be the Dawning-place of His shining and glorious Cause.
- 114 God had formerly laid upon each one of the believers the duty of offering before Our throne priceless gifts from among his possessions. Now, in token of Our gracious favour, We have absolved them of this obligation. He, of a truth, is the Most Generous, the All-Bountiful.
- 115 Blessed is he who, at the hour of dawn, centring his thoughts on God, occupied with His remembrance, and supplicating His forgiveness, directeth his steps to the Mashriqu'l-Adhkar and, entering therein, seateth himself in silence to listen to the verses of God, the Sovereign, the Mighty, the All-Praised. Say: The Mashriqu'l-Adhkar is each and every building which hath been erected in cities and villages for the celebration of My praise. Such is the name by which it hath been designated before the throne of glory, were ye of those who understand.
- 116 They who recite the verses of the All-Merciful in the most melodious of tones will perceive in them that with which the sovereignty of earth and heaven can never be compared. From them they will inhale the divine fragrance of My worlds-worlds which today none can discern save those who have been endowed with vision through this sublime, this beauteous Revelation. Say: These verses draw hearts that are pure unto those spiritual worlds that can neither be expressed in words nor intimated by allusion. Blessed be those who hearken.
- طوبى لمن فاز باليوم الأول من شهر البهاء الذى جعله الله لهذا الاسم العظيم طوبى لمن يظهر فيه نعمة الله على نفسه انه ممن اظهر شكر الله بفعله المدل على فضله الذى احاط العالمين قل انه لصدر الشهور و مبدئها وفيه تتمر نفحة الحيات على الممكآت طوبى لمن ادركه بالروح والريحان نشهد انه من الفائزين
- قل ان العيد الاعظم لسلطان الأعياد اذكروا يا قوم نعمة الله عليكم اذ كنتم رقداء ايقظكم من نسمات الوحى وعزقكم سبيله الواضح المستقيم
- اذا مرضتم ارجعوا الى الحذاق من الأطباء انا ما رفعنا الأسباب بل اثبتناها من هذا القلم الذى جعله الله مطلع امره المشرق المنير
- قد كتب الله على كل نفس ان يحضر لدى العرش بما عنده مما لا عدل له انا عفونا عن ذلك فضلا من لدنا انه هو المعطى الكريم
- طوبى لمن توجه الى مشرق الأذكار فى الأسحار ذاكرا متذكرا مستغفرا و اذا دخل يقعد صامتا لاصغاء آيات الله الملك العزيز الحميد قل مشرق الأذكار انه كل بيت بنى لذكرى فى المدن والقرى كذلك سمى لدى العرش ان انتم من العارفين
- و الذين يتلون آيات الرحمن بأحسن الألحان اولئك يدركون منها ما لا يعادله ملكوت ملك السموات والأرضين وبها يجدون عرف عوالمى التى لا يعرفها اليوم الا من اوتى البصر من هذا المنظر الكريم قل انها تجذب القلوب الصافية الى العوالم الروحانية التى لا تعبر بالعبرة و لا تشار بالاشارة طوبى للسامعين

- 117 Assist ye, O My people, My chosen servants who have arisen to make mention of Me among My creatures and to exalt My Word throughout My realm. These, truly, are the stars of the heaven of My loving providence and the lamps of My guidance unto all mankind. But he whose words conflict with that which hath been sent down in My Holy Tablets is not of Me. Beware lest ye follow any impious pretender. These Tablets are embellished with the seal of Him Who causeth the dawn to appear, Who lifteth up His voice between the heavens and the earth. Lay hold on this Sure Handle and on the Cord of My mighty and unassailable Cause.
- 118 The Lord hath granted leave to whosoever desireth it that he be instructed in the divers tongues of the world that he may deliver the Message of the Cause of God throughout the East and throughout the West, that he make mention of Him amidst the kindreds and peoples of the world in such wise that hearts may revive and the mouldering bone be quickened.
- 119 It is inadmissible that man, who hath been endowed with reason, should consume that which stealeth it away. Nay, rather it behoveth him to comport himself in a manner worthy of the human station, and not in accordance with the misdeeds of every heedless and wavering soul.
- 120 Adorn your heads with the garlands of trustworthiness and fidelity, your hearts with the attire of the fear of God, your tongues with absolute truthfulness, your bodies with the vesture of courtesy. These are in truth seemly adornings unto the temple of man, if ye be of them that reflect. Cling, O ye people of Baha, to the cord of servitude unto God, the True One, for thereby your stations shall be made manifest, your names written and preserved, your ranks raised and your memory exalted in the Preserved Tablet. Beware lest the dwellers on earth hinder you from this glorious and exalted station. Thus have We exhorted you in most of Our Epistles and now in this, Our Holy Tablet, above which hath beamed the Day-Star of the Laws of the Lord, your God, the Powerful, the All-Wise.
- 121 When the ocean of My presence hath ebbed and the Book of My Revelation is ended, turn your faces toward Him Whom God hath purposed, Who hath branched from this Ancient Root.
- 122 Consider the pettiness of men's minds. They ask for that which injureth them, and cast away the thing that profiteth them. They are, indeed, of those that are far astray. We find some men desiring liberty, and priding themselves therein. Such men are in the depths of ignorance.
- 117 انصروا يا قوم اصفيائي الذين قاموا على ذكرى بين خلقى وارتفاع كلمتى فى مملكى اولئك انجم سماء عنايتى و مصابيح هدايتى للخلائق اجمعين و الذى يتكلم بغير ما نزل فى الواحى انه ليس منى اياكم ان تتبعوا كل مدعى اثم قد زينت الألواح بطراز ختم فائق الأصباح الذى ينطق بين السموات والأرضين تمسكوا بالعروة الوثقى و حبل امرى المحكم المتين
- 118 قد اذن الله لمن اراد ان يتعلم الألسن المختلفة ليبلغ امر الله شرق الأرض و غربها و يذكره بين الدول و الملل على شأن تجذب به الافئدة و يحيى به كل عظم رميم
- 119 ليس للعاقل ان يشرب ما يذهب به العقل و له ان يعمل ما ينبغى للانسان لا ما يرتكبه كل غافل مريب
- 120 زينوا رؤسكم باكليل الأمانة و الوفاء و قلوبكم برداء التقوى و السنكم بالصدق الخالص و هياكلكم بطراز الآداب كل ذلك من سجية الانسان لو انتم من المتبصرين يا اهل البهاء تمسكوا بحبل العبودية لله الحق بها تظهر مقاماتكم و تثبت اسماءكم و ترتفع مراتبكم و اذكركم فى لوح حفيظ اياكم ان يمنعكم من على الأرض عن هذا المقام العزيز الرفيع قد وصيناكم بها فى اكثر الألواح و فى هذا اللوح الذى لاح من افقه نير احكام ربكم المقتدر الحكيم
- 121 اذا غيظ بحر الوصال و قضى كتاب المبدء فى المال توجهوا الى من اراده الله الذى انشعب من هذا الأصل القديم
- 122 فانظروا فى الناس و قلة عقولهم يطلبون ما يضرهم و يتركون ما ينفعهم الا انهم من الهائمين انا نرى بعض الناس ارادوا الحرية و يفتخرون بها اوليك فى جهل مبين

- 123 Liberty must, in the end, lead to sedition, whose flames none can quench. Thus warneth you He Who is the Reckoner, the All-Knowing. Know ye that the embodiment of liberty and its symbol is the animal. That which besemeth man is submission unto such restraints as will protect him from his own ignorance, and guard him against the harm of the mischief-maker. Liberty causeth man to overstep the bounds of propriety, and to infringe on the dignity of his station. It debaseth him to the level of extreme depravity and wickedness.
- 124 Regard men as a flock of sheep that need a shepherd for their protection. This, verily, is the truth, the certain truth. We approve of liberty in certain circumstances, and refuse to sanction it in others. We, verily, are the All-Knowing.
- 125 Say: True liberty consisteth in man's submission unto My commandments, little as ye know it. Were men to observe that which We have sent down unto them from the Heaven of Revelation, they would, of a certainty, attain unto perfect liberty. Happy is the man that hath apprehended the Purpose of God in whatever He hath revealed from the Heaven of His Will that pervadeth all created things. Say: The liberty that profiteth you is to be found nowhere except in complete servitude unto God, the Eternal Truth. Whoso hath tasted of its sweetness will refuse to barter it for all the dominion of earth and heaven.
- 126 In the Bayan it had been forbidden you to ask Us questions. The Lord hath now relieved you of this prohibition, that ye may be free to ask what you need to ask, but not such idle questions as those on which the men of former times were wont to dwell. Fear God, and be ye of the righteous! Ask ye that which shall be of profit to you in the Cause of God and His dominion, for the portals of His tender compassion have been opened before all who dwell in heaven and on earth.
- 127 The number of months in a year, appointed in the Book of God, is nineteen. Of these the first hath been adorned with this Name which overshadoweth the whole of creation.
- 128 The Lord hath decreed that the dead should be interred in coffins made of crystal, of hard, resistant stone, or of wood that is both fine and durable, and that graven rings should be placed upon their fingers. He, verily, is the Supreme Ordainer, the One apprised of all.
- 129 The inscription on these rings should read, for men: "Unto God belongeth all that is in the heavens and on the earth and whatsoever is between them, and He, in truth, hath knowledge of all things"; and for women: "Unto God belongeth the dominion of the heavens and the earth and whatsoever is between
- 123 أَنَّ الْحَرِيَّةَ تَنْتَهِي عَوَاقِبَهَا إِلَى الْفِتْنَةِ الَّتِي لَا تَخْتَدُّ نَارَهَا كَذَلِكَ يُخْبِرُكُمُ الْمُحْصِي الْعَلِيمُ فَاعْلَمُوا أَنَّ مُطَالَعِ الْحَرِيَّةِ وَمُظَاهَرَهَا هِيَ الْحَيَوَانُ وَالْإِنْسَانُ يَنْبَغِي أَنْ يَكُونَ تَحْتَ سِنِّ تَحْفَظُهُ عَنْ جَهْلِ نَفْسِهِ وَضَرِّ الْمَاكِرِينَ أَنَّ الْحَرِيَّةَ تَخْرِجُ الْإِنْسَانَ عَنْ شُؤْنِ الْأَدَبِ وَالْوَقَارِ وَتَجْعَلُهُ مِنَ الْأَرْذَلِينَ
- 124 فَانْظُرُوا الْخَلْقَ كَالْأَغْنَامِ لَا بَدَّ لَهَا مِنْ رَاعٍ لِيَحْفَظَهَا أَنَّ هَذَا الْحَقُّ يَقِينٌ أَنَّا نَصَدِّقُهَا فِي بَعْضِ الْمَقَامَاتِ دُونَ الْآخَرِ أَنَا كَمَا عَلِمِينَ
- 125 قُلِ الْحَرِيَّةُ فِي اتِّبَاعِ أَوْامِرِي لَوْ أَنَّكُمْ مِنَ الْعَارِفِينَ لَوَاتَّبَعُوا النَّاسَ مَا نَزَّلْنَاهُمْ مِنْ سَمَاءِ الْوَحْيِ لِيَجِدَنَّ أَنْفُسَهُمْ فِي حَرِيَّةٍ بِحَسْبِ طُوبَى لِمَنْ عَرَفَ مَرَادَ اللَّهِ فِيمَا نَزَلَ مِنْ سَمَاءٍ مُشَبِّهَةِ الْمَهِيْمَةِ عَلَى الْعَالَمِينَ قُلِ الْحَرِيَّةُ الَّتِي تَنْفَعُكُمْ أَنَّهَا فِي الْعِبَادَةِ لِلَّهِ الْحَقِّ وَالَّذِي وَجَدَ حِلَاوَتَهَا لَا يَدَّهَا بِمَلَكُوتِ مُلِكِ السَّمَوَاتِ وَالْأَرْضِينَ
- 126 حَرَّمَ عَلَيْكُمُ السُّؤَالَ فِي الْبَيَانِ عَفَا اللَّهُ عَنْ ذَلِكَ لَتَسْأَلُوا مَا تَحْتَاجُ بِهِ أَنْفُسَكُمْ لَا مَا تَكَلِّمُ بِهِ رِجَالًا قَبْلَكُمْ اتَّقُوا اللَّهَ وَكُونُوا مِنَ الْمُتَّقِينَ اسْأَلُوا مَا يَنْفَعُكُمْ فِي أَمْرِ اللَّهِ وَسُلْطَانِهِ قَدْ فَتَحَ بَابَ الْفَضْلِ عَلَى مَنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ
- 127 أَنَّ عِدَّةَ الشُّهُورِ تِسْعَةٌ عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ قَدْ زَيْنَ أَوَّلَهَا بِهَذَا الْأَسْمِ الْمَهِيْمِ عَلَى الْعَالَمِينَ
- 128 قَدْ حَكَّمَ اللَّهُ دَفْنَ الْأَمْوَاتِ فِي الْبُلُورِ وَالْأَشْجَارِ الْمُمْتَنِعَةِ أَوْ الْأَخْشَابِ الصَّلْبَةِ اللَّطِيفَةِ وَوَضَعَ الْخَوَاتِمَ الْمَنْقُوشَةَ فِي أَصَابِعِهِمْ أَنَّهُ هُوَ الْمُقْتَدِرُ الْعَلِيمُ
- 129 يَكْتُبُ لِلرِّجَالِ وَلِلنِّسَاءِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا وَلِلنِّسَاءِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا هَذَا مَا نَزَلَ مِنْ قَبْلِ

them, and He, in truth, is potent over all things". These are the verses that were revealed aforetime, but lo, the Point of the Bayan now calleth out, exclaiming, "O Best-Beloved of the worlds! Reveal Thou in their stead such words as will waft the fragrance of Thy gracious favours over all mankind. We have announced unto everyone that one single word from Thee excelleth all that hath been sent down in the Bayan. Thou, indeed, hast power to do what pleaseth Thee. Deprive not Thy servants of the overflowing bounties of the ocean of Thy mercy! Thou, in truth, art He Whose grace is infinite." Behold, We have hearkened to His call, and now fulfil His wish. He, verily, is the Best-Beloved, the Answerer of prayers. If the following verse, which hath at this moment been sent down by God, be engraved upon the burial-rings of both men and women, it shall be better for them; We, of a certainty, are the Supreme Ordainer: "I came forth from God, and return unto Him, detached from all save Him, holding fast to His Name, the Merciful, the Compassionate." Thus doth the Lord single out whomsoever He desireth for a bounty from His presence. He is, in very truth, the God of might and power.

130 The Lord hath decreed, moreover, that the deceased should be enfolded in five sheets of silk or cotton. For those whose means are limited a single sheet of either fabric will suffice. Thus hath it been ordained by Him Who is the All-Knowing, the All-Informed. It is forbidden you to transport the body of the deceased a greater distance than one hour's journey from the city; rather should it be interred, with radiance and serenity, in a nearby place.

131 God hath removed the restrictions on travel that had been imposed in the Bayan. He, verily, is the Unconstrained; He doeth as He pleaseth and ordaineth whatsoever He willeth.

132 O peoples of the world! Give ear unto the call of Him Who is the Lord of Names, Who proclaimeth unto you from His habitation in the Most Great Prison: "Verily, no God is there but Me, the Powerful, the Mighty, the All-Subduing, the Most Exalted, the Omniscient, the All-Wise." In truth, there is no God but Him, the Omnipotent Ruler of the worlds. Were it His Will, He would, through but a single word proceeding from His presence, lay hold on all mankind. Beware lest ye hesitate in your acceptance of this Cause—a Cause before which the Concourse on high and the dwellers of the Cities of Names have bowed down. Fear God, and be not of those who are shut out as by a veil. Burn ye away the veils with the fire of My love, and dispel ye the mists of vain imaginings by the power of this Name through which We have subdued the entire creation.

و ينادى نقطة البيان ويقول يا محبوب الامكان انطلق في هذا المقام بما تتضوع به نفحات الطافك بين العالمين انا اخبرنا الكل بأن لا يعادل بكلمة منك ما نزل في البيان أنك انت المقتدر على ما تشاء لا تمنع عبادك عن فيوضات بحر رحمتك أنك انت ذو الفضل العظيم قد استجبنا ما اراد أنه هو المحبوب المجيب لو ينقش عليها ما نزل في الحين من لدى الله أنه خير لهم و هن انا كنا حاكين قد بدئت من الله و رجعت اليه منقطعا عما سواه و متمسكا باسمه الرحمن الرحيم كذلك يختص الله من يشاء بفضل من عنده أنه هو المقتدر القدير

130 و ان تكفنوه في خمسة اثواب من الحرير او القطن من لم يستطع يكتفى بواحدة منهما كذلك قضى الأمر من لدن عليم خبير حرم عليكم نقل الميت ازيد من مسافة ساعة من المدينة ادفنوه بالروح و الریحان في مكان قريب

131 قد رفع الله ما حكم به البيان في تحديد الأسفا أنه هو المختار يفعل ما يشاء و يحكم ما يريد

132 يا ملاء الانشاء اسمعوا نداء مالک الأسماء أنه يناديكم من شطر سجنه الأعظم أنه لا اله الا انا المقتدر المتكبر المتسخّر المتعالی العليم الحكيم أنه لا اله الا هو المقتدر على العالمين لو يشاء ياخذ العالم بكلمة من عنده آياكم ان تتوقفوا في هذا الأمر الذي خضع له الملائ الأعلى و اهل مدائن الأسماء اتقوا الله و لا تكونن من المحتجين احرقوا الحجب نار حبي و السبحات بهذا الاسم الذي به سخرنا العالمين

- 133 Raise up and exalt the two Houses in the Twin Hallowed Spots, and the other sites wherein the throne of your Lord, the All-Merciful, hath been established. Thus commandeth you the Lord of every understanding heart. 133 و ارفعنّ البيتین فی المقامین و المقامات الّتی فیها استقرّ عرش ربکم الرحمن کذلک یا أمرکم مولی العارفین
- 134 Be watchful lest the concerns and preoccupations of this world prevent you from observing that which hath been enjoined upon you by Him Who is the Mighty, the Faithful. Be ye the embodiments of such steadfastness amidst mankind that ye will not be kept back from God by the doubts of those who disbelieved in Him when He manifested Himself, invested with a mighty sovereignty. Take heed lest ye be prevented by aught that hath been recorded in the Book from hearkening unto this, the Living Book, Who proclaimeth the truth: "Verily, there is no God but Me, the Most Excellent, the All-Praised." Look ye with the eye of equity upon Him Who hath descended from the heaven of Divine will and power, and be not of those who act unjustly. 134 ایّاکم ان تمنعکم شئون الارض عما امرتم به من لدن قوی امین کونوا مظاهر الاستقامة بین البریّة علی شأن لا تمنعکم شبهات الذین کفروا بالله اذ ظهر بسلطان عظیم ایّاکم ان یمنعکم ما نزل فی الکتاب عن هذا الکتاب الذی ینطق بالحقّ انه لا اله الا انا العزیز الحمید انظروا بعین الانصاف الی من اتی من سماء المشیة و الاقتدار و لا تكونن من الظالمین
- 135 Call then to mind these words which have streamed forth, in tribute to this Revelation, from the Pen of Him Who was My Herald, and consider what the hands of the oppressors have wrought throughout My days. Truly they are numbered with the lost. He said: "Should ye attain the presence of Him Whom We shall make manifest, beseech ye God, in His bounty, to grant that He might deign to seat Himself upon your couches, for that act in itself would confer upon you matchless and surpassing honour. Should He drink a cup of water in your homes, this would be of greater consequence for you than your proffering unto every soul, nay unto every created thing, the water of its very life. Know this, O ye My servants!" 135 ثمّ اذکروا ما جرى من قلم مبشّری فی ذکر هذا الظهور و ما ارتکبه اولو الطّغیان فی آیامه الا انهم من الأخسرین قال ان ادرکتّم ما نظهره انتم من فضل الله تسألون لیمنّ علیکم باستوائه علی سرائرکم فانّ ذلک عزّ ممتنع منیع ان یشرب کأس ماء عندکم اعظم من ان تشرین کلّ نفس ماء وجوده بل کلّ شیء ان یا عبادى تدركون
- 136 Such are the words with which My Forerunner hath extolled My Being, could ye but understand. Whoso reflecteth upon these verses, and realizeth what hidden pearls have been enshrined within them, will, by the righteousness of God, perceive the fragrance of the All-Merciful wafting from the direction of this Prison and will, with his whole heart, hasten unto Him with such ardent longing that the hosts of earth and heaven would be powerless to deter him. Say: This is a Revelation around which every proof and testimony doth circle. Thus hath it been sent down by your Lord, the God of Mercy, if ye be of them that judge aright. Say: This is the very soul of all Scriptures which hath been breathed into the Pen of the Most High, causing all created beings to be dumbfounded, save only those who have been enraptured by the gentle breezes of My loving-kindness and the sweet savours of My bounties which have pervaded the whole of creation. 136 هذا ما نزل من عنده ذکرا لنفسی لو انتم تعلمون و الذی تفکر فی هذه الآیات و اطلع بما ستر فیهنّ من اللآلئ الخزونة تالله انه یجد عرف الرحمن من شطر السّجن و یسرّع بقلبه الیه باشتیاق لا تمنعه جنود السموات و الارضین قل هذا لظهور تطوف حوله الحجّة و البرهان کذلک انزله الرحمن ان انتم من المنصفین قل هذا روح الکتاب قد نفخ به فی القلم الأعلى و انصعق من فی الانشاء الا من اخذته نفحات رحمتی و فوحات الطافی المهيمنة علی العالمین

137 O people of the Bayan! Fear ye the Most Merciful and consider what He hath revealed in another passage. He said: "The Qiblih is indeed He Whom God will make manifest; whenever He moveth, it moveth, until He shall come to rest." Thus was it set down by the Supreme Ordainer when He desired to make mention of this Most Great Beauty. Meditate on this, O people, and be not of them that wander distraught in the wilderness of error. If ye reject Him at the bidding of your idle fancies, where then is the Qiblih to which ye will turn, O assemblage of the heedless? Ponder ye this verse, and judge equitably before God, that haply ye may glean the pearls of mysteries from the ocean that surgeth in My Name, the All-Glorious, the Most High.

138 Let none, in this Day, hold fast to aught save that which hath been manifested in this Revelation. Such is the decree of God, aforetime and hereafter—a decree wherewith the Scriptures of the Messengers of old have been adorned. Such is the admonition of the Lord, aforetime and hereafter—an admonition wherewith the preamble to the Book of Life hath been embellished, did ye but perceive it. Such is the commandment of the Lord, aforetime and hereafter; beware lest ye choose instead the part of ignominy and abasement. Naught shall avail you in this Day but God, nor is there any refuge to flee to save Him, the Omniscient, the All-Wise. Whoso hath known Me hath known the Goal of all desire, and whoso hath turned unto Me hath turned unto the Object of all adoration. Thus hath it been set forth in the Book, and thus hath it been decreed by God, the Lord of all worlds. To read but one of the verses of My Revelation is better than to peruse the Scriptures of both the former and latter generations. This is the Utterance of the All-Merciful, would that ye had ears to hear! Say: This is the essence of knowledge, did ye but understand.

139 And now consider what hath been revealed in yet another passage, that perchance ye may forsake your own concepts and set your faces towards God, the Lord of being. He [the Bab] hath said: "It is unlawful to enter into marriage save with a believer in the Bayan. Should only one party to a marriage embrace this Cause, his or her possessions will become unlawful to the other, until such time as the latter hath converted. This law, however, will only take effect after the exaltation of the Cause of Him Whom We shall manifest in truth, or of that which hath already been made manifest in justice. Ere this, ye are at liberty to enter into wedlock as ye wish, that haply by this means ye may exalt the Cause of God." Thus hath the Nightingale sung with sweet melody upon the celestial bough, in praise of its Lord, the All-Merciful. Well is it with them that hearken.

137 يا ملاء البيان اتقوا الرحمن ثم انظروا ما انزله في مقام آخر قال اما القبله من يظهره الله متى يتقلب تتقلب الى ان يستقر كذلك نزل من لدن مالك القدر اذ اراد ذكر هذا المنظر الاكبر تفكروا يا قوم ولا تكونن من الهاتمين لو تنكرونه بأهوائكم الى آية قبله تتوجهون يا معشر العاقلين تفكروا في هذه الآية ثم انصفوا بالله لعل تجدون لآلئ الأسرار من البحر الذي تموج باسمي العزيز المنيع

138 ليس لأحد ان يتسك اليوم الا بما ظهر في هذا الظهور هذا حكم الله من قبل و من بعد و به زين صحف الأولين هذا ذكر الله من قبل و من بعد قد طرز به ديباج كتاب الوجود ان انتم من الشاعرين هذا امر الله من قبل و من بعد اياكم ان تكونوا من الصاغرين لا يغنيكم اليوم شيء و ليس لأحد مهرب الا الله العليم الحكيم من عرفني فقد عرف المقصود من توجه الى قد توجه الى المعبود كذلك فصل في الكتاب وقضى الأمر من لدى الله رب العالمين من يقرء آية من آياتي لخير له من ان يقرء كتب الأولين و الآخرين هذا بيان الرحمن ان انتم من السامعين قل هذا حق العلم لو انتم من العارفين

139 ثم انظروا ما نزل في مقام اخر لعل تدعون ما عنكم مقبلين الى الله رب العالمين قال لا يحل الاقتران ان لم يكن في البيان وان يدخل من احد يحرم على الآخر ما يملك من عنده الا وان يرجع ذلك بعد ان يرفع امر من نظهره بالحق او ما قد ظهر بالعدل و قبل ذلك فلتقرن لعلكم بذلك امر الله ترفعون كذلك تغردت الورقاء على الافنان في ذكر ربها الرحمن طوبى للسامعين

- 140 O people of the Bayan, I adjure you by your Lord, the God of mercy, to look with the eye of fairness upon this utterance which hath been sent down through the power of truth, and not to be of those who see the testimony of God yet reject and deny it. They, in truth, are of those who will assuredly perish. The Point of the Bayan hath explicitly made mention in this verse of the exaltation of My Cause before His own Cause; unto this will testify every just and understanding mind. As ye can readily witness in this day, its exaltation is such as none can deny save those whose eyes are drunken in this mortal life and whom a humiliating chastisement awaiteth in the life to come.
- 141 Say: By the righteousness of God! I, verily, am His Best-Beloved; and at this moment He listeneth to these verses descending from the Heaven of Revelation and bewaileth the wrongs ye have committed in these days. Fear God, and join not with the aggressor. Say: O people, should ye choose to disbelieve in Him, refrain at least from rising up against Him. By God! Sufficient are the hosts of tyranny that are leagued against Him!
- 142 Verily, He revealed certain laws so that, in this Dispensation, the Pen of the Most High might have no need to move in aught but the glorification of His own transcendent Station and His most effulgent Beauty. Since, however, We have wished to evidence Our bounty unto you, We have, through the power of truth, set forth these laws with clarity and mitigated what We desire you to observe. He, verily, is the Munificent, the Generous.
- 143 He hath previously made known unto you that which would be uttered by this Dayspring of Divine wisdom. He said, and He speaketh the truth: "He is the One Who will under all conditions proclaim: 'Verily, there is none other God besides Me, the One, the Incomparable, the Omniscient, the All-Informed.'" This is a station which God hath assigned exclusively to this sublime, this unique and wondrous Revelation. This is a token of His bounteous favour, if ye be of them who comprehend, and a sign of His irresistible decree. This is His Most Great Name, His Most Exalted Word, and the Dayspring of His Most Excellent Titles, if ye could understand. Nay more, through Him every Fountainhead, every Dawning-place of Divine guidance is made manifest. Reflect, O people, on that which hath been sent down in truth; ponder thereon, and be not of the transgressors.
- 144 Consort with all religions with amity and concord, that they may inhale from you the sweet fragrance of God. Beware lest amidst men the flame of foolish ignorance overpower you. All
- يا ملاء البيان اقسامكم برّبكم الرحمن بأن تنظروا فيما نزل بالحق بعين الانصاف ولا تكونن من الذين يرون برهان الله و يتكرونه الا انهم من الهالكين قد صرح نقطة البيان في هذه الآية بارتفاع امرى قبل امره يشهد بذلك كلّ منصف عليم كما ترونه اليوم انه ارتفع على شأن لا ينكره الا الذين سكرت ابصارهم في الأولى و في الأخرى لهم عذاب مهين
- قل تالله انّى لمحبيه والان يسمع ما ينزل من سماء الوحي و ينوح بما ارتكبتم في أيامه خافوا الله ولا تكونن من المعتدين قل يا قوم ان لن تؤمنوا به لا تعترضوا عليه تالله يكفى ما اجتمع عليه من جنود الظالمين
- انه قد انزل بعض الأحكام لئلا يتحرّك القلم الأعلى في هذا الظهور الأعلى ذكر مقاماته العليا و منظره الأسنى و انا لما اردنا الفضل فصلناها بالحق و خففنا ما اردناه لكم انه هو الفضل الكريم
- قد اخبركم من قبل بما ينطق به هذا الذكر الحكيم قال و قوله الحق انه ينطق في كلّ شأن انه لا اله الا انا الفرد الواحد العليم الخبير هذا مقام خصّه الله لهذا الظهور الممتنع البديع هذا من فضل الله ان انتم من العارفين هذا من امره المبرم و اسمه الأعظم و كلمته العليا و مطلع اسمائه الحسنى لو انتم من العالمين بل به تظهر المطالع و المشارق تفكروا يا قوم فيما نزل بالحق و تدبروا فيه ولا تكونن من المعتدين
- عاشروا مع الأديان بالروح و الرّيحان ليجدوا منكم عرف الرحمن اياكم ان تأخذكم حميّة الجاهليّة بين

things proceed from God and unto Him they return. He is the source of all things and in Him all things are ended.

البرية كلّ بدء من الله ويعود اليه أنّه لمبدء الخلق
و مرجع العالمين

- 145 Take heed that ye enter no house in the absence of its owner, except with his permission. Comport yourselves with propriety under all conditions, and be not numbered with the wayward.

145 أيّاكم ان تدخلوا بيتاً عند فقدان صاحبه الا بعد
اذنه تمسكوا بالمعروف في كلّ الأحوال و لا
تكونن من الغافلين

- 146 It hath been enjoined upon you to purify your means of sustenance and other such things through payment of Zakat. Thus hath it been prescribed in this exalted Tablet by Him Who is the Revealer of verses. We shall, if it be God's will and purpose, set forth ere long the measure of its assessment. He, verily, expoundeth whatsoever He desireth by virtue of His own knowledge, and He, of a truth, is Omniscient and All-Wise.

146 قد كتب عليكم تزكية الاقوات و ما دونها بالزكاة
هذا ما حكم به منزل الآيات في هذا الرق المنيع
سوف نفصل لكم نصايها اذا شاء الله و اراد أنّه
يفصل ما يشاء بعلم من عنده أنّه هو العلام الحكيم

- 147 It is unlawful to beg, and it is forbidden to give to him who beggeth. All have been enjoined to earn a living, and as for those who are incapable of doing so, it is incumbent on the Deputies of God and on the wealthy to make adequate provision for them. Keep ye the statutes and commandments of God; nay, guard them as ye would your very eyes, and be not of those who suffer grievous loss.

147 لا يحلّ السؤال و من سئل حرم عليه العطاء قد
كتب على الكل ان يكسب و الذي عجز فللوكلاء
و الأغنياء ان يعينوا له ما يكفيه اعمالوا حدود
الله و سننه ثم احفظوها كما تحفظون اعينكم و لا
تكونن من الخاسرين

- 148 Ye have been forbidden in the Book of God to engage in contention and conflict, to strike another, or to commit similar acts whereby hearts and souls may be saddened. A fine of nineteen mithqals of gold had formerly been prescribed by Him Who is the Lord of all mankind for anyone who was the cause of sadness to another; in this Dispensation, however, He hath absolved you thereof and exhorteth you to show forth righteousness and piety. Such is the commandment which He hath enjoined upon you in this resplendent Tablet. Wish not for others what ye wish not for yourselves; fear God, and be not of the prideful. Ye are all created out of water, and unto dust shall ye return. Reflect upon the end that awaiteth you, and walk not in the ways of the oppressor. Give ear unto the verses of God which He Who is the sacred Lote-Tree reciteth unto you. They are assuredly the infallible balance, established by God, the Lord of this world and the next. Through them the soul of man is caused to wing its flight towards the Dayspring of Revelation, and the heart of every true believer is suffused with light. Such are the laws which God hath enjoined upon you, such His commandments prescribed unto you in His Holy Tablet; obey them with joy and gladness, for this is best for you, did ye but know.

148 قد منعتم في الكتاب عن الجدل و النزاع و الضرب
و امثالها عما تحزن به الافئدة و القلوب من يحزن
احداً فله ان ينفق تسعة عشر مثقالاً من الذهب
هذا ما حكم به مولى العالمين أنّه قد عفا ذلك
عنكم في هذا الظهور و يوصيكم بالبر و التقوى امرأ
من عنده في هذا اللوح المنير لا ترضوا لأحد ما
لا ترضونه لانفسكم اتقوا الله و لا تكونن من
المتكبرين كلّم خلقتم من الماء و ترجعون الى
التراب تفكروا في عواقبكم و لا تكونن من الظالمين
اسمعوا ما تلو السّدرة عليكم من آيات الله أنّها
لقسطاس الهدى من الله ربّ الآخرة و الأولى و
بها تطير النفوس الى مطلع الوحي و تستضيئ افئدة
المقبلين تلك حدود الله قد فرضت عليكم و تلك
اوامر الله قد امرتم بها في اللوح اعمالوا بالروح و
الريحان هذا خير لكم ان اتم من العارفين

- 149 Recite ye the verses of God every morn and eventide. Whoso faileth to recite them hath not been faithful to the Covenant of God and His Testament, and whoso turneth away from these

149 اتلوا آيات الله في كلّ صباح و مساء انّ الذي لم
يتل لم يوف بعهد الله و ميثاقه و الذي اعرض

holy verses in this Day is of those who throughout eternity have turned away from God. Fear ye God, O My servants, one and all. Pride not yourselves on much reading of the verses or on a multitude of pious acts by night and day; for were a man to read a single verse with joy and radiance it would be better for him than to read with lassitude all the Holy Books of God, the Help in Peril, the Self-Subsisting. Read ye the sacred verses in such measure that ye be not overcome by languor and despondency. Lay not upon your souls that which will weary them and weigh them down, but rather what will lighten and uplift them, so that they may soar on the wings of the Divine verses towards the Dawning-place of His manifest signs; this will draw you nearer to God, did ye but comprehend.

عنها اليوم أنه ممن عرض عن الله في ازل الآزال
اتقن الله يا عبادى كلّم اجمعون لا تغرنكم كثرة
القراءة والاعمال في الليل والنهار لو يقرء احد آية
من الآيات بالروح والريحان خير له من ان يتلو
بالكسالة صحف الله المهيمن القيوم اتلوا آيات الله
على قدر لا تأخذكم الكسالة والأحزان لا تجعلوا
على الأرواح ما يكسلها ويثقلها بل ما يخففها لتطير
باجنحة الآيات الى مطلع البنات هذا اقرب الى
الله لو انتم تعقلون

- 150 Teach your children the verses revealed from the heaven of majesty and power, so that, in most melodious tones, they may recite the Tablets of the All-Merciful in the alcoves within the Mashriqu'l-Adhkars. Whoever hath been transported by the rapture born of adoration for My Name, the Most Compassionate, will recite the verses of God in such wise as to captivate the hearts of those yet wrapped in slumber. Well is it with him who hath quaffed the Mystic Wine of everlasting life from the utterance of his merciful Lord in My Name—a Name through which every lofty and majestic mountain hath been reduced to dust.

150 علّوا ذريّاتكم ما نزل من سماء العظمة والافتقار
ليقرءوا الواح الرحمن بحسن الألحان في الغرف
المبينة في مشارق الأذكار انّ الذي اخذه جذب
محبة اسمى الرحمن انه يقرء آيات الله على شأن
تجذب به افئدة الرّاقدين هنيئاً لمن شرب رحيق
الحيوان من بيان ربّه الرحمن بهذا الاسم الذي به
نسف كلّ جبل باذخ رفيع

- 151 Ye have been enjoined to renew the furnishings of your homes after the passing of each nineteen years; thus hath it been ordained by One Who is Omniscient and All-Perceiving. He, verily, is desirous of refinement, both for you yourselves and for all that ye possess; lay not aside the fear of God and be not of the negligent. Whoso findeth that his means are insufficient to this purpose hath been excused by God, the Ever-Forgiving, the Most Bounteous.

151 كتب عليكم تجديد اسباب البيت بعد انقضاء تسع
عشرة سنة كذلك قضى الأمر من لدن عليم خبير
انه اراد تلطيفكم وما عندكم اتقوا الله ولا تكوننّ
من الغافلين والذي لم يستطع عفا الله عنه انه هو
الغفور الكريم

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

152 اغسلوا ارجلكم كلّ يوم في الصيف وفي الشتاء
كلّ ثلاثة ايام مرّة واحدة

- 153 Should anyone wax angry with you, respond to him with gentleness; and should anyone upbraid you, forbear to upbraid him in return, but leave him to himself and put your trust in God, the omnipotent Avenger, the Lord of might and justice.

153 ومن اغتاظ عليكم قابله بالرفق والذي زجركم
لا تزجروه دعوه بنفسه وتكلّوا على الله المنتقم
العاقل القدير

- 154 Ye have been prohibited from making use of pulpits. Whoso wisheth to recite unto you the verses of his Lord, let him sit on a chair placed upon a dais, that he may make mention of God, his Lord, and the Lord of all mankind. It is pleasing to God that ye should seat yourselves on chairs and benches as a mark of honour for the love ye bear for Him and for the Manifestation of His glorious and resplendent Cause.

154 قد منعت عن الارتقاء الى المنابر من اراد ان يتلو
عليكم الآيات ربّه فليقع على الكرسي الموضوع على
السّير و يذكر الله ربّه وربّ العالمين قد احبّ الله
جلوسكم على السّرر والكراسي لعزّ ما عندكم من
حبّ الله ومطلع امره المشرق المنير

- 155 Gambling and the use of opium have been forbidden unto you. Eschew them both, O people, and be not of those who transgress. Beware of using any substance that induceth sluggishness and torpor in the human temple and inflicteth harm upon the body. We, verily, desire for you naught save what shall profit you, and to this bear witness all created things, had ye but ears to hear.
- 156 Whensoever ye be invited to a banquet or festive occasion, respond with joy and gladness, and whoever fulfilleth his promise will be safe from reproof. This is a Day on which each of God's wise decrees hath been expounded.
- 157 Behold, the "mystery of the Great Reversal in the Sign of the Sovereign" hath now been made manifest. Well is it with him whom God hath aided to recognize the "Six" raised up by virtue of this "Upright Alif"; he, verily, is of those whose faith is true. How many the outwardly pious who have turned away, and how many the wayward who have drawn nigh, exclaiming: "All praise be to Thee, O Thou the Desire of the worlds!" In truth, it is in the hand of God to give what He willeth to whomsoever He willeth, and to withhold what He pleaseth from whomsoever He may wish. He knoweth the inner secrets of the hearts and the meaning hidden in a mocker's wink. How many an embodiment of heedlessness who came unto Us with purity of heart have We established upon the seat of Our acceptance; and how many an exponent of wisdom have We in all justice consigned to the fire. We are, in truth, the One to judge. He it is Who is the manifestation of "God doeth whatsoever He pleaseth", and abideth upon the throne of "He ordaineth whatsoever He chooseth".
- 158 Blessed is the one who discovereth the fragrance of inner meanings from the traces of this Pen through whose movement the breezes of God are wafted over the entire creation, and through whose stillness the very essence of tranquillity appeareth in the realm of being. Glorified be the All-Merciful, the Revealer of so inestimable a bounty. Say: Because He bore injustice, justice hath appeared on earth, and because He accepted abasement, the majesty of God hath shone forth amidst mankind.
- 159 It hath been forbidden you to carry arms unless essential, and permitted you to attire yourselves in silk. The Lord hath relieved you, as a bounty on His part, of the restrictions that formerly applied to clothing and to the trim of the beard. He, verily, is the Ordainer, the Omniscient. Let there be naught in your demeanour of which sound and upright minds would disapprove, and make not yourselves the playthings of the ignorant. Well is it with him who hath adorned himself with the vesture of seemly conduct and a praiseworthy character. He
- 155 حَرَّمَ عَلَيْكُمُ الْمَيْسِرَ وَالْأَفْيُونَ اجْتَنِبُوا يَا مَعْشَرَ الْخَلْقِ وَلَا تَكُونُوا مِنَ الْمُتَجَاوِزِينَ أَيَاكُمْ أَنْ تَسْتَعْمَلُوا مَا تَكْسِلُ بِهِ هِيََاكُلْكُمْ وَيُضَرَّ أَبْدَانُكُمْ أَنَا مَا أَرَدْنَا لَكُمْ إِلَّا مَا يَنْفَعُكُمْ يَشْهَدُ بِذَلِكَ كُلُّ الْأَشْيَاءِ لَوْ أَنْتُمْ تَسْمَعُونَ
- 156 إِذَا دُعِيتُمْ إِلَى الْوَلَاءِ وَالْعَزَائِمِ اجْبِئُوا بِالْفَرَحِ وَالْإِنْبِسَاطِ وَالَّذِي وَفَى بِالْوَعْدِ أَنَّهُ آمِنٌ مِنَ الْوَعِيدِ هَذَا يَوْمٌ فِيهِ فَضْلٌ كُلِّ أَمْرٍ حَكِيمٍ
- 157 قَدْ ظَهَرَ سِرُّ التَّنَكُّيسِ لِرَمْزِ الرَّئِيسِ طُوبَى لِمَنْ أَيْدَاهُ اللَّهُ عَلَى الْإِقْرَارِ بِالسَّيِّئَةِ الَّتِي ارْتَضَعَتْ بِهَذَا الْأَلِفِ الْقَائِمَةِ إِلَّا أَنَّهُ مِنَ الْخُلَصِّينَ كَمْ مِنْ نَاسِكٍ أَعْرَضَ وَكَمْ مِنْ تَارِكٍ أَقْبَلَ وَقَالَ لَكَ الْحَمْدُ يَا مَقْصُودَ الْعَالَمِينَ إِنَّ الْأَمْرَ بِيَدِ اللَّهِ يُعْطَى مَنْ يَشَاءُ مَا يَشَاءُ وَيُمْنَعُ عَمَّنْ يَشَاءُ مَا أَرَادَ يَعْلَمُ خَافِيَةَ الْقُلُوبِ وَمَا يَخْتَرِكُ بِهِ أَعْيُنَ الْأَمْزِينِ كَمْ مِنْ غَافِلٍ أَقْبَلَ بِالْخُلُوصِ أَقْعَدْنَاهُ عَلَى سِرِّيرِ الْقَبُولِ وَكَمْ مِنْ عَاقِلٍ رَجَعْنَاهُ إِلَى النَّارِ عَدَلًا مِنْ عِنْدِنَا أَنَا كَمَا حَاكَيْنَ أَنَّهُ لَمْ يَظْهَرْ يَفْعَلُ اللَّهُ مَا يَشَاءُ وَالْمُسْتَقَرُّ عَلَى عَرْشِهِ يَحْكُمُ مَا يَرِيدُ
- 158 طُوبَى لِمَنْ وَجَدَ عَرَفَ الْمَعَانِي مِنْ أَثَرِ هَذَا الْقَلَمِ الَّذِي إِذَا تَحَرَّكَ فَاحْتِ نَسَمَةُ اللَّهِ فِيمَا سِوَاهُ وَإِذَا تَوَقَّفَتْ ظَهَرَتْ كَيْنُونَةُ الْإِطْمِينَانِ فِي الْإِمْكَانِ تَعَالَى الرَّحْمَنُ مَظْهَرُ هَذَا الْفَضْلِ الْعَظِيمِ قُلْ بِمَا حَمَلَ الظُّلْمَ ظَهَرَ الْعَدْلُ فِيمَا سِوَاهُ وَبِمَا قَبْلَ الدَّلَّةِ لَاحَ عَرَّ اللَّهُ بَيْنَ الْعَالَمِينَ
- 159 حَرَّمَ عَلَيْكُمْ حَمْلَ آلَاتِ الْحَرْبِ إِلَّا حِينَ الضَّرُورَةِ وَاحْلُلْ لَكُمْ لِبْسَ الْحَرِيرِ قَدْ رَفَعَ اللَّهُ عَنْكُمْ حَكْمَ الْحَدِّ فِي اللَّبَاسِ وَاللَّحْيِ فَضْلًا مِنْ عِنْدِهِ أَنَّهُ لَهُو الْأَمْرُ الْعَلِيمُ أَعْمَلُوا مَا لَا تُتَكْرَهُ الْعُقُولُ الْمُسْتَقِيمَةُ وَلَا تَجْعَلُوا أَنْفُسَكُمْ مَلْعَبَ الْجَاهِلِينَ طُوبَى لِمَنْ تَزَيَّنَ بِطَرَاظِ الْآدَابِ وَالْأَخْلَاقِ أَنَّهُ مَنَّ نَصْرُ رَبِّهِ بِالْعَمَلِ الْوَاضِعِ الْمُبِينِ

is assuredly reckoned with those who aid their Lord through distinctive and outstanding deeds.

- 160 Promote ye the development of the cities of God and His countries, and glorify Him therein in the joyous accents of His well-favoured ones. In truth, the hearts of men are edified through the power of the tongue, even as houses and cities are built up by the hand and other means. We have assigned to every end a means for its accomplishment; avail yourselves thereof, and place your trust and confidence in God, the Omniscient, the All-Wise.

- 161 Blessed is the man that hath acknowledged his belief in God and in His signs, and recognized that "He shall not be asked of His doings". Such a recognition hath been made by God the ornament of every belief and its very foundation. Upon it must depend the acceptance of every goodly deed. Fasten your eyes upon it, that haply the whisperings of the rebellious may not cause you to slip.

- 162 Were He to decree as lawful the thing which from time immemorial had been forbidden, and forbid that which had, at all times, been regarded as lawful, to none is given the right to question His authority. Whoso will hesitate, though it be for less than a moment, should be regarded as a transgressor.

- 163 Whoso hath not recognized this sublime and fundamental verity, and hath failed to attain this most exalted station, the winds of doubt will agitate him, and the sayings of the infidels will distract his soul. He that hath acknowledged this principle will be endowed with the most perfect constancy. All honour to this all-glorious station, the remembrance of which adorneth every exalted Tablet. Such is the teaching which God bestoweth on you, a teaching that will deliver you from all manner of doubt and perplexity, and enable you to attain unto salvation in both this world and in the next. He, verily, is the Ever-Forgiving, the Most Bountiful. He it is Who hath sent forth the Messengers, and sent down the Books to proclaim "There is none other God but Me, the Almighty, the All-Wise".

- 164 O Land of Kaf and Ra! We, verily, behold thee in a state displeasing unto God, and see proceeding from thee that which is inscrutable to anyone save Him, the Omniscient, the All-Informed; and We perceive that which secretly and stealthily diffuseth from thee. With Us is the knowledge of all things, inscribed in a lucid Tablet. Sorrow not for that which hath befallen thee. Erelong will God raise up within thee men endowed with mighty valour, who will magnify My Name with such constancy that neither will they be deterred by the evil

160 عَمِّرُوا ديارَ الله و بلادَه ثم اذكروه فيها بترنمات
المقرَّين انما تعمّر القلوب باللسان كما تعمّر البيوت
والديار باليد و اسباب آخر قد قدرنا لكلّ شئ سبباً
من عندنا تمسكوا به و توكّلوا على الحكيم الخبير

161 طوبى لمن اقرّب بالله و آياته و اعترف بانه لا يستل
عماً يفعل هذه كلمة قد جعلها الله طراز العقائد و
اصلها و بها يقبل عمل العالمين اجعلوا هذه الكلمة
نصب عيونكم لئلا تزلّم اشارات المعرضين

162 لو يحلّ ما حرّم في ازل الآزال او بالعكس ليس
لأحد ان يعترض عليه و الذى توقّف في اقلّ من
انّ الله من المعتدين

163 و الذى ما فاز بهذا الأصل الأسمى و المقام الأعلى
تحرّكه ارياح الشبهات و تقلّبه مقالات المشركين
من فاز بهذا الأصل قد فاز بالاستقامة الكبرى
حبذا هذا المقام الأسمى الذى بذكره زين كلّ لوح
منيع كذلك يعلمكم الله ما يخلصكم عن الريب و
الحيرة و ينجيكم في الدنيا و الآخرة انه هو الغفور
الكريم هو الذى ارسل الرّسل و انزل الكتب على
انه لا اله الا انا العزيز الحكيم

164 يا ارض الكاف و الرّاء انا نراك على ما لا يحبه
الله و نرى منك ما لا اطّلع به احد الا الله
العليم الخبير و نجد ما يمرّ منك في سرّ السرّ عندنا
علم كلّ شئ في لوح مبين لا تحزن بذلك سوف
يظهر الله فيك اولى باس شديد يذكروننى باستقامة
لا تمنعهم اشارات العلماء و لا تحجبهم شبهات
المريين اولئك ينظرون الله باعينهم و ينصرونه
بأنفسهم الا انهم من الرّاخين

suggestions of the divines, nor will they be kept back by the insinuations of the sowers of doubt. With their own eyes will they behold God, and with their own lives will they render Him victorious. These, truly, are of those who are steadfast.

- 165 O concourse of divines! When My verses were sent down, and My clear tokens were revealed, We found you behind the veils. This, verily, is a strange thing. Ye glory in My Name, yet ye recognized Me not at the time your Lord, the All-Merciful, appeared amongst you with proof and testimony. We have rent the veils asunder. Beware lest ye shut out the people by yet another veil. Pluck asunder the chains of vain imaginings, in the name of the Lord of all men, and be not of the deceitful. Should ye turn unto God and embrace His Cause, spread not disorder within it, and measure not the Book of God with your selfish desires. This, verily, is the counsel of God aforetime and hereafter, and to this God's witnesses and chosen ones, yea, each and every one of Us, do solemnly attest.

- 166 Call ye to mind the shaykh whose name was Muhammad-Hasan, who ranked among the most learned divines of his day. When the True One was made manifest, this shaykh, along with others of his calling, rejected Him, while a sifter of wheat and barley accepted Him and turned unto the Lord. Though he was occupied both night and day in setting down what he conceived to be the laws and ordinances of God, yet when He Who is the Unconstrained appeared, not one letter thereof availed him, or he would not have turned away from a Countenance that hath illumined the faces of the well-favoured of the Lord. Had ye believed in God when He revealed Himself, the people would not have turned aside from Him, nor would the things ye witness today have befallen Us. Fear God, and be not of the heedless.

- 167 Beware lest any name debar you from Him Who is the Possessor of all names, or any word shut you out from this Remembrance of God, this Source of Wisdom amongst you. Turn unto God and seek His protection, O concourse of divines, and make not of yourselves a veil between Me and My creatures. Thus doth your Lord admonish you, and command you to be just, lest your works should come to naught and ye yourselves be oblivious of your plight. Shall he who denieth this Cause be able to vindicate the truth of any cause throughout creation? Nay, by Him Who is the Fashioner of the universe! Yet the people are wrapped in a palpable veil. Say: Through this Cause the day-star of testimony hath dawned, and the luminary of proof hath shed its radiance upon all that dwell on earth. Fear God, O men of insight, and be not of those who disbelieve in Me. Take heed lest the word "Prophet" withhold you from this

يا معشر العلماء لما نزلت الآيات وظهرت البينات رأيناكم خلف الحجاب ان هذا الا شئ عجب قد افتخرتم باسمي و غفتم عن نفسي اذ اتى الرحمن بالحجة والبرهان انا خرقنا الأجباب اياكم ان تحجبوا الناس بحجاب اخر كسروا سلاسل الأوهام باسم مالك الأنام ولا تكونن من الخادعين اذا اقبلتم الى الله و دخلتم هذا الأمر لا تفسدوا فيه ولا تقيسوا كتاب الله بأهوائكم هذا نصح الله من قبل ومن بعد يشهد بذلك شهداء الله واصفيائه انا كل له شاهدون

اذكروا الشيخ الذي سمي بمحمد قبل حسن و كان من اعلم العلماء في عصره لما ظهر الحق اعرض عنه هو وامثاله و اقبل الى الله من ينقي القمح والشعير و كان يكتب على زعمه احكام الله في الليل والنهار و لما اتى المختار ما نفعه حرف منها لو نفعه لم يعرض عن وجهه به انارت وجوه المقرين لو آمنتم بالله حين ظهوره ما اعرض عنه الناس و ما ورد علينا ما ترونه اليوم اتقوا الله ولا تكونن من الغافلين

اياكم ان تمنعكم الأسماء عن مالكتها او يحجبكم ذكر عن هذا الذكر الحكيم استعيذوا بالله يا معشر العلماء ولا تجعلوا انفسكم حجاباً بيني وبين خلقي كذلك يعظكم الله و يأمركم بالعدل لئلا تحبط اعمالكم وانتم غافلون ان الذي اعرض عن هذا الأمر هل يقدر ان يثبت حقاً في الابداع لا و مالك الاختراع ولكن الناس في حجاب مبين قل به اشرقت شمس الحجة و لاح نير البرهان لمن في الامكان اتقوا الله يا اولي الابصار ولا تتكروا اياكم ان يمنعكم ذكر النبي عن هذا النبأ الأعظم او الولاية عن ولاية الله المهيمنة على العالمين قد خلق كل اسم بقوله و علق كل امر بأمره المبرم العزيز البديع قل هذا

Most Great Announcement, or any reference to “Vicegerency” debar you from the sovereignty of Him Who is the Vicegerent of God, which overshadoweth all the worlds. Every name hath been created by His Word, and every cause is dependent on His irresistible, His mighty and wondrous Cause. Say: This is the Day of God, the Day on which naught shall be mentioned save His own Self, the omnipotent Protector of all worlds. This is the Cause that hath made all your superstitions and idols to tremble.

يوم الله لا يذكر فيه الا نفسه المهيمنة على العالمين
هذا امر اضرب منه ما عندكم من الأوهام و
التماثيل

168 We, verily, see amongst you him who taketh hold of the Book of God and citeth from it proofs and arguments wherewith to repudiate his Lord, even as the followers of every other Faith sought reasons in their Holy Books for refuting Him Who is the Help in Peril, the Self-Subsisting. Say: God, the True One, is My witness that neither the Scriptures of the world, nor all the books and writings in existence, shall, in this Day, avail you aught without this, the Living Book, Who proclaimeth in the midmost heart of creation: “Verily, there is none other God but Me, the All-Knowing, the All-Wise.”

168 قد نرى منكم من يأخذ الكتاب ويستدل به على
الله كما استدلت كل ملة بكتابها على الله المهيمن
القيوم قل تالله الحق لا تغنيكم اليوم كتب العالم
ولا ما فيه من الصحف الا بهذا الكتاب الذي
ينطق في قطب الابداع انه لا اله الا انا العليم
الحكيم

169 O concourse of divines! Beware lest ye be the cause of strife in the land, even as ye were the cause of the repudiation of the Faith in its early days. Gather the people around this Word that hath made the pebbles to cry out: “The Kingdom is God’s, the Dawning-place of all signs!” Thus doth your Lord admonish you, as a bounty on His part; He, of a truth, is the Ever-Forgiving, the Most Generous.

169 يا معشر العلماء اياكم ان تكونوا سبب الاختلاف
في الأطراف كما كنتم علّة الاعراض في اول
الأمر اجمعوا الناس على هذه الكلمة التي بها
صاحت الحصاة الملك لله مطلع الآيات
كذلك يعظكم الله فضلاً من عنده انه هو الغفور
الكريم

170 Call ye to mind Karim, and how, when We summoned him unto God, he waxed disdainful, prompted by his own desires; yet We had sent him that which was a solace to the eye of proof in the world of being and the fulfilment of God’s testimony to all the denizens of earth and heaven. As a token of the grace of Him Who is the All-Possessing, the Most High, We bade him embrace the Truth. But he turned away until, as an act of justice from God, angels of wrath laid hold upon him. Unto this We truly were a witness.

170 اذكروا الكريم اذ دعواناه الى الله انه استكبر بما اتبع
هواه بعد اذ ارسلنا اليه ما قرّت به عين البرهان
في الامكان وتمت حجة الله على من في السموات
والأرضين انا امرناه بالاقبال فضلاً من الغنى
المتعال انه ولي مديراً الى ان اخذته زبانية العذاب
عدلا من الله انا كنا شاهدين

171 Tear the veils asunder in such wise that the inmates of the Kingdom will hear them being rent. This is the command of God, in days gone by and for those to come. Blessed the man that observeth that whereunto he was bidden, and woe betide the negligent.

171 اخرقنّ الأجاب على شأن يسمع اهل الملكوت
صوت خرقها هذا امر الله من قبل و من بعد
طوبى لمن عمل بما امر ويل للتأركين

172 We, of a certainty, have had no purpose in this earthly realm save to make God manifest and to reveal His sovereignty; sufficient unto Me is God for a witness. We, of a certainty, have had no intent in the celestial Kingdom but to exalt His Cause and glorify His praise; sufficient unto Me is God for a protector.

172 انا ما اردنا في الملك الا ظهور الله و سلطانه و
كفى بالله على شهيداً انا ما اردنا في الملكوت الا
علو امر الله و ثنائه و كفى بالله على وكيلنا انا ما

We, of a certainty, have had no desire in the Dominion on high except to extol God and what hath been sent down by Him; sufficient unto Me is God for a helper.

اردنا في الجبروت الا ذكر الله و ما نزل من عنده
و كفى بالله معينا

- 173 Happy are ye, O ye the learned ones in Baha. By the Lord! Ye are the billows of the Most Mighty Ocean, the stars of the firmament of Glory, the standards of triumph waving betwixt earth and heaven. Ye are the manifestations of steadfastness amidst men and the daysprings of Divine Utterance to all that dwell on earth. Well is it with him that turneth unto you, and woe betide the froward. This day, it behoveth whoso hath quaffed the Mystic Wine of everlasting life from the Hands of the loving-kindness of the Lord his God, the Merciful, to pulsate even as the throbbing artery in the body of mankind, that through him may be quickened the world and every crumbling bone.

173 طوبى لكم يا معشر العلماء في البهاء تالله انتم امواج
البحر الأعظم و انجم سماء الفضل و الوية النصر
بين السموات و الأرضين انتم مطالع الاستقامة بين
البرية و مشارق البيان لمن في الامكان طوبى لمن
اقبل اليكم ويل للمعرضين ينبغي اليوم لمن شرب
رحيق الحيوان من يد الطاف ربه الرحمن ان يكون
نباضاً كالشريان في جسد الامكان ليتحرك به
العالم و كل عظم رميم

- 174 O people of the world! When the Mystic Dove will have winged its flight from its Sanctuary of Praise and sought its far-off goal, its hidden habitation, refer ye whatsoever ye understand not in the Book to Him Who hath branched from this mighty Stock.

174 يا اهل الانشاء اذا طارت الورقاء عن ايك الثناء
و قصدت المقصد الأقصى الأخفى ارجعوا ما لا
عرفتموه من الكتاب الى الفرع المنشعب من هذا
الأصل القويم

- 175 O Pen of the Most High! Move Thou upon the Tablet at the bidding of Thy Lord, the Creator of the Heavens, and tell of the time when He Who is the Dayspring of Divine Unity purposed to direct His steps towards the School of Transcendent Oneness; haply the pure in heart may gain thereby a glimpse, be it as small as a needle's eye, of the mysteries of Thy Lord, the Almighty, the Omniscient, that lie concealed behind the veils. Say: We, indeed, set foot within the School of inner meaning and explanation when all created things were unaware. We saw the words sent down by Him Who is the All-Merciful, and We accepted the verses of God, the Help in Peril, the Self-Subsisting, which He presented unto Us, and hearkened unto that which He had solemnly affirmed in the Tablet. This we assuredly did behold. And We assented to His wish through Our behest, for truly We are potent to command.

175 يا قلم الأعلى تحرك على اللوح باذن ربك فاطر
السماء ثم اذكر اذا اراد مطلع التوحيد مكتب
التجريد لعل الاحرار يطعن على قدر سم الابرة بما
هو خلف الأستار من اسرار ربك العزيز العلام
قل انا دخلنا مكتب المعاني و التبيان حين غفلة
من في الامكان و شاهدنا ما انزله الرحمن و قبلنا
ما اهداه لى من آيات الله المهيمن القيوم و سمعنا
ما شهد به في اللوح انا كآ شاهدين و اجبناه بأمر
من عندنا انا كآ أمرين

- 176 O people of the Bayan! We, verily, set foot within the School of God when ye lay slumbering; and We perused the Tablet while ye were fast asleep. By the one true God! We read the Tablet ere it was revealed, while ye were unaware, and We had perfect knowledge of the Book when ye were yet unborn. These words are to your measure, not to God's. To this testifieth that which is enshrined within His knowledge, if ye be of them that comprehend; and to this the tongue of the Almighty doth bear witness, if ye be of those who understand. I swear by God, were We to lift the veil, ye would be dumbfounded.

176 يا ملاء البيان انا دخلنا مكتب الله اذ انتم راقدون
و لاحظنا اللوح اذ انتم نائمون تالله الحق قد قرئناه
قبل نزوله و انتم غافلون قد احطنا الكتاب اذ كنتم
في الأصلا ب هذا ذكرى على قدركم لا على قدر الله
يشهد بذلك ما في علم الله لو انتم تعرفون و يشهد
بذلك لسان الله لو انتم تفقهون تالله لو انكم
الحجاب انتم تنصعقون

- 177 Take heed that ye dispute not idly concerning the Almighty and His Cause, for lo! He hath appeared amongst you invested with a Revelation so great as to encompass all things, whether of the past or of the future. Were We to address Our theme by speaking in the language of the inmates of the Kingdom, We would say: "In truth, God created that School ere He created heaven and earth, and We entered it before the letters B and E were joined and knit together." Such is the language of Our servants in Our Kingdom; consider what the tongue of the dwellers of Our exalted Dominion would utter, for We have taught them Our knowledge and have revealed to them whatever had lain hidden in God's wisdom. Imagine then what the Tongue of Might and Grandeur would utter in His All-Glorious Abode!
- 178 This is not a Cause which may be made a plaything for your idle fancies, nor is it a field for the foolish and faint of heart. By God, this is the arena of insight and detachment, of vision and upliftment, where none may spur on their chargers save the valiant horsemen of the Merciful, who have severed all attachment to the world of being. These, truly, are they that render God victorious on earth, and are the dawning-places of His sovereign might amidst mankind.
- 179 Beware lest aught that hath been revealed in the Bayan should keep you from your Lord, the Most Compassionate. God is My witness that the Bayan was sent down for no other purpose than to celebrate My praise, did ye but know! In it the pure in heart will find only the fragrance of My love, only My Name that overshadoweth all that seeth and is seen. Say: Turn ye, O people, unto that which hath proceeded from My Most Exalted Pen. Should ye inhale therefrom the fragrance of God, set not yourselves against Him, nor deny yourselves a portion of His gracious favour and His manifold bestowals. Thus doth your Lord admonish you; He, verily, is the Counsellor, the Omniscient.
- 180 Whatsoever ye understand not in the Bayan, ask it of God, your Lord and the Lord of your forefathers. Should He so desire, He will expound for you that which is revealed therein, and disclose to you the pearls of Divine knowledge and wisdom that lie concealed within the ocean of its words. He, verily, is supreme over all names; no God is there but Him, the Help in Peril, the Self-Subsisting.
- 181 The world's equilibrium hath been upset through the vibrating influence of this most great, this new World Order. Mankind's ordered life hath been revolutionized through the agency of this unique, this wondrous System—the like of which mortal eyes have never witnessed.
- 177 أَيَاكُمْ أَنْ تَجَادَلُوا فِي اللَّهِ وَامْرَأَهُ أَنَّهُ ظَهَرَ عَلَى شَأْنٍ أَحَاطَ مَا كَانَ وَمَا يَكُونُ لَوْ تَتَكَلَّمُ فِي هَذَا الْمَقَامِ بِلِسَانِ أَهْلِ الْمَلَكُوتِ لِنَقُولَ قَدْ خَلَقَ اللَّهُ ذَلِكَ الْمَكْتَبَ قَبْلَ خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَدَخَلْنَا فِيهِ قَبْلَ أَنْ يَقْتَرْنَ الْكَافُ بِرُكْنِهَا النَّوْنُ هَذَا لِسَانَ عِبَادِي فِي مَلَكُوتِي تَفَكَّرُوا فِيمَا يَنْطَلِقُ بِهِ لِسَانُ أَهْلِ جَبَرُوتِي بِمَا عَلَّمْنَاهُمْ عُلَمَا مِنْ لَدُنَّا وَمَا كَانَ مُسْتَوْرًا فِي عِلْمِ اللَّهِ وَمَا يَنْطَلِقُ بِهِ لِسَانُ الْعِظَمَةِ وَالْإِقْتِدَارِ فِي مَقَامِهِ الْمَحْمُودِ
- 178 لَيْسَ هَذَا أَمْرٌ تَلْعَبُونَ بِهِ بِأَوْهَامِكُمْ وَلَيْسَ هَذَا مَقَامٌ يَدْخُلُ فِيهِ كُلُّ جَبَانٍ مُوْهَمٍ تَأَلَّاهُ هَذَا مَضْمَارُ الْمَكَاشِفَةِ وَالْإِنْقِطَاعِ وَمِيدَانُ الْمَشَاهِدَةِ وَالْإِرْتِفَاعِ لَا يَجُولُ فِيهِ إِلَّا فَوَارِسُ الرَّحْمَنِ الَّذِينَ نَبَذُوا الْإِمْكَانَ أَوَّلَتْكَ أَنْصَارُ اللَّهِ فِي الْأَرْضِ وَمُشَارِقُ الْإِقْتِدَارِ بَيْنَ الْعَالَمِينَ
- 179 أَيَاكُمْ أَنْ يَمْنَعَكُمْ مَا فِي الْبَيَانِ عَنْ رَبِّكُمْ الرَّحْمَنِ تَأَلَّاهُ أَنَّهُ قَدْ نَزَلَ لِذِكْرِي لَوَأَنْتُمْ تَعْرِفُونَ لَا يَجِدُ مِنْهُ الْمُخْلِصُونَ إِلَّا عَرَفَ حَيِّي وَاسْمِي الْمُهَيْمِنِ عَلَى كُلِّ شَاهِدٍ وَمَشْهُودٍ قُلْ يَا قَوْمِ تَوَجَّهُوا إِلَى مَا نَزَلَ مِنْ قَلْبِي الْأَعْلَى أَنْ وَجَدْتُمْ مِنْهُ عَرَفَ اللَّهِ لَا تَعْتَرِضُوا عَلَيْهِ وَلَا تَتَمَنَّوْا أَنْفُسَكُمْ عَنْ فَضْلِ اللَّهِ وَالطَّافَةِ كَذَلِكَ يَنْصَحُكُمْ اللَّهُ أَنَّهُ هُوَ النَّاصِحُ الْعَلِيمُ
- 180 مَا لَا عَرَفْتُمُوهُ مِنَ الْبَيَانِ فَاسْأَلُوا اللَّهَ رَبَّكُمْ وَرَبَّ آبَائِكُمُ الْأَوَّلِينَ أَنَّهُ لَوْ يَشَاءُ بَيْنَ لَكُمْ مَا نَزَلَ فِيهِ وَمَا سَتَرَ فِي بَحْرِ كَلِمَاتِهِ مِنْ لَأَلِيٍّ الْعِلْمِ وَالْحِكْمَةِ أَنَّهُ هُوَ الْمُهَيْمِنُ عَلَى الْأَسْمَاءِ لَا إِلَهَ إِلَّا هُوَ الْمُهَيْمِنُ الْقَيُّومُ
- 181 قَدْ اضْطَرَبَ النَّظْمُ مِنْ هَذَا النَّظْمِ الْأَعْظَمِ وَاخْتَلَفَ التَّرْتِيبُ بِهَذَا الْبَدِيعِ الَّذِي مَا شَهِدَتْ عَيْنُ الْإِبْدَاعِ شَبِيهَهُ

- 182 Immerse yourselves in the ocean of My words, that ye may unravel its secrets, and discover all the pearls of wisdom that lie hid in its depths. Take heed that ye do not vacillate in your determination to embrace the truth of this Cause—a Cause through which the potentialities of the might of God have been revealed, and His sovereignty established. With faces beaming with joy, hasten ye unto Him. This is the changeless Faith of God, eternal in the past, eternal in the future. Let him that seeketh, attain it; and as to him that hath refused to seek it—verily, God is Self-Sufficient, above any need of His creatures.
- 183 Say: This is the infallible Balance which the Hand of God is holding, in which all who are in the heavens and all who are on the earth are weighed, and their fate determined, if ye be of them that believe and recognize this truth. Say: This is the Most Great Testimony, by which the validity of every proof throughout the ages hath been established, would that ye might be assured thereof. Say: Through it the poor have been enriched, the learned enlightened, and the seekers enabled to ascend unto the presence of God. Beware lest ye make it a cause of dissension amongst you. Be ye as firmly settled as the immovable mountain in the Cause of your Lord, the Mighty, the Loving.
- 184 Say: O source of perversion! Abandon thy wilful blindness, and speak forth the truth amidst the people. I swear by God that I have wept for thee to see thee following thy selfish passions and renouncing Him Who fashioned thee and brought thee into being. Call to mind the tender mercy of thy Lord, and remember how We nurtured thee by day and by night for service to the Cause. Fear God, and be thou of the truly repentant. Granted that the people were confused about thy station, is it conceivable that thou thyself art similarly confused? Tremble before thy Lord and recall the days when thou didst stand before Our throne, and didst write down the verses that We dictated unto thee—verses sent down by God, the Omnipotent Protector, the Lord of might and power. Beware lest the fire of thy presumptuousness debar thee from attaining to God's Holy Court. Turn unto Him, and fear not because of thy deeds. He, in truth, forgiveth whomsoever He desireth as a bounty on His part; no God is there but Him, the Ever-Forgiving, the All-Bounteous. We admonish thee solely for the sake of God. Shouldst thou accept this counsel, thou wilt have acted to thine own behoof; and shouldst thou reject it, thy Lord, verily, can well dispense with thee, and with all those who, in manifest delusion, have followed thee. Behold! God hath laid hold on him who led thee astray. Return unto God, humble, submissive and lowly; verily, He will put away from
- اغتمسوا في بحر بياني لعلّ تطلّعون بما فيه من لآلئ الحكمة و الأسرار أيّاكم ان توقّفوا في هذا الأمر الذي به ظهرت سلطنة الله و اقتداره اسرعوا اليه بوجهه بيضاء هذا دين الله من قبل و من بعد من اراد فليقبل و من لم يرد فانّ الله لغني عن العالمين
- قل هذا لقسطاس الهدى لمن في السموات و الأرض و البرهان الأعظم لو انتم تعرفون قل به ثبت كلّ حجة في الأعصار لو انتم توقنون قل به استغنى كلّ فقير و تعلّم كلّ عالم و عرج من اراد الصعود الى الله أيّاكم ان تختلفوا فيه كونوا كالجبال الرواسخ في امر ربكم العزيز الودود
- قل يا مطلع الاعراض دع الاغماض ثمّ انطق بالحقّ بين الخلق تالله قد جرت دموعي على خدودي بما اراك مقبلاً الى هواك و معرضاً عمن خلقك و سواك اذكر فضل مولاك اذ ربيناك في الليالي و الايام لخدمة الأمر اتق الله و كن من التائبين هبني اشتبه على الناس امرك هل يشبهه على نفسك خف عن الله ثمّ اذكر اذ كنت قائماً لدى العرش و كتبت ما القيناك من ايات الله المهيمن المقتدر القدير أيّاك ان تمنعك الحمية عن شطر الأحدية توجه اليه و لا تخف من اعمالك انه يغفر من يشاء بفضل من عنده لا اله الا هو الغفور الكريم انما ننصحك لوجه الله ان اقبلت فلنفسك و ان اعرضت انّ ربك غني عنك و عن الذين اتبعوك بوجه مبين قد اخذ الله من اغواك فارجع اليه خاضعاً خاشعاً متذلاًّ انه يكفر عنك سيئاتك انّ ربك هو التواب العزيز الرحيم

thee thy sins, for thy Lord, of a certainty, is the Forgiving, the Mighty, the All-Merciful.

- 185 This is the Counsel of God; would that thou mightest heed it!
This is the Bounty of God; would that thou mightest receive it!
This is the Utterance of God; if only thou wouldst apprehend it!
This is the Treasure of God; if only thou couldst understand!
- 186 This is a Book which hath become the Lamp of the Eternal unto the world, and His straight, undeviating Path amidst the peoples of the earth. Say: This is the Dayspring of Divine knowledge, if ye be of them that understand, and the Dawning-place of God's commandments, if ye be of those who comprehend.
- 187 Burden not an animal with more than it can bear. We, truly, have prohibited such treatment through a most binding interdiction in the Book. Be ye the embodiments of justice and fairness amidst all creation.
- 188 Should anyone unintentionally take another's life, it is incumbent upon him to render to the family of the deceased an indemnity of one hundred mithqals of gold. Observe ye that which hath been enjoined upon you in this Tablet, and be not of those who overstep its limits.
- 189 O members of parliaments throughout the world! Select ye a single language for the use of all on earth, and adopt ye likewise a common script. God, verily, maketh plain for you that which shall profit you and enable you to be independent of others. He, of a truth, is the Most Bountiful, the All-Knowing, the All-Informed. This will be the cause of unity, could ye but comprehend it, and the greatest instrument for promoting harmony and civilization, would that ye might understand! We have appointed two signs for the coming of age of the human race: the first, which is the most firm foundation, We have set down in other of Our Tablets, while the second hath been revealed in this wondrous Book.
- 190 It hath been forbidden you to smoke opium. We, truly, have prohibited this practice through a most binding interdiction in the Book. Should anyone partake thereof, assuredly he is not of Me. Fear God, O ye endued with understanding!

185 هذا نصيح الله لو انت من السامعين هذا فضل
الله لو انت من المقبلين هذا ذكر الله لو انت من
الشاعرين هذا كنز الله لو انت من العارفين

186 هذا كتاب اصبح مصباح القدم للعالم و صراطه
الأقوم بين العالمين قل انه لمطلع علم الله لو انتم
تعلمون و مشرق اوامر الله لو انتم تعرفون

187 لا تحملوا على الحيوان ما يعجز عن حمله أنا نهيناكم
عن ذلك نهياً عظيماً في الكتاب كونوا مظاهر
العدل و الانصاف بين السموات و الأرضين

188 من قتل نفساً خطأ فله دية مسلمة الى اهلها و هي
مائة مثقال من الذهب اعملوا بما امرتم به في اللوح
و لا تكونن من المتجاوزين

189 يا اهل المجالس في البلاد اختاروا لغة من اللغات
ليتكلم بها من على الأرض و كذلك من الخطوط
ان الله يبين لكم ما ينفعكم و يغنيكم عن دونكم انه
لهو الفضال العليم الخبير هذا سبب الاتحاد لو انتم
تعلمون و العلة الكبرى للاتفاق و التمدن لو انتم
تتعلمون أنا جعلنا الأمرين علامتين لبلوغ العالم
الأول و هو الاس الأعظم نزلناه في الواح اخرى
و الثاني نزل في هذا اللوح البديع

190 قد حرم عليكم شرب الأفيون أنا نهيناكم عن ذلك
نهياً عظيماً في الكتاب و الذي شرب انه ليس مني
اتقوا الله يا اولي الأبواب

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GWBP#070 p.093x, GWBP#071 p.094x, GWBP#072 p.095x, GWBP#098 p.130bx, GWBP#105 p.137x, GWBP#155 p.213x, GWBP#159 p.216x, GWBP#166 p.222bx, ROB3.000x, OOL.B015

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Su'al va Javab (Questions and Answers)

To: Zaynul-Muqarrabin

1. QUESTION: Concerning the Most Great Festival.

ANSWER: The Most Great Festival commenceth late in the afternoon of the thirteenth day of the second month of the year according to the Bayan. On the first, ninth and twelfth days of this Festival, work is forbidden.

2. QUESTION: Concerning the Festival of the Twin Birthdays.

ANSWER: The Birth of the Abha Beauty was at the hour of dawn on the second day of the month of Muharram, the first day of which marketh the Birth of His Herald. These two days are accounted as one in the sight of God.

3. QUESTION: Concerning the Marriage Verses.

ANSWER: For men: "We will all, verily, abide by the Will of God." For women: "We will all, verily, abide by the Will of God."

4. QUESTION: Should a man go on a journey without specifying a time for his return—without indicating, in other words, the expected period of his absence—and should no word be heard of him thereafter, and all trace of him be lost, what course should be followed by his wife?

سؤال از عید اعظم

جواب اول عید عصر ۱۳ ماه دوم از شهر بیان است یوم اول و تاسع و دوازدهم عید اشتغال بامور حرام است

سؤال از عید مولود

جواب مولود اقدس ابهی اول فجر یوم دوم محرم است و یوم اول مولود مبشر است و این دو یک یوم محسوب شده عندالله

سؤال از آیتین

جواب للرجال انا كل لله راضون للنساء انا كل لله راضیات

سؤال اگر نفسی سفر کند و میقات رجوع یعنی مدت سفر را معین ننماید و مفقود الخبر و الاثر شود تکلیف ضلع چیست

ANSWER: Should he have omitted to fix a time for his return despite being aware of the stipulation of the Kitab-i-Aqdas in this regard, his wife should wait for one full year, after which she shall be free either to adopt the course that is praiseworthy, or to choose for herself another husband. If, however, he be unaware of this stipulation, she should abide in patience until such time as God shall please to disclose to her his fate. By the course that is praiseworthy in this connection is meant the exercise of patience.

5. QUESTION: Concerning the holy verse: "When We heard the clamour of the children as yet unborn, We doubled their share and decreased those of the rest."

ANSWER: According to the Book of God, the estate of the deceased is divided into 2,520 shares, which number is the lowest common multiple of all integers up to nine, and these shares are then distributed into seven portions, each of which is allocated, as mentioned in the Book, to a particular category of heirs. The children, for example, are allotted nine blocks of 60 shares, comprising 540 shares in all. The meaning of the statement "We doubled their share" is thus that the children receive a further nine blocks of 60 shares, entitling them to a total of 18 blocks all told. The extra shares that they receive are deducted from the portions of the other categories of heirs, so that, although it is revealed, for instance, that the spouse is entitled to "eight parts comprising four hundred and eighty shares", which is the equivalent of eight blocks of 60 shares, now, by virtue of this rearrangement, one and a half blocks of shares, comprising 90 shares in all, have been subtracted from the spouse's portion and reallocated to the children, and similarly in the case of the others. The result is that the total amount subtracted is equivalent to the nine extra blocks of shares allotted to the children.

6. QUESTION: Is it necessary that the brother, in order to qualify for his portion of the inheritance, be descended from both the father and the mother of the deceased, or is it sufficient merely that there be one parent in common?

ANSWER: If the brother be descended from the father he shall receive his share of the inheritance in the prescribed measure recorded in the Book; but if he be descended from the mother, he shall receive only two thirds of his entitlement, the remaining third reverting to the House of Justice. This ruling is also applicable to the sister.

7. QUESTION: Amongst the provisions concerning inheritance it hath been laid down that, should the deceased leave no offspring, their share of the estate is to revert to the House

جواب اگر امر کتاب اقدس را شنیده و ترك نموده ضلع یکسال تمام تربص نماید و بعد اختیار با او است در معروف یا اتخاذ زوج و اگر شخص امر کتاب را نشنیده ضلع صبر نماید تا امر زوج او را خداوند ظاهر فرماید و مقصد از معروف در ایستقامت اصطبار است

سؤال از آیه مبارکه انا لما سمعنا ضجيج الذریات فی الأصلاب زدنا ضعف ما لهم و نقصنا من الأخری

جواب موارث در کتاب الهی ۲۵۲۰ سهم شده که جامع کسور تسعه باشد و این عدد هفت قسمت میشود هر قسمتی بصنفي از وراث میرسد چنانچه در کتاب مذکور است از جمله کتاب طاء نه شصت که عدد مقت میشود مخصوص ذریه مشخص شده و معنی قوله تعالی زدنا ضعف ما لهم يك مثل آن بران افزودند عدد دو طاء میشود و آنچه زیاد شد از سایرین کم میشود مثلاً نازل شده و للأزواج من کتاب الحاء علی عدد التاء و الفاء یعنی هشت شصت که عدد تاء و فاء میشود از برای ازواج مقدّر شده حال شصت و نصف شصت که عدد ۹۰ میشود از ازواج کم شده و بر ذریه افزوده و همچنین الی الآخر که عدد آنچه کم شد ۹ شصت میشود که بر ۹ شصت اول افزوده شده

سؤال از میراث اخ یعنی اگر برادر از طرف مادر و پدر هر دو باشد وارثت یا از یکطرف هم که باشد وارث است

جواب اگر برادر از طرف اب باشد حق او علی ما ذکر فی الکتاب باو میرسد و اگر از طرف ام باشد ثلث حق او به بیت العدل راجعست و دو ثلث باو و کذلک فی الأخت

سؤال در باب ارث مقرر شده که اگر ذریه موجود نباشد حقوق ایشان به بیت العدل راجع

of Justice. In the event of other categories of heirs, such as the father, mother, brother, sister and teacher being similarly absent, do their shares of the inheritance also revert to the House of Justice, or are they dealt with in some other fashion?

ANSWER: The sacred verse sufficeth. He saith, exalted be His Word: "Should the deceased leave no offspring, their share shall revert to the House of Justice" etc. and "Should the deceased leave offspring, but none of the other categories of heirs that have been specified in the Book, they shall receive two thirds of the inheritance and the remaining third shall revert to the House of Justice" etc. In other words, where there are no offspring, their allotted portion of the inheritance reverteth to the House of Justice; and where there are offspring but the other categories of heirs are lacking, two thirds of the inheritance pass to the offspring, the remaining third reverting to the House of Justice. This ruling hath both general and specific application, which is to say that whenever any category of this latter class of heirs is absent, two thirds of their inheritance pass to the offspring and the remaining third to the House of Justice.

8. QUESTION: Concerning the basic sum on which Huququ'llah is payable.

ANSWER: The basic sum on which Huququ'llah is payable is nineteen mithqals of gold. In other words, when money to the value of this sum hath been acquired, a payment of Huquq falleth due. Likewise Huquq is payable when the value, not the number, of other forms of property reacheth the prescribed amount. Huququ'llah is payable no more than once. A person, for instance, who acquireth a thousand mithqals of gold, and payeth the Huquq, is not liable to make a further such payment on this sum, but only on what accrueth to it through commerce, business and the like. When this increase, namely the profit realized, reacheth the prescribed sum, one must carry out what God hath decreed. Only when the principal changeth hands is it once more subject to payment of Huquq, as it was the first time. The Primal Point hath directed that Huququ'llah must be paid on the value of whatsoever one possesseth; yet, in this Most Mighty Dispensation, We have exempted the household furnishings, that is such furnishings as are needed, and the residence itself.

9. QUESTION: Which is to take precedence: the Huququ'llah, the debts of the deceased or the cost of the funeral and burial?

است هر يك از ساير طبقات هم هرگاه موجود نباشند مثل اب و ام و يا اخ و اخت و معلّم حقوق آنها راجع به بيت العدل است و يا قسم ديگر است

جواب آيهء مباركه كافي است قوله تعالى من مات و لم يكن له ذرية ترجع حقوقهم الى بيت العدل الخ و الذي له ذرية و لم يكن ما دونها عمّا حدّد في الكتاب يرجع الثلثان ممّا تركه الى الذرية و الثلث الى بيت العدل الخ يعني اگر كسى بميرد و ذرية نداشته باشد حقوق ذرية به بيت العدل راجع است و اگر ذرية باشد و سايرين از وراثت نباشند دو ثلث از ميراث به ذرية ميرسد و ثلث آخر به بيت العدل راجع اين حكم در كل و بعض هر دو جاري است يعني هر کدام از ساير وراثت نباشند دو ثلث به ذرية راجع و ثلث به بيت عدل

سؤال از نصاب حقوق الله

جواب نصاب حقوق الله ۱۹ [نوزده] مثقال از ذهب است يعني بعد از بلوغ نقود باين مقدار حقوق تعلق ميگيرد و اما ساير اموال بعد از بلوغ آن باين مقام قيمة لا عدداً و حقوق الله يكرتبه تعلق ميگيرد مثلاً شخصي مالك شد هزار مثقال از ذهب را و حقوق آن را ادا نمود بر آن مال ديگر حق الله تعلق نميگيرد مگر بر آنچه بتجارات و معاملات و غيرهما بر آن بيفزايد و بحد نصاب برسد يعني منافع محصولة از آن در اين صورت به ما حكم به الله بايد عمل شود آلا اذا انتقل اصل المال الى يد اخرى اذا يتعلق به الحقوق كما تعلق اول مرة در آن وقت حقوق الهي بايد اخذ شود نقطهء اولي ميفرمايد از بهاء كل شيء كه مالكند بايد حقوق الله را ادا نمايند و لكن در اين ظهور اعظم اسباب بيت و بيت مسكون را عفو نموديم يعني اسبابي كه ما يحتاج به است

سؤال حقوق الله و ديون ميت و تجهيز اسباب کدام مقدم است

ANSWER: The funeral and burial take precedence, then settlement of debts, then payment of Huququ'llah. Should the property of the deceased prove insufficient to cover his debts, the remainder of his estate should be distributed among these debts in proportion to their size.

10. QUESTION: Shaving the head hath been forbidden in the Kitab-i-Aqdas but enjoined in the Suriy-i-Hajj.

ANSWER: All are charged with obedience to the Kitab-i-Aqdas; whatsoever is revealed therein is the Law of God amid His servants. The injunction on pilgrims to the sacred House to shave the head hath been lifted.

11. QUESTION: If intercourse take place between a couple during their year of patience, and they become estranged again thereafter, must they recommence their year of patience, or may the days preceding the intercourse be included in the reckoning of the year? And once divorce hath taken place, is it necessary that a further period of waiting be observed?

ANSWER: Should affection be renewed between the couple during their year of patience, the marriage tie is valid, and what is commanded in the Book of God must be observed; but once the year of patience hath been completed and that which is decreed by God taketh place, a further period of waiting is not required. Sexual intercourse between husband and wife is forbidden during their year of patience, and whoso committeth this act must seek God's forgiveness, and, as a punishment, render to the House of Justice a fine of nineteen mithqals of gold.

12. QUESTION: Should antipathy develop between a couple after the Marriage Verses have been read and the dowry paid, may divorce take place without observance of the year of patience?

ANSWER: Divorce may legitimately be sought after the reading of the Marriage Verses and payment of the dowry, but before the consummation of the marriage. In such circumstances there is no need for observance of a year of patience, but recovery of the dowry payment is not permissible.

13. QUESTION: Is the consent of the parents on both sides prerequisite to marriage, or is that of the parents on one side sufficient? Is this law applicable only to virgins or to others as well?

ANSWER: Marriage is conditional upon the consent of the parents of both parties to the marriage, and in this respect it maketh no difference whether the bride be a virgin or otherwise.

جواب تجہیز مقدم است بعد اداء دیون بعد اخذ حقوق اللہ و اگر مال معادل دیون نباشد آنچه موجود است بمقتضای دیون قلیلاً و کثیراً قسمت شود

سؤال در کتاب اقدس نہی از حلق [رأس] شدہ و در سورہ حج امر بآن

جواب جمیع مأمورند بہ کتاب اقدس آنچه در آن نازل آن است حکم الہی مابین عباد و حلق رأس از قاصدین بیت عفو شدہ

سؤال اگر در ایام اضطبار اقتران واقع شود و بعد ندامت حاصل گردد آیا ایام قبل از اقتران از ایام اضطبار محسوبست و یا آنکہ سال را از سر گیرد و آیا بعد از طلاق تربص لازم است یا نہ

جواب اگر در ایام اضطبار الفت بمیان آید حکم زواج ثابت و باید بحکم کتاب عمل شود و اگر ایام اضطبار منتهی شود و بہ ما حکم بہ اللہ واقع گردد تربص لازم نہ و اقتران مرء بامرأہ در ایام اضطبار حرام است و اگر کسی مرتکب شود باید استغفار کند و ۱۹ [نوزده] مثقال ذہب بہ بیت العدل جزای عمل برساند

سؤال بعد از قرائت آیتین و اعطاء مہر اگر کرہ واقع شود طلاق بدون اضطبار جایز است یا نہ

جواب بعد از قرائت آیتین و اعطاء مہر قبل از قرآن اگر ارادہ طلاق نماید جایز است ایام اضطبار لازم نہ و لکن اخذ مہر از مرأہ جایز نہ

سؤال معلق بودن امر تزویج برضایت ابون از طرف مرد و زن ہر دو لازم یا از یکطرف کافی است و در باکرہ و غیرہا یکسانست یا نہ

جواب تزویج معلق است برضایت پدر و مادر مرء و مرأہ و در باکرہ و دون آن فرقی نہ

14. QUESTION: The believers have been enjoined to face in the direction of the Qiblih when reciting their Obligatory Prayers; in what direction should they turn when offering other prayers and devotions?

ANSWER: Facing in the direction of the Qiblih is a fixed requirement for the recitation of obligatory prayer, but for other prayers and devotions one may follow what the merciful Lord hath revealed in the Qur'an: "Whichever way ye turn, there is the face of God."

15. QUESTION: Concerning the remembrance of God in the Mashriqu'l-Adhkar "at the hour of dawn".

ANSWER: Although the words "at the hour of dawn" are used in the Book of God, it is acceptable to God at the earliest dawn of day, between dawn and sunrise, or even up to two hours after sunrise.

16. QUESTION: Is the ordinance that the body of the deceased should be carried no greater distance than one hour's journey applicable to transport by both land and sea?

ANSWER: This command applieth to distances by sea as well as by land, whether it is an hour by steamship or by rail; the intention is the hour's time, whatever the means of transport. The sooner the burial taketh place, however, the more fitting and acceptable will it be.

17. QUESTION: What procedure should be followed on the discovery of lost property?

ANSWER: If such property be found in the town, its discovery is to be announced once by the town crier. If the owner of the property is then found, it should be delivered up to him. Otherwise, the finder of the property should wait one year, and if, during this period, the owner cometh to light, the finder should receive from him the crier's fee and restore to him his property; only if the year should pass without the owner's being identified may the finder take possession of the property himself. If the value of the property is less than or equal to the crier's fee, the finder should wait a single day from the time of its discovery, at the end of which, if the owner hath not come to light, he may himself appropriate it; and in the case of property discovered in an uninhabited area, the finder should observe a three days' wait, on the passing of which period, if the identity of the owner remain unknown, he is free to take possession of his find.

سؤال در صلوة امر بتوجه بسمت قبله نازل در اذکار توجه بکدام سمت باید کرد

جواب در صلوة حکم قبله ثابت و در اذکار حکم ما انزلہ الرحمن فی الفرقان جاری اینما تولّوا فثمّ وجه الله

سؤال از ذکر در مشرق الأذکار فی الأسحار

جواب اگرچه در کتاب الهی ذکر اسحار شده ولكن در اسحار و طلوع فجر و بعد از طلوع فجر الى طلوع آفتاب و دو ساعت هم بعد از آن لدی الله مقبولست

سؤال از حمل جناز که میفرماید بقدر مسافت يك ساعت حمل شود آیا در بر و بحر هر دو این حکم جاری است یا نه

جواب در بر و بحر هر دو این حکم جاری اگرچه ساعت کشتی بخار باشد و یا ساعت سگهء حدید مقصد مدت يك ساعت است دیگر بهر نحو باشد ولكن هر چه زودتر دفن شود احب و اولی است

سؤال در باب گم شده که بعد از یافتن چگونه معمول شود

جواب اگر در شهر یافت شود یکبار منادی ندا کند و اخبار دهد اگر صاحب آن یافت شد تسلیم نماید و الا يك سنه صبر کند اگر صاحب آن یافت شد آنچه مصروف منادی نموده اخذ و مال را تسلیم کند و اگر يك سنه گذشت و صاحبش معلوم نشد در آن تصرف نماید و اگر گم شده از مصروف منادی کمتر و یا مثل آن باشد پس از یافتن يك روز صبر کند اگر صاحبش یافت نشد تصرف نماید و اگر در صحرا یافته سه روز صبر کند اگر صاحبش معلوم نشد تصرف نماید

18. QUESTION: With reference to the ablutions: if, for example, a person hath just bathed his entire body, must he still perform his ablutions?

ANSWER: The commandment regarding ablutions must, in any case, be observed.

19. QUESTION: Should a person plan to migrate from his country, and his wife be opposed and the disagreement culminate in divorce, and should his preparations for the journey extend until a year hath passed, may this period be counted as the year of patience, or should the day the couple part be regarded as the starting-point of that year?

ANSWER: The starting-point for computation is the day the couple part, and if, therefore, they have separated a year before the husband's departure, and if the fragrance of affection hath not been renewed between the couple, divorce may take place. Otherwise the year must be counted from the day of his departure, and the conditions set forth in the Kitab-i-Aqdas observed.

20. QUESTION: Concerning the age of maturity with respect to religious duties.

ANSWER: The age of maturity is fifteen for both men and women.

21. QUESTION: Concerning the holy verse: "When travelling, if ye should stop and rest in some safe spot, perform ye ... a single prostration in place of each unsaid Obligatory Prayer..."

ANSWER: This prostration is to compensate for obligatory prayer omitted in the course of travel, and by reason of insecure circumstances. If, at the time of prayer, the traveller should find himself at rest in a secure place, he should perform that prayer. This provision regarding the compensating prostration applieth both at home and on a journey.

22. QUESTION: Concerning the definition of a journey.

ANSWER: The definition of a journey is nine hours by the clock. Should the traveller stop in a place, anticipating that he will stay there for no less than one month by the Bayan reckoning, it is incumbent on him to keep the Fast; but if for less than one month, he is exempt from fasting. If he arriveth during the Fast at a place where he is to stay one month according to the Bayan, he should not observe the Fast till three days have elapsed, thereafter keeping it throughout the remainder of its course; but if he come to his home, where he

سؤال در باب وضو اگر شخصی مثلاً بجمام رود و تمام بدن را بشوید باز وضو باید گرفت یا نه

جواب در هر حال باید حکم وضو را مجری دارد

سؤال اگر شخصی در خیال جلاى وطن باشد بالفرض و اهل او راضی نشود و منجر بطلاق گردد و ایام تدارك سفر طول کشد تا يك سنه آیا از ایام اضطبار محسوبست و یا آنکه از يوم مفارقت باید حساب شود و يك سنه صبر نماید

جواب اصل حساب از يوم مفارقت است ولكن اگر قبل از مسافرت يك سال مفارقت نمایند و عرف محبت متضوع نگردد طلاق واقع والا از يوم مسافرت حساب نمایند تا انقضای يك سنه بشروطی که در کتاب اقدس نازل شده

سؤال از بلوغ در تکالیف شرعیه

جواب بلوغ در سال پانزده است نساء و رجال در این مقام یکسانست

سؤال از آیه مبارکه فی الأسفار اذا نزلتم و استرحتم المقام الأمن مکان کلّ صلوة سجدة واحدة

جواب این سجده قضای نمازی است که در اثنای حرکت و مواقع ناامن فوت شده و اگر در وقت نمازی در جای امن مسترح باشد باید همان نماز موقوف را بجای آورد و این حکم که در قضا نازل در سفر و حضر هر دو یکسانست

سؤال از تعیین سفر

جواب تعیین سفر نه ساعت از قرار ساعت مصنوع و اگر مسافر در جائی توقف کند و معین باشد توقف او تا يك شهر بیان باید صائم شود و اگر اقل از يك شهر باشد صوم بر او نیست و اگر در بین شهر صوم وارد شود بجائیکه يك شهر بیانی در آنجا توقف مینماید باید سه روز افطار کند و بعد از آن مابقی ایام صوم را صائم شود و اگر بوطن خود رسد که دائم الاقامه در

hath heretofore been permanently resident, he must commence his fast upon the first day after his arrival.

آنجا بوده است باید همان یوم اول ورود صائم شود

23. QUESTION: Concerning the punishment of the adulterer and adulteress.

سؤال از جزای زانی و زانیه

ANSWER: Nine mithqals are payable for the first offence, eighteen for the second, thirty-six for the third, and so on, each succeeding fine being double the preceding. The weight of one mithqal is equivalent to nineteen nakhuds in accordance with the specification of the Bayan.

جواب دفعه اولی ۹ مثقال ثانی ۱۸ مثقال ثالث ۳۶ مثقال الی آخر دو مقدار جزای سابق و مثقال نوزده نخود است چنانچه در بیان نازل شده

24. QUESTION: Concerning hunting.

سؤال از صید

ANSWER: He saith, exalted be He: "If ye should hunt with beasts or birds of prey" and so forth. Other means, such as bows and arrows, guns, and similar equipment employed in hunting, are also included. If, however, traps or snares are used, and the game dieth before it can be reached, it is unlawful for consumption.

جواب قوله تعالی اذا ارسلتم الجوارح اطلع اقسام دیگر هم در آن داخل است چون تفنگ و تیر و غیرهما از هر نوع آلات که بآن صید میکنند و لکن اگر با دام صید شود و تا وصول بآن مرده باشد حرام است

25. QUESTION: Concerning the pilgrimage.

سؤال از حج

ANSWER: It is an obligation to make pilgrimage to one of the two sacred Houses; but as to which, it is for the pilgrim to decide.

جواب حج یکی از دو بیت واجب دیگر بسته بمیل شخصی است که عزیمت حج نموده

26. QUESTION: Concerning the dowry.

سؤال از مهر

ANSWER: Regarding dowry, the intention of contenting oneself with the lowest level is nineteen mithqals of silver.

جواب در مهر اقتناع بدرجه اولی مقصود از آن ۱۹ [نوزده] مثقال نقره است

27. QUESTION: Concerning the sacred verse: "If, however, news should reach her of her husband's death", etc.

سؤال از آیهء مبارکهء و ان اتاها خبر الموت اطلع

ANSWER: With reference to waiting a "fixed number of months" a period of nine months is intended.

جواب مراد از لبث اشهر معدودات [۹ نه] ماه است

28. QUESTION: Again inquiry hath been made about the teacher's share of the inheritance.

سؤال مجدد از سهم میراث معلم استفسار شده بود

ANSWER: Should the teacher have passed away, one third of his share of the inheritance reverteth to the House of Justice, and the remaining two thirds pass to the deceased's, and not the teacher's, offspring.

جواب اگر معلم مرده باشد ثلث سهم او به بیت العدل راجع و دو ثلث دیگر به ذریهء میت نه معلم

29. QUESTION: Again inquiry hath been made about the pilgrimage.

سؤال مجدد از حج استفسار شده بود

ANSWER: By pilgrimage to the sacred House, which is enjoined upon men, is intended both the Most Great House in Baghdad and the House of the Primal Point in Shiraz; pilgrimage to either of these Houses sufficeth. They may thus make pilgrimage to whichever lieth nearer to the place where they reside.

جواب حج بیت که بر رجال است بیت اعظم در بغداد و بیت نقطه در شیراز مقصود است هر یک را که حج نمایند کافی است هر کدام نزدیکتر بهر بلد است اهل آن بلد آن را حج نمایند

30. QUESTION: Concerning the verse: "he who would take into his service a maid may do so with propriety."

ANSWER: This is solely for service such as is performed by any other class of servants, be they young or old, in exchange for wages; such a maiden is free to choose a husband at whatever time she pleaseth, for it is forbidden either that women should be purchased, or that a man should have more wives than two.

31. QUESTION: Concerning the sacred verse: "The Lord hath prohibited ... the practice to which ye formerly had recourse when thrice ye had divorced a woman."

ANSWER: The reference is to the law which previously made it necessary for another man to marry such a woman before she could again be wedded to her former husband; this practice hath been prohibited in the Kitab-i-Aqdas.

32. QUESTION: Concerning the restoration and preservation of the two Houses in the Twin Spots, and the other sites wherein the throne hath been established.

ANSWER: By the two Houses is intended the Most Great House and the House of the Primal Point. As for other sites, the people of the areas where these are situated may choose to preserve either each house wherein the throne hath been established, or one of them.

33. QUESTION: Again inquiry hath been made about the inheritance of the teacher.

ANSWER: If the teacher is not of the people of Baha, he doth not inherit. Should there be several teachers, the share is to be divided equally amongst them. If the teacher is deceased, his offspring do not inherit his share, but rather two thirds of it revert to the children of the owner of the estate, and the remaining one third to the House of Justice.

34. QUESTION: Concerning the residence which hath been assigned exclusively to the male offspring.

ANSWER: If there are several residences, the finest and noblest of these dwellings is the one intended, the remainder being distributed amongst the whole body of the heirs like any other form of property. Any heir, from whichever category of inheritors, who is outside the Faith of God is accounted as non-existent and doth not inherit.

35. QUESTION: Concerning Naw-Ruz.

سؤال از آیه من اتَّخَذَ بَكراً لخدمته لا بأس

جواب محض از برای خدمت است چنانکه صغار و بکار دیگر را اجرت میدهند برای خدمت و آن بکر هر وقت که خواهد زوج اختیار کند اختیار با نفس اوست چه که خریدن اماء حرام و زیاده بر دو زوج هم حرام است

سؤال از آیه مبارکه قد نهاکم الله عما عملتم بعد طلاقات ثلاث

جواب مقصود حکم قبل است که باید دیگری آن را تزویج نموده بعد بر او حلال شود در کتاب اقدس نهی از این عمل نازل

سؤال از ارتفاع بیتین در مقامین و مقامات مستقر عرش

جواب مقصود از بیتین بیت اعظم و بیت نقطه است و مقامات دیگر با اختیار اهل آن بلد است هر بیتی را که محل استقرار شده مرتفع نمایند یا یک بیت را اختیار کنند

سؤال مجدد از ارث معلم استفسار شده بود

جواب اگر معلم از غیر اهل بها است ابداً ارث نمیبرد و اگر معلم متعدّد باشد میانشان بالسویه قسمت میشود و اگر معلم وفات نموده باشد باولاد او ارث نمیبرد بلکه دو ثلث ارث باولاد صاحب مال و یک ثلث به بیت عدل راجع

سؤال از بیت مسکون که مخصوص اولاد ذکور است

جواب اگر بیت مسکون متعدّد باشد اعلی و اشرف آن بیوت مقصود است و مابقی مثل سایر اموال است که باید بین کل قسمت شود و هر یک از طبقات وراث که خارج از دین الهی است حکمش حکم معدوم است و ارث نمیبرد

سؤال در باب نوروز

ANSWER: The Festival of Naw-Ruz falleth on the day that the sun entereth the sign of Aries, even should this occur no more than one minute before sunset.

36. QUESTION: If the anniversary either of the Twin Birthdays or of the Declaration of the Bab occurreth during the Fast, what is to be done?

ANSWER: Should the feasts celebrating the Twin Birthdays or the Declaration of the Bab fall within the month of fasting, the command to fast shall not apply on that day.

37. QUESTION: In the holy ordinances governing inheritance, the residence and personal clothing of the deceased have been allotted to the male offspring. Doth this provision refer only to the father's property, or doth it apply to the mother's as well?

ANSWER: The used clothing of the mother should be divided in equal shares among the daughters, but the remainder of her estate, including property, jewellery, and unused clothing, is to be distributed, in the manner revealed in the Kitab-i-Aqdas, to all her heirs. If, however, the deceased hath left no daughters, her estate in its entirety must be divided in the manner designated for men in the holy Text.

38. QUESTION: Concerning divorce, which must be preceded by a year of patience: if only one of the parties is inclined toward conciliation, what is to be done?

ANSWER: According to the commandment revealed in the Kitab-i-Aqdas, both parties must be content; unless both are willing, reunion cannot take place.

39. QUESTION: In connection with the dowry, what if the bridegroom cannot pay this sum in full, but instead were to formally deliver a promissory note to his bride at the time of the wedding ceremony, on the understanding that he will honour it when he is able to do so?

ANSWER: Permission to adopt this practice hath been granted by the Source of Authority.

40. QUESTION: If during the year of patience the fragrance of affection be renewed, only to be succeeded by antipathy, and the couple waver between affection and aversion throughout the year, and the year endeth in antipathy, can divorce take place or not?

جواب هر روز که شمس تحویل به حمل شود همان یوم عید است اگرچه یک دقیقه بغروب مانده باشد

سؤال اگر عید مولود و یا مبعث در صیام واقع شود حکمش چیست

جواب اگر عید مولود و یا مبعث در ایام صیام واقع شود حکم صوم در آن یوم مرتفع است

سؤال در احکام الهیه در باب ارث دار مسکونه و البسه مخصوصه را از برای ذکران ذریه مقرر فرموده اند بیان شود که این حکم در مال اب است و یا در مال ام هم همین حکم جاری است

جواب البسه مستعمله ام مابین بنات بالسویه قسمت شود و سایر اشیاء از ملک و حلّ و البسه غیر مستعمله کل از آن قسمت میبرند بقسمیکه در کتاب اقدس نازل شده و در صورت عدم وجود بنت جمیع مال کما نزل فی الرجال باید قسمت شود

سؤال در باب طلاق که باید صبر شود يك سنه اگر رائحه رضا و میل بوزد از یکطرف و طرف دیگر نوزد چگونه است حکم آن

جواب حکم رضایت طرفین در کتاب اقدس نازل اگر از هر دو طرف رضایت نباشد اتفاق واقع نه

سؤال در مهر و رقات هرگاه نقد و دفعه واحده نباشد بعنوان قبض مجلس رد شود و دست بدست شود و بعد از امکان بضلع رد نماید چگونه است

جواب اذن باینفقره از مصدر امر صادر

سؤال در مدت اصطبار هرگاه متضوع شود رائحه حبّ و باز کراهت حاصل شود و در ظرف سنه گاه کراهت و گاه میل و در حالت کراهت سنه بآخر رسد در این صورت افتراق حاصل است یا نه

ANSWER: In each case at any time antipathy occurreth, the year of patience beginneth on that day, and the year must run its full course.

جواب در هر حال هر وقت کراهت واقع شود از يوم وقوع ابتدای سنه اصطبار است و باید سنه بآخر رسد

41. QUESTION: The residence and personal clothing of the deceased have been assigned to the male, not female, offspring, nor to the other heirs; should the deceased have left no male offspring, what is to be done?

سؤال دار مسكونه و البسه مخصوصه مخصوص ذریه ذکور است دون الاناث و الوراث هرگاه ذریه ذکور نباشد تکلیف چیست

ANSWER: He saith, exalted be He: "Should the deceased leave no offspring, their share shall revert to the House of Justice..." In conformity with this sacred verse, the residence and personal clothing of the deceased revert to the House of Justice.

جواب قوله تعالى من مات و لم يكن له ذرية ترجع حقوقهم الى بيت العدل نظر باین آیه مبارکه دار مسكونه و البسه مخصوصه به بيت العدل راجع است

42. QUESTION: The ordinance of Huququ'llah is revealed in the Kitab-i-Aqdas. Is the residence, with the accompanying fixtures and necessary furnishings, included in the property on which Huquq is payable, or is it otherwise?

سؤال در کتاب اقدس حقوق الله نازل آيا بيت مسكون و متروكات آن و مايحتاج جزو اموال است كه حقوق بر آن ثابت ميشود يا نوع ديگر است

ANSWER: In the laws revealed in Persian We have ordained that in this Most Mighty Dispensation the residence and the household furnishings are exempt—that is, such furnishings as are necessary.

جواب در احكام فارسيه ميفرمايد در اين ظهور اعظم اسباب بيت و بيت مسكون را عفو نموديم يعني اسبابي كه ما يحتاج به است

43. QUESTION: Concerning the betrothal of a girl before maturity.

سؤال در باب نامزد کردن بنت قبل از بلوغ

ANSWER: This practice hath been pronounced unlawful by the Source of Authority, and it is unlawful to announce a marriage earlier than ninety-five days before the wedding.

جواب حرمت آن از مصدر امر نازل و بيش از نود و پنج روز قبل از نکاح ذکر وصلت حرام است

44. QUESTION: If a person hath, for example, a hundred tumans, payeth the Huquq on this sum, loseth half the sum in unsuccessful transactions and then, through trading, the amount in hand is raised again to the sum on which Huquq is due—must such a person pay Huquq or not?

سؤال اگر بالفرض اموال شخصی صد تومان باشد و حقوق را ادا نموده بعد در تجارت نقصان واقع شود و نصف این مبلغ تلف شود باز بتجارت بنصاب رسد حقوق باید داد يا نه

ANSWER: In such an event the Huquq is not payable.

جواب در اينصورت حقوق بر آن تعلق نميگيرد

45. QUESTION: If, after payment of Huquq, this same sum of one hundred tumans is lost in its entirety, but subsequently regained through trade and business dealings, must Huquq be paid a second time or not?

سؤال اگر مبلغ معهود بکلی بعد از اداء حقوق تلف شود و دفعه ديگر از کسب و تجارت همين مبلغ حاصل شود حقوق ثاني بايد داد يا نه

ANSWER: In this event as well, payment of Huquq is not required.

جواب در اينصورت هم حقوق ثابت نه

46. QUESTION: With reference to the sacred verse, "God hath prescribed matrimony unto you", is this prescription obligatory or not?

سؤال از آیه مبارکه کتب عليكم النکاح اين حکم واجب است يا نه

ANSWER: It is not obligatory.

جواب واجب نه

47. QUESTION: Supposing that a man hath wed a certain woman believing her to be a virgin and he hath paid her the dowry, but at the time of consummation it becometh evident that she is not a virgin, are the expenses and the dowry to be repaid or not? And if the marriage had been made conditional upon virginity, doth the unfulfilled condition invalidate that which was conditioned upon it?

ANSWER: In such a case the expenses and the dowry may be refunded. The unfulfilled condition invalidateth that which is conditioned upon it. However, to conceal and forgive the matter will, in the sight of God, merit a bounteous reward.

48. QUESTION: “A feast hath been enjoined upon you...” Is this obligatory or not?

ANSWER: It is not obligatory.

49. QUESTION: Concerning the penalties for adultery, sodomy, and theft, and the degrees thereof.

ANSWER: The determination of the degrees of these penalties rests with the House of Justice.

50. QUESTION: Concerning the legitimacy or otherwise of marrying one’s relatives.

ANSWER: These matters likewise rest with the Trustees of the House of Justice.

51. QUESTION: With reference to ablutions, it hath been revealed, “Let him that findeth no water for ablution repeat five times the words ‘In the Name of God, the Most Pure, the Most Pure’”: is it permissible to recite this verse in times of bitter cold, or if the hands or face be wounded?

ANSWER: Warm water may be used in times of bitter cold. If there are wounds on the face or hands, or there be other reasons such as aches and pains for which the use of water would be harmful, one may recite the appointed verse in place of the ablution.

52. QUESTION: Is the recitation of the verse revealed to replace the Prayer of the Signs obligatory?

ANSWER: It is not obligatory.

53. QUESTION: With reference to inheritance, when there are full brothers and full sisters, would half-brothers and half-sisters on the mother’s side also receive a share?

ANSWER: They receive no share.

سؤال اگر شخصی باکره را نکاح کرد و مهریه را هم تسلیم کرد هنگام اقتران معلوم شد که باکره نیست آیا مصروف و مهریه برمیگردد یا نه و اگر بشرط باکره بودن نکاح شد آیا فساد شرط سبب فساد مشروط میشود یا نه

جواب در اینصورت مصروف و مهریه برمیگردد و فساد شرط علت فساد مشروطست ولیکن اگر در ایستقام ستر و عنفو شامل شود عندالله سبب اجر عظیم است

سؤال رقم علیکم الضیافة واجب است یا نه

جواب واجب نه

سؤال از حدّ زنا و لواط و سارق و مقادیر آن

جواب تعیین مقادیر حدّ به بیت العدل راجعست

سؤال از حلیّت و حرمت نکاح اقارب

جواب این امور هم به امنای بیت العدل راجعست

سؤال در باب وضو من لم یجد الماء یذكر خمس مرّات بسم الله الأظهر الأظهر در شدّت سرما یا جراحت ید و وجه خواندن ذکر جایز است یا نه

جواب در شدّت سرما بآب گرم و در وجود جراحت ید و وجه و مانع آخر از قبیل اوجاع که استعمال آب مضر باشد ذکر معهود را بدل وضو تلاوت نماید

سؤال ذکر که در عوض صلوة آیات نازل شده واجب است یا نه

جواب واجب نه

سؤال در باب ارث مع وجود اخ و اخت ابی و امی اخ و اخت امی هم سهم میبرند یا نه

جواب سهم نمیبرند

54. QUESTION: He saith, exalted be He: "Should the son of the deceased have passed away in the days of his father and have left children, they will inherit their father's share..." What is to be done if the daughter hath died during the lifetime of her father?

ANSWER: Her share of the inheritance should be distributed among the seven categories of heirs according to the ordinance of the Book.

55. QUESTION: If the deceased be a woman, to whom is the "wife's" share of the inheritance allotted?

ANSWER: The "wife's" share of the inheritance is allotted to the husband.

56. QUESTION: Concerning the shrouding of the body of the deceased which is decreed to comprise five sheets: does the five refer to five cloths which were hitherto customarily used or to five full-length shrouds wrapped one around the other?

ANSWER: The use of five cloths is intended.

57. QUESTION: Concerning disparities between certain revealed verses.

ANSWER: Many Tablets were revealed and dispatched in their original form without being checked and reviewed. Consequently, as bidden, they were again read out in the Holy Presence, and brought into conformity with the grammatical conventions of the people in order to forestall the cavils of opponents of the Cause. Another reason for this practice is that the new style inaugurated by the Herald, may the souls of all else but Him be offered up for His sake, was seen to be marked by substantial latitude in adherence to the rules of grammar; sacred verses therefore were then revealed in a style which is for the most part in conformity with current usage for ease of understanding and concision of expression.

58. QUESTION: Concerning the blessed verse, "When travelling, if ye should stop and rest in some safe spot, perform ye ... a single prostration in place of each unsaid Obligatory Prayer": is this compensation for the Obligatory Prayer missed by reason of insecure circumstances, or is obligatory prayer completely suspended during travel, and doth the prostration take its place?

ANSWER: If, when the hour of obligatory prayer arriveth, there be no security, one should, upon arrival in safe surroundings, perform a prostration in place of each Obligatory Prayer that was missed, and after the final prostration, sit cross-legged

سؤال قوله تعالى انّ الذی مات فی ایام والده و له ذریّة اولئک یرثون ما لأبئهم اگر دختر در ایام پدر فوت شود حکمش چیست

جواب میراث او بحکم کتاب به هفت سهم منقسم میشود

سؤال اگر میت زن باشد سهم زوجه بکه راجع

جواب سهم زوجه بزوجه راجع

سؤال در باب کفن میت به پنج ثوب امر شده آیا مقصود از این پنج پنج پارچه است که در قبل معمول میشد و یا آنکه مراد سرتاسری جوف هم است

جواب مقصود پنج پارچه است

سؤال آیات منزله بعضی با هم فرق دارد

جواب بسیاری از الواح نازل شد و همان صورت اولیه من دون مطابقه و مقابله باطراف رفته لذا حسب الأمر بملاحظه آنکه معروضین را مجال اعتراض نماند مکرر در ساحت اقدس قرائت شد و قواعد قوم در آن اجرا گشت و حکمت دیگر چون در قاعده جدید به حسب بیان حضرت مبشر روح ما سواه فداه قواعد بسیار وسیع ملاحظه شد لذا بجهت سهولت و اختصار نازل شد آنچه با اکثر مطابق است

سؤال از آیه مبارکه و فی الأسفار اذا نزلتم و استرحتم المقام الأمن مکان کلّ صلوة سجدة واحدة قضای نمازی است که بعلت عدم امنیت فوت شده یا بکلی در سفر صلوة ساقط است و سجده بجای آنست

جواب اگر وقت صلوة برسد و امنیت نباشد بعد از وصول بمکان امن هر قدر فوت شده بجای هر يك یکبار سجده نماید و بعد از سجده اخیره بر هیکل توحید نشسته ذکر معهود را قرائت نماید در سفر اگر موقع امن باشد صلوة ساقط نه

and read the designated verse. If there be a safe place, obligatory prayer is not suspended during travel.

59. QUESTION: If, after a traveller hath stopped and rested it is the time for obligatory prayer, should he perform the prayer, or make the prostration in its stead?

ANSWER: Except in insecure circumstances omission of the Obligatory Prayer is not permissible.

60. QUESTION: If, due to missed Obligatory Prayers, a number of prostrations are required, must the verse be repeated after each compensating prostration or not?

ANSWER: It is sufficient to recite the designated verse after the last prostration. The several prostrations do not require separate repetitions of the verse.

61. QUESTION: If an Obligatory Prayer be omitted at home, is it to be compensated for by a prostration or not?

ANSWER: In answer to previous questions it was written: "This provision regarding the compensating prostration applyeth both at home and on a journey."

62. QUESTION: If, for another purpose, one hath performed ablutions, and the time of obligatory prayer arriveth, are these ablutions sufficient or must they be renewed?

ANSWER: These same ablutions are sufficient, and there is no need for them to be renewed.

63. QUESTION: In the Kitab-i-Aqdas obligatory prayer hath been enjoined, consisting of nine rak'ahs, to be performed at noon, in the morning and the evening, but the Tablet of Obligatory Prayers appeareth to differ from this.

ANSWER: That which hath been revealed in the Kitab-i-Aqdas concerneth a different Obligatory Prayer. Some years ago a number of the ordinances of the Kitab-i-Aqdas including that Obligatory Prayer were, for reasons of wisdom, recorded separately and sent away together with other sacred writings, for the purposes of preservation and protection. Later these three Obligatory Prayers were revealed.

64. QUESTION: In determining time, is it permissible to rely on clocks and watches?

ANSWER: It is permissible to rely on clocks and watches.

65. QUESTION: In the Tablet of Obligatory Prayers, three prayers are revealed; is the performance of all three required or not?

سؤال پس از نزول و استراحت هرگاه وقت صلوة باشد صلوة معین است و یا باید در عوض صلوة سجده نماید

جواب جز در مواقع ناامن ترك صلوة جایز نه

سؤال هرگاه سجده صلوات فائمه متعدد باشد تعدد ذکر بعد از سجده لازم است یا نه

جواب بعد از سجده اخیره خواندن ذکر معهود کافی است بتعدد سجده تعدد ذکر لازم نه

سؤال در حضر اگر صلوة فوت شود عوض فائمه سجده لازم است یا نه

جواب در جواب سؤالات قبل مرقوم این حکم که در قضا نازل در سفر و حضر هر دو یکسانست

سؤال هرگاه لأجل امر آخر وضو گرفته باشد و وقت صلوة مصادف شود همان وضو کافی است و یا تجدید لازم

جواب همان وضو کافیت تجدید آن لازم نه

سؤال در کتاب اقدس صلوة ۹ [نه] رکعت نازل که در زوال و بکور و اصیل معمول رود و این لوح صلوة مخالف آن بنظر آمده

جواب آنچه در کتاب اقدس نازل صلوة دیگر است ولکن نظر بحکمت در سنین قبل بعض احکام کتاب اقدس که از جمله آن صلوة است در ورقهء اخری مرقوم و آن ورقه مع آثار مبارکه بجهت حفظ و ابقای آن بجهتی از جهات ارسال شده بود و بعد این صلوات ثلاث نازل

سؤال در تعیین وقت اتکال بساعت جایز است یا نه

جواب اتکال بساعت جایز است

سؤال در ورقهء صلوة سه صلوة نازل آیا هر سه واجبست یا نه

ANSWER: It is enjoined to offer one of these three prayers; whichever is performed sufficeth.

جواب عمل یکی از این صلوات ثلاث واجب هر کدام معمول رود کافیت

66. QUESTION: Are ablutions for the morning prayer still valid for the noonday prayer? And similarly, are ablutions carried out at noon still valid in the evening?

سؤال وضوی بامداد در زوال مجری است و کذا وضوی زوال از برای اصیل یا نه

ANSWER: Ablutions are connected with the Obligatory Prayer for which they are performed, and must be renewed for each prayer.

جواب وضو مربوط بنماز است در هر صلوة باید تجدید شود

67. QUESTION: Concerning the long Obligatory Prayer, it is required to stand up and "turn unto God". This seemeth to indicate that it is not necessary to face the Qiblih; is this so or not?

سؤال در صلوة مبسوط که فرمایش رفته بایستد مقبلاً الی الله چنین مینماید که قبله لازم نباشد چنین است یا نه

ANSWER: The Qiblih is intended.

جواب مقصود قبله است

68. QUESTION: Concerning the sacred verse: "Recite ye the verses of God every morn and eventide."

سؤال از آیهء مبارکهء اتلوا آیات الله فی کلّ صباح و مساء

ANSWER: The intention is all that hath been sent down from the Heaven of Divine Utterance. The prime requisite is the eagerness and love of sanctified souls to read the Word of God. To read one verse, or even one word, in a spirit of joy and radiance, is preferable to the perusal of many Books.

جواب مقصود جمیع ما نزل من ملکوت البیان است شرط اعظم میل و محبت نفوس مقدسه است بتلاوت آیات اگر یک آیه و یا یک کلمه بروح و ریحان تلاوت شود بهتر است از قرائت کتب متعدده

69. QUESTION: May a person, in drawing up his will, assign some portion of his property—beyond that which is devoted to payment of Huququ'llah and the settlement of debts—to works of charity, or is he entitled to do no more than allocate a certain sum to cover funeral and burial expenses, so that the rest of his estate will be distributed in the manner fixed by God among the designated categories of heirs?

سؤال آیا شخص میتواند در کتاب وصیت از اموال خود چیزی قرار بدهد که بعد از وفات او در امورات خیریه صرف شود بغیر اداء حقوق الله و حقوق ناس یا آنکه جز مخارج دفن و کفن و حمل نعش حتّی ندارد و مابقی اموال کما فرض الله بوراث میرسد

ANSWER: A person hath full jurisdiction over his property. If he is able to discharge the Huququ'llah, and is free of debt, then all that is recorded in his will, and any declaration or avowal it containeth, shall be acceptable. God, verily, hath permitted him to deal with that which He hath bestowed upon him in whatever manner he may desire.

جواب انسان در مال خود مختار است اگر بر ادای حقوق الهی موفق شود و همچنین حق الناس بر او نباشد آنچه در کتاب وصیت بنویسد و اقرار و اعتراف نماید مقبول بوده و هست قد اذن الله له بأن يفعل فیما ملّک الله کیف یشاء

70. QUESTION: Is the use of the burial ring enjoined exclusively for adults, or is it for minors as well?

سؤال وضع خاتم که در کتاب اقدس نازل شده مخصوص بکار است یا صغار هم داخلند

ANSWER: It is for adults only. The Prayer for the Dead is likewise for adults.

جواب مخصوص بکار است و همچنین صلوة میت آن هم مخصوص بکار است

71. QUESTION: Should a person wish to fast at a time other than in the month of Ala', is this permissible or not; and if he hath vowed or pledged himself to such a fast, is this valid and acceptable?

سؤال در غیر شهر علاء اگر نفسی خواسته باشد صائم شود جایز است یا نه و اگر نذر و عهد کرده باشد که صائم شود مجری و مضی است یا نه

ANSWER: The ordinance of fasting is such as hath already been revealed. Should someone pledge himself, however, to offer up a fast to God, seeking in this way the fulfilment of a wish, or to realize some other aim, this is permissible, now as heretofore. Howbeit, it is God's wish, exalted be His glory, that vows and pledges be directed to such objectives as will profit mankind.

جواب حکم صوم از همان قرار است که نازل شده ولکن اگر نفسی عهد نماید که لله صائم شود بجهت قضاء حاجات و دون آن باسی نبوده و نیست ولکن حق جل جلاله دوست داشته که عهد و نذر در اموری که منفعت آن بعباد الله میرسد واقع شود

72. QUESTION: Again a question hath been asked concerning the residence and personal clothing: are these to revert, in the absence of male offspring, to the House of Justice, or are they to be distributed like the rest of the estate?

سؤال مجدد سؤال شده دار مسکونه و البسه مخصوصه در صورت عدم وجود ذکران از ذریه راجع به بیت العدل است یا مثل سایر اموال تقسیم میشود

ANSWER: Two thirds of the residence and personal clothing pass to the female offspring, and one third to the House of Justice, which God hath made to be the treasury of the people.

جواب دو ثلث خانه و البسه مخصوصه باناث از ذریه راجع و ثلث الی بیت العدل الذی جعله الله مخزن الامة

73. QUESTION: If, upon completion of the year of patience, the husband refuseth to allow divorce, what course should be adopted by the wife?

سؤال هرگاه زمان اصطبار منقضی شود و زوج از طلاق دادن امتناع نماید تکلیف ضلع چیست

ANSWER: When the period is ended divorce is effected. However, it is necessary that there be witnesses to the beginning and end of this period, so that they can be called upon to give testimony should the need arise.

جواب بعد از انقضای مدت طلاق حاصل ولکن در ابتدا و انتها شهود لازم که عند الحاجة گواهی دهند

74. QUESTION: Concerning the definition of old age.

سؤال از حدّ هرم

ANSWER: To the Arabs it denoteth the furthest extremity of old age, but for the people of Baha it is from the age of seventy.

جواب نزد اعراب اقصى الکبر و نزد اهل بها تجاوز از سبعین

75. QUESTION: Concerning the limit of fasting for someone travelling on foot.

سؤال از حدّ صوم مسافر پیاده

ANSWER: The limit is set at two hours. If this is exceeded, it is permissible to break the Fast.

جواب حدّ آن دو ساعت مقرر شده اگر بیشتر شود افطار جایز

76. QUESTION: Concerning observance of the Fast by people engaged in hard labour during the month of fasting.

سؤال از صوم نفوسیکه در شهر صیام باشغال شاقّه مشغولند

ANSWER: Such people are excused from fasting; however, in order to show respect to the law of God and for the exalted station of the Fast, it is most commendable and fitting to eat with frugality and in private.

جواب صیام نفوس مذکوره عفو شده ولکن در آن ایام قناعت و ستر لأجل احترام حکم الله و مقام صوم اولی و احب

77. QUESTION: Do ablutions performed for the Obligatory Prayer suffice for the ninety-five repetitions of the Greatest Name?

سؤال با وضوی صلوة تلاوت ذکر ۹۵ [نود و پنج] مرتبه اسم اعظم جایز است یا نه

ANSWER: It is unnecessary to renew the ablutions.

جواب تجدید وضو لازم نه

78. QUESTION: Concerning clothes and jewellery which a husband may have purchased for his wife: are these to be distributed, after his death, amongst his heirs, or are they specially for the wife?

ANSWER: Aside from used clothing, whatever there may be, jewellery or otherwise, belongeth to the husband, except what is proven to have been gifts to the wife.

79. QUESTION: Concerning the criterion of justness when proving some matter dependent on the testimony of two just witnesses.

ANSWER: The criterion of justness is a good reputation among the people. The testimony of all God's servants, of whatever faith or creed, is acceptable before His Throne.

80. QUESTION: If the deceased hath not settled his obligation to Huququ'llah, nor paid his other debts, are these to be discharged by proportionate deductions from the residence, personal clothing and the rest of the estate, or are the residence and personal clothing set aside for the male offspring, and consequently the debts must be settled from the rest of the estate? And if the rest of the estate is insufficient for this purpose, how should the debts be settled?

ANSWER: Outstanding debts and payments of Huquq should be settled from the remainder of the estate, but if this is insufficient for the purpose, the shortfall should be met from his residence and personal clothing.

81. QUESTION: Should the third Obligatory Prayer be offered while seated or standing?

ANSWER: It is preferable and more fitting to stand in an attitude of humble reverence.

82. QUESTION: Concerning the first Obligatory Prayer it hath been ordained, "one should perform it at whatever time one findeth oneself in a state of humbleness and longing adoration": is it to be performed once in twenty-four hours, or more frequently?

ANSWER: Once in twenty-four hours is sufficient; this is that which hath been uttered by the Tongue of Divine Command.

83. QUESTION: Concerning the definition of "morning", "noon" and "evening".

ANSWER: These are sunrise, noon and sunset. The allowable times for Obligatory Prayers are from morning till noon, from

سؤال در باب البسه و حلی که شخص از برای ضلع میگیرد هرگاه متوفی شود مابین وراثت قسمت میشود یا مخصوصست بضلع

جواب غیر از البسه مستعمله هرچه باشد از حلی و غیره راجع بزواج است مگر آنچه باثبات معلوم شود بزوجه بخشیده شده

سؤال از حدّ عدالت در مقامیکه اثبات امر بشهادت عدلین میشود

جواب حدّ عدالت نیکوئی صیت است بین عباد و شهادت عباد الله از هر حزبی لدی العرش مقبول

سؤال هرگاه شخص متوفی حقوق [الله یا حقّ] الناس بر ذمه او باشد از بیت مسکون و البسه مخصوصه و سایر اموال بالنسبه باید ادا شود یا آنکه بیت و البسه مخصوص ذکران است و دیون باید از سایر اموال داده شود و هرگاه سایر ترکه وفا نکند بدیون چگونه معمول شود

جواب دیون و حقوق از سایر اموال داده شود و اگر اموال وفا نکند از بیت مسکون و البسه مخصوصه ادا شود

سؤال صلوٰه ثالث را نشسته باید بجا آورد یا ایستاده

جواب القيام مع الخضوع اولی و احبّ

سؤال صلوٰه اولی را که میفرماید هر هنگام و هر وقت که انسان در خود حالت اقبال و خضوع مشاهده نماید بعمل آورد در شب و روزی یکبار یا ازمنه دیگر حکمش چگونه است

جواب در شب و روزی یکبار کافی است هذا ما نطق به لسان الامر

سؤال از تعیین بکور و زوال و اصیل

جواب حین اشراق الشمس و الزوال و الغروب و مهلت صلوٰه صبح الی زوال و من الزوال الی الغروب و من الغروب الی ساعتین الامر بید الله صاحب الاسمین

noon till sunset, and from sunset till two hours thereafter. Authority is in the hand of God, the Bearer of the Two Names.

84. QUESTION: Is it permissible for a believer to marry an unbeliever?

ANSWER: Both taking and giving in marriage are permissible; thus did the Lord decree when He ascended the throne of bounteousness and grace.

85. QUESTION: Concerning the Prayer for the Dead: should it precede or follow the interment? And is facing the Qiblih required?

ANSWER: Recital of this prayer should precede interment; and as regards the Qiblih: "Whichever way ye turn, there is the face of God."

86. QUESTION: At noon, which is the time for two of the Obligatory Prayers—the short midday prayer, and the prayer to be offered in the morning, noon, and evening—is it necessary in this case to perform two ablutions or would one suffice?

ANSWER: The renewal of ablutions is unnecessary.

87. QUESTION: Concerning the dowry for village-dwellers which is to be of silver: is it the bride or bridegroom who is intended or both of them? And what is to be done if one is a city-dweller and the other a village-dweller?

ANSWER: The dowry is determined by the dwelling-place of the bridegroom; if he be a city-dweller, the dowry is of gold, and if he be a village-dweller, it is of silver.

88. QUESTION: What is the criterion for determining if one is a city-dweller or a village-dweller? If a city-dweller taketh up residence in a village, or a village-dweller in a city, intending to settle permanently, what ruling is applicable? Is the place of birth the deciding factor?

ANSWER: The criterion is permanent residence and, depending on where this is, the injunction in the Book must be observed accordingly.

89. QUESTION: In the holy Tablets it hath been revealed that when someone acquireth the equivalent of nineteen mithqals of gold, he should pay the Right of God on that sum. Might it be explained how much of this nineteen should be paid?

سؤال قرآن با مشرکین جایز است یا نه

جواب اخذ و عطا هر دو جایز هذا ما حکم به الله اذ استوی علی عرش الفضل و الکرم

سؤال از وقت نماز میت قبل از دفن و یا بعد از آن و توجه بقبله لازم است یا نه

جواب ادای صلوة قبل از دفن و اما القبلة اینما تولّوا فثمّ وجه الله

سؤال در زوال که وقت دو نماز است یکی شهادت حین زوال و یکی نماز دیگر که در زوال و بکبر و آصال باید کرده شود اینهم دو وضو لازم دارد و یا آنکه در این مورد مخصوص یک وضو کافی است

جواب تجدید لازم نه

سؤال در مهر اهل قری که فضا تعیین شده باعتبار زوج است یا زوجه و یا هر دو و در صورت اختلاف که یکی شهری و دیگری از قری باشد چه باید کرد

جواب مهر باعتبار زوج است اگر از اهل مدن است ذهب و اگر از اهل قری است فضّه

سؤال میزان شهری و دهاتی بچه حدّ است هرگاه شهری هجرت یده نماید و یا دهاتی هجرت بشهر کند و قصد توطن نماید حکمش چگونه است و كذلك محل تولّد میزانت یا نه

جواب میزان توطن است هر جا وطن نماید مطابق حکم کتاب رفتار شود

سؤال در الواح الهیه نازل شده هرگاه کسی مالک شود معادل نوزده مثقال ذهب را باید حقّ الله را از آن ادا نماید بیان شود از نوزده چه قدر داده شود

ANSWER: Nineteen out of one hundred is established by the ordinance of God. Computation should be made on this basis. It may then be ascertained what amount is due on nineteen.

90. QUESTION: When one's wealth exceeds nineteen, is it necessary for it to increase by a further nineteen before Huquq is due again, or would it be due on any increase?

ANSWER: Any amount added to nineteen is exempt from Huquq until it reacheth a further nineteen.

91. QUESTION: Concerning pure water, and the point at which it is considered used.

ANSWER: Small quantities of water, such as one cupful, or even two or three, must be considered used after a single washing of the face and hands. But a kurr or more of water remaineth unchanged after one or two washings of the face, and there is no objection to its use unless it is altered in one of the three ways, for example its colour is changed, in which case it should be looked upon as used.

92. QUESTION: In a treatise in Persian on various questions, the age of maturity hath been set at fifteen; is marriage likewise conditional upon the reaching of maturity, or is it permissible before that time?

ANSWER: Since the consent of both parties is required in the Book of God, and since, before maturity, their consent or lack of it cannot be ascertained, marriage is therefore conditional upon reaching the age of maturity, and is not permissible before that time.

93. QUESTION: Concerning fasting and obligatory prayer by the sick.

ANSWER: In truth, I say that obligatory prayer and fasting occupy an exalted station in the sight of God. It is, however, in a state of health that their virtue can be realized. In time of ill-health it is not permissible to observe these obligations; such hath been the bidding of the Lord, exalted be His glory, at all times. Blessed be such men and women as pay heed, and observe His precepts. All praise be unto God, He who hath sent down the verses and is the Revealer of undoubted proofs!

94. QUESTION: Concerning mosques, chapels and temples.

ANSWER: Whatever hath been constructed for the worship of the one true God, such as mosques, chapels and temples, must not be used for any purpose other than the commemoration of His Name. This is an ordinance of God, and he who violateth

جواب حکم الله در صد نوزده معین شده از آن قرار حساب نمایند معلوم میشود بر نوزده چه مقدار تعلق میگیرد

سؤال هرگاه مال از نوزده تجاوز نماید باید به نوزده دیگر برسد یا بر زیاده هم تعلق میگیرد

جواب هر چه بر نوزده بیفزاید حقوق تعلق نمیگیرد الا به نوزده دیگر برسد

سؤال از ماء بکر و حدّ مستعمل آن

جواب آب قلیل مثل یک کاس یا دو مقابل یا سه مقابل آن دست و رو در آن شستن از مستعمل مذکور ولکن اگر بحدّ کُرّ برسد از تغسیل یک وجه یا دو وجه تغییر نمینماید و در استعمال آن باسی نبوده و نیست و اگر یکی از اوصاف ثلاثه در او ظاهر شود یعنی فی الجمله لون آب تغییر نماید از مستعمل محسوبست

سؤال حدّ بلوغ شرعی در رسالهء مسائل فارسیه سنه ۱۵ [پانزده] تعیین شده آیا زواج نیز مشروط ببلوغ است یا قبل از آن جایز

جواب چون در کتاب الهی رضایت طرفین نازل و قبل از بلوغ رضایت و عدم آن معلوم نه در اینصورت زواج نیز ببلوغ مشروط و قبل از آن جایز نه

سؤال از صوم و صلوة مریض

جواب براستی میگویم از برای صوم و صلوة عندالله مقامی است عظیم ولکن در حین صحت فضلش موجود و عند تکسر عمل بآن جایز نه اینست حکم حق جلّ جلاله از قبل و بعد طوبی للسامعین و السامعات و العالمین و العاملات الحمد لله منزل الآیات و مظهر البینات

سؤال از مساجد و صوامع و هیاکل

جواب آنچه از مساجد و صوامع و هیاکل که مخصوص ذکر حق بنا شده ذکر غیر او در آنها جایز نه اینست از حدود الهی و الذی تجاوزانه من

it is verily of those who have transgressed. No harm attacheth to the builder, for he hath performed his deed for the sake of God, and hath received and will continue to receive his just reward.

95. QUESTION: Regarding the appointments of a place of business, which are needed for carrying on one's work or profession: are they subject to the payment of Huququ'llah, or are they covered by the same ruling as the household furnishings?

ANSWER: They are covered by the same ruling as the household furnishings.

96. QUESTION: Concerning the exchange of property held in trust for cash or other forms of property, to guard against depreciation or loss.

ANSWER: Regarding the written question on the exchange of property held in trust to guard against depreciation and loss, such exchange is permissible on condition that the substitute will be equivalent in value. Thy Lord, verily, is the Expounder, the Omniscient, and He, truly, is the Ordainer, the Ancient of Days.

97. QUESTION: Concerning the washing of the feet in winter and summer.

ANSWER: It is the same in both cases; warm water is preferable, but there can be no objection to cold.

98. QUESTION: A further question on divorce.

ANSWER: Since God, exalted be His glory, doth not favour divorce, nothing was revealed on this issue. However, from the beginning of the separation until the end of one year, two people or more must remain informed as witnesses; if, by the end, there is no reconciliation, divorce taketh place. This must be recorded in the registry by the religious judicial officer of the city appointed by the Trustees of the House of Justice. Observance of this procedure is essential lest those that are possessed of an understanding heart be saddened.

99. QUESTION: Concerning consultation.

ANSWER: If consultation among the first group of people assembled endeth in disagreement, new people should be added, after which persons to the number of the Greatest Name, or fewer or more, shall be chosen by lot. Whereupon the consultation shall be renewed, and the outcome, whatever it is, shall be obeyed. If, however, there is still disagreement, the same procedure should be repeated once more, and the decision of

المعتدين بر بانی بآسی نبوده و نیست چه که عمل او لله بوده و باجر خود رسیده و خواهد رسید

سؤال اسباب دکان که بجهت کسب و شغل لازم است باید حقوق الله از آنها داده شود یا آنکه حکم اسباب بیت را دارد

جواب حکم اثاث بیت بر آن جاری

سؤال در باره تعویض و تبدیل امانات از جنس بنقد و غیره حفظاً عن التضييع

جواب اینکه در باره امانات و تعویض آن حفظاً عن التضييع نوشتند در این صورت تعویض جایز تعویضیکه معادل آن را برساند آن ربک هو المبین العليم و الامر القديم

سؤال در تغسیل رجل شتا و صیف

جواب یک حکم دارد در هر دو آب فاتر ارجح است و در استعمال آب بارد هم بآسی نه

و دیگر سؤال از طلاق نموده

جواب چون حقّ جلّ جلاله طلاق را دوست نداشته در این باب کلمه‌ئی نازل نشده ولکن از اوّل فصل الی انتهای سنه واحده باید دو نفس مطلع باشند او ازید و هم شهداء اگر در انتها رجوع نشد طلاق ثابت باید حاکم شرعی بلد که از جانب امنای بیت العدل است در دفتر ثبت نماید ملاحظه این فقره لازم است لئلا یحزن به افتدة اولی الألباب

سؤال در باره مشورت

جواب اگر در نفوس مجتمعه اولی اختلاف حاصل نفوس جدیده ضمّ نمائید و بعد بحکم قرعه بعدد اسم اعظم یا اقلّ یا اکثر از آن انتخاب نمائید و مجدّد مشورت ما ظاهر منه هو المطاع و اگر هم اختلاف شد زینّ الأثنین بالثلاث و خذ الأقویّ انه یمهدی من یشاء الی سواء الصّراط

the majority shall prevail. He, verily, guideth whomsoever He pleaseth to the right way.

100. QUESTION: Concerning inheritance.

ANSWER: Regarding inheritance, that which the Primal Point hath ordained—may the souls of all else but Him be offered up for His sake—is well pleasing. The existing heirs should receive their allotted shares of the inheritance, while a statement of the remainder must be submitted to the Court of the Most High. In His hand is the source of authority; He ordaineth as He pleaseth. In this regard, a law was revealed in the Land of Mystery, temporarily awarding the missing heirs' inheritance to the existing heirs until such time as the House of Justice shall be established, when the decree concerning this will be promulgated. The inheritance, however, of those who emigrated in the same year as the Ancient Beauty, hath been awarded to their heirs, and this is a bounty of God bestowed upon them.

101. QUESTION: Concerning the law on treasure trove.

ANSWER: Should a treasure be found, one third thereof is the right of the discoverer, and the other two thirds should be expended by the men of the House of Justice for the welfare of all people. This shall be done after the establishment of the House of Justice, and until that time it shall be committed to the keeping of trustworthy persons in each locality and territory. He, in truth, is the Ruler, the Ordainer, the Omniscient, the All-Informed.

102. QUESTION: Concerning Huquq on real estate which yieldeth no profit.

ANSWER: The ordinance of God is that real estate which hath ceased to yield income, that is, from which no profit accrueth, is not liable to payment of Huquq. He, verily, is the Ruler, the Munificent.

103. QUESTION: Concerning the holy verse: "In regions where the days and nights grow long, let times of prayer be gauged by clocks..."

ANSWER: The intention is those territories that are remote. In these climes, however, the difference in length is but a few hours, and therefore this ruling doth not apply.

104. In the Tablet to Aba Badi', this holy verse hath been revealed: "Verily, We have enjoined on every son to serve his father." Such is the decree which We have set forth in the Book.

105. And in another Tablet, these exalted words have been revealed: O Muhammad! The Ancient of Days hath turned

سؤال از ارث

جواب در باب ارث آنچه نقطهء اولی روح ما سواه فداه بآن امر فرموده اند همان محبوبست آنچه از اولو القسمة موجودند قسموا بینهم اموالهم و مادون آن باید بساحت اقدس عرض شود الامر بیده بحکم کیف یشاء در انتقام در ارض سر حکمی نازل و قسمت نفوس مفقوده موقتاً بوراث موجوده راجع الی ان یحقق بیت العدل بعد از تحقیق حکم آن ظاهر خواهد شد ولکن المهاجرین الذین هاجروا فی سنة الّتی فیها هاجر جمال القدم میراثهم یرجع الی وراثتهم هذا من فضل الله علیهم

سؤال از حکم دفینه

جواب اگر دفینه یافت شود یک ثلث حقّ نفسی است که یافته و دو ثلث دیگر را رجال بیت عدل در مصالح عموم عباد صرف نمایند و این بعد از تحقیق بیت عدلست و قبل از آن بنفوس امینه در هر بلد و دیار راجع انه هو الحاکم الامر العلیم الخبیر

سؤال از حقوق ملکی که منفعت از آن عاید نمیشود

جواب حکم الله آنکه ملکی که انتفاع آن مقطوع است یعنی نفعی از آن حاصل نمیشود حقوق بر آن تعلق نمیگیرد انه هو الحاکم الکرم

سؤال از آیه مبارکه والبلدان الّتی طالت فیها الّلیالی و الایام فلیصلوا بالساعات الخ

جواب مقصود بلاد بعیده بوده این اقالیم طول و غیر آن ساعات قلیله و این خارج از حکم است

در لوح ابا بدیع این آیه مبارکه نازل انا کتبنا لکل ابن خدمة ابیه کذلک قدرنا الامر فی الکتاب

His countenance towards thee, making mention of thee, and exhorting the people of God to educate their children. Should a father neglect this most weighty commandment laid down in the Kitab-i-Aqdas by the Pen of the Eternal King, he shall forfeit rights of fatherhood, and be accounted guilty before God. Well is it with him who imprinteth on his heart the admonitions of the Lord, and steadfastly cleaveth unto them. God, in truth, enjoineth on His servants what shall assist and profit them, and enable them to draw nigh unto Him. He is the Ordainer, the Everlasting.

106. He is God, exalted be He, the Lord of majesty and power! The Prophets and Chosen Ones have all been commissioned by the One True God, magnified be His glory, to nurture the trees of human existence with the living waters of uprightness and understanding, that there may appear from them that which God hath deposited within their inmost selves. As may be readily observed, each tree yieldeth a certain fruit, and a barren tree is but fit for fire. The purpose of these Educators, in all they said and taught, was to preserve man's exalted station. Well is it with him who in the Day of God hath laid fast hold upon His precepts and hath not deviated from His true and fundamental Law. The fruits that best befit the tree of human life are trustworthiness and godliness, truthfulness and sincerity; but greater than all, after recognition of the unity of God, praised and glorified be He, is regard for the rights that are due to one's parents. This teaching hath been mentioned in all the Books of God, and reaffirmed by the Most Exalted Pen. Consider that which the Merciful Lord hath revealed in the Qur'an, exalted are His words: "Worship ye God, join with Him no peer or likeness; and show forth kindness and charity towards your parents..." Observe how loving-kindness to one's parents hath been linked to recognition of the one true God! Happy they who are endued with true wisdom and understanding, who see and perceive, who read and understand, and who observe that which God hath revealed in the Holy Books of old, and in this incomparable and wondrous Tablet.

107. In one of the Tablets He, exalted be His words, hath revealed: And in the matter of Zakat, We have likewise decreed that you should follow what hath been revealed in the Qur'an.

در لوحی از الواح نازل قوله تعالى يا محمد وجه قدم بتو متوجه و ترا ذکر مینماید و حزب الله را وصیت میفرماید بتربیت اولاد اگر والد در این امر اعظم که از قلم مالک قدم در کتاب اقدس نازل شده غفلت ننماید حق پدری ساقط شود و لدی الله از مقصّرین محسوب طوبی از برای نفسی که وصایای الهی را در قلب ثبت ننماید و باو متمسک شود انه یا امر العباد بما یؤیدهم و ینفعهم و یقرّبهم الیه و هو الامر القدیم

هو الله تعالى شأنه العظمة والاقترار جميع انبيا و اوليا از نزد حق جلّ جلاله مأمور بوده‌اند که اشجار وجود انسانی را از فرات آداب و دانائی سقايه نمایند تا از کل ظاهر شود آنچه که در ایشان بنفس ایشان من عند الله ودیعه گذاشته شده هر درختی را ثمری مشهود چنانچه مشاهده میشود شجر بی ثمر لایق نار است و مقصود از آنچه فرموده‌اند و تعلیم داده‌اند حفظ مراتب و مقامات عالم انسانی بوده طوبی از برای نفسی که در یوم الهی باصول الله تمسک جست و از قانون حقیقی انحراف نجست اثمار سدره وجود امانت و دیانت و صدق و صفا و اعظم از کل بعد از توحید حضرت باری جلّ و عزّ مراعات حقوق والدین است در جمیع کتب الهی این فقره مذکور و از قلم اعلی مسطور ان انظر ما انزله الرحمن فی الفرقان قوله تعالى و اعبدا الله و لا تشركوا به شیئاً و بالوالدین احساناً ملاحظه نمائید احسان بوالدین را با توحید مقترن فرموده طوبی لكل عارف حکیم یشهد ویری و یقرأ و یعرف و یعمل بما انزله الله فی کتب القبل و فی هذا اللوح البدیع

در لوحی از الواح نازل قوله تعالى و در باره زکوة هم امر نمودیم کما نزل فی الفرقان عمل نمایند

INBA63:001, INBA66:213, BRL_Su'al, AVK3.056.16x, AVK4.091x, AVK4.152.13x, AVK4.478ax, OOL.B178

BRL_CONSULT#07x, BSW#07.19x, COC#0029x, COC#0172x, COC#0527x, COC#0821x, COC#1109-1115x, COC#1119x, LOG#0505x, LOG#0516x, LOG#0637x, LOG#0762x, LOG#0764x, LOG#1260x, LOG#1499x, NYR#137x

BH11209*Salat-i-Saghir (Short Obligatory Prayer)*

- 1 I bear witness, O my God, that Thou hast created me to know Thee and to worship Thee. I testify, at this moment, to my powerlessness and to Thy might, to my poverty and to Thy wealth. There is none other God but Thee, the Help in Peril, the Self-Subsisting.
- 2 Short obligatory prayer, to be recited once in twenty-four hours, at noon.

PM#181, BPRY.004, SW_v12#19 p.313, BSC.184 #265

1 اشهد يا الهى بأنك خلقتنى لعرفانك و عبادتك
اشهد فى هذا الحين بعجزى و قوتك و ضعفى
و اقتدارك و فقرى و غنائك لا اله الا انت
المهيمن القيوم

2 صلوة اخرى حين زوال قرائت نمايد

PMP#181, AHM.084, TSBT.021,
NFF1.009x, ABMK.008, MMJA.020,
OOL.B176a

BH03447*Salat-i-Vusta (Medium Obligatory Prayer)*

- 1 Whoso wisheth to pray, let him wash his hands, and while he washeth, let him say:
- 2 Strengthen my hand, O my God, that it may take hold of Thy Book with such steadfastness that the hosts of the world shall have no power over it. Guard it, then, from meddling with whatsoever doth not belong unto it. Thou art, verily, the Almighty, the Most Powerful.
- 3 And while washing his face, let him say:
- 4 I have turned my face unto Thee, O my Lord! Illumine it with the light of Thy countenance. Protect it, then, from turning to any one but Thee.
- 5 Then let him stand up, and facing the Qiblih (Point of Adoration, i.e., Bahji, 'Akka), let him say:
- 6 God testifieth that there is none other God but Him. His are the kingdoms of Revelation and of creation. He, in truth, hath manifested Him Who is the Day-Spring of Revelation, Who conversed on Sinai, through Whom the Supreme Horizon hath been made to shine, and the Lote-Tree beyond which there is no passing hath spoken, and through Whom the call hath been proclaimed unto all who are in heaven and on earth: "Lo, the All-Possessing is come. Earth and heaven, glory and dominion

1 و من اراد ان يصلى له ان يغسل يديه و فى حين
الغسل يقول

2 الهى قوّ يدى لتأخذ كتابك باستقامة لا تمنعها
جنود العالم ثم احفظها عن التصرف فيما لم يدخل
فى ملكها انك انت المقتدر القدير

3 و فى حين غسل الوجه يقول

4 اى ربّ وجهت وجهي اليك نورّه بأنوار
وجهك ثم احفظه عن التوجّه الى غيرك

5 و بعد له ان يقوم متوجّها الى القبلة و يقول

6 شهد الله أنّه لا اله الا هو له الأمر و الخلق قد اظهر
مشرق الظهور و مكلم الطور الذى به انار الأفق
الأعلى و نطقت سدره المنتهى و ارتفع النداء
بين الأرض و السماء قد اتى المالك الملك و
الملكوت و العزة و الجبروت لله مولى الورى و
مالك العرش و الثرى

are God's, the Lord of all men, and the Possessor of the Throne on high and of earth below!"

- 7 Let him, then, bend down, with hands resting on the knees, and say: 7 ثم يركع ويقول
- 8 Exalted art Thou above my praise and the praise of any one beside me, above my description and the description of all who are in heaven and all who are on earth! 8 سبحانه عن ذكرى و ذكر دونى و وصفى و وصف من فى السموات و الارضين
- 9 Then, standing with open hands, palms upward toward the face, let him say: 9 ثم يقوم للقنوت ويقول
- 10 Disappoint not, O my God, him that hath, with beseeching fingers, clung to the hem of Thy mercy and Thy grace, O Thou Who of those who show mercy art the Most Merciful! 10 يا الهى لا تخيب من تشبث بأنامل الرجاء بأذيال رحمتك و فضلك يا ارحم الراحمين
- 11 Let him, then, be seated and say: 11 ثم يقعد ويقول
- 12 I bear witness to Thy unity and Thy oneness, and that Thou art God, and that there is none other God beside Thee. Thou hast, verily, revealed Thy Cause, fulfilled Thy Covenant, and opened wide the door of Thy grace to all that dwell in heaven and on earth. Blessing and peace, salutation and glory, rest upon Thy loved ones, whom the changes and chances of the world have not deterred from turning unto Thee, and who have given their all, in the hope of obtaining that which is with Thee. Thou art, in truth, the Ever-Forgiving, the All-Bountiful. 12 اشهد بوحدايتك و فردانيتك و بانك انت الله لا اله الا انت قد اظهرت امرك و وفيت بعهدك و فتحت باب فضلك على من فى السموات و الارضين و الصلوة و السلام و التكبير و البهاء على اوليائك الذين ما منعهم شئون الخلق عن الاقبال اليك و انفقوا ما عندهم رجاء ما عندك انت الغفور الكريم
- 13 (If any one choose to recite instead of the long verse these words: "God testifieth that there is none other God but Him, the Help in Peril, the Self-Subsisting," it would be sufficient. And likewise, it would suffice were he, while seated, to choose to recite these words: "I bear witness to Thy unity and Thy oneness, and that Thou art God, and that there is none other God beside Thee.") 13 اگر نفسى مقام آيه كبريه شهد الله انه لا اله الا هو المهيمن القيوم قرائت نمايد كافى است و هم چنین در قعود اشهد بوحدايتك و فردانيتك و بانك انت الله لا اله الا انت كافى است
- 14 Medium obligatory prayer, to be recited daily, in the morning, at noon, and in the evening. 14 صلوات وسطى در صبح و ظهر و شام ادا شود

PMP#182, BPRY.004-007, SW_v06#14 p.112, BP1929.017-019x

PMP#182, AHM.081, TSBT.019, NFF1.008x, ABMK.006, OOL.B176b

BH00987

Salat-i-Kabir (Long Obligatory Prayer)

- 1 Whoso wisheth to recite this prayer, let him stand up and turn unto God, and, as he standeth in his place, let him gaze to the right and to the left, as if awaiting the mercy of his Lord, the Most Merciful, the Compassionate. Then let him say:

1 للمصلّي ان يقوم مقبلاً الى الله و اذا قام واستقرّ
في مقامه ينظر الى اليمين و الشمال كمن ينتظر
رحمة ربه الرحمن الرحيم ثم يقول
- 2 O Thou Who art the Lord of all names and the Maker of the heavens! I beseech Thee by them Who are the Day-Springs of Thine invisible Essence, the Most Exalted, the All-Glorious, to make of my prayer a fire that will burn away the veils which have shut me out from Thy beauty, and a light that will lead me unto the ocean of Thy Presence.

2 يا الله الأسماء و فاطر السماء اسئلك بمطالع
غيبك العلى الأبهى بأن تجعل صلوتى ناراً لتحرق
جبائى التى منعتنى عن مشاهدة جمالك و نوراً
يدلّنى الى بحر وصالك
- 3 Let him then raise his hands in supplication toward God – blessed and exalted be He – and say:

3 ثم يرفع يديه للقنوت لله تبارك و تعالى و يقول
- 4 O Thou the Desire of the world and the Beloved of the nations! Thou seest me turning toward Thee, and rid of all attachment to any one save Thee, and clinging to Thy cord, through whose movement the whole creation hath been stirred up. I am Thy servant, O my Lord, and the son of Thy servant. Behold me standing ready to do Thy will and Thy desire, and wishing naught else except Thy good pleasure. I implore Thee by the Ocean of Thy mercy and the Day-Star of Thy grace to do with Thy servant as Thou wilt and pleasest. By Thy might which is far above all mention and praise! Whatsoever is revealed by Thee is the desire of my heart and the beloved of my soul. O God, my God! Look not upon my hopes and my doings, nay rather look upon Thy will that hath encompassed the heavens and the earth. By Thy Most Great Name, O Thou Lord of all nations! I have desired only what Thou didst desire, and love only what Thou dost love.

4 يا مقصود العالم و محبوب الأمم ترانى مقبلاً
اليك منقطعاً عما سويك متمسكاً بحبلك الذى
بحركته تحركت الممكّات اى رب انا عبدك
و ابن عبدك اكون حاضراً قائماً بين ايدى
مشيتك و ارادتك و ما اريد الا رضائك
اسئلك بحر رحمتك و شمس فضلك بأن
تفعل بعبدك ما تحبّ و ترضى وعزّتك المقدسة
عن الذكر و التناء كلّ ما يظهر من عندك هو
مقصود قلبى و محبوب فؤادى الهى لا تنظر
الى آمالى و اعمالى بل الى ارادتك التى احاطت
السموات و الأرض واسمك الأعظم يا مالک
الأمم ما اردت الا ما اردته و لا احب الا ما
تحبّ
- 5 Let him then kneel, and bowing his forehead to the ground, let him say:

5 ثم يسجد و يقول
- 6 Exalted art Thou above the description of any one save Thyself, and the comprehension of aught else except Thee.

6 سبحانه من ان توصف بوصف ما سويك او
تعرف بعرفان دونك
- 7 Let him then stand and say:

7 ثم يقوم و يقول
- 8 Make my prayer, O my Lord, a fountain of living waters whereby I may live as long as Thy sovereignty endureth, and may make mention of Thee in every world of Thy worlds.

8 اى ربّ فاجعل صلوتى كوثر الحيوان لبقى به
ذاتى بدوام سلطنتك و يذكرک فى کلّ عالم من
عوالمک
- 9 Let him again raise his hands in supplication, and say:

9 ثم يرفع يديه للقنوت مرّة اخرى و يقول

- 10 O Thou in separation from Whom hearts and souls have melted, and by the fire of Whose love the whole world hath been set aflame! I implore Thee by Thy Name through which Thou hast subdued the whole creation, not to withhold from me that which is with Thee, O Thou Who rulest over all men! Thou seest, O my Lord, this stranger hastening to his most exalted home beneath the canopy of Thy majesty and within the precincts of Thy mercy; and this transgressor seeking the ocean of Thy forgiveness; and this lowly one the court of Thy glory; and this poor creature the orient of Thy wealth. Thine is the authority to command whatsoever Thou wilt. I bear witness that Thou art to be praised in Thy doings, and to be obeyed in Thy behests, and to remain unconstrained in Thy bidding.
- 11 Let him then raise his hands, and repeat three times the Greatest Name. Let him then bend down with hands resting on the knees before God –blessed and exalted be He – and say:
- 12 Thou seest, O my God, how my spirit hath been stirred up within my limbs and members, in its longing to worship Thee, and in its yearning to remember Thee and extol Thee; how it testifieth to that whereunto the Tongue of Thy Commandment hath testified in the kingdom of Thine utterance and the heaven of Thy knowledge. I love, in this state, O my Lord, to beg of Thee all that is with Thee, that I may demonstrate my poverty, and magnify Thy bounty and Thy riches, and may declare my powerlessness, and manifest Thy power and Thy might.
- 13 Let him then stand and raise his hands twice in supplication, and say:
- 14 There is no God but Thee, the Almighty, the All-Bountiful. There is no God but Thee, the Ordainer, both in the beginning and in the end. O God, my God! Thy forgiveness hath emboldened me, and Thy mercy hath strengthened me, and Thy call hath awakened me, and Thy grace hath raised me up and led me unto Thee. Who, otherwise, am I that I should dare to stand at the gate of the city of Thy nearness, or set my face toward the lights that are shining from the heaven of Thy will? Thou seest, O my Lord, this wretched creature knocking at the door of Thy grace, and this evanescent soul seeking the river of everlasting life from the hands of Thy bounty. Thine is the command at all times, O Thou Who art the Lord of all names; and mine is resignation and willing submission to Thy will, O Creator of the heavens!
- 15 Let him then raise his hands thrice, and say:

يا من في فراقك ذابت القلوب والأجساد وبنار حبك اشتعل من في البلاد اسئلك باسمك الذي به سخرت الآفاق بأن لا تمنعني عما عندك يا مالک الرقاب اي رب ترى الغريب سرع الى وطنه الأعلى ظلّ قباب عظمتك و جوار رحمتك و العاصي قصد بحر غفرانك و الدليل بساط عزّك و الفقير افق غنائك لك الأمر فيما تشاء اشهد أنّك انت الحمود في فعلك و المطاع في حكمك و المختار في امرك

ثم يرفع يديه ويكبّر ثلاث مرّات ثم يخني للركوع
لله تبارك وتعالى ويقول

يا الهي ترى روعي مهتّراً في جوارحي و اركانى شوقاً لعبادتك و شغفاً لذكرك و ثنائك و يشهد بما شهد به لسان امرئ في ملكوت بيانك و جبروت علمك اي رب احب ان اسئلك في هذا المقام كلّ ما عندك لا ثبات فقرى و اعلاء عطائك و غنائك و اظهار عجزى و ابراز قدرتك و اقتدارك

ثم يقوم و يرفع يديه للقنوت مرّة بعد اخرى و يقول

لا اله الا انت العزيز الوهاب لا اله الا انت الحاكم في المبدء و المآب الهي الهي عفوك شجّعني و رحمتك قوتني و نداءك ايقظني و فضلك اقامني و هداني اليك والا ما لي و شأنى لأقوم لدى باب مدين قربك او اتوجه الى الأنوار المشرقة من افق سماء ارادتك اي رب ترى المسكين يقرع باب فضلك و الفاني يريد كوثر البقاء من ايدى جودك لك الأمر في كلّ الأحوال يا مولى الأسماء ولى التسليم و الرضاء يا فاطر السماء

ثم يرفع يديه ثلاث مرّات ويقول

- 16 Greater is God than every great one! 16 الله اعظم من كلّ عظيم
- 17 Let him then kneel and, bowing his forehead to the ground, say: 17 ثمّ يسجد ويقول
- 18 Too high art Thou for the praise of those who are nigh unto Thee to ascend unto the heaven of Thy nearness, or for the birds of the hearts of them who are devoted to Thee to attain to the door of Thy gate. I testify that Thou hast been sanctified above all attributes and holy above all names. No God is there but Thee, the Most Exalted, the All-Glorious. 18 سبحانك من ان تصعد الى سماء قربك اذكار المقرّين او ان تصل الى فناء بابك طيور افئدة المخلصين اشهد انك كنت مقدساً عن الصفات ومنزهاً عن الاسماء لا اله الا انت العلىّ الأبهى
- 19 Let him then seat himself and say: 19 ثمّ يقعد ويقول
- 20 I testify unto that whereunto have testified all created things, and the Concourse on high, and the inmates of the all-highest Paradise, and beyond them the Tongue of Grandeur itself from the all-glorious Horizon, that Thou art God, that there is no God but Thee, and that He Who hath been manifested is the Hidden Mystery, the Treasured Symbol, through Whom the letters B and E (Be) have been joined and knit together. I testify that it is He Whose name hath been set down by the Pen of the Most High, and Who hath been mentioned in the Books of God, the Lord of the Throne on high and of earth below. 20 اشهد بما شهدت الأشياء والملاّ الأعلى والجنّة العليا وعن ورائها لسان العظمة من الأفق الأبهى انك انت الله لا اله الا انت والذى ظهر انه هو السرّ المكنون والرمز المخزون الذى به اقترن الكاف بركنه النون اشهد انه هو المسطور من القلم الأعلى والمذكور فى كتب الله ربّ العرش والثرى
- 21 Let him then stand erect and say: 21 ثمّ يقوم مستقيماً ويقول
- 22 O Lord of all being and Possessor of all things visible and invisible! Thou dost perceive my tears and the sighs I utter, and hearest my groaning, and my wailing, and the lamentation of my heart. By Thy might! My trespasses have kept me back from drawing nigh unto Thee; and my sins have held me far from the court of Thy holiness. Thy love, O my Lord, hath enriched me, and separation from Thee hath destroyed me, and remoteness from Thee hath consumed me. I entreat Thee by Thy footsteps in this wilderness, and by the words "Here am I. Here am I" which Thy chosen Ones have uttered in this immensity, and by the breaths of Thy Revelation, and the gentle winds of the Dawn of Thy Manifestation, to ordain that I may gaze on Thy beauty and observe whatsoever is in Thy Book. 22 يا اله الوجود و مالك الغيب والشهود ترى عبراتي وزفرائى وتسمع ضجيجى وصريخى وحنين فؤادى وعزّتك اجترأحتى ابعدتنى عن التقرب اليك و جريأتى منعتنى عن الورود فى ساحة قدسك اى ربّ حبك اضنأتى و هجرك اهلكنى و بعدك احرقنى اسئلك بموطئ قدميك فى هذا البداء و بلييك لبّيك اصفياك فى هذا الفضاء و بنفحات وحيك و نسمات فجر ظهورك بأن تقدّر لى زيارة جمالک و العمل بما فى کتابک
- 23 Let him then repeat the Greatest Name thrice, and bend down with hands resting on the knees, and say: 23 ثمّ يكبر ثلاث مرّات ويركع ويقول
- 24 Praise be to Thee, O my God, that Thou hast aided me to remember Thee and to praise Thee, and hast made known unto me Him Who is the Day-Spring of Thy signs, and hast caused 24 لك الحمد يا الهى بما ايدتني على ذكرک و ثنائک و عرّفتنى مشرق آياتک و جعلتنى خاضعاً لربوبيّتك و خاشعاً لألوهيّتك و معترفاً بما نطق به لسان عظمّتك

me to bow down before Thy Lordship, and humble myself before Thy Godhead, and to acknowledge that which hath been uttered by the Tongue of Thy grandeur.

25 Let him then rise and say:

25 ثم يقوم ويقول

26 O God, my God! My back is bowed by the burden of my sins, and my heedlessness hath destroyed me. Whenever I ponder my evil doings and Thy benevolence, my heart melteth within me, and my blood boileth in my veins. By Thy Beauty, O Thou the Desire of the world! I blush to lift up my face to Thee, and my longing hands are ashamed to stretch forth toward the heaven of Thy bounty. Thou seest, O my God, how my tears prevent me from remembering Thee and from extolling Thy virtues, O Thou the Lord of the Throne on high and of earth below! I implore Thee by the signs of Thy Kingdom and the mysteries of Thy Dominion to do with Thy loved ones as becometh Thy bounty, O Lord of all being, and is worthy of Thy grace, O King of the seen and the unseen!

26 الهی الهی عصیانی انقض ظهری و غفلتی اهلکتی کلما اتفکر فی سوء عملی و حسن عملک یذوب کبدی ویغلی الدّم فی عروق و جمالك یا مقصود العالم انّ الوجه یستحیی ان یتوجّه الیک و ایدای الرجاء تخجل ان ترتفع الی سماء کرمک ترى یا الهی عبراتی تمنعنی عن الذکر و الثناء یا ربّ العرش و التّری اسئلك بآیات ملکوتک و اسرار جبروتک بأن تعمل بأولیائک ما ینبغی لجودک یا مالک الوجود و یلیق لفضلک یا سلطان الغیب و الشّهود

27 Let him then repeat the Greatest Name thrice, and kneel with his forehead to the ground, and say:

27 ثمّ یکبر ثلاث مرّات و یسجد و یقول

28 Praise be unto Thee, O our God, that Thou hast sent down unto us that which draweth us nigh unto Thee, and supplieth us with every good thing sent down by Thee in Thy Books and Thy Scriptures. Protect us, we beseech Thee, O my Lord, from the hosts of idle fancies and vain imaginations. Thou, in truth, art the Mighty, the All-Knowing.

28 لک الحمد یا الهنا بما انزلت لنا ما یقرّبنا الیک و یرزقنا کلّ خیر انزلته فی کتیبک و زبرک ای ربّ نسئلك بأن تحفظنا من جنود الفنون و الأوہام انک انت العزیز العلام

29 Let him then raise his head, and seat himself, and say:

29 ثمّ یرفع رأسه یقعّد و یقول

30 I testify, O my God, to that whereunto Thy chosen Ones have testified, and acknowledge that which the inmates of the all-highest Paradise and those who have circled round Thy mighty Throne have acknowledged. The kingdoms of earth and heaven are Thine, O Lord of the worlds!

30 اشهد یا الهی بما شهد به اصفیائک و اعترف بما اعترف به اهل الفردوس الأعلى و الجنّة العلیا و الدّین طافوا عرشک العظیم الملک و الملکوت لک یا اله العالمین

31 (Long obligatory prayer, to be recited once in twenty-four hours.)

31 صلات کبیر در شبانه روز یک بار ادا شود

PM#183, BPRY.007-016, BP1929.021x, BP1929.022x, BP1929.030x

PMP#183, AHM.070, TSBT.012x, NFQ.001, NFF1.003x, ABMK.001, OOL.B176c

Study guide to this volume

Revealed in **Akka** in 1873 while Baha'u'llah remained a prisoner of the Ottoman state, the *Kitab-i-Aqdas*—the Most Holy Book—is the charter of the Baha'i world order and one of the most consequential documents in nineteenth-century religious history. It opens with the declaration that recognition of the Manifestation and obedience to His laws are “inseparable” twin duties, then proceeds to lay down a comprehensive legislation spanning prayer, fasting, inheritance, marriage, criminal penalties, the institutions of the House of Justice and the guardianship, prohibitions of slavery, monasticism, and the confession of sins to another person, and a remarkable series of direct addresses to the rulers of the world. The volume also includes the three obligatory prayers and the *Questions and Answers* (*Su'al va Javab*), a supplementary text clarifying how specific ordinances apply in practice. What distinguishes the *Aqdas* from every preceding legal scripture is its explicit insistence that it is “not merely a code of laws” but a “choice Wine” that has been “unsealed with the fingers of might and power”—a claim that positions the legislative text as a continuation of revelation rather than its bureaucratic aftermath. Composed in Arabic of extraordinary literary power, the *Aqdas* has been described by Shoghi Effendi as “the most weighty and sacred of all the Books of the Baha'i Dispensation.”

The Twin Duties: Recognition and Obedience as One Reality

Key Passages

The first duty prescribed by God for His servants is the recognition of Him Who is the Dayspring of His Revelation and the Fountain of His laws, Who representeth the Godhead in both the Kingdom of His Cause and the world of creation. Whoso achieveth this duty hath attained unto all good; and whoso is deprived thereof hath gone astray, though he be the author of every righteous deed. It behoveth every one who reacheth this most sublime station, this summit of transcendent glory, to observe every ordinance of Him Who is the Desire of the world. These twin duties are inseparable. Neither is acceptable without the other. — BH00001 (*Aqdas*, §1)

Think not that We have revealed unto you a mere code of laws. Nay, rather, We have unsealed the choice Wine with the fingers of might and power. To this beareth witness that which the Pen of Revelation hath revealed. Meditate upon this, O men of insight! — BH00001 (*Aqdas*, §5)

Say: From My laws the sweet-smelling savour of My garment can be smelled, and by their aid the standards of Victory will be planted upon the highest peaks. The Tongue

of My power hath, from the heaven of My omnipotent glory, addressed to My creation these words: “Observe My commandments, for the love of My beauty.” — BH00001
(*Aqdas*, §4)

Context for Study

The opening paragraph of the *Aqdas* is among the most theologically dense in Baha’i scripture. By declaring that recognition and obedience are inseparable twin duties, Baha’u’llah simultaneously collapses the antinomian-legalist debate that has recurred across religious history and reframes it entirely. The person who performs every righteous deed but fails to recognize the current Manifestation has, in the logic of this opening, missed the entire meaning of righteousness—because law, in this framework, is not a self-subsisting moral order but the expressed will of a living Manifestation whose recognition is itself the highest act. Conversely, the person who claims to recognize the Manifestation but fails to observe His laws has likewise missed the point. The formula insists that these are not two separate obligations that happen to be linked; they are “one reality” (as the annotations derived from the Persian *Bayan* make clear). Paragraph 5’s refusal of the “mere code of laws” interpretation is equally decisive: the *Aqdas* presents itself as a revelatory act whose legislative content is secondary to its character as *disclosure*. “We have unsealed the choice Wine” is the language of the mystic tradition of divine theophany—the *Aqdas* as the uncorking of a vessel that has been sealed since the beginning of creation. This framing has parallels in the Islamic understanding of the Qur’an as *kalam Allah* (the Speech of God) rather than merely divine instruction, in Paul’s insistence that the Spirit gives life while the letter kills, and in rabbinic debates about whether Torah is a system of rules or a living relationship with divine wisdom (*halakhah* as both “law” and “the way of walking”). The commandment to observe the laws “for the love of My beauty” locates the motive of obedience entirely in love rather than in fear or duty—a position that brings the *Aqdas* closer to Augustine’s “*Love, and do what you will*” than to Kant’s categorical imperative.

Questions for Reflection

1. What does it mean that “neither is acceptable without the other”? What theory of the relationship between faith and practice does this insistence imply? How does it compare with the Pauline tension between faith and works (Romans 3–4 vs. James 2)?
2. The *Aqdas* opens with the claim that good deeds without recognition of the Manifestation are insufficient. How should a non-Baha’i reader evaluate this claim? Is it arrogant, or is it the consistent logic of every religion that has claimed universal authority?
3. In paragraph 5, Baha’u’llah insists the *Aqdas* is not merely a code of laws. What is at stake in this insistence? If the *Aqdas* is also revelation—Wine unsealed by divine power—what follows for how it should be read, taught, and applied?
4. The motivation for obedience is given as “the love of My beauty.” Compare this with Kant’s grounding of morality in rational duty, with Aquinas’s grounding in natural law and beatitude, and with the Sufi grounding of *shari’a* in love. Which grounding seems most coherent? Which most demanding?

5. How does the claim that the laws “maintain order in the world and the security of its peoples” (§2) relate to the later Enlightenment tradition that grounds law in social contract rather than divine command? Where do these frameworks converge, and where are they genuinely incompatible?

Law as Pedagogy of the Self: Refinement, Character, and the Abolition of Asceticism

Key Passages

Waste not your hours in idleness and sloth, but occupy yourselves with what will profit you and others...We have exalted your engagement in such work to the rank of worship of the one true God. The most despised of men in the sight of God are they who sit and beg. Hold ye fast unto the cord of means and place your trust in God, the Provider of all means. — BH00001 (*Aqdas*, §33)

Whoso layeth claim to a Revelation direct from God, ere the expiration of a full thousand years, such a man is assuredly a lying impostor... — BH00001 (*Aqdas*, §37)

How many a man hath secluded himself in the climes of India, denied himself the things that God hath decreed as lawful, imposed upon himself austerities and mortifications, and hath not been remembered by God, the Revealer of Verses. Make not your deeds as snares wherewith to entrap the object of your aspiration...Say: The very life of all deeds is My good pleasure, and all things depend upon Mine acceptance. — BH00001 (*Aqdas*, §36)

We have made music as a ladder for your souls, a means whereby they may be lifted up unto the realm on high; make it not, therefore, as wings to self and passion. — BH00001 (*Aqdas*, §51)

God hath, likewise, as a bounty from His presence, abolished the concept of “uncleaness”, whereby divers things and peoples have been held to be impure...Verily, all created things were immersed in the sea of purification when, on that first day of Ridvan, We shed upon the whole of creation the splendours of Our most excellent Names and Our most exalted Attributes. Consort ye then with the followers of all religions, and proclaim ye the Cause of your Lord, the Most Compassionate; this is the very crown of deeds. — BH00001 (*Aqdas*, §75)

Context for Study

The *Aqdas* constructs a social ethics that is sharply anti-ascetic and firmly embedded in ordinary productive life. Work is raised to the rank of worship; begging is explicitly condemned; seclusion, austerity, and mortification of the kind common in Indian religious practice are described not merely as ineffective but as a form of spiritual self-deception—“making deeds as snares.” The abolition of the concept of ritual impurity (*najasa*) removes one of the most socially divisive elements of

both Islamic jurisprudence and caste-structured Hinduism, and the command to “consort with the followers of all religions” becomes possible precisely because the barrier of impurity between communities has been dissolved. Music, previously restricted or forbidden in various Islamic legal schools, is permitted and reframed as a “ladder for souls”—with the qualification that it must not become a vehicle for passion. The *Aqdas*’s anti-ascetic orientation recalls Thomas Aquinas’s insistence that grace builds on nature rather than destroying it, and stands in contrast to the Augustinian suspicion of bodily pleasure and the monastic tradition’s valorization of renunciation. It is closer to the Confucian understanding that ritual propriety (*li*) governs and elevates ordinary human activities rather than replacing them with extraordinary ones, and to the Jewish teaching that the *mitzvot* sanctify everyday life. The paragraph on the “refinement” of manners (eating, clothing, cleanliness) treats social grace as a spiritual virtue, extending the concept of worship into the most mundane domains of life. Shoghi Effendi would later describe this orientation as the hallmark of a “divine civilization”—a society in which material progress and spiritual development advance together.

Questions for Reflection

1. The *Aqdas* condemns begging and elevates work to worship. What theory of human dignity underlies this position? How does it compare with Christian monastic traditions of holy poverty, with Buddhist renunciation, and with the Protestant work ethic as analyzed by Max Weber?
2. Paragraph 36’s critique of the Indian ascetic—who has denied himself all lawful things and yet has “not been remembered by God”—is a pointed challenge to a specific religious ideal. On what grounds can Baha’u’llah make this judgment? What does it reveal about his understanding of spiritual authenticity?
3. The abolition of ritual impurity and the command to “consort with the followers of all religions” have profound social implications. What existing barriers—religious, caste-based, racial—does this teaching dissolve? What resistance might it have provoked?
4. Music is described as a “ladder for souls” that can also become “wings to self and passion.” What theory of the relationship between beauty and ethics is implied here? Compare it with Plato’s ambivalent treatment of music in the *Republic* and with Sufi discussions of *sama’*.
5. How does the *Aqdas*’s framing of refinement, cleanliness, and good manners as spiritual obligations relate to the modern secular understanding of these as purely social conventions? Is the religious grounding of etiquette coherent, or does it confuse categories?

The House of Justice and the Architecture of a Just Order

Key Passages

The Lord hath ordained that in every city a House of Justice be established wherein shall gather counsellors to the number of Baha, and should it exceed this number it doth not matter. They should consider themselves as entering the Court of the presence of God, the Exalted, the Most High, and as beholding Him Who is the Unseen. It behoveth

them to be the trusted ones of the Merciful among men and to regard themselves as the guardians appointed of God for all that dwell on earth. — BH00001 (*Aqdas*, §30)

Should differences arise amongst you over any matter, refer it to God while the Sun still shineth above the horizon of this Heaven and, when it hath set, refer ye to whatsoever hath been sent down by Him...Let not your hearts be perturbed, O people, when the glory of My Presence is withdrawn, and the ocean of My utterance is stilled. In My presence amongst you there is a wisdom, and in My absence there is yet another, inscrutable to all but God, the Incomparable, the All-Knowing. — BH00001 (*Aqdas*, §53)

It hath been forbidden you to trade in slaves, be they men or women. It is not for him who is himself a servant to buy another of God's servants...Let no man exalt himself above another; all are but bondslaves before the Lord. — BH00001 (*Aqdas*, §72)

Context for Study

The institutional provisions of the *Aqdas* are as consequential as its ethical ones. The House of Justice—described here in embryonic but precise terms—becomes, in later Baha'i development, the Universal House of Justice established in 1963, the supreme governing institution of the global Baha'i community. Its founding conception in paragraph 30 is remarkable: the members are to regard themselves as entering the presence of God and beholding "Him Who is the Unseen." This is a mystical foundation for an elected deliberative body—the idea that collective consultation conducted in the spirit of divine seeking produces decisions that partake of divine guidance. This stands in marked contrast to Enlightenment theories of democratic legitimacy (consent of the governed, majority rule, social contract) and is closer to the medieval Christian theory of councils guided by the Holy Spirit, but with the crucial difference that the House of Justice is elected and lacks the Imam's or Pope's personal infallibility. Paragraph 53's counsel about referring disputes to the text when the "Sun has set" (i.e., after Baha'u'llah's passing) is a founding charter for textual interpretation as institutional practice. The abolition of slavery in paragraph 72, stated without qualification or time limit, was made at a moment when slavery remained legal in the Ottoman Empire (abolished 1908), the United States had just completed the Civil War (1865), and the transatlantic slave trade retained significant economic supporters. That the prohibition is framed theologically—"it is not for him who is himself a servant to buy another of God's servants"—grounds it in a claim about the equal status of all persons before God, a move that parallels the Abolitionist theological argument developed by William Wilberforce and others.

Questions for Reflection

1. The House of Justice is described as a body whose members should consider themselves as beholding God. What practical implications does this have for the culture of deliberation within such a body? How does it compare with the Quaker doctrine of the "inner light" guiding community discernment, or with the Islamic institution of *shura* (consultation)?
2. Paragraph 53 provides for the transition from the authority of a living Manifestation to the authority of a written text interpreted by an institution. What are the theological risks and

- benefits of this transition? Compare it with the Christian transition from the living Jesus to the apostolic church, and with the Islamic transition from Muhammad to the *hadith* and *fiqh*.
3. The *Aqdas* both provides for and limits the authority of the House of Justice: it can apply but not contradict what Baha'u'llah has revealed. How does this “constitutional” limit on institutional power compare with constitutional democracies that limit legislative majorities? What protects against the institution itself misinterpreting the founding text?
 4. The abolition of slavery is grounded in the statement that all are “bondslaves before the Lord.” Is this an adequate theological basis for human equality? How does it compare with the Kantian grounding of dignity in rational autonomy, and with the UN Declaration’s grounding in inherent human dignity?
 5. The inheritance law of the *Aqdas* includes teachers among the seven categories of heirs. What does this teach about the valuation of education in Baha’i social philosophy? What institutions would need to exist for such a law to function in a contemporary legal system?

The Address to Kings: Warning, Prophecy, and the Coming World Order

Key Passages

O kings of the earth! He Who is the sovereign Lord of all is come. The Kingdom is God’s, the omnipotent Protector, the Self-Subsisting. Worship none but God, and, with radiant hearts, lift up your faces unto your Lord, the Lord of all names... — BH00001 (*Aqdas*, §78)

By the righteousness of God! It is not Our wish to lay hands on your kingdoms. Our mission is to seize and possess the hearts of men. — BH00001 (*Aqdas*, §83)

Say: O King of Berlin! Give ear unto the Voice calling from this manifest Temple...Do thou remember the one [Napoleon III] whose power transcended thy power, and whose station excelled thy station. Where is he? Whither are gone the things he possessed? Take warning, and be not of them that are fast asleep. He it was who cast the Tablet of God behind him when We made known unto him what the hosts of tyranny had caused Us to suffer. Wherefore, disgrace assailed him from all sides, and he went down to dust in great loss. — BH00001 (*Aqdas*, §86)

O banks of the Rhine! We have seen you covered with gore, inasmuch as the swords of retribution were drawn against you; and you shall have another turn. And We hear the lamentations of Berlin, though she be today in conspicuous glory. — BH00001 (*Aqdas*, §90)

Context for Study

The addresses to the rulers of the world in paragraphs 78–95 of the *Aqdas* constitute one of the most remarkable passages of prophetic literature in the nineteenth century. Written by a prisoner

in a military barracks-turned-penal colony, they address with absolute directness the Emperor of Austria (who had visited Jerusalem without inquiring about the prisoner of **Akka**), the King of Berlin (Bismarck's Prussia, then at the height of its power following the defeat of France in 1870–71), the rulers of America, and the Ottoman capital. The warning to Berlin—remember Napoleon III who “went down to dust in great loss”—was remarkable at the moment of composition: Prussia had just defeated France, Napoleon III had died in exile in 1873, and Baha'u'llah's warning that Berlin itself would “lament” came some seven decades before two world wars devastated the city. The passage on the Rhine “covered with gore” and due “another turn” reads, in retrospect, as a precise anticipation of the wars of 1914–18 and 1939–45. Whether these are understood as genuine prophecy, as the political acuity of an observer of European imperial dynamics, or as both simultaneously, they establish Baha'u'llah's address to rulers as a sustained political theology: rulers are summoned not merely to personal faith but to the use of their authority in the service of justice. The declaration that God's mission is to “seize and possess the hearts of men” rather than kingdoms distinguishes Baha'u'llah's political theology from theocratic traditions that seek direct control of the state, while still insisting that political authority has a spiritual accountability it cannot escape.

Questions for Reflection

1. The *Aqdas* addresses both monarchies (Austria, Prussia, the Ottoman Empire) and republics (“Rulers of America and the Presidents of the Republics therein”). What is the significance of addressing both? What does Baha'u'llah's political theology require from each form of government?
2. The warning to Napoleon III is presented as fulfilled prophecy within the *Aqdas* itself—he “cast the Tablet of God behind him” and “went down to dust in great loss.” How should the student evaluate such prophetic claims? What does their presence in a legal scripture tell us about the nature of the text?
3. The passage on Berlin and the Rhine, written in 1873, seems to anticipate the devastation of two world wars. How does this kind of retroactive reading of prophetic texts function—in the Baha'i tradition, in Jewish and Christian biblical hermeneutics, and in modern scholarship? When is such reading legitimate, and when is it projection?
4. “Our mission is to seize and possess the hearts of men.” How does this statement define the relationship between religious authority and political power? Compare it with Augustine's distinction between the City of God and the City of Man, with Luther's two-kingdoms doctrine, and with Khomeini's *velayat-e faqih* (guardianship of the jurist).
5. The passage on Tehran (§91–93) predicts that “the reins of power” will “fall into the hands of the people.” What form of governance does this anticipate? How does it relate to the broader tension in Baha'i political thought between divinely guided institutions (House of Justice) and democratic popular sovereignty?

The Obligatory Prayers: Embodied Devotion as the Foundation of Law

Key Passages

I bear witness, O my God, that Thou hast created me to know Thee and to worship Thee. I testify, at this moment, to my powerlessness and to Thy might, to my poverty and to Thy wealth. There is none other God but Thee, the Help in Peril, the Self-Subsisting. — BH11209 (*Short Obligatory Prayer*)

Lament not in your hours of trial, neither rejoice therein; seek ye the Middle Way which is the remembrance of Me in your afflictions and reflection over that which may befall you in future. — BH00001 (*Aqdas*, §43)

Say: God hath made My hidden love the key to the Treasure; would that ye might perceive it! But for the key, the Treasure would to all eternity have remained concealed; would that ye might believe it! — BH00001 (*Aqdas*, §15)

Context for Study

The three obligatory prayers included in this volume—the Short, Medium, and Long—provide the experiential foundation for the legislative architecture of the *Aqdas*. The Short Obligatory Prayer, recited once between noon and sunset, is among the most concentrated spiritual testimonies in Baha’i scripture: its entire content is a declaration of the purpose of creation (to know and worship God) and a simultaneous acknowledgment of the abyss between divine power and human poverty. This double movement—testimony and acknowledgment—is the devotional structure underlying all the laws. The “hidden love” of paragraph 15 is one of the most cryptic and beautiful passages in the *Aqdas*: love is described as “the key to the Treasure,” the Treasure being what God hath wished to disclose. Without love—without the capacity to recognize and respond to the Manifestation—the entire legislative and institutional apparatus remains locked. The counsel on “the Middle Way” in paragraph 43 applies the same principle to the management of suffering: neither excessive grief nor excessive rejoicing, but the sustained orientation of remembrance. This is close to the Stoic *metriopatheia* (moderation of passions) but grounded differently—in the practice of remembrance rather than in rational self-governance. The obligatory prayers themselves—with their prescribed postures, orientations, ablutions, and times—represent what anthropologists call “embodied cognition”: the training of the body in specific orientations shapes the formation of the self in ways that purely intellectual assent cannot. The *Aqdas*’s laws thus work on the self from two directions simultaneously: outward structure (law, institution, ritual practice) and inward transformation (love, remembrance, recognition).

Questions for Reflection

1. The Short Obligatory Prayer declares both the purpose of human existence (“Thou hast created me to know Thee and to worship Thee”) and the radical distance between God and the worshipper (“my powerlessness and to Thy might”). What spiritual practice is this dual

- declaration meant to cultivate? Compare it with the *Shema* of Judaism, the *Shahada* of Islam, and the Nicene Creed of Christianity.
2. The “hidden love” is described as the key to the Treasure. What does this suggest about the relationship between law and love in the *Aqdas*? Is love a supplement to law, or its precondition?
 3. The obligatory prayers prescribe specific bodily postures, orientations, and times. What is the theological rationale for this physical specificity? Compare it with Buddhist mindfulness practices, with Jewish *kavanah* (intentionality in prayer), and with the Islamic emphasis on the precise physical form of *salat*.
 4. The “Middle Way” counsel in paragraph 43 is strikingly close to the Buddhist concept of the Middle Path (*majjhima-patipada*) between asceticism and indulgence. Is this convergence accidental, or does it reflect a deep structural similarity in how different traditions approach the regulation of the passions?
 5. How does the inclusion of liturgical texts (the obligatory prayers) within a legal scripture change the character of each? Does the prayer “soften” the law, or does the law “concretize” the prayer?

A Guiding Question for the Whole Volume

The *Kitab-i-Aqdas* was composed in a military prison, addressed to the rulers of the most powerful empires on earth, and presented not as legislation but as unsealed Wine. It abolishes the concept of uncleanness between peoples, commands work as worship, forbids slavery without reservation, establishes elected institutions of collective governance, and founds the entire edifice on a twin-duty of recognition and love. Its implicit political prophecy—the Rhine covered in blood, Berlin reduced to lamentation, Tehran’s power falling to the people—unfolded across the following century.

A guiding question for the whole volume might therefore be: **When the most comprehensive religious legislation of the modern era is revealed by a prisoner to emperors, grounds every law in love rather than coercion, and presents the House of Justice as an institution whose deliberations aspire to the presence of God, what understanding of authority—divine, political, and communal—is being called into existence, and what would it require of human civilization to embody it?**