

AL-KITĀB AL-AQDAS

or

The Most Holy Book

by

MĪRZĀ ḤUSAYN ‘ALĪ BAHĀ’U’LLĀH

Translated from the Original Arabic and Edited

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In the name of Him who is the Ruler (al-hakim) over what was and what will be.

The first thing which God ordained (kataba) concerning His creatures (al-`ibad) is the knowledge of the Sunrise-place (mashriq) of His revelation and the Rising-place (matla') of His Cause (amrihi), who was the Station (maqam) of Himself in the world of command and creation. Whoever attains unto Him (faza bihi) attains unto all good, and whoever is deprived of Him is of the people of error (al-dalal), even though he performs all (good) works (al-a'mal). When you achieve this most brilliant station and {highest horizon/highest distant regions}, it behooves every soul to obey that which was commanded before the Desired, because these two things are conjoined. One of the two is not accepted without the other. This is that which was commanded by him, the rising place of inspiration.

Those who have been given sight by God see the stipulations (al-hudud, bounds) of God, (which are) the greatest cause for the setting of the world in order and the preserving of the nations. Whoever is careless is of the rabble (hamaj) and the ruffians (ra'a). We have commanded you to break the bounds of the self and passion (al- hawa); not that which was written (ruqima) by the most High Pen (al-qalam al- a'la). It is the spirit of Life (ruh al-hayawan) for whoever is in the (realm of the) possible (al-imkan). The seas of wisdom and explanation have raged (majat) with that whereby the breeze of the Merciful (al-rahman) was violent (hajat). Seize the opportunity, O possessors of minds (ula'l-albab)! Those who broke the covenant of God (manifest) in His commands and turned back from the path of justice are of the people of error (al-dalal) before the Exalted Self-Sufficient One (al-ghani al-muta'al).

O multitudes (mala') of the earth, know that My commands are the lamps of My providence among My creatures and the keys of My Mercy to My people (barriyati). Thus was the command sent down (nuzzila) from the heaven of the will of your Lord, the Possessor (malik) of religions. Were one to find the sweetness of the explanation which appeared from the mouth of the will of the Merciful, he would spend that which he has, even though it were the treasures of the whole

earth, in order to establish one of His commands which arise from the horizon of providence and benefits (al-altaf).

Say: From My stipulations there passes the sweet smell (ʿarf) of My gown and by them the standards of victory are erected on hillocks and hills. The tongue of My power (qudrati) has spoken in the might (jabarut) of My greatness, addressing My people, (saying), "Perform my stipulations out of love for My beauty (jamali)". Blessed is the lover who found the sweet smell of the beloved (coming) out of this word from which aromas of grace were diffused, that they be not described (only) by remembrances! I swear by My life (la ʿamri), whoever drinks of pure wine (rahiq) of equity from the hands of the benefits will make the circuit of My commands which arise from the horizon of new things (al-abda').

Do not reckon that We have sent down the commandments to you but rather We have opened the seal of the sealed pure wine by the fingers of power and might. What was sent down from the Pen of Revelation (al-wahy) bears witness to that. Think thereon, O possessors of thoughts.

Worship (al-salat) has been ordained for you - nine prostrations (raka'at) to God Who has sent down the verses; when noon is past (al-zawal), in the morning (al-bukur) and in the late afternoon (al-asal). We have exempted (ʿafawna) (you) from the other number on account of a command in the Book of God. Indeed He is the Powerful, the Choosing, the Commanding One. Whenever you desire to worship, turn your face towards My most holy direction (shatri), the Holy Station which God made the place of circumambulation for the angels (al-mala' al-a'la), and the direction for worship of the people of the cities of continuing eternity, and the source of command to all who are on the earths and in the heavens, and at the setting of the Sun of Reality and clear Explanation, the Resting-place (al-maqarr) which we have decreed for you. He is the Knower, the Strong One.

Everything is realized by His confirmed command whenever the Sun of commandments rises from the horizon of Explanation (al-bayan) that all may follow them even if by a command by which are cleft asunder the heavens of the

hearts of religions [Note 2]. He does what He wills and He is not questioned about what He willed and what the Beloved One rules. He is, indeed, Beloved and the Possessor of Invention. Whoever finds the sweet smell (ʿarf) of the Merciful and of the Rising- place of this Explanation will meet with his eyes the arrows for establishing the commandments among mankind. Blessed is the one who came and attained unto the message of the discourse!

We have analysed worship at length in another paper. Blessed is the one who did as commanded by the Possessor of persons (al-riqab)! In worship for the dead the saying of six takbiras has been sent down (as a commandment) [Note 3] from God who sends down the verses. Whoever knows how to read must read what has been sent down beforehand, and if he does not God has forgiven him. He is indeed the Forgiving, the mighty One.

Hair does not make void your worship, nor does that which has been deprived of spirit, such, for example, as bones and other things. [Note 4] Wear sable (sammur) just as you wear silk and squirrel-skin and other things. Indeed, this was not forbidden in the Furqan (i.e. the Qur'an), but the learned ones were uncertain about it. Indeed He is the Knower, the Mighty One.

Worship and Fasting are obligatory to you on your coming to maturity [Note 1] a command from God, your Lord and the Lord of your early fathers. Whoever is weak from illness or advanced age, God exempts him because of a Grace on His part. He is the Generous One, the Forgiver. God permits you to prostrate yourselves on everything pure, and we have taken away the ruling stipulated in the Book. [Note 2] God knows and you do not. Whoever does not find water, let him repeat five times, "bi-sm-illah, al- athar, al-athar" (In the name of God, the Purest, the Purest,) and then begin worship. This is what the Master of the worlds commanded. In those lands where nights and days are long they may perform worship by (using) clocks and objects which determine the times. He is the Wise One, the Explainer.

We have exempted you from worship (on the occasion) of wonders. [Note 3] Whenever they appear, make mention of God with greatness and power. He is the Hearing One, the Seeing One. Say: "al-'azama lillah, rabb ma yura wa wa ma la yura, rabb al-'alamin" (Greatness belongs to God, the Lord of what is seen and what is unseen, the Lord of the worlds).

Worship as individuals has been ordained for you; the commandment regarding group worship is remitted (rufi'a), except in worship for the dead. [Note 4] He is the Wise One, the Commanding One.

O Pen of the Most High, say: O multitudes of creation (al-insha'), we have ordained the Fast for you, certain limited days. After the completion of them we have made al-Nayruz (Nawruz) a feast for you. [Note 3] Thus has the Sun of Explanation shone from the horizon of the Book from before the presence of the Possessor of the Place of Beginning and Return. And place prior to the month of fasting the (intercalary) days which are in excess of the months. [Note 1] We have, indeed, made them manifestations of al-ha' [Note 2] among the nights and days. Therefore these five days are not included in the year and the months. It is fitting, then, that in them the People of Baha' (Splendour) feed themselves and their relatives, then the poor and poverty-stricken. They must exalt, magnify, praise, and glorify their Lord with joy and gladness. And whenever the days of giving [Note 3] are completed, before the refraining (from food) let them enter upon the fast. So has the Master of Mankind (mawla al- anam) commanded. This does not cause difficulty for the one who is on a journey, for the ill, for the pregnant woman, or the one who is nursing. God has exempted them as a Grace on His part. He is the Mighty One, the Free Giver.

These are the stipulations of God which were written by the Most High Pen in the books and tablets. Hold fast to the orders and commandments of God. Be not of those who have held to their own principles (usul) and have cast behind them the principles of God in following their opinions and illusions. Restrain yourselves from eating and drinking from the rising (of the sun) until its setting. Beware lest

passion hinder you from obtaining this grace which has been decreed to you in the Book.

It has been ordained that whoever professes the religion of God, the Rewarder (al-dayyan), should wash his hands every day, then his face, and sit facing toward God [Note 1] and say ninety-five times, "Allahu abha" (God is most Splendid). So did the Former (fatir) of the heavenly command as He sits on the Thrones of the Names (al- asrna') with Greatness and Power. In like manner, perform ablutions before Worship because of a command from God, the Only One, the Choosing One.

Murder and adultery are unlawful for you, also back-biting (al-ghayba) and calumny (al-iftira'). Avoid what you have been forbidden in the Books and the Tablets.

Inheritances We have divided according to the number al-za' (seven). Of them we have apportioned to your seed from the book al-ta' (nine), according to the number al-maqt (540); to husbands or wives from the book al-ha' (eight), according to the number of al-ta' and al-fa' (480); to fathers from the book al-za' (seven), according to the number of al-ta' and al-kaf (420); and to mothers from the book al-waw (Six), according to the number of al-rafi' (360); and to brothers from the book al-ha' (five), the number of al-shin (300); and to sisters from the book (9) al-dal (four), the number of al-ra' and al-mim (240); and to teachers from the book al-jim (three), the number of al-qaf and al-fa' (180). Thus commanded He who gave Good News of Me and who made mention of Me at nights and at daybreaks (al-ashar). [Note 2] Indeed when We heard the clamour of the offspring in the loins (al-aslab), We doubled their wealth and took away from others. [Note 1] He is the Powerful One over what He wills and He acts with His authority as He desires.

Whoever dies having no offspring, his rights return to the House of Justice (bayt al-'adl) in order that the Stewards of the Merciful (umana' al-rahman) may spend it on orphans and widows, and on what benefits the multitude of people. This, that they may thank their Lord, the Forgiving, the Mighty One.

Whoever has offspring but does not have anyone else of those stipulated in the Book - two-thirds of what he leaves goes to his offspring and one-third to the House of Justice. Thus ruled the Self-Sufficient One, who is exalted with Greatness and Majesty.

Whoever has no children [Note 2] but has relatives, sons and daughters of a brother or sister, they are to have two-thirds. Otherwise the inheritance goes to paternal and maternal uncles and paternal and maternal aunts; after them to their sons and daughters. The third goes to the Resting-place (House) of Justice (maqarr al-'adl). This is because of a command in the Book from God, the Possessor of Persons.

Whoever dies without having any offspring of those whose names have been sent down by the Most High Pen, the whole of his wealth goes to the above-mentioned Resting-place, (10) to be spent as God commanded. [Note 3] He is the Powerful, the Commanding One.

We appointed the dwelling house and the special garments (of the deceased) for the males of the offspring, not for the females and (other) heirs. He is the Bountiful Giver.

Whenever a man who has offspring dies, while his father is still living, his offspring inherit what was their father's according to the Book of God. Divide among them with pure justice. Thus the sea of God raged, and the pearls of commandments were cast by the Possessor of People.

If weak (minor) offspring are left behind, their wealth is to be given to a guardian to trade with until they reach maturity, or to a company. Appoint to the guardian a proper amount from what he has made by trading and gain.

All this is to be paid after God receives His rights and the debts are paid, if there are any, as well as providing the things necessary for the shroud, the burial, and the

carrying (of the body) with honour and glory. So ruled the Possessor of the Beginning and the Return.

Say: This is the Hidden knowledge which never changes because it begins with al-ta' (nine),[note 1] which indicates the treasured, manifest, well-fortified and unapproachable Name. The inheritance which We have assigned especially for the offspring is of the favour (fadl) of God that they may thank their Lord, the Merciful, the Compassionate. These are the stipulations of God. Do not transgress them because of your own passions. Follow what you are commanded to do by the Rising-place of Explanation (al- Bayan). The sincere ones will see the stipulations of God, the Water of Life to the people of (all) religions, and the Lamp of Wisdom and Prosperity to those who are in the earths and heavens.

God has ordained that in every city they make a House of Justice, and the souls according to the number of al-Baha' will assemble in it. There is no harm if the number increases. They shall see as though they are entering the presence of God, the High, the Most High. And they shall see Him who is not seen. They must be stewards of the Merciful among (those in the realm of) the possible and agents of God for the whole earth. And God has ordained that they shall consult about the welfare of creatures (al-'ibad) for the sake of God, just as they consult about their own affairs, and that they choose what is the choice. Thus commanded your Lord, the Mighty One, the Forgiver. Beware lest you neglect what is inscribed in the Tablet. [note 1] Fear God, O you who see.

O multitude of Creation, furnish houses (of worship) in the most complete way possible in the name of the Possessor of Religions in the lands. Decorate them with what is fitting, not with pictures and statues. Then make mention in them of your Lord, the Merciful, with joy and sweetness (bi l-rawh wa l-rayhan). Is it not by mentioning him that breasts are enlightened and eyes are consoled?

God has ruled that those of you who are able - except the women - make the Pilgrimage (hajj) to the House. God has exempted the women as a mercy on His part. He is the Munificent One, the Generous One.

O People of al-Baha', it has been made incumbent on everyone of you to work at something, in artisan crafts, in gain or something like that. We have made your working at them your very worship ('ibada) of God, the Real One. O people (ya qawm), think upon the mercy and benefits of God. Then thank Him at eventide and sunrise. Do not waste your time in idleness and laziness. Work at something that will benefit you and others. Thus decided the Command in this Tablet, which has shone from the horizon of the Sun of Wisdom and Clear Explanation (al-tibyan). God hates most those who sit and beg. Catch hold of the Rope of Causes, trusting in God, the Causer of Causes.

The kissing of hands is forbidden in the Book. This (kind of reverence for religious leaders) is what you were forbidden by your Lord, the Mighty, the Wise. No one need beg forgiveness of another. Repent to God for yourselves. He is the Mighty and Relenting Giver and Forgiver.

O creatures of the Merciful One, rise to the service (khidma) of the Cause that griefs caused by those who disbelieved in the Rising-place of the Verses (al-ayat) may not overtake you.[note 1] When the Promise came and the Promised One appeared, the people disagreed and each faction held to its own opinions and illusions.

Some people sit in a Row of Sandals (saff al-ni'al),[note 2] seeking the seat of honour (sadr al-jalal). Say: Who art thou, O careless, conceited man (al-gharrar)? [note 3] Of them there is he who claims the Hidden (al-batin) and the Hidden of the Hidden. [note 4] Say: O liar, by God, what thou hast is husks. We have left it for you as bones are left for the dogs. By God, the Truth, if one were to wash the feet of everybody in the world and worship God in thickets and in green valleys, on mountains, hill-tops, and summits, and at every stone, and tree, and clod, and yet the fragrance of My good pleasure be not diffused front him, he would never be accepted. This is what the Master of Mankind has ruled. How many a creature in the isles of India has withdrawn from the world and deprived himself of what God has made lawful for him and endured retreats and hardships; yet these things will

not be remembered by God who sends down the Verses. Do not make deeds (al-a'mal) a snare of hopes (sharak al-amal). Do not deprive yourselves of this end which was the hope of those who drew nigh (to God) in the eternity of past eternities. Say : The spirit of the deeds is my good pleasure; everything depends on my acceptance. Read the Tablets in order to know what is the purpose of the books of God, the Mighty One, the Munificent. Whoever attains unto My love has a right to sit on a throne of native gold in the chief seat in (the realm of) possibility. Whoever is deprived of My love, were he to sit on the ground, it would take refuge in God, [note 1] the Possessor of Religions.

Whoever claims Command (amr) before the completion of a thousand years is a false liar. [note 2] We ask God to help him to return. If he repents, He is the Relenting One. If he persists in what he has said, one who will have no mercy on him will be sent against him. He is the Strong in punishment. Whoever explains this verse or interprets it in any other way than that plainly sent down, he will be deprived of the Spirit and Mercy of God, which preceded the worlds. Fear God and follow not your illusions. Follow what your Lord, the Mighty and Wise One, commands. The sound of bleating [note 3] shall arise from most of the lands. O people, avoid every vile sinner and do not follow him. This is what we informed you when we were in Iraq, in the land of the Secret (fi ard al-sirr), [note 4] and in this illuminating Spectacle (al-manzar al-munir).

O people of the earth, when the sun of My beauty goes down [note 5] and the heaven of My temple is hidden, do not be troubled. Arise to the help of My Cause and the exaltation of My Word among the worlds. We are with you in all circumstances. We shall help you with Truth. We have been able. Whoever knows Me let him arise to My service with an arising at which the hosts of heavens and earths do not cause him to sit down.

People are asleep. Were they to wake they would hasten with all their hearts to God, the Knower, the Wise One. They would throw away what they have, even were it all the treasures of the present world, that their Master may remember them with a word from Him. Thus He who has knowledge of the Unseen announces to

you in a Tablet what appeared in the realm of possibility and what only His Self, the Overseer of the Worlds, has examined. The drunkenness of passion has seized upon them because they do not see the Master of mankind (al-wara), whose cry is raised from all directions: "There is no God besides Me, the Mighty, the Wise."

Say: Do not rejoice in what you possess at nightfall, when at sunrise another will possess it. Thus does the Knower, the Omniscient One, inform you. Say: Have you seen that your possessions remain or are loyal to you? No! By My soul, the Merciful. If only you were of the just! The days of your life pass as pass the winds. The carpet of your glory shall fold up as did that of the ancients. Think, O people! Where are your past days? Where are the eras that have elapsed? Blessed are the days that have passed in the remembrance of God and the times spent in the remembrance of Him, the Wise One. By My life, the might of the Mighty shall not abide, nor the vanities of the rich, nor the pomp of the wicked. [note 1] All shall pass away by a word from Him. He, indeed, is the Powerful, the Mighty, the Strong One. Their household goods will not benefit people. They have been careless of what benefits them. They shall be aroused and yet not find what has passed them by in the days of their Lord, the Mighty, the Praiseworthy. If they only knew, they would spend what they have, so that their names might be remembered before the Throne, are they not of the dead?

A certain man has been puffed up by learning and has been deprived thereby of My Self-Subsistent Name, and whenever he hears the sound of footsteps behind him, he thinks himself bigger than Nimrod. [note 2] Say: Where is he (Nimrod), O rejected one (al-mardud)? By God, he is certainly in the lowest hell-fire! Say: O assembly of the learned, [note 1] do you not hear the scratching of My Most High Pen? Do you not see the Sun rising from the most splendid (al-abha - from the same root as Baha') Horizon? How long will you pray in seclusion to the idols of your passions? Leave the illusions and face towards God, your Eternal Master.

The religious endowments (al-awqaf) [note 2] given especially for charity have been returned to God, the Appearing-place of Verses (mazhar al-ayat). No one may spend them except after permission of the Rising-place of Revelation. After him

the command goes back to the Branches, [note 3] and after them to the House of Justice. If His Cause is established throughout the lands, let them spend the endowments in the high places of this Cause and for what they were commanded by the Powerful, the Mighty One. Otherwise let them (the endowments) return to the people of al-Baha' who only speak after permission is given by Him, and only command that which God has commanded in this Tablet. Those are the Guardians of Victory between the heavens and the earths. Let them spend them in the way defined in the Book by a Generous, Mighty One.

Neither show grief nor joy in times of calamity. Seek that which is between two extremes, which means the remembering (of God) when in that state and the being aware of what the outcome may be. So does the Omniscient Knower announce to you.

Do not shave your heads. God has adorned them with hair. In that there are certainly signs to him who considers the requirements of nature (al-tabi'a) from the standpoint of the Possessor of Mankind. Indeed, He is the Mighty, the Wise. It is not fitting to go beyond the limits of the ears. [note 4] This is what the Master of the worlds commanded.

Banishment and prison have been commanded (as punishment) for the thief. For the third offence put a sign on his forehead. [note 1] Thus he will be known, so that the cities and the provinces of God do not receive him. Beware lest pity (al-ra'fa) take hold on you in (following) the religion of God. Do what you have been commanded to do by the Tender-hearted (al-mushfiq), Merciful One. We have disciplined you with the rods of Wisdom and commandments that you may keep yourselves and exalt your positions, just as fathers discipline their sons. By My life, if you only knew what We desire for you by Our holy commands, you would have devoted your souls to this Holy, Mighty, and Impregnable Cause.

There is no harm in using vessels of gold and silver [note 2] if one desires to do so. Beware of dipping your hands in large plates (al-sihaf) and basins (al-suhun). [note 3] Hold to what is closer to cleanliness. [note 4] He desires to show you the

customs of the people of Paradise (ahl al-ridwan) in His Impregnable, Unapproachable Kingdom. Hold fast to cleanliness in all circumstances, lest the eyes fall on that which you and the people of Paradise abhor. Whoever transgresses (the rule of cleanliness), his work at once becomes futile. If he has an excuse, God exempts him for He is the Generous, the Powerful.

The Rising-place of Command has no partner in the Very Great Preservation from Error (al-'isma al kubra). He is, indeed, an Appearing-place. He does what He wishes in the Kingdom of Creation. God has reserved this Station exclusively for Himself. And a portion in this Great and Unapproachable Dignity has not been destined (quddira) for anyone else. This is the command of God. It was concealed in the veils of the Unknown. We manifested it in this Manifestation. By it We pierced the veil of those who knew not the command of the book and were among the careless.

It has been ordained for every father to educate his son and daughter in learning, handwriting and other things defined in the Tablet. Whoever neglects what he has been commanded, the Stewards must take from him whatever is necessary for their education: that is, if he is rich. Otherwise, their education is referred to the House of Justice. We have made it the shelter (ma'wa) of the poor and the needy. Whoever educates his son or any one's sons, it is as though he had educated one of My sons. On him be My Splendour (baha'i), My Providence and My Mercy, which preceded the worlds.

God has commanded that every adulterer and adultress pay a fine (diya - blood money) to the House of Justice. The sum is nine mithqals of gold. [note 1] For the second offence double the punishment. This is what the Possessor of Names commanded for this world, and for the world to come a degrading punishment has been destined for them. Whoever is overcome by a sin, let him repent and turn back to God. He, indeed, forgives whom He wills and He is not to be questioned about what He wills. He is the Relenting, the Powerful, the Praised.

Beware lest praises of glory (subuhat al-jalal) hinder you from the purity of this sweet water (zuhal hadha l-silsal). Take the bowls of prosperity on this morning in the name of the Breaker of the Morning Dawn (faliq al-sabah). Then drink in remembrance of Him, the Mighty Inventor (al-badi').

We have made it lawful to you to listen to (singing) voices and to songs. Beware lest listening take you beyond the bounds of good breeding and dignity. Rejoice in the joy of My Greatest Name with which hearts are entranced and the minds of those brought near (to God) are attracted. We have made (music) a ladder for the ascent of spirits to the highest Horizon. Do not make it a wing (janah) of the self and passion. I dislike that you be among the ignorant.

We have returned a third of all the fines to the Resting-place of Justice. We admonish its men to do absolute justice, that they spend all that has been collected by them in the way commanded by a Wise Knower. O men of (the House) of Justice, be shepherds of the sheep of God in His kingdom and keep them from the wolves who appear in garments (of sheep), just as you keep your sons. Thus does the faithful Adviser advise you.

If you differ on a matter, bring it back to God while the sun shines from the horizon of this heaven. Whenever it sets, go back to that which was sent down from Him. [note 1] It is sufficient for the worlds. Say: O People, be not troubled when the kingdom of My Manifestation has disappeared and the waves of the sea of My Explanation are calm. Indeed, in My Manifestation there is wisdom and in My Disappearance there is another wisdom. No one knows this except God, the Omniscient, the Solitary. e see you from the most splendid (abha) horizon and We assist him who rises up to aid My Cause with the hosts of My most exalted (heavenly) beings and a tribe of angels who are brought near (to God).

O multitudes of the earth, by God, the Truth, there have burst forth sweet palatable rivers from rocks which took of the sweetness of the explanation of your Lord, the Chooser, while you have been careless. Leave what you have! Then fly with the

minions of Separation beyond Innovation. [note 2] Thus commands the Possessor of Invention, who by the moving of His Pen turns worlds upside down.

Do you know from what horizon your Most Splendid (abha) Lord calls you? Did you know by what Pen your Lord, Possessor of the Names, commands you? No! And by My Life, if you had known, you would have forsaken the present world, coming with your hearts to the side of the Beloved. The shaking of the Word has taken hold on you because the great world has been shaken by it, and how (not) this small world? Likewise rains of My generosity have fallen from the heaven of My providence as a favour from Me that you may be thankful.

As for the commandments about wounds and blows, they differ just as there is a difference in the intensity (of wounds and blows). The Rewarder has ruled that for every degree there is a fixed fine. Indeed, He is the Mighty, Powerful Ruler. If We wished We might truly go into detail as a promise on Our part. He is the Learned One who fulfills (His promises).

Hospitality has been prescribed (as an obligation), once every month, even though it be with water only. God desired to bring hearts together even, if necessary, it be by the causes of heavens and earths.

Beware lest affairs of self and passion divide you. Be like the fingers of the hand and the limbs of the body. Thus does the Pen of Revelation warn you, if you are of the believers.

Look to the Mercy of God and His benefits. He commands you what yet benefits you, since He has no need of the worlds. Your evil deeds will not harm Us, just as your good deeds do not benefit Us. We invite you only for the sake of God. Every knowing person who sees bears witness to that.

When in hunting you use birds of prey, make mention of God. [note 1] Then whatever they catch for you is lawful, even though you find it dead. Indeed, He is the Omniscient, the Knower. Take care not to be wasteful in that (hunting); hold to

the Path of Justice and Equity in all matters. Thus does the Rising-place of Manifestation command you, if you are of those who know.

Indeed, God has commanded you to love your relatives, but He has not decreed for them a right in one's property. [note 2] He has no need of the worlds.

Whoever burns a house intentionally, burn him. Whoever kills a person with intent, kill him. Take the ordinances (sunan) of God with hands of power and might. Then desert the ordinances of the ignorant. If you condemn them (the incendiary and the murderer) to perpetual prison, you have done no harm according to the Book. Indeed, He is the Ruler over what He desires.

God has ordained marriage (al-nikah) for you. Beware lest you go beyond two (wives), and whoever is satisfied with one of the hand-maidens, his soul is at rest and so is hers, and one does no harm in taking a virgin into his service. [note 3] So is the matter prescribed in truth by the Pen of Revelation. Marry, O people, that there may come from you (be born of you) those who will make mention of Me among My creatures. This is My command to you; take it as a help for your souls.

O multitudes of Creation, do not follow your own selves; they command passions of excess and immorality. Follow the Possessor of things Who commands righteousness and piety to you. He is the All-Sufficient without the worlds. Beware lest you corrupt the earth after it has been made good. Whoever corrupts is not one of us and we have nothing to do with him. So was the matter testified to, in truth, from the heaven of Revelation.

Indeed, in al-Bayan He made the consent of the two parties the condition (for marriage). Since We desired love and affection and the union of the creatures, We made (marriage) dependent on the consent of the parents in addition to the two of them (the bride and groom), [note 1] lest there occur rancour and hatred. And We have other aims and so is the matter decided.

Relationship by marriage is not realized except by (payment of) dowries [note 2] (al-amhar, plural of mahr). The amount estimated for towns is nineteen mithqals of pure gold, and for villages it is (the same amount of) silver. Whoever desires more is forbidden to go beyond ninety-five mithqals. So is the matter recorded by Might. Whoever is content with the first amount (i.e., nineteen mithqals), it is better for him according to the Book. He enriches whomsoever He wills by the causes of heavens and earth. God is powerful over everything.

God has ordained for every man who desires to leave his country that he appoint a time to his spouse for his return. If he returns and keeps his promise, he has followed the command of his Master. He is one of the doers of good. By the Pen of Command it is ordained. If he had a true excuse (for not keeping his promise), he must inform his spouse and do his utmost to return to her. If these two conditions are not fulfilled, she must yet delay nine full months. After she has completed them, there is no harm in her choosing (another) husband. If she is patient, (it is well, for) He loves patient women and patient men. Perform My commands and follow not every polytheist, who according to the Tablet is a sinner. If news comes during the time of her waiting, she must take this as a favour. Indeed, He desires reconciliation between his servants and hand-maidens. Beware lest you commit what causes dissension among you. So is the matter decided and the promise was at hand. If news of the death or murder reaches her and it is confirmed by common knowledge or by two upright persons, she is to remain at home. When the appointed months have passed, she may choose to do as she wishes. [note 1] He who is Strong has commanded thus in this matter.

If trouble or displeasure occurs between the two of them, he must not divorce her, [note 2] but be patient for a whole year. Perhaps a fragrance of love may be perceived between them. After a year is completed and love's perfume is not diffused, then there is no harm in divorce. He is wise in everything. God has forbidden you, as a favour from Him, what you have done following a triple divorce, in order that you be of the thankful.[note 3] In a Tablet it was inscribed by the Pen of Command, whoever divorces (his wife) has the choice of returning to her at the completion of each month in (a spirit of) love and consent so long as she

does not desire to marry (another). Whenever she has become the wife of another, separation has been realized in another way and so is the matter decided. This happens unless there is an evident command. Thus was the command of the Rising-place of Beauty recorded in the Tablet of Majesty with honour.

If a difference occurs when a man travels with his wife, he must pay the expenses for a full year and return her to the abiding-place from which she came or entrust her to some faithful person and (provide) what she needs for the journey to get to her place. The Lord, indeed, commands as He wills by an authority which encompasses the worlds.

She who is divorced because of something unworthy proved against her gets no expenses for the days of her waiting. [note 1] Thus the brilliance of the matter is seen from the horizon of Justice. God loves union and agreement and hates division and divorce. Have friendly relations, O People, with joy and sweetness. By My life, everyone in (the realm of) the possible shall perish. That which continues is the good deed. God is a witness of what I say. O My creatures, make peace among yourselves; then listen to the counsel of the Most Exalted Pen. Do not follow a wretched tyrant.

Beware lest the world make you conceited ["deceive you"] as it did a people before you. Follow the stipulations and ordinances of God. Then walk in the Path which was laid out by the True One. Those who cast off iniquity and error and take hold on piety are the choice of Creation in the sight of the True One. They are remembered by the most exalted Beings and the people of this Station which was raised up by the name of God. [note 3]

It is unlawful for you to buy or sell maid-servants and youths. One creature must not purchase another, since this is prohibited in the Tablet of God. Thus was the matter inscribed by the Pen of Justice through Grace. No one should glory over another. All are slaves to Him and guides to the truth that "there is no god but He". He is the One who is wise about everything.

Adorn (izayyinu) yourselves with the beautiful garments of (good) works. Whoever attains unto a good work in pleasing Him is of the people of al-Baha (Splendour). He has been remembered before the Throne. Assist the Possessor of Mankind by good works, then by Wisdom and Explanation. Thus have you been commanded in most of the Tablets by the Merciful One. He has knowledge of what I say. Let no one oppose another; nor one person kill another. This is what you were forbidden in a Book which was veiled in the tent of Might.[note 1] Do you kill him whom God brought to life through a Spirit from Him? This is an error, which was great before the Throne. Fear God, and do not raze by hands of oppression and tyranny what God has built. Then take a way to Truth. When the hosts of spiritual knowledge (al'irfan) appeared with the standards of al-Bayan (the Explanation), the hordes of religions retreated, with the exception of the one who desired to drink the river of Life (kawthar al-hayawan) [note 2] in Paradise, which came into being from the breath of the Praised One.

God has commanded that liquid semen is ceremonially pure. [note 3] This is one of His mercies to mankind. Thank Him with joy and sweetness and do not follow one who was far from the Rising-place of Nearness. Arise to the service of the Cause in all circumstances. He aids you with an authority which encircles the worlds. Catch hold of the rope of Purity so that no traces of filth are seen on your clothes. This is what He has commanded, He who is purer than all the pure. There is no harm, however, in one who has an excuse (for not being clean). Indeed, He is the Merciful, Forgiving One. Cleanse every unseemly thing (makruh) [note 4] with water which has not changed in three respects. Beware of using water which is changed by the air or something else. Be the very element of purity among mankind. This is what your Master, the Mighty, the Wise One desired of you.

Thus God has removed the commandment regarding uncleanness from everything, [note 1] and from other religious groups (milal), a free gift from God. Indeed, He is the Generous Forgiver. All things were dipped in the Sea of Cleansing on the First of al-Ridwan when we appeared in glory to him who is in (the realm of) the possible with our Most Beautiful Names and our most high attributes. [note 2] This is of My Favour which encompassed the worlds. Associate with (people of) other

religions and propagate the Cause of your Lord, the Merciful. This is certainly the crown of (good) deeds, if you only knew it.

He gave a command regarding the Most Great Cleansing, and the washing of things that were soiled by dirt, how solidified filth (is removed), and other matters. Fear God and be of the purified. The prayers of the one who is seen with filth on his clothes do not ascend to God and the exalted Beings avoid him. Use rose water, then pure perfume. This is what God, who has no beginning, loved from the beginning. This is in order that there might be diffused from you the odour that your Lord, the Mighty and the Wise, desired.

God has excused you from what was sent down in al-Bayan regarding the destruction of books. [note 3] And we have permitted you to read of the learning (of the Islamic doctors) what is useful to you, but not that which results in controversy in speech. This is better for you, if you only knew it.

O assembly of kings (al-muluk), the Possessor (al-malik) has come and the sovereignty (al-mulk) belongs to God, the Self-Subsistent Overseer. Do not worship anyone but God. Turn with your hearts full of light to the face of your Lord, the Possessor of Names. This is something unequalled by anything you have, if you only knew.

We see you rejoicing in what you have gathered for others and depriving yourselves of the worlds which only My Preserved Tablet has enumerated. Wealth has distracted you from the End (ma'al). This should not be, if you only knew. Cleanse your hearts of the odour (i.e. treasures) of the world (dhafar al- dunya) and hasten to the kingdom of your Lord, Maker of earth and heaven. He it is by whom the earthquakes appeared and the tribes lamented, except the one that turned away from men and held on to what was ordered in the Hidden Tablet.

This is a day in which the Interlocutor (al-kalim) note 1] attained unto the lights of the Eternal and drank the pure water of Union (zalal al-wisal) from this vessel in which the seas overflowed. Say: By God, the True One, al-Tur [note 2]

circumambulates the Rising-place of Manifestation, and the Spirit [note 3] calls from the Kingdom, "Up and come, O sons of Conceit!" This is a day in which the host (kum) of God hastened because of a longing to meet Him. Zion cried, "The Promise has come; that which was ordained in the Tablets of God, the Exalted, the Mighty, the Beloved, has appeared."

O assembly of kings, He has sent down the great Law in the most illumined Spectacle. Everything concealed with the Possessor of Destiny has appeared. He is the one by whom the Hour has come, the moon was split, [note 4] and everything appointed was given in detail.

O assembly of kings, you are the slaves (al-mamalik). The Possessor has appeared in the best garment and He calls you to Himself, the Self-Subsistent Overseer. Take care that conceit does not keep you from the Sunrise-place of the Manifestation and that the present world does not hide you from the Maker of heaven. Arise to the service of the Object of Desire (God), who created you by a word of His and made you manifestations of the Power to do what was and will be.

By God, We do not desire to take possession of your kingdoms, but we have come to possess your hearts. Indeed, they are the spectacle of al-Baha' (Splendour). The Kingdom of Names bears witness to that, if you only understood. Whoever follows the Master, indeed, turns away from the world entirely. What an honoured Station is this! Leave the houses; come to the Kingdom. This is what benefits you in the next world and this. The Possessor of Might (al-jabarut) bears witness to this, if you only knew.

Blessed is the king who arises to help My cause in My Kingdom and cuts himself off from all but Me! He is of the companions of the Red Ship [note 1] which God made for the people of al-Baha'. Everyone must honour, esteem, and assist him to conquer the cities with the keys of My Name. He is the Overseer of all who are in the kingdoms of the Unseen and the Seen. He is in the place of sight for mankind, the bright gleam of dawn to the Forehead of Creation and the Head of Generosity to the Body of the World. Help him, O people of al-Baha', with your wealth and your persons.

O king of Austria (al-namsa), the Rising-place of the Light of Unity was in prison at Acre when thou wentest to the furthest Mosque (al-masjid al-aqsa). Thou didst pass by and afterwards did not ask about Him, He for Whom every house was raised up and every towering door was opened. We made it the meeting-place (prayer-direction) [note 3] for the world for My remembrance, and thou didst neglect the One mentioned when He appeared with the Kingdom of God, thy Lord and the Lord of the Worlds. We were with thee in all circumstances. We found thee clinging to the branch (al-far') and careless about the root (al-asl). Thy Lord is a witness of what I say. Sorrows overtook us because We saw thee going about Our Name, not knowing that we are before thy face. Open thine eyes to see this noble spectacle, to know upon Whom thou callest night and day, and to see the light shining from this flashing horizon.

Say: O king of Berlin, [note 1] hear the call from this conspicuous Temple, "There is no god besides Me, the Continuing, the Unique, the Eternal One." Beware lest conceit keep thee from the Rising-place of Manifestation and passion screen thee from the Possessor of the Throne and the Earth. In like manner the Most High Pen counsels thee. Indeed, He is the Generous, the Gracious Giver. Remember [note 2] the one who was greater than thee in dignity and more exalted in position! Where is he and his possessions? Awake! Be not of those who sleep. He flung the Tablet of God behind him when We informed him of what the hosts of evil-doers had brought on Us. Therefore humiliation took hold on him from every side until he returned with great loss to the dust. O king, think of him and others like thee who subdued the lands (al-bilad) and ruled over creatures (al-'ibad). The Merciful brought them down from palaces to graves. Consider and be one of those who remember.

We desire nothing from you, O assembly of Sultans. We counsel you only for the sake of God and we are patient as we were patient about that which came to us from you.

O kings of America and chiefs of the multitude in it, hear what the Dove on the branches of Continuing Eternity warbles, saying, "There is no god besides Me, the Continuing, the Forgiving, the Generous." Adorn the temple (body) of the Kingdom with the garment of Justice and Piety and its head with the crown of the Remembrance of your Lord, the Maker of Heaven. Thus does the Rising-place of Names command you by a Wise Knower. The Promised One has been manifested in the noble Station at which smiled the lips of Existence at the Unseen and Seen. Lay hold on the Day of God. Indeed, meeting Him is better for you than all that the sun rises on, if you only knew. O assembly of princes, hear the sound that arose from the Rising-place of Grandeur: "There is no god besides Me, the Knower, the Speaker." That which is broken restore with hands of Justice and that which is sound and evil break with whips of the commands of your Lord, the Wise, the Commanding One.

O assembly of Byzantium (al-rum), [note 1] We hear among you the voice of the owl (al-bum). Has drunkenness of passion overtaken you or are you of the careless ones? O Point situated on the shore of the two seas, the throne of wickedness has settled on thee and the fire of hatred has been lighted in thee. Because of this, the exalted Beings (angels) lament, and so do those who go about an Exalted Throne. In thee we see the ignorant ruling the intelligent and darkness boasting over light. Thou art (filled) with evident conceit; has thy outward adornment made thee conceited? It will soon perish! By the Lord of mankind, the daughters and widows and the hordes within thee shall lament. Thus does the Omniscient, the Knower announce to thee.

O banks of the river Rhine, we have seen thee covered with blood because the swords of retribution have been drawn against thee. Thou hast another chance. We hear the moaning of Berlin even though to-day it is in evident might.

O land of al-Ta' (Teheran), do not be sorrowful for anything. God has made thee the Rising-place of the Joy of the worlds. If He Wills, He will bless thy throne through him who rules with justice and gathers the sheep of God which have been scattered by wolves. He looks upon the people of al-Baha' with joy and gladness.

He is of the substance of Creation in the presence of the True One! On him is the Splendour of God (Baha' Allah) and the Splendour (baha') of Him who is in the Kingdom of the Cause continually.

Rejoice thou in that God has made thee the Horizon of Light since the Rising-place of Manifestation was born in thee [note 1] and thou art called by this Name, by which the Lighting of Favour shone and the heavens and earths are illumined. Things shall be overturned in thee and the multitude (jumhur)[note 2] of people shall rule thee. Indeed, thy Lord is the Encompassing One, the Knower. Be tranquil through the grace of thy Lord. The moments of benefits shall not be cut off from thee. After trouble tranquillity shall take hold of thee. Thus is the matter decided in a new book.

O land of al-Kha' (Khurasan), We hear in thee the voice of men remembering their Lord, the Exalted, the Self-Sufficient. Blessed be the day in which the standards of Names shall be set up in the Kingdom of Creation in My Most Splendid Name! On that day the sincere shall rejoice in the triumph of God and the polytheists shall lament.

No one shall turn his back on those who bear rule over creatures. Leave to them what they have and look to your own hearts.

O most great Sea, sprinkle on the nations that which thou wast commanded by the possessor of Eternity, and adorn the temples (bodies) of mankind with the garment of commandments by which hearts rejoice and eyes are refreshed.

If anyone possesses a hundred mithqals [see note 1, p.38] of gold, nineteen mithqals of them are for God, the Maker of earth and heaven. Beware, o people, lest you deny yourselves this great favour. We have commanded you to do this although We can do without you and without all who are in the heavens and the earths. In that, there are wise and useful things of which no one has acquired knowledge except God, the Omniscient, the Knower. Say: By that command God desired the purification of your wealth and your drawing near to those stations

which are only attained by those whom God wills. Indeed, He is the Generous, Almighty Giver of Grace. O People, do not be dishonest in the duties owed to God; do not spend (God's money) except by His permission. [note 1] Thus is the matter decided in the Tablets and in this Powerful Tablet. Whoever cheats God is cheated by Justice, but when one does what he is commanded there descends upon him a blessing from the heaven of giving, from his Lord, the Bountiful, the Giver, the Eternal Bestower. He desires for you that which you do not know to-day. The People shall know it whenever spirits soar and the rich carpets of joy are folded up. Thus does he who has a Preserved Tablet [see note 1, p. 52.] remind you.

Various petitions have been presented before the Throne by those who believe, who asked questions in them of God, the Lord of the Seen and the Unseen, the Lord of the Worlds. Therefore we sent down the Tablet and adorned it with the garment of Command.[note 3] Perhaps the people will act in accordance with the commandments of their Lord. In like manner We have been questioned previously for many successive years and We restrained the Pen through Wisdom on our part. Finally, letters came from numerous persons in these days. So We are answering them in truth with that which revives the hearts.

Say: O assembly of learned men, [note 4] do not weigh the Book of God according to the (grammatical) rules and learning which you have. It is the Balance of Truth for (all) Creation. [note 5] That which the nations have may be weighed by this Great Balance; it is of Itself, if you only knew.

The eye of My providential care weeps over you because you know not Him upon whom you call at night and dawn and at every evening and morning. O People, direct your steps with white faces and hearts full of light towards the Blessed Red Spot where the Lote Tree of the Extremity (sidratu l-muntaha) calls, [note 6] "There is no god besides Me, the Self-Subsistent Overseer."

O assembly of learned men (al-'ulama'), is anyone of you able to compete with Me in the field of Revelation and Spiritual Knowledge and go about with Me in the

arena of Wisdom and Explanation? No! By My Merciful Lord, everyone on the earth is mortal and this is the face of your Lord, the Mighty One, the Beloved.

O People, We, indeed, have appointed the (branches of) learning for the spiritual knowledge of the Known (God). But you have remained veiled by them from their source, Him by whom every hidden thing appears. If you only knew the Horizon from which the Sun of Speech arose, you would cast away people and what they have and would come to the Praised Station.

Say: This is certainly a heaven in which is treasured the Original Book (ummu l'kitab).[Note 1] If you only understood! Indeed, this is He by whom the Rock cried out and the Lote Tree proclaimed on the lofty Mountain (al-Tur) [note 2] on the blessed land: "The sovereignty belongs to God, the Mighty One, the Beloved King."

We have not entered schools. We have not perused the arguments. Hear that by which this Illiterate One (al-ummi) [note 3] calls you to God, the Everlasting. It is better for you than what has been treasured in the earth. If you only understood!

Whoever interprets what has been sent from the heaven of Revelation by taking it away from the evident meaning is one of those who have tampered with the highest Word of God and have suffered loss according to the Perspicuous Book.

There are ordained for you the paring of nails, the getting into water that covers your whole body every week, and the cleansing of your bodies with what you have used previously. [note 4] Beware lest your carelessness prevent you from doing what you have been commanded to do by a Great and Mighty One. Enter into water that has not been used, and it is not permissible to get into what has already been used. Take care not to approach the bath-houses of the Iranians (al- 'ajam). Whoever goes towards them discovers their stinking odour even before entering them. O People, avoid them and be not of the ignominious. It is like pus and purulent matter, if you are among those who know. Also their stinking water-tanks, leave them alone and be of the pure ones. We desired to see you as manifestations of Paradise on earth, that there might diffuse from you that by which the hearts of

those brought near (to God) are rejoiced. It is better for one who washes his body to pour water over him instead of his getting into it. [note 1] Indeed, He desired to make matters easy for you because of His favour, in order that you might be of the thankful.

The wives of your fathers are unlawful to you. We are ashamed to mention the commandments regarding boys (pederasty). Fear the Merciful One, O Multitudes of the (realm of the) possible, and do not commit what is forbidden in the Tablet. Be not of those who are bewildered in the desert of lusts.

One should not be moving his tongue before people as he walks on the streets and in the markets. Whoever desires to make mention of God should do so in the places built for remembrance of God or in his own house. This is much nearer to sincerity and piety. Thus has the Sun of Wisdom risen from the horizon of the Explanation (al-Bayan). Blessed are those who do (these things).

The writing of a will has been made incumbent on everyone. (In writing his will) one must adorn the top of the page with the Most Great Name and confess his faith in the Unity of God, in the Appearance of His Manifestation, [note 2] and mention whatever of good he wants (to remember) in order that he may bear witness to Him in the worlds of Command and Creation. Thus he will have a treasure with his Lord, the Faithful Keeper.

The festivals are limited to two great feasts. The first [note 1] is the days in which the Merciful was revealed to those (in the realm) of the Possible by His most beautiful Names and His highest Attributes. The other [note 2] (feast) is the day on which We sent Him who should tell the people the Good News of this Name by which the dead are raised and those who are in the heavens and earths are assembled. [note 3] The other two (feasts) are observed for two days. [note 4] Thus was the matter decided by a Wise Commander.

Blessed is the one who attained unto the first day of the month of al- Baha' [note 5] on which God put this Most Great Name! Blessed is the one who on that day manifested the favour of God to him! By his action he manifests thanks to God, an

indication of His favour which encompasses the worlds. [note 6] Say: It is the source and beginning of the months, [note 7] and in it moves the breath of life among the possible (things). Blessed is the one who apprehends it with joy and sweetness. We bear witness that he is among those who attained.

Say: The greatest feast is the King (Sultan) of the Feasts. O people, remember the favour of God to you when you were asleep. He aroused you with the breezes of Revelation and made known to you His clear and straight Way.

If you become ill, consult the skilful ones of the physicians. Indeed, we have not set aside the means (of healing) but have rather established them by this Pen, which God has made the Rising-place of His Shining, Illuminating Cause.

God has ordained that every person appear before the Throne bringing his most priceless possessions, [note 1] but We have exempted you from this as a favour from Him. He, indeed, is the Generous Giver.

Blessed is the one who faces the Sunrise-place of Remembrance [note 2] (mashriq al-adhkar) in the early mornings, mentioning (the name of God), remembering, and asking forgiveness! Whenever he enters, he sits quietly in order to listen to the verses of God, the Mighty One, the Praiseworthy King. Say: The Sunrise-place of Remembrance is every house built for My remembrance in cities and villages. Thus has it been named before the Throne, if you are of those who know.

Those who recite the verses of the Merciful in the best tones comprehend from them that which the Kingdom of the Sovereignty of the heavens and the earths does not equal. By them they find the odour of My worlds which is only known today by the one who has been given sight of the Noble Spectacle. Say: They attract the pure hearts to the spiritual worlds which are beyond definition either by overt expression or even by gesture. Blessed are those who hear!

Help, O People, My pure ones who persevered in remembering Me in the midst of My Creation and in exalting My Word in My Kingdom. Those are the stars of the

heaven of My providence and the lamps of My guidance to all creatures. He who speaks other than that sent down in My Tablets is not one of Mine. Beware lest you follow every evil claimant. The Tablets have been adorned with the garment of the Seal of the Breaker of Dawns Who speaks between the heavens and the earths. Hold fast to the Indissoluble Bond (bil-'urwa al-wuthqa) and the rope of My firm and strong Command.

God has permitted those who so desire to learn different languages that they may propagate the Cause of God and tell of it in the east and west of the earth, and make mention of it among the states and religious groups. [note 1] This is done in a way that hearts may be drawn thereby and every decayed bone revived.

The rational person does not drink that which takes away his reason. He should do what is incumbent on man and not that which every careless doubtful person commits.

Adorn your heads with the crown of faithfulness and integrity, your hearts with the cloak of piety, your tongues with true veracity and your temples (bodies) with the garment of good breeding. All this is the natural disposition of man, if you were only of those who have insight. O People of al-Baha', hold fast to the rope of servitude to God, the Truth; by so doing your Stations are made manifest, your names are enrolled, and your ranks and remembrance in the Preserved Tablet are exalted. Beware lest someone on earth keep you from this strong, exalted station. We have recommended this to you in most of the Tablets, and in this Tablet, from the horizon of which flashed the light of the commandments of your Lord, the Powerful, the Wise.

When the Sea of Union (with Me) is dried up and the Book of Beginning is finished in the End, then turn to the one whom God desires, the one who is a Branch from the ancient Root. [note 2]

Look at the people and their little-mindedness. They ask for what injures them and forsake that which benefits them. Indeed, they are bewildered! We see some people who desired freedom boasting of it. They are in manifest ignorance.

The consequences of freedom end in sedition, the fire of which is unquenchable. Thus informs you the Learned Reckoner. Know that the place where freedom arises and makes its appearance is life. But man must be under regulations which preserve him from ignorance of himself and the harm of the crafty ones. Freedom leads a man away from things of good breeding and sobriety and makes him one of the basest (creatures).

Look at mankind; they are like sheep, they must have a shepherd to keep them. This fact is certain. We believe in freedom in some situations and not in others; we are of those who know.

Say: Freedom is in following My commands, if you only knew it. If people were to follow what We have sent down to them from the heaven of Revelation, they would most certainly find themselves in absolute freedom. Blessed is the one who knew the desire of God in what He sent down from the heaven of His will which supervises the worlds! Say: The freedom which benefits you is servitude to God, the True One, and whoever has found this sweetness of freedom will not exchange it for the kingdom of sovereignty of the heavens and the earths.

In al-Bayan it was forbidden you to ask. God has exempted you from this commandment that you may ask what your souls need, not what men before you spake. Fear God and be among the pious. Ask for what will benefit you in the Cause and Authority of God. He has opened the door of Grace to those who are in the heavens and earths.

The number of months is nineteen according to the Book of God; the first was adorned with this Name, the Overseer of the Worlds. [note 1]

God has commanded that the dead be buried in (coffins of) crystal or rare stones or beautiful hard woods, and that engraved rings be placed on their fingers. [note 2] Indeed, He is the Knower, the Pre-determiner.

This (inscription) was ordained for men, "To God belongs what is in the heavens and the earth and what is between them. God knows everything." This was ordained for women, [note 3] "To God belongs the sovereignty of the heavens and the earth and what is between them. God is powerful over everything." This is what was sent down previously, when the Point of al-Bayan cried saying, "O Beloved of the World of the Possible, speak in this situation that by which the breezes of Thy benefits are diffused among the worlds." We have informed everybody that what was brought down in al-Bayan does not equal a word from Thee. [note 1] Thou art the Powerful over what Thou willest. Do not deprive Thy creatures of the abundance of the Sea of Thy Mercy. Thou, indeed, art the Possessor of Great Grace. We have answered what He desired. Indeed, He is the Answering One, the Beloved. If what was sent down at this time from God were engraved (on the rings), it would be better for the men and the women. We are the rulers. "I had my origin in God and I returned to Him; I am separated from all but Him, and I hold fast to His Name, the Merciful, the Compassionate." [note 2] Thus does God assign especial Grace from Him to whom He wills. He is the Powerful, the Mighty One.

And (God commanded that) you wrap (the dead body) in five garments of silk or cotton. Whoever is unable to do this, one of them will be sufficient for him. Thus was the matter decided by an omniscient, who Knows. [note 3] It is unlawful or you to carry the dead body farther than the distance of an hour from the city. Bury him with joy and sweetness in a nearby place.

God has withdrawn that which al-Bayan commanded about limiting journeys. [note 4] He is, indeed, the Chooser; He does what He wills and commands what He desires. O multitude of Creation, hear the call of the Possessor of Names. He calls you from the direction of His Most Great Prison, saying, "There is no god besides Me, the Powerful, the Proud, the Scoffer, the Exalted, the Knower, the Wise."

There is no god besides Him, the Powerful over the Worlds. If He so willed, He might take the world by a word from Him. Take care not to delay in this Cause to which the Most High Beings and the peoples of the cities of the Names submitted. Fear God and be not of the veiled ones. Burn the veils with the fire of My love and the curtains with this Name by which we conquered the worlds.

Raise up the two houses in the two places, [note 1] and (also) in other places where the Throne of your Lord, the Merciful, was settled. Thus commands you the Lord of those who know.

Take care that the affairs of the earth hinder you not from that which you were commanded by a Faithful, Strong One. Be manifestations of uprightness in the midst of mankind so that the doubts of those who do not believe in God will not hinder you when He has appeared with Great Authority. Take care that what was sent down in the Book does not keep you away from this Book which speaks in truth, saying, "There is no god besides Me, the Powerful, the Praiseworthy." Look with the eye of equity at the One [i.e., Baha'u'llah] who came from the Heaven of Will and Might. Be not of the wicked ones.

Then remember what happened through the pen of Him who told the Good News of me in mentioning this Manifestation [note 3] and what the rebels (against God) committed in his day. Indeed, they are among the heaviest losers! He said, "If you comprehend what We manifest in you, you will ask from the Grace of God that He bestow on you the favour of making His abode in your secret hearts. He is Unattainable, Unapproachable Power. For Him to drink a cup of water with you is greater than that every one drink the water of His existence, nay rather of everything. If, O creatures of Mine, you would comprehend!"

This is what was sent down from Him as a remembrance of Myself, if you only knew. Whoever thinks on these verses and is informed of what is concealed in them of treasured pearls, by God, he will perceive the odour of the Merciful from the direction of the Prison. [i.e., Acre] And he will hasten with all his heart to Him with a longing which the hosts of the heavens and the worlds can not hold back.

Say: Proof and Demonstration encompass this Manifestation. Thus did the Merciful send it down — if you are of the fair-minded. Say: This is the spirit of the books. With it He has breathed in the Highest Pen and those who are of creation (i.e., all creatures) fainted except the one on whom the odour of My Mercy and the perfume of My benefits, which supervise the worlds, took hold.

O multitude of al-Bayan, fear the Merciful One, then see what He sent down in another place. [note 2] He said, "Indeed, the Worship-Direction (al-qibla) is He whom God manifests and wherever He turns, it turns till He is settled." [note 3] Thus was it sent down from the Possessor of Destiny, when He desired to mention this greatest Spectacle. [note 4] Think, People, be not of the bewildered ones! If you were to deny Him by your passions to what Prayer-Direction would you turn your faces, O assembly of the careless? Think on this verse, then be fair to God. Perhaps you will find pearls of mysteries in the sea, the waves of which swell by My Mighty, Unapproachable Name.

One needs to-day to hold only to what has been manifested in the Manifestation. This is the commandment of God both before and afterwards, and by it the books of the ancients were adorned. This is the remembrance of God both before and afterwards, and by it the preface of the Book of Existence has been embellished, if you are of those who perceive! This is the order of God both before and afterwards. Take care that you are not of the contemptible. Nothing avails you to-day and no one has a refuge other than God, the Wise, the Knower. Whoever knows Me, knows the Desired One. Whoever turns his face to Me, turns his face to Him who is Worshipped. Thus has it been told in detail in the Book and thus decided by God, the Lord of the Worlds. It is better for a person to read one of my verses than for him to read the books of the ancients and the moderns. This is the Explanation (al-Bayan) of the Merciful, if you are of those who listen. Say: This is the truth of what can be known, if you were of those who know.

Then look at what was sent down in another place and perhaps you will leave what you have and come to God, the Lord of the Worlds. He said: Joining together (al-iqtiran) is not lawful unless it is in al-Bayan. [note 1] And if one (not of

al-Bayan) enters (into marriage with a Babi) the properties belonging to the other (the Babi) become unlawful for him, unless he returns. This (will go into effect) after the rising up of the Cause of One whom We manifest in truth, or what has been manifested in justice. That has been accepted. So then come near, perhaps you may raise up in this way the Cause of God." [note 2] Thus did the dove warble on the branches, mentioning her Lord, the Merciful. Blessed are those who hear!

O Multitudes of al-Bayan, I adjure you by your Lord, the Merciful, to look with the eye of equity at what has been sent down in Truth and be not of those who see the proof of God and deny it. They are, indeed, of those who perish! The Point (nuqta) [i.e., the Bab. See the Introduction] of al-Bayan has explained (the matter) in this verse by exalting My Cause above his Cause. Every knowing person of equity bears witness to that as you see to-day. It is exalted in such a way that no one may deny it except those whose eyes were intoxicated in this world, and in the other world they will have a severe punishment.

Say: By God, I am indeed his Beloved. [note 4] Now he hears what was sent down from the heaven of Revelation and he laments what you committed in his days. Fear God, be not of the transgressors. Say: O People, even if you never believe on Him, do not find fault with Him. By God, the hosts of evil men who gathered against Him are sufficient. [note 1]

He has sent down some commandments in order that the Most High Pen may not move in this Manifestation except at the remembrance of His Most High Stations and his Exalted Spectacle. [note 2] Indeed, when We desired grace (for you), We truly explained these things in detail, and We made easy for you what We desired. Indeed, He is the Generous, the Munificent.

He informed you previously what this Wise Remembrance said. [note 3] He spoke and His Word is true. Indeed He speaks in every condition, saying, [note 4] "There is no god besides Me, the Unique, the One, the Omniscient, who knows." God has made this Special Station for this Unapproachable, Extra-ordinary Manifestation. This is of the Grace of God, if you were among those who know. This is of His

confirmed command and of His greatest Name, and of His most exalted Word and the Rising-place of His beautiful Names were you of those who know. Rather by Him the Rising-places and the Sunrise-places are made manifest. Think, O People, on what was sent down with Truth and reflect on the results of it, and certainly be not of the transgressors.

Associate with those of other religions with joy and sweetness, that they may find in you the odour of the Merciful. Take care that the fanaticism of the Days of Ignorance (al-jahiliyya) [note 5] among mankind does not take hold on you. Everything has its beginning in God and returns to Him. He is, indeed, the Creator of Creation and the Place of Return for the Worlds.

Take care not to enter a house when its owner is absent, unless (you have) his permission. Persist in doing good on all occasions, and be not of the careless ones.

It has been ordained for you that you make pure (lawful) your food and other things by paying the poor-rate. [note 1] This is what He who sent down the verses commanded in this Inaccessible Parchment. We shall tell you in detail of the property on which the poor-rate is paid when God wills and desires. He willed to detail what He wishes by a knowledge which He has. He is the Wise and the Knower.

It is not permissible to beg, and when one is asked (for money), it is forbidden for him to give. It has been ordained that every one earn his living. Whoever is unable to do so, let the guardians and the rich appoint for him what is sufficient. Perform the stipulations and ordinances of God. Then keep them as you keep your eyes, and be not among the losers.

You have been forbidden things like quarrelling (al-jidal), disputing (al-niza'), and striking (al-darb), and such like things which cause sorrows to hearts and souls. Whoever causes someone sorrow must give nineteen mithqals of gold. This is what the Master of the Worlds commanded. He has exempted you from this in this Manifestation. He exhorts you to righteousness and piety, a command from Him in

this Illumined Tablet. Do not approve for another what you do not approve for yourselves. [note 3] Fear God and certainly do not be among the proud. All of you were created from water and you will return to the earth. Think upon your latter end; be not of the wicked. Listen to what the Lote Tree [see Note 6, p.29] recites to you of the verses of God. They (the verses) are, indeed, the Balance of Guidance from God, Lord of the other World and this World. By them souls soar to the Rising-place of Revelation and the hearts of those who come are enlightened. These are the stipulations of God, which have been made obligatory for you, and these are the commands of God by which you were commanded in the Tablet. Do them with joy and sweetness. This is better for you, if you are of the knowing ones.

Recite the verses of God every morning and evening. Whoever does not recite does not fulfill the covenant and bond of God. Whoever turns back from them to-day is of those who turn back from God in the eternity of past eternities. Fear God, all ye My creatures, all of you together! Let not the multitude of readings and acts of worship night and day [note 1] make you conceited. Were one to read one of the verses with joy and sweetness, it were better for him than if he recite lazily the volumes of God: the Overseer: the Self-Subsistent One. Recite the verses of God to such a degree that you are not overtaken by lassitude and sorrows. Do not weigh down spirits with what causes them lassitude and heaviness, but put upon them that which lightens them so that they soar with the wings of the verses to the Rising-place of the explanations. This is nearer to God, if you were only wise.

Teach your offspring that which was sent down from the heaven of greatness and power so that they read the Tablets of the Merciful with the beat tones in the rooms constructed (for that purpose) in the Mashariq (plu.) al-Adhkar. [see Note 2, p. 33.] Indeed, the one on whom the attraction of the love of My Name, the Merciful, takes hold reads the verses of God in such a way that the hearts of those who sleep are attracted. Good health to him who drinks the strong Wine of Life (rahiq al-hayawan) from the Explanation (Bayan) of his Lord, the Merciful, in this Name by which every lofty elevated mountain is pulled down!

It was ordained for you to renew your house-furnishings after the expiration of nineteen years. Thus was the matter decided by an Omniscient Knower.[note 3] He desired to cleanse you and what is yours. Fear God and do not be careless. God will exempt him who is unable to do this. Indeed, He is the Generous Pardoner.

Wash your feet every day in summer, and in winter once every three days. Whoever becomes angry with you, meet him with gentleness. Whoever does evil to you, do not do evil to him. Leave him to himself and depend on God, the Avenger, the Just, the Powerful.

You have been prohibited from mounting into pulpits. Whoever desires to recite the verses of his Lord to you, let him sit on a seat placed on a platform and mention (the name of) God, his Lord and the Lord of the worlds. God likes you to sit on platforms and seats [note 1] because of the greatness of what you have of the love of God and the Rising-place of His Shining, Brilliant Cause.

Gambling and opium are forbidden to you. O assembly of Creation, avoid them. Be not of those who transgress. Take care not to use what produces lassitude in your temples [note 2] and injures your bodies. We only desire for you what benefits you. All things testify to that, if you would only listen.

Whenever you are invited to feasts and banquets, respond with joy and gladness, and whoever keeps his promise is secure from threats. This is a day in which every wise command has been explained in detail.

There has been manifested the Mystery of Overturning for the enigma of the Chief. Blessed is the one whom God aided to acknowledge the six who were raised up by this upright Alif [note 3]. They are, indeed, of the sincere. How many a pious man has turned away (from God) and how many a forsaker has come and said, "To Thee be the praise, O Desire of the Worlds!" The matter is in the hand of God; He gives to whom He wills what He wills and He keeps back from whom He wills what He desires. He knows the secrets of the hearts and that by which the eyes of those who wink are moved. How many a careless one who came with sincerity We

set down on the throne of welcome! How many an intelligent person We returned to the Fire because of justice on Our part! We are the Rulers. It is the Place of the Manifestation of "God Does What He Wills", and He who sits on the Throne commands what He desires.

Blessed is the one who has found the scent of the meanings in the trace of this Pen! Whenever it moves, the breeze of God diffuses its perfume in everything else and whenever it stops, the existence of tranquillity appears in the (realm of) possibility. Exalted is the Merciful Who is the Revealer of this Great Grace. Say: The enduring of injustice made justice to appear in what is other than God, and the acceptance of abasement caused the Majesty of God to shine among the worlds.

It is unlawful for you to carry arms except in time of necessity. The wearing of silk is made permissible for you. [note 1] God has lifted from you the commandment restricting clothing and beards, as a favour from Him. He is, indeed, the Knower, the Commander. Do what the upright minds do not disapprove of and do not make yourselves the plaything (laughing-stock) of the ignorant. Blessed is the one who is adorned with the garment of good breeding and conduct! He is among those who help the Lord with clear and evident action.

Build dwellings and cities of God, then remember Him in them with songs of those who are near (to God). Hearts are built up only by the tongue, just as houses and dwellings are built by hands and other means. For everything We have decreed a means from us; lay hold on this and depend on the Omniscient, Wise One.

Blessed is the one who acknowledges God and His wonders, and who confesses that He is not to be asked about what He does. This is a Word [note 2] which God has made the adornment and the basis for His articles of belief, and by this Word the deed of the doers is received. Put this Word before your eyes lest the suggestions of those who turn away (from God) cause you to stumble.

If God should make lawful what was forbidden in the eternity of past eternities, or vice versa, no one should find fault with Him. Whoever pauses less than a moment is of those who show hostility.

The one who does not attain unto this lofty principle and this most high Station is moved by the winds of doubt and the statements of the polytheists upset him. Whoever has attained unto this principle has attained unto the greatest uprightness. Very good indeed is this most splendid Station by the remembrance of which every inaccessible Tablet is adorned. Thus God teaches you what will deliver you from doubt and perplexity and save you in this world and that which is to come. He is the Generous Forgiver. It is He who sent the Messengers and sent down the Books since, "There is no god besides Me, the Powerful, the Wise."

O land of al-kaf (K) and al-ra' (R), We see thee in a condition which God does not like, and We see in thee that of which no one is informed except God, the Omniscient, the Knower. [note 1] We ascertain what occurs in thee in the most secret places, for We have knowledge of everything in the Perspicuous Tablet. Do not grieve because of what happened. God will manifest in thee possessors of strong courage who will remember Me with uprightness. The allusions of the learned men (a-'ulama') [see Note 4, p. 29] will not hinder them nor the suspicions of the doubters veil them. Those will see God with their eyes and help Him with their persons. Truly they are of the firmly established.

O assembly of the learned men, when the verses came down and clear proofs were manifested We saw you behind the veils. This is none other than a wonderful thing. You gloried in My Name but were careless about Myself when the Merciful came with reason and proof. We tore off the veils; take care that you do not hide people with another veil. Break in pieces the chains of allusions (al-awham) in the name of the Possessor of Mankind (al-anam) and be not of the deceivers. Whenever you approach God and enter into this Cause, do not act corruptly in it. Do not measure the Book of God by your vain passions. This is the counsel of God before and afterwards. God's martyrs and men of sincerity bear witness to that. We are all witnesses to Him.

Remember the Doctor (al-shaykh) who was called Muhammad Qabl Hasan. He was one of the most learned of the learned men of his age. When the True One was manifested he turned away from Him, he and those like him, but he who winnows the wheat and the barley came to God. The Doctor wrote, [note 1] so he claimed, the commandments of God by night and day, but when the Chosen One came, not a letter of them was of benefit to him. Had there been benefit to him, he would not have turned away from a Face by which the faces of those brought near (to God) were illumined. If you have believed on God at the time of His Manifestation, the people would not have turned away from Him, and what you see to-day would not have befallen Us. Fear God and be not of the careless. [note 2]

Take care that the names do not keep you away from their Possessor or a remembrance veil you from the Wise Remembrance. O assembly of the learned men, take refuge in God. Do not make yourselves a veil between Me and My Creation. Thus God warns you and commands you with justice, lest your acts (of worship) be of no avail while you are careless. Is the one who turns away from this Cause able to establish truth in Innovation (al-ibda')? No, by the Possessor of Invention! But people are behind a manifest veil. By Him the Sun of Reason shone, and the Lighting of Proof flashed on all who were in the (realm of the) Possible. Fear God, O possessors of sight, and do not deny (Me). Take care that the remembrance of the Prophet does not keep you from this great prophecy, and this guardianship from the guardianship of God which Supervises the worlds. He has created every Name by His Word and has attached every cause to His Confirmed, Powerful, and Extraordinary Cause. Say: This is the Day of God, and nothing shall be remembered in it but His person which oversees the Worlds. Whatever illusions and idols you have were troubled by this Cause.

We see among you one who takes the Book and proves God from it just as each religion has proved God from its own book, God the Overseer, the Self-Subsistent One. Say: By God, the True One, the books of the world and the volumes that are in it will not suffice you to-day except this Book, which speaks in the Axis (qutb)

[note 1] of Innovation, saying, "There is no god besides Me, the Wise, the Knower."

O assembly of the learned men, take care that you are not the cause of disagreement in various places as you were the cause of turning away (from God) at the beginning. Get the people to agree together on this Word (al-kalima) with which the stones cry out, "Sovereignty belongs to God, the Rising-place of the Signs." Thus does God warn you because of a Grace on His part. He is, indeed, the Generous Forgiver.

Remember Karim [see Note 1, p. 45.] when We called him to God. Indeed, he magnified himself in that he followed his vain passion. This was after We sent to him that by which the eye of proof is made bright in the (realm of) possibility and God's demonstration was perfected for all in the heavens and the earths. [note 3] We commanded him to come (to God) as a Grace from the Exalted Self-Sufficient One. "Indeed, he has turned back, fleeing--" [note 4] until the angels of divine torment overtook him through a justice from God. We are witnesses.

Tear off the veils that the people of the Kingdom may hear the sound of their being torn. This is the command of God from before and afterwards. Blessed is the one who did as he was commanded, and woe to those who fail to do.

We desired nothing in Sovereignty (al-mulk) except the manifestation of God and His authority, and for Me God suffices as a Witness. We desired nothing in the Kingdom (al-malakut) except the exalting of the Cause of God and His praise, and God suffices Me as a Pleader. We desired nothing in the Dominion (al-jabarut) except the Remembrance of God and What was sent down from Him, and for Me God suffices as a Helper.

Blessed are you, O assembly of the Learned Men in al-Baha'. [note 1] By God, you are waves of the most great Sea and the stars of the Heaven of Grace and the banners of assistance among the heavens and the earths. You are the Rising-places of uprightness among mankind and the Sunrise- places of Explanation to him who

is in the (realm of the) possible. Blessed is the one who comes to you, and woe to the ones who turn away from you. [note 2] To-day it is fitting that one who drinks the strong Wine of Life (rahiq al-hayawan) from the hand of the kindness of his Lord, the Merciful One, should be throbbing continually like the veins in the body of Possibility, that by Him the world and every decayed bone might move.

O people of Creation, whenever the dove flies from the forest of praise and makes for the furthestmost hidden goal, [note 3] then refer what you did not understand in the Book to the Bough which branches from the Self-Subsistent Stock.

O Pen of the Most High, move over the Tablet by the permission of Thy Lord, Maker of the Heaven. Then remember thou when the Rising-place of Unity desired the School of Detachment. Perhaps those who are free will be informed as much as an eye of a needle of what there is behind the veils of the mysteries of thy Lord, the Mighty, the Knower. Say: We entered the School of Meanings and Explanation when those in the (realm of) Possibility were off their guard, and we witnessed what the Merciful had sent down, and We received what He gave to Me of the verses of God, the Self-Subsistent Overseer. We heard what He bore witness to in the Tablet; We are witnesses. We answered Him with a command on our part; We are commanders.

O multitude of al-Bayan, We entered the school of God while you were reclining, and We carefully observed the Tablet while you were asleep. By God, the True One, We read it before its descent, but you were careless. We had a thorough knowledge of the Book, while you were in the loins (of your fathers). This is a reminder according to your measure, not according to that of God; that which is in the knowledge of God bears witness to this fact, if you only knew, and the tongue of God bears witness to that, if you were only learned. By God, if We were to lift away the veil, you would faint!

Take care not to argue with God and (dispute) His Cause. [note 1] He was manifested in such a way that He knows thoroughly all that was and will be. If We were to speak in this Station with the tongue of the people of the Kingdom, We

would say: "God created this School before He created the heavens and the earth. And We entered into it before al-kaf joined its support al-nun." [note 2] This is the tongue of My creatures in My Kingdom (malakuti). Think on what the tongue of the people of My Dominion (jabaruti) [note 3] might utter of what We taught them as knowledge from Us, and of what is hidden in the knowledge of God and what the tongue of Greatness and Power utters in its Praiseworthy Station.

This is not something to be played with by your illusions. This is not a Station into which every illusioned coward enters. By God, this is the training-place (midmar) for unveiling and separation (from the world) and the race-ground (maydan) of Vision and Exaltation. Only the horsemen of the Merciful, who disregard the (realm of) possibility, go about in it. Those are the helpers of God in the earth and in the Sunrise-places of power among the worlds.

Take care that what is in al-Bayan does not keep you away from your Lord, the Merciful. By God, it was sent down as a reminder of Me, if you only knew. The sincere find in it only the odour of My love and of My Name, which oversees every witness and thing witnessed. Say: O People, face towards what has been sent down from My Highest Pen. If you find in it an odour of God, do not turn away from it and do not deprive yourselves of the Grace and benefits of God. Thus does God counsel you; indeed, He is the Counsellor who knows.

What you do not understand of al-Bayan ask God, your Lord, and the Lord of your fathers, the ancient ones. Indeed, if He wills, He will explain (from the same root as al-Bayan) to you what came down in it, and what pearls of knowledge and wisdom are hidden in the seas of its words. Indeed, He is the Overseer of the Names. There is no god besides Him, the Self-Subsistent Overseer.

Order (al-nazm) has been disturbed by this Most Great Order, and arrangement has been made different through this innovation, the like of which the eye of invention has not seen. [note 1] Plunge into the sea of My Explanation (bayan) [note 2] and perhaps you will become informed as to the pearls of wisdom and mysteries to be found therein. Take care that you do not delay in this Cause, in which has been manifested the authority and power of God. Hasten to Him with white faces.

This is the religion of God before and afterwards. Whoever desires, let him come; whoever does not desire God indeed has no need of the Worlds.

Say: This Balance (al-qustas) is the Guidance to all who are in the heavens and the earths, and the greatest proof, if you only knew. Say: By it every proof has been established in all ages, if you were only certain. Say: By it every poor man became rich, every learned man was taught and whoever wished to ascend to God went up. Take care that you differ not about it. Be like the steadfast mountains in the Cause of your Lord, the Mighty, the Beloved.

Say: O Rising-place of Deviation, quit concealing (the truth)! [note 1] Then speak the Truth in the midst of created beings. By God, My tears have flowed down My cheeks when I saw thee following thy passion and forsaking the One who created thee and fashioned thee. Remember the Grace of thy Master when We educated thee by night and day for the service of the Cause. [note 2] Fear God and be of the penitent to God! Suppose people were mistaken about thy affair; art thou mistaken about thyself? Fear God and remember when thou wast standing before the Throne and wast writing what We dictated to thee of the verses of God, the Overseer, the Mighty, the Powerful. Take care that zeal does not hinder thee from the Unity. Face towards Him, be not afraid because of thy (evil) works. He forgives whom He wills by Grace from Him. There is no god besides Him, the Generous Forgiver. It is only for the sake of God that we give thee this advice. If thou comest, it is for thyself; if thou turnest away, thy Lord is sufficient without thee and those who follow thee in evident delusion. God has taken the one who seduced thee; [note 3] therefore return to Him submissive, humble, and humiliated. He will pardon thy evil doings. Thy Lord is, indeed, the Relenting, the Powerful, the Merciful.

This is the counsel of God, if thou art of those who hear. This is the Grace of God, if thou art of those who draw near. This is the remembrance of God, if thou art of those who perceive. This is the treasure of God, if thou art of those who know.

This is a Book that has become a lamp for the feet of all those in the world and his straightest way for the worlds. Say: Indeed, it is the Rising-place of the knowledge

of God, if you only knew. It is the Sunrise-place of God's commands, if you only knew.

Do not load an animal with what it is unable to carry. We have strictly forbidden you to do this in the Book. Be manifestations of justice and equity among the heavens and the earths.

Whoever kills a person by mistake must pay blood-money to his people, and the amount is one hundred mithqals of gold. [see Note 1, p. 16.] O what you were commanded to do in the Tablet. Be not of those who transgress.

O people of the councils in different countries, choose a language among the languages to be spoken by those on earth. Choose likewise the handwriting to be used. Indeed, God will show you what benefits you and what makes you independent of others. This is a means for (attaining) union, if you only knew, and the greatest reason for agreement and civilization, if you would only perceive it. We have made the two matters two signs of the world's coming to maturity. The first, and it is the greater [note 2] foundation, we sent down in other Tablets. The second we have sent down in this innovating Tablet. [note 3]

The smoking of opium has been prohibited to you. We have strictly forbidden this to you in the Book. Whoever smokes (it) is not one of us. Fear God, O people of intelligence. By My Most Great, Most Holy, High, and Most Splendid Name!

