

through which the integrity and unity of His Faith can alone be safeguarded.

In this Charter of the future world civilization its Author—at once the Judge, the Lawgiver, the Unifier and Redeemer of mankind—announces to the kings of the earth the promulgation of the “Most Great Law”; pronounces them to be His vassals; proclaims Himself the “King of Kings”; disclaims any intention of laying hands on their kingdoms; reserves for Himself the right to “seize and possess the hearts of men”; warns the world’s ecclesiastical leaders not to weigh the “Book of God” with such standards as are current amongst them; and affirms that the Book itself is the “Unerring Balance” established amongst men. In it He formally ordains the institution of the “House of Justice,” defines its functions, fixes its revenues, and designates its members as the “Men of Justice,” the “Deputies of God,” the “Trustees of the All-Merciful”; alludes to the future Center of His Covenant, and invests Him with the right of interpreting His holy Writ; anticipates by implication the institution of Guardianship; bears witness to the revolutionizing effect of His World Order; enunciates the doctrine of the “Most Great Infallibility” of the Manifestation of God; asserts this infallibility to be the inherent and exclusive right of the Prophet; and rules out the possibility of the appearance of another Manifestation ere the lapse of at least one thousand years.

In this Book He, moreover, prescribes the obligatory prayers; designates the time and period of fasting; prohibits congregational prayer except for the dead; fixes the Qiblih; institutes the Huqúqu’lláh (Right of God); formulates the law of inheritance; ordains the institution of the Mashriqu’l-Adhkár; establishes the Nineteen Day Feast, the Bahá’í festivals and the Intercalary Days; abolishes the institution of priesthood; prohibits slavery, asceticism, mendicancy, monasticism, penance, the use of pulpits and the kissing of hands; prescribes monogamy; condemns cruelty to animals, idleness and sloth, backbiting and calumny; censures divorce; interdicts gambling, the use of opium, wine and other intoxicating drinks; specifies the punishments for murder, arson, adultery and theft; stresses the importance of marriage and lays down its essential conditions; imposes the obligation of engaging in some trade or profession, exalting such occupation to the rank of worship; emphasizes the necessity of providing the means for the education of children; and lays upon every person the duty of writing a testament and of strict obedience to one’s government.

Apart from these provisions Bahá’u’lláh exhorts His followers to consort, with amity and concord and without discrimination, with the adherents of all religions; warns them to guard against fanaticism, sedition, pride, dispute and contention; inculcates upon them immaculate cleanliness, strict truthfulness, spotless chastity, trustworthiness, hospitality, fidelity, courtesy, forbearance, justice and fairness; counsels them to be “even as the fingers of one hand and the limbs of one body”; calls upon them to arise and serve His Cause; and assures them of His undoubted aid. He, furthermore, dwells upon the instability of human affairs; declares that true liberty consists in

man's submission to His commandments; cautions them not to be indulgent in carrying out His statutes; prescribes the twin inseparable duties of recognizing the "Dayspring of God's Revelation" and of observing all the ordinances revealed by Him, neither of which, He affirms, is acceptable without the other.

The significant summons issued to the Presidents of the Republics of the American continent to seize their opportunity in the Day of God and to champion the cause of justice; the injunction to the members of parliaments throughout the world, urging the adoption of a universal script and language; His warnings to William I, the conqueror of Napoleon III; the reproof He administers to Francis Joseph, the Emperor of Austria; His reference to "the lamentations of Berlin" in His apostrophe to "the banks of the Rhine"; His condemnation of "the throne of tyranny" established in Constantinople, and His prediction of the extinction of its "outward splendor" and of the tribulations destined to overtake its inhabitants; the words of cheer and comfort He addresses to His native city, assuring her that God had chosen her to be "the source of the joy of all mankind"; His prophecy that "the voice of the heroes of Khurásán" will be raised in glorification of their Lord; His assertion that men "endued with mighty valor" will be raised up in Kirmán who will make mention of Him; and finally, His magnanimous assurance to a perfidious brother who had afflicted Him with such anguish, that an "ever-forgiving, all-bounteous" God would forgive him his iniquities were he only to repent—all these further enrich the contents of a Book designated by its Author as "the source of true felicity," as the "Unerring Balance," as the "Straight Path," and as the "quickener of mankind."

The laws and ordinances that constitute the major theme of this Book, Bahá'u'lláh, moreover, has specifically characterized as "the breath of life unto all created things," as "the mightiest stronghold," as the "fruits" of His "Tree," as "the highest means for the maintenance of order in the world and the security of its peoples," as "the lamps of His wisdom and loving-providence," as "the sweet-smelling savor of His garment," and the "keys" of His "mercy" to His creatures. "This Book," He Himself testifies, "is a heaven which We have adorned with the stars of Our commandments and prohibitions." "Blessed the man," He, moreover, has stated, "who will read it, and ponder the verses sent down in it by God, the Lord of Power, the Almighty. Say, O men! Take hold of it with the hand of resignation ... By My life! It hath been sent down in a manner that amazeth the minds of men. Verily, it is My weightiest testimony unto all people, and the proof of the All-Merciful unto all who are in heaven and all who are on earth." And again: "Blessed the palate that savoreth its sweetness, and the perceiving eye that recognizeth that which is treasured therein, and the understanding heart that comprehendeth its allusions and mysteries. By God! Such is the majesty of what hath been revealed therein, and so tremendous the revelation of its veiled allusions that the loins of utterance shake when attempting their description." And finally: "In such a manner hath the Kitáb-i-Aqdas been revealed that it attracteth and embraceth

all the divinely appointed Dispensations. Blessed those who peruse it! Blessed those who apprehend it! Blessed those who meditate upon it! Blessed those who ponder its meaning! So vast is its range that it hath encompassed all men ere their recognition of it. Ere long will its sovereign power, its pervasive influence and the greatness of its might be manifested on earth.”

METADATA

Views620 views since posted 2026-01-12; last edit 2026-01-12 07:45 UTC;

previous at archive.org.../shoghi-effendi_description_kitab_aqdas

Language

English

Permission

© BIC, public sharing permitted. See sources 1, 2, and 3.

Share

Shortlink: bahai-library.com/7178

Citation: [ris/7178](https://bahai-library.com/7178)

select Collection:

Archives

Articles

Articles-unpublished

Audio

Bibliographies

BIC

Biographies

Books

Chronologies

Compilations

Compilations-NSA

Compilations-personal

Documents

East-asia

Encyclopedia

Essays

Etc

Excerpts

Fiction

Glossaries

Guardian

Histories

Introductory

Letters

Maps

Music

Newspapers

NSA-documents

NSA-letters
Personal
Pilgrims
Poetry
Presentations
Resources
Reviews
Scripts
Software
Statistics
Study
Talks
Theses
Transcripts
Translations
UHJ-documents
UHJ-letters
Video
Visual
Writings

[home](#)

[sitemap](#)

[series](#)

[chronology](#)

[search:](#)

[author](#)

[title](#)

[date](#)

[tags](#)

[adv. search](#)

[languages](#)

[inventory](#)

[bibliography](#)

[abbreviations](#)

[links](#)

[about](#)

[contact](#)

[RSS](#)

new

— A Description of the Kitab-i-Aqdas (Used by permission of the curator)