

Kitáb-i-Aqdas (Most Holy Book)

Correlation of passages from the Synopsis and Codification of the Aqdas **to the textual passages of the Kitáb-i-Aqdas**

Bahá'u'lláh

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- I. The Appointment of 'Abdu'l-Bahá as the Successor of Bahá'u'lláh and Interpreter of His Teachings
 - A. The faithful are enjoined to turn their faces towards the One “Whom God hath purposed, Who hath branched from this Ancient Root”. K121 n145
 - B. The faithful are bidden to refer whatsoever they do not understand in the Bahá'í writings to “Him Who hath branched from this mighty Stock”. K174 n184
 - II. Anticipation of the Institution of the Guardianship K42 n66
 - III. The Institution of the House of Justice
 - A. The House of Justice is formally ordained. K30
 - B. Its functions are defined. K48
 - C. Its revenues are fixed. K21 K22 K42 K49
 - IV.A. Prayer
 1. The sublime station occupied by the Obligatory Prayers in the Bahá'í Revelation. K6 Q93 n25
 2. The Qiblih:
 - a. Identified by the Báb with "the One Whom God will make manifest". K137
 - b. The appointment made by the Báb is confirmed by Bahá'u'lláh. K137 n7

- c. Bahá'u'lláh ordains His resting-place as the Qiblih after His passing. K6 n8
- d. Turning to the Qiblih is mandatory while reciting the Obligatory Prayers. K6 Q14 Q67 n7
3. The Obligatory Prayers are binding on men and women on attaining the age of maturity, which is fixed at 15. Q20 n13
4. Exemption from offering the Obligatory Prayers is granted to:
 - a. Those who are ill. K10 Q93
 - b. Those who are over 70. K10 Q74 n14
 - c. Women in their courses provided they perform their ablutions and repeat a specifically revealed verse 95 times a day. K13 n20
5. The Obligatory Prayers should be offered individually. K12 n19
6. The choice of one of the three Obligatory Prayers is permissible. Q65
7. By “morning”, “noon” and “evening”, mentioned in connection with the Obligatory Prayers, is meant respectively the intervals between sunrise and noon, between noon and sunset, and from sunset till two hours after sunset. K6 Q83 n5
8. The recital of the first (long) Obligatory Prayer, once in twenty-four hours is sufficient. Q82
9. It is preferable to offer the third (short) Obligatory Prayer while standing. Q81
10. Ablutions:
 - a. Ablutions must precede the recital of the Obligatory Prayers. K18 n34
 - b. For every Obligatory Prayer fresh ablutions must be performed. Q66
 - c. Should two Obligatory Prayers be offered at noon one ablution for both prayers is sufficient. Q86
 - d. If water is unavailable or its use harmful to the face or hands, the repetition, five times, of a specifically revealed verse is prescribed. K10 Q51 n16
 - e. Should the weather be too cold the use of warm water is recommended. Q51
 - f. If ablutions have been performed for other purposes, their renewal prior to the recital of the Obligatory Prayer is not required. Q62 Q77
 - g. Ablutions are essential whether a bath has been taken previously or not. Q18
11. Determining the times fixed for Prayer:
 - a. Reliance on clocks is permissible in determining the times for offering the Obligatory Prayers. Q64

- b. In countries situated in the extreme north or south, where the duration of days and nights varies considerably, clocks and timepieces should be relied upon, without reference to sunrise or sunset. Q103 n17
- 12. In case of danger, whether when travelling or not, for every Obligatory Prayer not offered a prostration and the recital of a specific verse is enjoined, to be followed by the repetition, eighteen times, of another specific verse. K14 n21 n22
- 13. Congregational prayer is forbidden except the Prayer for the Dead. K12 n10 n19
- 14. The recital, in its entirety, of the Prayer for the Dead is prescribed except for those unable to read, who are commanded to repeat the six specific passages in that Prayer. K8 n11
- 15. The Obligatory Prayer to be thrice repeated, three times a day, at morn, noon and evening, has been superseded by three Obligatory Prayers subsequently revealed. K8 Q63 n4 n6
- 16. The Prayer of the Signs has been annulled, and a specifically revealed verse substituted for it. The recital of this verse is not however obligatory. K11 Q52 n18
- 17. Hair, sable, bones and the like do not nullify one's prayer. K9 n12

IV.B. Fasting

- 1. The sublime station occupied by fasting in the Bahá'í Revelation. Q76 Q93 n25
- 2. The period of fasting commences with the termination of the Intercalary Days, and ends with the Naw-Rúz Festival. K16
- 3. Abstinence from food and drink, from sunrise to sunset, is obligatory. K17 n32
- 4. Fasting is binding on men and women on attaining the age of maturity, which is fixed at 15. Q20 n13
- 5. Exemption from fasting is granted to:
 - a. Travellers
 - i. Provided the journey exceeds 9 hours. Q22
 - ii. Those travelling on foot, provided the journey exceeds 2 hours. Q75
 - iii. Those who break their journey for less than 19 days. Q22
 - iv. Those who break their journey during the Fast at a place where they are to stay 19 days are exempt from fasting only for the first three days from their arrival. Q22
 - v. Those who reach home during the Fast must commence fasting from the day of their arrival. Q22

- b. Those who are ill. K10 K16 Q93 n14
 - c. Those who are over 70. K10 Q74
 - d. Women who are with child.
 - e. Women who are nursing.
 - f. Women in their courses, provided they perform their ablutions and repeat a specifically revealed verse 95 times a day. K13 n20
6. Vowing to fast (in a month other than the one prescribed for fasting) is permissible. Vows which profit mankind are however preferable in the sight of God. Q71

IV.C. Laws of Personal Status

1. Marriage:

- a. Marriage is highly recommended but not obligatory. K63 Q46 n91
- b. Plurality of wives is forbidden. K63 n89
- c. Marriage is conditioned upon both parties having attained the age of maturity which is fixed at 15. Q43 Q92
- d. Marriage is conditioned on the consent of both parties and their parents, whether the woman be a maiden or not. K65 Q13 n92
- e. It is incumbent upon both parties to recite a specifically revealed verse indicating their being content with the will of God. Q3
- f. Marriage with one's stepmother is forbidden. K107 Q50 n133
- g. All matters related to marriage with one's kindred are to be referred to the House of Justice. Q50
- h. Marriage with unbelievers is permitted. K139 Q84
- i. Betrothal:
 - i. The period of engagement must not exceed 95 days. Q43
 - ii. It is unlawful to become engaged to a girl before she reaches the age of maturity. Q43
- j. The Dowry:
 - i. Marriage is conditioned on payment of a dowry. K66 n93
 - ii. The dowry is fixed at 19 mithqáls of pure gold for city-dwellers, and 19 mithqáls of silver for village-dwellers, depending on the permanent residence of the husband, and not of the wife. K66 Q87 Q88 n94

- iii. It is forbidden to pay more than 95 mithqáls. K66 n95
 - iv. It is preferable that a man content himself with the payment of 19 mithqáls of silver. K66 Q26 n95
 - v. If the full payment of dowry is not possible the issue of a promissory note is permissible. Q39 n93
 - k. Should either party, following the recital of the specifically revealed verse and the payment of the dowry, take a dislike to the other before the marriage is consummated, the period of waiting is not necessary prior to a divorce. The taking back of the dowry, however, is not permitted. Q12
 - l. The husband must fix for his wife the time of his return when intending to travel. If, for a legitimate reason, he is prevented from returning at the appointed time, he must inform her and strive to return to her. If he fails to fulfil either condition, she must wait 9 months, after which she may remarry, though it is preferable for her to wait longer. If news of his death or murder reaches her, and the news is confirmed by general report or by 2 reliable witnesses, she may remarry after the lapse of 9 months. K67 Q27 Q4 n96 n97 n98 n99
 - m. If the husband departs without informing his wife of the date of his return, and is aware of the law prescribed in the Kitáb-i-Aqdas, the wife may remarry after waiting a full year. If the husband is unaware of this law, the wife must wait until news of her husband reaches her. Q4
 - n. Should the husband, after the payment of the dowry, discover that the wife is not a virgin, the refund of the dowry and of the expenses incurred may be demanded. Q47
 - o. If the marriage has been conditioned on virginity the refund of the dowry and of the expenses incurred may be demanded and the marriage invalidated. To conceal the matter, however, is highly meritorious in the sight of God. Q47
2. Divorce:
- a. Divorce is strongly condemned. K68 K70 Q98 n100
 - b. If antipathy or resentment develop on the part of either the husband or the wife, divorce is permissible, only after the lapse of one full year. The beginning and end of the year of waiting must be testified by two or more witnesses. The act of divorce should be registered by the judicial officer representing the House of Justice. Intercourse during this period of waiting is

- forbidden, and whoever breaks this law must repent and pay the House of Justice 19 mithqáls of gold. K68 Q11 Q73 Q98 n99
- c. A further period of waiting after divorce has taken place is not required. Q11
 - d. The wife who is to be divorced as a result of her unfaithfulness forfeits the payment of the expenses during the waiting period. K70
 - e. Remarrying the wife whom one has divorced is permissible, provided she has not married another person. If she has, she must be divorced before her former husband can remarry her. K68 Q31 n101 n102
 - f. If at any time during the waiting period affection should recur, the marriage tie is valid. If this reconciliation is followed by estrangement and divorce is again desired, a new year of waiting will have to be commenced. K68 Q11 Q19 Q38 Q40
 - g. Should differences arise between husband and wife while travelling, he is required to send her home, or entrust her to a dependable person, who will escort her there, paying her journey and her full year's expenses. K69
 - h. Should a wife insist on divorcing her husband rather than migrate to another country, the year of waiting is to be counted from the time they separate, either while he is preparing to leave, or upon his departure. Q19
 - i. The Islamic law regarding remarriage with the wife whom one has previously divorced is abrogated. K68 Q31 n101
3. Inheritance: [the method of dividing the estate is to be applied in cases of intestacy. See item o. in this section]
- a. Inheritance falls into the following categories:
 - 1. children: 1,080 out of 2,520 shares K20 Q5 n38
 - 2. husband or wife: 390 out of 2,520 shares K20 Q5 n38
 - 3. father: 330 out of 2,520 shares K20 Q5 n38
 - 4. mother: 270 out of 2,520 shares K20 Q5 n38
 - 5. brother: 210 out of 2,520 shares K20 Q5 n38
 - 6. sister: 150 out of 2,520 shares K20 Q5 n38
 - 7. teacher: 90 out of 2,520 shares K20 Q5 n38
 - b. The share of the children, as allotted by the Báb, is doubled by Bahá'u'lláh, and an equal portion correspondingly reduced from each of the remaining beneficiaries. K20 Q5

- c.
 - i. In cases where there is no issue the share of the children reverts to the House of Justice to be expended on orphans and widows and for whatever will profit mankind. K21 n42
 - ii. If the son of the deceased be dead and leave issue, these will inherit the share of their father. If the daughter of the deceased be dead and leave issue, her share will have to be divided into the seven categories specified in the Most Holy Book. K26 Q54 n45
- d. Should one leave offspring but either part or all of the other categories of inheritors be nonexistent, two thirds of their shares reverts to the offspring and one third to the House of Justice. K22 Q7 n43
- e. Should none of the specified beneficiaries exist, two thirds of the inheritance reverts to the nephews and nieces of the deceased. If these do not exist, the same share reverts to the aunts and uncles; lacking these, to their sons and daughters. In any case the remaining third reverts to the House of Justice. K23 n38
- f. Should one leave none of the aforementioned heirs, the entire inheritance reverts to the House of Justice. K24 n38
- g. The residence and the personal clothing of the deceased father pass to the male not to the female offspring. If there be several residences the principal and most important one passes to the male offspring. The remaining residences will together with the other possessions of the deceased have to be divided among the heirs. If there be no male offspring two thirds of the principal residence and the personal clothing of the deceased father will revert to the female issue and one third to the House of Justice. In the case of the deceased mother all her used clothing is to be equally divided amongst her daughters. Her unworn clothing, jewels and property must be divided among her heirs, as well as her used clothing if she leaves no daughter. K25 Q34 Q37 Q72 n38 n44
- h. Should the children of the deceased be minors their share should either be entrusted to a reliable person or to a company for purposes of investment, until they attain the age of maturity. A share of the interest accrued should be assigned to the trustee. K27 n46
- i. The inheritance should not be divided until after the payment of the *Ḥuqúqu'lláh* (The Right of God), of any debts contracted by the deceased and of any expenses incurred for a befitting funeral and burial. K28 K9 Q80 n47

- j. If the brother of the deceased is from the same father he will inherit his full allotted share. If he is from another father he will inherit only two thirds of his share, the remaining one third reverting to the House of Justice. The same law is applicable to the sister of the deceased. Q6
- k. In case there are full brothers or full sisters, brothers and sisters from the mother's side do not inherit. Q53 n39
- l. A non-Bahá'í teacher does not inherit. If there should be more than one teacher, the share allotted to the teacher is to be equally divided among them. Q33
- m. Non-Bahá'í heirs do not inherit. Q34 n38
- n. Aside from the wife's used clothing and gifts of jewellery or otherwise which have been proven to have been given her by her husband, whatever the husband has purchased for his wife are to be considered as the husband's possessions to be divided among his heirs. Q37 Q78 n44
- o. Any person is at liberty to will his possessions as he sees fit provided he makes provisions for the payment of Ḥuqúqu'lláh and the discharge of his debts. K109 Q69 n136 n38

IV.D. Miscellaneous Laws, Ordinances and Exhortations

- 1. Miscellaneous Laws and Ordinances:
 - a. Pilgrimage K32 Q10 Q25 Q29 n54 n55
 - b. Ḥuqúqu'lláh K97 Q42 Q44 Q45 Q69 Q8 Q80 Q89 Q9 Q90 Q95 n125 n47
 - c. Endowments K42 n66 n67
 - d. The Mashriqu'l-Adhkár K115 Q15 n142
 - e. Duration of the Bahá'í Dispensation K37 n62
 - f. Bahá'í Festivals K111 K112 K16 Q1 Q2 Q35 Q36 n107 n138 n140 n26
 - g. The Nineteen Day Feast K57 Q48 n82
 - h. The Bahá'í Year K127 n139 n147 n26 n27
 - i. The Intercalary Days K16 n147 n25 n27 n28 n29
 - j. The age of maturity Q20 Q92 n13 n25 n49
 - k. Burial of the dead K128 K129 K130 Q16 Q56 Q70 n149 n150 n151 n152
 - l. Engaging in a trade or profession is made obligatory and is exalted to the rank of worship K33 n162 n56
 - m. Obedience to government K64 K95

- n. Education of children K150 K48 Q105 n40 n76
- o. The writing of a testament K109 n136
- p. Tithes (Zakát) K146 Q107 n161
- q. Repetition of the Greatest Name 95 times a day K18 Q77 n33 n34
- r. The hunting of animals K60 Q24 n173 n83 n84
- s. Treatment of female servants K63 Q30 n90
- t. The finding of lost property Q17
- u. Disposition of treasure trove Q101
- v. Disposal of objects held in trust Q96
- w. Manslaughter K188 n35
- x. Definition of just witnesses Q79 n99
- y. Prohibitions:
 - i. Interpretation of the Holy Writ K105 K167 K168 n130 n180 n184
 - ii. Slave trading K72
 - iii. Asceticism K36 n61
 - iv. Monasticism K36 n61
 - v. Mendicancy K147 K33 n162 n56
 - vi. Priesthood n135 n175 n61
 - vii. Use of pulpits K154 n168
 - viii. The kissing of hands K34 n57
 - ix. Confession of sins K34 n58
 - x. Plurality of wives K63 n89
 - xi. Intoxicating drinks K119 K5 n144 n2
 - xii. Opium K155 n170
 - xiii. Gambling K155 n169
 - xiv. Arson K62 n86 n87
 - xv. Adultery K19 K49 Q23 Q49 n36 n77
 - xvi. Murder K188 K19 K62 K73 n35 n86 n87
 - xvii. Theft K45 Q49 n70 n71
 - xviii. Homosexuality K107 Q49 n134
 - xix. Congregational prayer, except for the dead K12 Q85 n19
 - xx. Cruelty to animals K187

- xxi. Idleness and sloth K33 n56
- xxii. Backbiting K19 n37
- xxiii. Calumny K19 n37
- xxiv. Carrying arms unless essential K159 n173
- xxv. Use of public pools in Persian baths K106 n131
- xxvi. Entering a house without the owner's permission K145
- xxvii. Striking or wounding a person K148 K56
- xxviii. Contention and conflict K148 K73 n173
- xxix. Muttering sacred verses in the street K108 n135
- xxx. Plunging one's hand in food K46 n73
- xxxi. Shaving one's head K44 Q10 n68
- xxxii. Growth of men's hair beyond the lobe of the ear K44 n69

2. Abrogation of specific laws and ordinances of previous Dispensations, which prescribed:

- a. Destruction of books K77 n109
- b. Prohibition of the wearing of silk K159 n174
- c. Prohibition of the use of gold and silver utensils K46 n72
- d. Limitation of travel K131 n153
- e. Offering priceless gifts to the Founder of the Faith K114 n141
- f. Prohibition on questioning the Founder of the Faith K126 n146
- g. Prohibition against remarrying one's divorced wife K68 Q31 n101 n102
- h. Penalizing whoever causes sadness to his neighbour K148 n163
- i. Prohibition of music K51 n79
- j. Limitations upon one's apparel and beard K159 n175
- k. Uncleanliness of divers objects and peoples K75 n103 n106 n20
- l. Uncleanliness of semen K74 n103 n106
- m. Uncleanliness of certain objects for purposes of prostration K10 n15

3. Miscellaneous Exhortations:

- a. To associate with the followers of all religions with fellowship K144 K75 n173
- b. To honour one's parents Q104 Q106 n92
- c. Not to wish for others what one does not wish for one's self K148

- d. To teach and propagate the Faith after the ascension of its Founder K38
- e. To assist those who arise to promote the Faith K117
- f. Not to depart from the Writings or to be misled by those who do n130
- g. To refer to the Holy Writ when differences arise K53
- h. To immerse one's self in the study of the Teachings K182
- i. Not to follow one's idle fancies and vain imaginations K132 K165 K17 K41
- j. To recite the holy verses at morn and at eventide K149 Q68 n165
- k. To recite the holy verses melodiously K116
- l. To teach one's children to chant the holy verses in the *Mashriqu'l-Adhkár* K150
- m. To study such arts and sciences as benefit mankind K77 n110
- n. To take counsel together K30 n52
- o. Not to be indulgent in carrying out the statutes of God K45
- p. To repent to God of one's sins K34 K49
- q. To distinguish one's self through good deeds
 - i. To be truthful K120 Q106
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 - iv. To be righteous and fear God K126
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 - viii. To be hospitable n29 n82
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 - x. To be detached K129 K178 K54 K83 K84 n149
 - xi. To be absolutely submissive to the Will of God Q3
 - xii. Not to stir up mischief K123 K64
 - xiii. Not to be hypocritical K36
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- xviii. Not to indulge one's passions K2 K41 K64
 - xix. Not to lament in adversity K43
 - xx. Not to contend with those in authority K95
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 - r. To be closely united K57 K58 K65 K70 n82 n95
 - s. To consult competent physicians when ill K113 n144
 - t. To respond to invitations K156
 - u. To show kindness to the kindred of the Founder of the Faith K61 n85
 - v. To study languages for the furtherance of the Faith K118
 - w. To further the development of cities and countries for the glorification of the Faith K160
 - x. To restore and preserve the sites associated with the Founders of the Faith K133 Q32 n154
 - y. To be the essence of cleanliness:
 - i. To wash one's feet K152 Q97 n167
 - ii. To perfume one's self K106 n131 n132
 - iii. To bathe in clean water K106 K74 Q91 n105
 - iv. To cut one's nails K106
 - v. To wash soiled things in clean water K74 K76 Q91 n105
 - vi. To be stainless in one's dress K74 K76 n167
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