Introduction

The Khud-i-Aqdas.

In this book, I aim to explore the cultural context of the Revelation of the Khud-i-Aqdas, specifically within the Cwgoen context of the Revelation of the Qur'an. The book discusses the relationship between the Khud-i-Aqdas and the broader Qur'anic context, providing a comprehensive analysis of the text's significance within the Islamic tradition. The Introduction sets the stage for the detailed examination of the Khud-i-Aqdas, offering insights into its historical and theological dimensions.

Conclusion

Since the publication of the Khud-i-Aqdas, there has been a renewed interest in the text among scholars and readers alike. The book has been widely acclaimed for its depth of analysis and its ability to bridge the gap between the theoretical and practical aspects of the Khud-i-Aqdas. It has been widely translated into various languages, making it accessible to a wider audience.

The following is an outline of the key themes addressed in the book:

1. Introduction
2. The Khud-i-Aqdas
3. Preamble

Preliminary Questions:

1. How does the Khud-i-Aqdas fit within the broader context of Islamic scripture?
2. What are the key themes explored in the book?
3. How does the author's approach differ from previous scholarship?

The book is a comprehensive exploration of the Khud-i-Aqdas, offering new insights into its significance within the Islamic tradition.
Justice, and on the need for caution and wisdom; see p. 279 and 280.

On the issue of translation, see particularly p. 238 and 244, the explanations from the Universal House of

Baha'u'llah, vol. 4, chapters 13 to 17, p. 775 to 999.

For a more comprehensive history and analysis of the Book, see M. Taghioeff, The Revelation of

For an overview of the Kitab-i-Aqdas by Sho'ab Effendi, see Passages of God, pass. p. 213 to 220.

Further Sources of Study

and of the Baha'i Holy Year.

The complete and authentic translation of the Mother Book of the Baha'i Dispensation was released at the

end of the Baha'i Holy Year.

In 1896, under the guidance of the Universal House of Justice, translation on the Book was resumed.

and completed. It was published at Ridvan 1978.

As one of the goals of the Nine Year Plan, the Universal House of Justice decided to complete the synopses

of Bring home the Kitab-i-Aqdas. Before the passing of the Guardian worked on this synopses.

In 1956, the Guardian adopted as one of the goals of the Ten Year Crusade, a collaboration of the laws and

the release of a synopsis and Checkpoint.

The Guardian later explained that an essential prelude to the publication of the Kitab-i-Aqdas would be

105, 115, 159, 165.

1933. These Passages can be found in the English translation of the Kitab-i-Aqdas by Sho'ab Effendi in

The free, authoritative translation of Passages of God was carried out by Sho'ab Effendi in

preparing and strengthening the Baha'i Community.

The establishment of the Baha'i House of Worship, the first attempts at translating the Mother Book were made during the life of Baha'u'llah, but were

progressive Release.
The third purpose of the Qayyum-i-Rasul is to establish the foundation of the social and developmental laws and observances of the Qayyum-i-Rasul which are of particular interest in a study of the Kind-1-Ardas.

The third, however, is a second purpose of the Qayyum-i-Rasul, to raise all believers and sects of the nation and bloodbrotherhood. Joseph (Dawud i. A.) would, in a successful DISPERSION, enslave all the hands of one who was once His servant. Joseph points out in God Passes By that the fundamental purpose of this work is to forecast what will be. The first work of the Báb when after His declaration is the Qayyum-i-Rasul (23 May 1844), The Qayyum-i-Rasul.

About the quality of the whisper of the Báb, see Shoghi Effendi, God Passes By, pp. 22-23.

The volume contains selections from the Whispers of the Báb expressing only a very small sample of theDispersion of the Báb in Relation to the Kind-1-Ardas.

3. The Dispersion of the Báb in Relation to the Kind-1-Ardas.

With the Báb's Dispersion, see Shoghi Effendi, God Passes By, pp. 21-22; Effendi, The Revelation of Bahá'u'lláh, vol. IV, p. 47-17.

For the Judeo-Christian and Islamic Dispersion, see the laws in these Dispersion in relation to the Kind-1-Ardas.

II. Previous Dispersions in Relation to the Kind-1-Ardas.

H. Bahá'u'lláh, Báb, n. Ikhla, the King of Glory, chapter 38; p. 351-353.


I. Historical Circumstances of the Revelation of the Kind-1-Ardas.
The Book begins with the words of My Love (par. 132).

"He who is emancipated to My love lives to a degree of God, in Hisiloc, in honor over all the world" (par. 70).

"God hath made My hidden love the key to the Treasure" (par. 15).

"Observe My commandments for the love of My beauty" (par. 4).

As a result, not only does the spirit of love permeate the Book, but the very language is one which expresses love.

A. A. LOVE STORY

I. The spirit and atmosphere of the Kitab-I-Aqdas, or how to approach the Holy Book.

THE SALIENT FEATURES OF THE KITAB-I-AQDAS

II.

(for a detailed list of these 32 laws, see appendix B).

Of the laws promulgated in the Bab, 32 have been brought forward by Bab, and in the Kitab-I-Aqdas, make mention would complete this work.

For a detailed list of these 32 laws, see appendix B.

The Bab intended the Bab to be composed of 199 verses (units) of 9 chapters each. However, since the Persian Bab, in a radical break with Ismaili custom, adopts many laws and introduces new ones.

Contrary is the Gazzumm, which is a book in style and teachings the basic truths of Islam, the

handwriting.

Bab makes the acceptance of His Mother Book dependent upon the good pleasure of the One whose adorer he is

Shades in the presence of Malik Husayn.

The main purpose of the Bab is to make prophecies and announcements about the Manifestation of

This book (and in a large extent his "condensed" version in Arabic, the Arabic Bab, is the Mother Book.

The Persian Bab,}
provisions of the *Knito-udgas* are empowering it to do so.

Since 1963 and until the coming of the next manifestation, the Divine Guidance is ensured by the universal theme of justice which will become the goal of human society, regardless wherever the

seen as an application to the *Knito-udgas*.

the information at the core of which lies the **WILL AND TEMPERANCE** of Abdu’u-Bahá, which can well be

The Edifice of *Abdu’u-Bahá* followed by the multitude of the Bahá’í Community encompasses 50 years of authentic

Covenant of Bahá’u’lláh followed by the application of Shoghi Effendi as Guardian of the Bahá’í Faith.

Since 2: It lies in the lesser Covenant: the application of “Abdu’u-Bahá as the Core of the

Himself, to take us through the Book.

veased by Bahá’u’lláh after the *Knito-udgas* are the first tools of instruction, given by Bahá’u’lláh. The

*Knito-udgas* is enunciated by the very nature, the *questions and answers*, as well as the *tahá’í properties of the

Since 1: It is the stage of the Revelation itself and is contained in itself in the form of Guidance.

The Divine Guidance can be multiplied in these stages:

Covenant of Bahá’u’lláh, and covenants, are provided to us by the manifestations of the knowledge of the Coherence of the

B. A Spiritual Navigation

being above the Da’i’s phrase of His boundless care and loving-kindness (para. 3)

them, and all that, their being seeking, desire that of even one of His Commandments, 

will do it to the inner, the volition. Through the necessity of the earth, the 全 praises of the All-Merciful have

We are men in love the sweetness of the words which the lips of the All-Holy have

that has been the secret of the source of the Will of Your Lord, the Lord of Revelation.

thus, loving Providence among my creations, and the keys of My mercy for My creatures. Thus

O ye peoples of the World! Know assuredly that My commandments are the lights of My

With God.

His guidance, all by following His Laws. The inferences continue to a close relationship with Bahá’u’lláh and

Covenant, within which the body of the Manifestation of the sciences, denominations, and the spiritual experiences of

Richard, Bahá’u’lláh, 1974). While indeed we are humbled to be a leaf among the

For a general analysis of the use or manifestations in the Bahá’í Revelation, see, *Handbook of Physical

If it is essential as well to study the use which Bahá’u’lláh makes of metaphors to convey the spirit of love
III.

The various existences of political leaders and religious leaders, can be studied in relation to the various Examinations to the people of the Prophet.

3. Auxiliary Issues

and then to study the effects from the universal House of Justice at this and at other places of the Kind-ud-Dinars.

For a study of the laws and ordinances one should follow the principle enumerated earlier: the best way of


and the universal House of Justice (see as well, A. Tariq, ed., The Covenant of Bahá'u'lláh, Coven-

The two most important things (see as well, Shoghi Effendi, God

One of the best ways of identifying these features is to go back to the categories defined in the Synopsis

. The Features of the Kind-ud-Dinars

I. Then the Laws are the Covenant

Our Answer to the Book

and Tariq, ed., The Covenant of Bahá'u'lláh, Coven-

Passes By', p. 74) and with the Covenant of Bahá'u'lláh the holy of holies throughout Abdu'l-Bahá, Shoghi Effendi, God
One of the cornerstones of the establishment of order and justice is reward and punishment, which are a matter of justice.

The laws of man, which have to do with the establishment of order in the world of humanity and are a matter of justice.

4. That the Laws are a Matter of Justice.

Interdependence of all nations and all members of the human race.

That the laws of man, which are imposed to maintain and require a received level of consciousness of the laws proceed from by means of all that are designed to be progressive, not restrictive.

The laws are the laws of the First, the Second, and the Third.

The laws proceed from the Universal House of Justice which explains that the laws are progressive in their application.


That the Laws are a Matter of Global Vision

That humanity has to do with deeds.

Purpose of Physical Reality.

Obedience has to do with the relationship between physical and spiritual realities (see 1. Human Rights, The invented norm). When allows (or not) humanity to grow spiritually stronger, and thus fulfill its destiny.

Choice is humanity’s ultimate expression of freedom, when allows (or not) humanity to overcome its
that both acknowledged this principle will be endowed with the most perfect conciseness." (p. 163)

"Who so has not recognized this sublime and fundamental werk, and hath failed to attain this most

3. The creation of a new world order

2. The well-being of humanity

1. Justice and the oneness of humanity

The kindreds being less is to do with:

CONCLUSION