

Use of Pulpits

Bahá'u'lláh

Translated



Use of Pulpits

*"Ye have been prohibited from making use of pulpits. Whoso wisheth to recite unto you the verses of his Lord, let him sit on a chair placed upon a dais, that he may make mention of God, his Lord, and the Lord of all mankind. It is pleasing to God that ye should seat yourselves on chairs and benches as a mark of honor for the love ye bear for Him and for the Manifestation of His glorious and resplendent Cause."*¹

"Ye have been prohibited from making use of pulpits. Whoso wisheth to recite unto you the verses of his Lord, let him sit on a chair placed upon a dais

These provisions have their antecedent in the Persian Bayán. The Báb forbade the use of pulpits for the delivery of sermons and the reading of the Text. He specified, instead, that to enable all to hear the Word of God clearly, a chair for the speaker should be placed upon a platform.

In comments on this law, 'Abdu'lBahá and Shoghi Effendi have made it clear that in the Mashriqu'l-Adhkár (where sermons are prohibited and only the words of Holy Scripture may be read) the reader may stand or sit, and if necessary to be better heard, may use a low movable platform, but that no pulpit is permitted. In the case of meetings in places other than the Mashriqu'l-Adhkár, it is also permissible for the reader or speaker to sit or stand, and to use a platform.

In one of His Tablets, when reiterating the prohibition of the use of pulpits in any location, 'Abdu'lBahá has stressed that when Bahá'ís deliver their speeches in gatherings, they are to do so in ***an attitude of utmost humility and self-abnegation.***"²



Babi Dispensation

The Báb did not permit ascending into pulpits for the delivery of sermons and the reading of the Text rather commanded sitting in chairs. See Persian Bayan, Wahid VII, Chapter XI



¹. Baha'u'llah, The Most Holy Book, para 154

². Notes to the Kitab-i-Aqdas no. 168

