

# To Recite the Holy Verses at Morn and at Eventide

Bahá'u'lláh

Translated



## To Recite the Holy Verses at Morn and at Eventide

*"Recite ye the verses of God every morn and eventide. Whoso faileth to recite them hath not been faithful to the Covenant of God and His Testament, and whoso turneth away from these holy verses in this Day is of those who throughout eternity have turned away from God. Fear ye God, O My servants, one and all. Pride not yourselves on much reading of the verses or on a multitude of pious acts by night and day; for were a man to read a single verse with joy and radiance it would be better for him than to read with lassitude all the Holy Books of God, the Help in Peril, the Self-Subsisting. Read ye the sacred verses in such measure that ye be not overcome by languor and despondency. Lay not upon your souls that which will weary them and weigh them down, but rather what will lighten and uplift them, so that they may soar on the wings of the Divine verses towards the Dawning-place of His manifest signs; this will draw you nearer to God, did ye but comprehend."*<sup>1</sup>

*"True remembrance is to make mention of the Lord, the All-Praised, and forget aught else beside Him."*<sup>2</sup>

**"Question:** Concerning the sacred verse: *"Recite ye the verses of God every morn and eventide."*

**Answer:** *The intention is all that hath been sent down from the Heaven of Divine Utterance. The prime requisite is the eagerness and love of sanctified souls to read the Word of God. To read one verse, or even one word, in a spirit of joy and radiance, is preferable to the perusal of many Books."*<sup>3</sup>

**"Recite ye the verses of God every morn and eventide.**

Bahá'u'lláh states that the essential *"requisite"* for reciting *"the verses of God"* is the *"eagerness and love"* of the believers to *"read the Word of God"* (Q&A 68).

With regard to the definition of *"verses of God,"* Bahá'u'lláh states that it refers to *"all that hath been sent down from the Heaven of Divine Utterance."* Shoghi Effendi, in a letter written to one of the believers in the East, has clarified that the term *"verses of God"* does not include the writings of 'Abdu'lBahá; he has likewise indicated that this term does not apply to his own writings."<sup>4</sup>

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1. Baha'u'llah, The Most Holy Book, para 149

2. Baha'u'llah, Words of Wisdom

3. Baha'u'llah, Q & A no. 68



TRANSLATION

***“Whoso interpreteth what hath been sent down from the heaven of Revelation, and altereth its evident meaning***

In several of His Tablets, Bahá'u'lláh affirms the distinction between allegorical verses, which are susceptible to interpretation, and those verses that relate to such subjects as the laws and ordinances, worship and religious observances, whose meanings are evident and which demand compliance on the part of the believers.

As explained in notes 145 and 184, Bahá'u'lláh designated 'Abdu'lBahá, His eldest Son, as His Successor and the Interpreter of His Teachings. 'Abdu'lBahá in His turn appointed His eldest grandson, Shoghi Effendi, to succeed Him as interpreter of the holy Writ and Guardian of the Cause. The interpretations of 'Abdu'lBahá and Shoghi Effendi are considered divinely guided and are binding on the Bahá'ís.

The existence of authoritative interpretations does not preclude the individual from engaging in the study of the Teachings and thereby arriving at a personal interpretation or understanding. A clear distinction is, however, drawn in the Bahá'í Writings between authoritative interpretation and the understanding that each individual arrives at from a study of its Teachings. Individual interpretations based on a person's understanding of the Teachings constitute the fruit of man's rational power and may well contribute to a greater comprehension of the Faith. Such views, nevertheless, lack authority. In presenting their personal ideas, individuals are cautioned not to discard the authority of the revealed words, not to deny or contend with the authoritative interpretation, and not to engage in controversy; rather they should offer their thoughts as a contribution to knowledge, making it clear that their views are merely their own.”<sup>5</sup>



## Babi Dispensation

See Persian Bayan Wahid V, Chapter VIII & Wahid VIII, Chapter XIV. Also see Arabic Bayan, Wahid VIII, Chapter XIV.



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4. Notes to Kitab-i-Aqdas no. 165

5. Notes to Kitab-i-Aqdas no. 130