

A number of people in various regions are at present illumined with the light of faith, but with the exception of a few, they have not been privileged as yet to observe the injunctions revealed from His presence.

Previously We wrote to thee¹ that had the friends there observed the payment of Ḥuqúqu'lláh, the people of that region would have enjoyed ease and comfort. Before this law was revealed there was no obligation on the part of any soul. The Pen of Glory held back from revealing laws and ordinances for a number of years, and this was a token of His heavenly grace. Were the people of the world to recognize what inestimable benefits the ordinances of the All-Merciful would bring forth, they would arise to fulfil His commandments and would observe His bidding...

The Pen of the Most High hath ordained that the Ḥuqúqu'lláh is payable on nineteen mithqáls of gold. That is, the Ḥuqúq is levied on money equalling this amount. As to other possessions in silver or otherwise, it is payable when they equal this in value, not in number. The Ḥuqúqu'lláh is payable only once; for example, if a person acquireth a thousand mithqáls in gold and payeth the Ḥuqúq thereof, the Right of God ceaseth to be applicable to that amount, except in regard to what accrueth to it through commerce and transactions; when such profits reach the prescribed minimum, one must carry out what God hath decreed. When, however, the original sum changeth hands, the Ḥuqúq is again payable as it was the first time; in this event the Right of God must be given.

Beseech ye God—magnified be His glory—to grant that His loved ones may be privileged to take a portion from the ocean of His good-pleasure, for this would serve as the means for the salvation of mankind, and may of their own accord carry out that which would purify them and cause them to attain everlasting life...

The Primal Point hath said that they should pay Ḥuqúqu'lláh on the value of whatsoever they possess, but notwithstanding, We have in this greatest Dispensation exempted the residence and household furnishings, that is, such furnishings as are needful. Thou hast asked which is to take precedence: the Ḥuqúqu'lláh, the debts of the deceased, or the cost of burial. It is God's command that the cost of burial take precedence, then payment of debts, then the Right of God. Verily He is the One Who will pay due recompense, the All-Rewarding, the All-Generous. If the property is not equal to the debts, the estate must be distributed in direct proportion to each debt. The settlement of debts is a most important command set forth in the Book. Well is it with him who ascendeth unto God, without any obligations to Ḥuqúqu'lláh and to His servants. It is evident that the Ḥuqúqu'lláh hath priority over all other liabilities; however, as a token of mercy, He Who is the Dawning-Place of Revelation hath commanded that which hath been revealed by His life-giving and omniscient Pen in this Tablet.

1 Zaynu'l-Muqarrabín. ↵