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|  | BISHÁRÁT (Glad-Tidings) | **بشارات** |
| 1 | *This is the Call of the All-Glorious which is proclaimed from the Supreme Horizon in the Prison of ‘Akká* | هذا ندآء الابهی الّذی ارتفع من الأفق الاعلی فی سجن عکّا |
| 2 | *He is the Expounder, the All-Knowing, the All-Informed.* | هُو المبّين العليم الخبير |
| 3 | GOD, the True One, testifieth and the Revealers of His names and attributes bear witness that Our sole purpose in raising the Call and in proclaiming His sublime Word is that the ear of the entire creation may, through the living waters of divine utterance, be purged from lying tales and become attuned to the holy, the glorious and exalted Word which hath issued forth from the repository of the knowledge of the Maker of the Heavens and the Creator of Names. Happy are they that judge with fairness. | حق شاهد و مظاهر اسمآء و صفاتش گواه که مقصود از ارتفاع نداء و کلمه عليا آنکه از کوثر بيان آذان امکان از قصص کاذبه مطهّر شود و مستعد گردد از برای اصغای کلمه طيّبه مبارکه عليا که از خزانه علم فاطر سمآء و خالق اسمآء ظاهر گشته طوبی للمنصفين . |
| 4 | O people of the earth!  The first Glad-Tiding which the Mother Book hath, in this Most Great Revelation, imparted unto all the peoples of the world is that the law of holy war hath been blotted out from the Book. Glorified be the All-Merciful, the Lord of grace abounding, through Whom the door of heavenly bounty hath been flung open in the face of all that are in heaven and on earth. | يا اهل ارض بشارت اوّل که از امّ الکتاب در اين ظهور اعظم بجميع اهل عالم عنايت شد محو حکم جهاد است از کتاب تعالی الکريم ذو الفضل العظيم الّذی به فُتح بابُ الفضل علی من فی السّموات و الارضين . |
| 5 | The second Glad-Tiding  It is permitted that the peoples and kindreds of the world associate with one another with joy and radiance. O people! Consort with the followers of all religions in a spirit of friendliness and fellowship. Thus hath the day-star of His sanction and authority shone forth above the horizon of the decree of God, the Lord of the worlds. | بشارت دوّم اذن داده شد احزاب عالم با يکديگر بروح و ريحان معاشرت نمايند عاشروا يا قوم مع الأديان کلّها بالرّوح و الرّيحان کذلک اشرق نيّر الاذن و الارادة من افق سمآء امر اللّه ربّ العالمين . |
| 6 | The third Glad-Tiding concerneth the study of divers languages. This decree hath formerly streamed forth from the Pen of the Most High: It behoveth the sovereigns of the world—may God assist them—or the ministers of the earth to take counsel together and to adopt one of the existing languages or a new one to be taught to children in schools throughout the world, and likewise one script. Thus the whole earth will come to be regarded as one country. Well is it with him who hearkeneth unto His Call and observeth that whereunto he is bidden by God, the Lord of the Mighty Throne. | بشارت سوّم تعليم السن مختلفه است از قبل از قلم اعلی اين حکم جاری حضرات ملوک ايّدهم اللّه و يا وزرای ارض مشورت نمايند و يک لسان از السن موجوده و يا لسان جديدی مقرّر دارند و در مدارس عالم اطفال را به آن تعليم دهند و همچنين خط در اين صورت ارض قطعه واحده مشاهده شود طوبی لمن سمع النّداءَ و عَمِل بما اُمِرَ به من لدی اللّه ربّ العرش العظيم . |
| 7 | The fourth Glad-Tiding  Should any of the kings—may God aid them—arise to protect and help this oppressed people, all must vie with one another in loving and in serving him. This matter is incumbent upon everyone. Well is it with them that act accordingly. | بشارت چهارم هر يک از حضرات ملوک وفّقهم اللّه بر حفظ اين حزب مظلوم قيام فرمايد و اعانت نمايد بايد کلّ در محبّت و خدمت به او از يکديگر سبقت گيرند اين فقره فرض است بر کلّ طوبی للعاملين . |
| 8 | The fifth Glad-Tiding  In every country where any of this people reside, they must behave towards the government of that country with loyalty, honesty and truthfulness. This is that which hath been revealed at the behest of Him Who is the Ordainer, the Ancient of Days.  It is binding and incumbent upon the peoples of the world, one and all, to extend aid unto this momentous Cause which is come from the heaven of the Will of the ever-abiding God, that perchance the fire of animosity which blazeth in the hearts of some of the peoples of the earth may, through the living waters of divine wisdom and by virtue of heavenly counsels and exhortations, be quenched, and the light of unity and concord may shine forth and shed its radiance upon the world.  We cherish the hope that through the earnest endeavours of such as are the exponents of the power of God—exalted be His glory—the weapons of war throughout the world may be converted into instruments of reconstruction and that strife and conflict may be removed from the midst of men. | بشارت پنجم اين حزب در مملکت هر دولتی ساکن شوند بايد به امانت و صدق و صفا با آن دولت رفتار نمايند هذا ما نزّل من لدن آمر قديم  بر اهل عالم طرّاً واجب و لازم است اعانت اين امر اعظم که از سمآء اراده مالک قدم نازل گشته شايد نار بغضاء که در صدور بعضی از احزاب مشتعل است به آب حکمت الهی و نصائح و مواعظ ربّانی ساکن شود و نور اتّحاد و اتّفاق آفاق را روشن و منوّر نمايد  اميد آنکه از توجّهات مظاهر قدرت حق جلّ جلاله سلاح عالم باصلاح تبديل شود و فساد و جدال از ما بين عباد مرتفع گردد . |
| 9 | The sixth Glad-Tiding is the establishment of the Lesser Peace, details of which have formerly been revealed from Our Most Exalted Pen. Great is the blessedness of him who upholdeth it and observeth whatsoever hath been ordained by God, the All-Knowing, the All-Wise. | بشارت ششم صلح اکبر است که شرح آن از قبل از قلم اعلی نازل نعيماً لمن تمسّک به و عَمِلَ بما اُمِرَ به من لدی اللّه العليم الحکيم . |
| 10 | The seventh Glad-Tiding  The choice of clothing and the cut of the beard and its dressing are left to the discretion of men. But beware, O people, lest ye make yourselves the playthings of the ignorant. | بشارت هفتم زمام البسه و ترتيب لِحا و اصلاح آن در قبضه اختيار عباد گذارده شد ولکن ايّاکم يا قوم ان تجعلوا انفسکم ملعب الجاهلين . |
| 11 | The eighth Glad-Tiding  The pious deeds of the monks and priests among the followers of the Spirit **[1](http://reference.bahai.org/en/t/b/TB/tb-4.html" \l "fn1%23fn1)** —upon Him be the peace of God—are remembered in His presence. In this Day, however, let them give up the life of seclusion and direct their steps towards the open world and busy themselves with that which will profit themselves and others. We have granted them leave to enter into wedlock that they may bring forth one who will make mention of God, the Lord of the seen and the unseen, the Lord of the Exalted Throne. | بشارت هشتم اعمال حضرات رَهَبه و خوريهای ملّت حضرت روح عليه سلام اللّه و بهاؤه عند اللّه مذکور ولکن اليوم بايد از انزوا قصد فضا نمايند و بما ينفعهم و ينتفع به العباد مشغول گردند و کلّ را اذن تزويج عنايت فرموديم ليظهر منهم من يذکر اللّه ربّ ما يری و ما لا يری و ربّ الکرسيّ الرّفيع . |
| 12 | The ninth Glad-Tiding  When the sinner findeth himself wholly detached and freed from all save God, he should beg forgiveness and pardon from Him. Confession of sins and transgressions before human beings is not permissible, as it hath never been nor will ever be conducive to divine forgiveness. Moreover such confession before people results in one’s humiliation and abasement, and God—exalted be His glory—wisheth not the humiliation of His servants. Verily He is the Compassionate, the Merciful. The sinner should, between himself and God, implore mercy from the Ocean of mercy, beg forgiveness from the Heaven of generosity and say:  O God, my God! I implore Thee by the blood of Thy true lovers who were so enraptured by Thy sweet utterance that they hastened unto the Pinnacle of Glory, the site of the most glorious martyrdom, and I beseech Thee by the mysteries which lie enshrined in Thy knowledge and by the pearls that are treasured in the ocean of Thy bounty to grant forgiveness unto me and unto my father and my mother. Of those who show forth mercy, Thou art in truth the Most Merciful. No God is there but Thee, the Ever-Forgiving, the All-Bountiful.  O Lord! Thou seest this essence of sinfulness turning unto the ocean of Thy favour and this feeble one seeking the kingdom of Thy divine power and this poor creature inclining himself towards the day-star of Thy wealth. By Thy mercy and Thy grace, disappoint him not, O Lord, nor debar him from the revelations of Thy bounty in Thy days, nor cast him away from Thy door which Thou hast opened wide to all that dwell in Thy heaven and on Thine earth.  Alas! Alas! My sins have prevented me from approaching the Court of Thy holiness and my trespasses have caused me to stray far from the Tabernacle of Thy majesty. I have committed that which Thou didst forbid me to do and have put away what Thou didst order me to observe.  I pray Thee by Him Who is the sovereign Lord of Names to write down for me with the Pen of Thy bounty that which will enable me to draw nigh unto Thee and will purge me from my trespasses which have intervened between me and Thy forgiveness and Thy pardon.  Verily, Thou art the Potent, the Bountiful. No God is there but Thee, the Mighty, the Gracious. | بشارت نهم بايد عاصی در حالتی که از غير اللّه خود را فارغ و آزاد مشاهده نمايد طلب مغفرت و آمرزش کند نزد عباد اظهار خطايا و معاصی جائز نه چه که سبب و علّت آمرزش و عفو الهی نبوده و نيست و همچنين اين اقرار نزد خلق سبب حقارت و ذلّت است و حقّ جلّ جلاله ذلّت عباد خود را دوست ندارد انّه هو المشفق الکريم عاصی بايد ما بين خود و خدا از بحر رحمت رحمت طلبد و از سمآء کرم مغفرت مسئلت کند و عرض نمايد :  الهی الهی اسئلک بدماء عاشقيک الّذين اجتذبهم بيانک الأحلی بحيث قصدوا الذّروة العليا مقرّ الشّهادة الکُبری و بالاسرار المکنونة فی علمک و باللّئالئ المخزونة فی بحر عطائک أَن تغفرلی و لابی و امّی و انّک انت ارحم الرّاحمين لا اله الّا انت الغفور الکريم  ای ربّ تری جوهر الخطاء اقبل الی بحر عطائک و الضّعيف ملکوت اقتدارک و الفقير شمس غنائک ای ربّ لا تخيّبه بجودک و کرمک و لا تمنعه عن فيوضات ايّامک و لا تطرده عن بابک الّذی فتحته علی مَن فی ارضک و سمائک  آه آه خطيئاتی منعتنی عن التّقرب الی بساط قدسک و جريراتی ابعدَتنی عن التّوجه الی خباء مجدک قد عملتُ ما نهيتنی عنه و ترکت ما امرتنی به  اسألک بسلطان الأسماء ان تکتبَ لی من قلم الفضل و العطاء ما يقرّبنی اليک و يطهّرنی عن جريراتی الّتی حالتْ بينی و بين عفوک و غفرانک  انّک انت المقتدر الفيّاض لا اِله الّا انت العزيز الفضّال . |
| 13 | The tenth Glad-Tiding  As a token of grace from God, the Revealer of this Most Great Announcement, We have removed from the Holy Scriptures and Tablets the law prescribing the destruction of books. | بشارت دهم حکم محو کتب را از زبر و الواح بر داشتيم فضلاً من لدی اللّه مبعث هذا النّبأ العظيم . |
| 14 | The eleventh Glad-Tiding  It is permissible to study sciences and arts, but such sciences as are useful and would redound to the progress and advancement of the people. Thus hath it been decreed by Him Who is the Ordainer, the All-Wise. | بشارت يازدهم تحصيل علوم و فنون از هر قبيل جائز ولکن علومی که نافع است و سبب و علّت ترقّی عباد است کذلک قضی الأمر من لدن آمرٍ حکيم . |
| 15 | The twelfth Glad-Tiding  It is enjoined upon every one of you to engage in some form of occupation, such as crafts, trades and the like. We have graciously exalted your engagement in such work to the rank of worship unto God, the True One. Ponder ye in your hearts the grace and the blessings of God and render thanks unto Him at eventide and at dawn. Waste not your time in idleness and sloth. Occupy yourselves with that which profiteth yourselves and others. Thus hath it been decreed in this Tablet from whose horizon the day-star of wisdom and utterance shineth resplendent. The most despised of men in the sight of God are those who sit idly and beg. Hold ye fast unto the cord of material means, placing your whole trust in God, the Provider of all means. When anyone occupieth himself in a craft or trade, such occupation itself is regarded in the estimation of God as an act of worship; and this is naught but a token of His infinite and all-pervasive bounty. | بشارت دوازدهم قد وجب علی کلّ واحد منکم الاشتغال بامر من الامُور من الصّنايع و الاقتراف و امثالها و جعلنا اشتغالکم بها نفس العبادة للّه الحقّ تفکّروا يا قوم فی رحمة اللّه و الطافه ثمّ اشکروه فی العشيّ و الاشراق لا تضيّعوا اوقاتکم بالبطالة و الکسالة و اشتغلوا بما تنتفع به انفسکم و انفسُ غيرکم کذلک قضی الأمر فی هذا اللّوح الّذی لاحتْ من افقه شمسُ الحکمة و البيان  ابغض النّاس عند اللّه من يقعدْ و يطلبْ تمسّکوا بحبل الاسباب متوکّلين علی اللّه مسبّب الاسباب هر نفسی بصنعتی و يا بکسبی مشغول شود و عمل نمايد آن عمل نفس عبادت عند اللّه محسوب ان هذا الّا من فضله العظيم العميم . |
| 16 | The thirteenth Glad-Tiding  The men of God’s House of Justice have been charged with the affairs of the people. They, in truth, are the Trustees of God among His servants and the daysprings of authority in His countries.  O people of God! That which traineth the world is Justice, for it is upheld by two pillars, reward and punishment. These two pillars are the sources of life to the world. Inasmuch as for each day there is a new problem and for every problem an expedient solution, such affairs should be referred to the Ministers of the House of Justice that they may act according to the needs and requirements of the time. They that, for the sake of God, arise to serve His Cause, are the recipients of divine inspiration from the unseen Kingdom. It is incumbent upon all to be obedient unto them. All matters of State should be referred to the House of Justice, but acts of worship must be observed according to that which God hath revealed in His Book.  O people of Bahá! Ye are the dawning-places of the love of God and the daysprings of His loving-kindness. Defile not your tongues with the cursing and reviling of any soul, and guard your eyes against that which is not seemly. Set forth that which ye possess. If it be favourably received, your end is attained; if not, to protest is vain. Leave that soul to himself and turn unto the Lord, the Protector, the Self-Subsisting. Be not the cause of grief, much less of discord and strife. The hope is cherished that ye may obtain true education in the shelter of the tree of His tender mercies and act in accordance with that which God desireth. Ye are all the leaves of one tree and the drops of one ocean. | بشارت سيزدهم امور ملّت معلّق است برجال بيت عدل الهی ايشانند امناء اللّه بين عباده و مطالعُ الأمر فی بلاده  يا حزب اللّه مربّی عالم عدل است چه که دارای دو رکن است مجازات و مکافات و اين دو رکن دو چشمه‌اند از برای حيات اهل عالم چونکه هر روز را امری و هر حين را حکمی مقتضی لذا امُور بوزرای بيت عدل راجع تا آنچه را مصلحت وقت دانند معمول دارند نفوسی که لوجه اللّه بر خدمت امر قيام نمايند ايشان ملهمند بالهامات غيبی الهی بر کلّ اطاعت لازم امور سياسيّه کلّ راجع است به بيت العدل و عبادات بما انزله اللّه فی الکتاب  يا اهل بها شما مشارق محبّت و مطالع عنايت الهی بوده و هستيد لسان را بسبّ و لعن احدی ميالائيد و چشم را از آنچه لايق نيست حفظ نمائيد آنچه را دارائيد بنمائيد اگر مقبول افتاد مقصود حاصل و الّا تعرّض باطل . ذروه بنفسه مقبلين اِلی اللّه المهيمن القيّوم سبب حزن مشويد تا چه رسد بفساد و نزاع اميد هست در ظلّ سدره عنايت الهی تربيت شويد و بما اراده اللّه عامل گرديد همه اوراق يک شجريد و قطره‌های يک بحر . |
| 17 | The fourteenth Glad-Tiding  It is not necessary to undertake special journeys to visit the resting-places of the dead. If people of substance and affluence offer the cost of such journeys to the House of Justice, it will be pleasing and acceptable in the presence of God. Happy are they that observe His precepts. | بشارت چهاردهم شدّ رحال مخصوص زيارت اهل قبور لازم نه مخارج آنرا اگر صاحبان قدرت و وسعت به بيت عدل برسانند عند اللّه مقبول و محبوب نعيما للعاملين . |
| 18 | The fifteenth Glad-Tiding  Although a republican form of government profiteth all the peoples of the world, yet the majesty of kingship is one of the signs of God. We do not wish that the countries of the world should remain deprived thereof. If the sagacious combine the two forms into one, great will be their reward in the presence of God.  In former religions such ordinances as holy war, destruction of books, the ban on association and companionship with other peoples or on reading certain books had been laid down and affirmed according to the exigencies of the time; however, in this mighty Revelation, in this momentous Announcement, the manifold bestowals and favours of God have overshadowed all men, and from the horizon of the Will of the Ever-Abiding Lord, His infallible decree hath prescribed that which We have set forth above.  We yield praise unto God—hallowed and glorified be He—for whatsoever He hath graciously revealed in this blessed, this glorious and incomparable Day. Indeed if everyone on earth were endowed with a myriad tongues and were to continually praise God and magnify His Name to the end that knoweth no end, their thanksgiving would not prove adequate for even one of the gracious favours We have mentioned in this Tablet. Unto this beareth witness every man of wisdom and discernment, of understanding and knowledge.  We earnestly beseech God—exalted be His glory—to aid the rulers and sovereigns, who are the exponents of power and the daysprings of glory, to enforce His laws and ordinances. He is in truth the Omnipotent, the All-Powerful, He Who is wont to answer the call of men. | بشارت پانزدهم اگر چه جمهوريّت نفعش بعموم اهل عالم راجع ولکن شوکت سلطنت آيتی است از آيات الهی دوست نداريم مدن عالم از آن محروم ماند اگر مدبّرين اين دو را جمع نمايند اجرشان عند اللّه عظيم است .  چون در مذاهب قبل نظر بمقتضيات وقت حکم جهاد و محو کتب و نهی از معاشرت و مصاحبت با ملل و همچنين نهی از قرائت بعضی از کتب محقق و ثابت لذا در اين ظهور اعظم و نبأ عظيم مواهب و الطاف الهی احاطه نمود و امر مبرم از افق اراده مالک قدم بر آنچه ذکر شد نازل  نحمد اللّه تبارک و تعالی علی ما انزله فی هذا اليوم المبارک العزيز البديع اگر جميع عالم هر يک دارای صد هزار لسان شود اِلی يوم لا آخر له بشکر و حمد ناطق گردد هر آينه بعنايتی از عنايات مذکوره در اين ورقه معادله ننمايد يشهد بذلک کلّ عارف بصير و کلّ عالم خبير  از حقّ جلّ جلاله سائل و آمل که حضرات ملوک و سلاطين را که مظاهر قدرت و مطالع عزّتند تأييد فرمايد بر اجراء اوامر و احکامش انّه هو المقتدر القدير و بالأجابة جدير . |

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| 1. | Jesus. |