

	BISHÁRÁT (Glad-Tidings)	بشارات
1	<i>This is the Call of the All-Glorious which is proclaimed from the Supreme Horizon in the Prison of 'Akká</i>	هذا نداء الابهي الذي ارتفع من الأفق الاعلى في سجن عكا
2	<i>He is the Expounder, the All-Knowing, the All-Informed.</i>	هُوَ الْمَبِينِ الْعَلِيمِ الْخَبِيرِ
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 اسماء و صفاتش گواه که مقصود از ارتفاع نداء و کلمه علیا آنکه از کوثر بیان آذان امکان از قصص کاذبه مطهر شود و مستعد گردد از برای اصغای کلمه طیبیه مبارکه علیا که از خزانه علم فاطر سماء و خالق اسماء ظاهر گشته طوبی للمنصفین .
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.	یا اهل ارض بشارت اول که از امّ الكتاب در این ظهور اعظم بجمیع اهل عالم عنایت شد محو حکم جهاد است از کتاب تعالی الکریم ذو الفضل العظیم الذی به فُتِحَ بابُ الفضل علی من فی السموات و الارضین .
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 دوم اذن داده شد احزاب عالم با یکدیگر بروح و ریحان معاشرت نمایند عاشروا یا قوم مع الأدیان کلّها بالروح و الریحان کذلک اشرق نیر الاذن و الارادة من افق سماء امر الله رب العالمین .
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,	بشارت سوم تعلیم السن مختلفه است از قبل از قلم اعلى این حکم جاری حضرات ملوک آیدهم الله و یا وزرای ارض مشورت نمایند و یک لسان از السن موجوده و یا لسان جدیدی مقرر دارند و در مدارس عالم اطفال را به آن تعلیم دهند و همچنین خط در این صورت ارض قطعه واحده مشاهده شود طوبی لمن سمع النداء و عمل بما أمر به من لدی الله رب العرش العظیم .

	the Lord of the Mighty Throne.	
7	<p>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.</p>	<p>بشارت چهارم هر یک از حضرات ملوک و قَہم اللہ بر حفظ این حزب مظلوم قیام فرماید و اعانت نماید باید کلّ در محبّت و خدمت به او از یکدیگر سبقت گیرند این فقره فرض است بر کلّ طوبی للعاملین .</p>
8	<p>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.</p> <p>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.</p> <p>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.</p>	<p>بشارت پنجم این حزب در مملکت هر دولتی ساکن شوند باید به امانت و صدق و صفا با آن دولت رفتار نمایند هذا ما نزل من لدن امر قدیم</p> <p>بر اهل عالم طراً واجب و لازم است اعانت این امر اعظم که از سماء اراده مالک قدم نازل گشته شاید نار بغضاء که در صدور بعضی از احزاب مشتعل است به آب حکمت الهی و نصائح و مواعظ ربّانی ساکن شود و نور اتحاد و اتفاق آفاق را روشن و منور نماید</p> <p>امید آنکه از توجّهات مظاهر قدرت حق جلّ جلاله سلاح عالم باصلاح تبدیل شود و فساد و جدال از ما بین عباد مرتفع گردد .</p>
9	<p>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.</p>	<p>بشارت ششم صلح اکبر است که شرح آن از قبل از قلم اعلی نازل نعیماً لمن تمسک به و عمل بما أمر به من لدی اللہ العلیم الحکیم .</p>
10	<p>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.</p>	<p>بشارت هفتم زمام البسه و ترتیب لحا و اصلاح آن در قبضه اختیار عباد گذارده شد ولکن ایاکم یا قوم ان تجعلوا انفسکم ملعب الجاهلین .</p>
11	<p>The eighth Glad-Tiding The pious deeds of the monks and priests among the followers of</p>	<p>بشارت هشتم اعمال حضرات رهبه و خوریهای ملت حضرت</p>

	<p>the Spirit 1—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.</p>	<p>روح عليه سلام الله و بهاؤه عند الله مذکور ولكن اليوم باید از انزوا قصد فضا نمایند و بما یفعمهم و ینتفع به العباد مشغول گردند و کلّ را اذن تزویج عنایت فرمودیم لیظهر منهم من ینکر الله ربّ ما یری و ما لا یری و ربّ الكرسيّ الرّفیع .</p>
12	<p>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:</p> <p>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.</p> <p>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.</p> <p>Alas! Alas! My sins have prevented me from approaching the</p>	<p>بشارت نهم باید عاصی در حالتی که از غیر الله خود را فارغ و آزاد مشاهده نماید طلب مغفرت و آمرزش کند نزد عباد اظهار خطایا و معاصی جائز نه چه که سبب و علّت آمرزش و عفو الهی نبوده و نیست و همچنین این اقرار نزد خلق سبب حقارت و ذلّت است و حقّ جلّ جلاله ذلّت عباد خود را دوست ندارد اّنه هو المشفق الکریم عاصی باید ما بین خود و خدا از بحر رحمت رحمت طلبد و از سماء کرم مغفرت مسئلت کند و عرض نماید :</p> <p>الهی الهی اسئلك بدماء عاشقیک الذین اجتذبهم ببيانک الأملی بحیث قصدوا الدّروة العلیا مقرّ الشّهادة الكبّری و بالاسرار المکنونة فی علمک و باللئالیّ المخزونة فی بحر عطائک أن تغفرلی و لابی و امی و اّک انت ارحم الرّاحمین لا اله الا انت الغفور الکریم</p> <p>ای ربّ تری جوهر الخطاء اقبل الی بحر عطائک و الضعیف ملکوت اقتدارک و الفقیر شمس غنائک ای ربّ لا تخییبه بجودک و کرمک و لا تمنعه عن فیوضات ایامک و لا تطرده عن بابک الذی فتحته علی من فی ارضک و سماءک</p> <p>آه آه خطیئاتی منعتنی عن التّقرب الی بساط قدسک و جریراتی</p>

	<p>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.</p> <p>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.</p> <p>Verily, Thou art the Potent, the Bountiful. No God is there but Thee, the Mighty, the Gracious.</p>	<p>ابعدتني عن التوجه الى خباء مجدك قد عملت ما نهيتني عنه و تركت ما امرتني به</p> <p>اسألك بسلطان الأسماء ان تكتب لي من قلم الفضل و العطاء ما يقربني اليك و يطهرني عن جريراتي التي حالت بيني و بين عفوك و غفرانك</p> <p>انك انت المقتدر الفياض لا اله الا انت العزيز الفضال .</p>
13	<p>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.</p>	<p>بشارت دهم حكم محو كتب را از زبر و الواح بر داشتيم فضلاً من لدى الله مبعث هذا النبأ العظيم .</p>
14	<p>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.</p>	<p>بشارت يازدهم تحصيل علوم و فنون از هر قبيل جائز ولكن علمي كه نافع است و سبب و علت ترقى عباد است كذلك قضى الأمر من لدن امر حكيم .</p>
15	<p>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.</p>	<p>بشارت دوازدهم قد وجب على كل واحد منكم الاشتغال بامر من الأمور من الصنایع و الاقتراف و امثالها و جعلنا اشتغالكم بها نفس العبادة لله الحق تفكروا يا قوم فى رحمة الله و الطافه ثم اشكروه فى العشي و الاشرق لا تضيعوا اوقاتكم بالبطالة و الكسالة و اشتغلوا بما تنتفع به انفسكم و انفس غيركم كذلك قضى الأمر فى هذا اللوح الذى لاحت من افقه شمس الحكمة و البيان ابغض الناس عند الله من يقعد و يطلب تمسكوا بحبل الاسباب متوكلين على الله مسبب الاسباب هر نفسى بصنعتى و يا بكسبى مشغول شود و عمل نمايد ان عمل نفس عبادت عند الله محسوب ان هذا الا من فضله العظيم العميم .</p>

16	<p>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.</p> <p>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.</p> <p>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.</p>	<p>بشارت سیزدهم امور ملت معلق است برجال بیت عدل الهی ایشانند اماناء الله بین عبادہ و مطالع الامر فی بلادہ</p> <p>یا حزب الله مرئی عالم عدل است چه که دارای دو رکن است مجازات و مکافات و این دو رکن دو چشمه‌اند از برای حیات اهل عالم چونکه هر روز را امری و هر حین را حکمی مقتضی لذا امور بوزرای بیت عدل راجع تا آنچه را مصلحت وقت دانند معمول دارند نفوسی که لوجه الله بر خدمت امر قیام نمایند ایشان ملهمند بالهامات غیبی الهی بر کل اطاعت لازم امور سیاسیہ کل راجع است به بیت العدل و عبادات بما انزله الله فی الكتاب</p> <p>یا اهل بها شما مشارق محبت و مطالع عنایت الهی بوده و هستید لسان را بسب و لعن احدی می‌لانیید و چشم را از آنچه لایق نیست حفظ نمائید آنچه را دارائید بنمائید اگر مقبول افتاد مقصود حاصل و الا تعرض باطل . ذروه بنفسه مقبلین الی الله المهیمن القیوم سبب حزن مشوید تا چه رسد بفساد و نزاع امید هست در ظل سدره عنایت الهی تربیت شوید و بما اراده الله عامل گردید همه اوراق یک شجرید و قطره‌های یک بحر .</p>
17	<p>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.</p>	<p>بشارت چهاردهم شد رحال مخصوص زیارت اهل قبور لازم نه مخارج آنرا اگر صاحبان قدرت و وسعت به بیت عدل برسانند عند الله مقبول و محبوب نعیمًا للعاملین .</p>
18	<p>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</p>	<p>بشارت پانزدهم اگر چه جمهوریت نفعش بعموم اهل عالم راجع ولکن شوکت سلطنت آیتی است از آیات الهی دوست نداریم مدن</p>

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.

عالم از آن محروم ماند اگر مدبرین این دو را جمع نمایند
اجرشان عند الله عظیم است .

چون در مذاهب قبل نظر بمقتضیات وقت حکم جهاد و محو کتب
و نهی از معاشرت و مصاحبت با ملل و همچنین نهی از قرائت
بعضی از کتب محقق و ثابت لذا در این ظهور اعظم و نبأ عظیم
مواهب و الطاف الهی احاطه نمود و امر مبرم از افق اراده
مالک قدم بر آنچه ذکر شد نازل

نحمد الله تبارک و تعالی علی ما انزله فی هذا الیوم المبارک
العزیز البدیع اگر جمیع عالم هر یک دارای صد هزار لسان شود
الی یوم لا آخر له بشکر و حمد ناطق گردد هر آینه بعنایتی از
عنایات مذکوره در این ورقه معادله ننماید یشهد بذلک کلّ عارف
بصیر و کلّ عالم خبیر

از حقّ جلّ جلاله سائل و آمل که حضرات ملوک و سلاطین را
که مظاهر قدرت و مطالع عزّتند تأیید فرماید بر اجراء اوامر و
احکامش آنّه هو المقتدر القدیر و بالأجابة جدیر .