



Tablet of Glad-Tidings

Christopher Buck & Nahzy Abadi Buck

Baha'u'llah's Bishárát (Glad-Tidings):
A Proclamation to Scholars and
Statesmen



Presented By:

Christopher Buck & Nahzy Abadi Buck

Grand Canyon Bahá'í Conference, Dec. 24, 2012.

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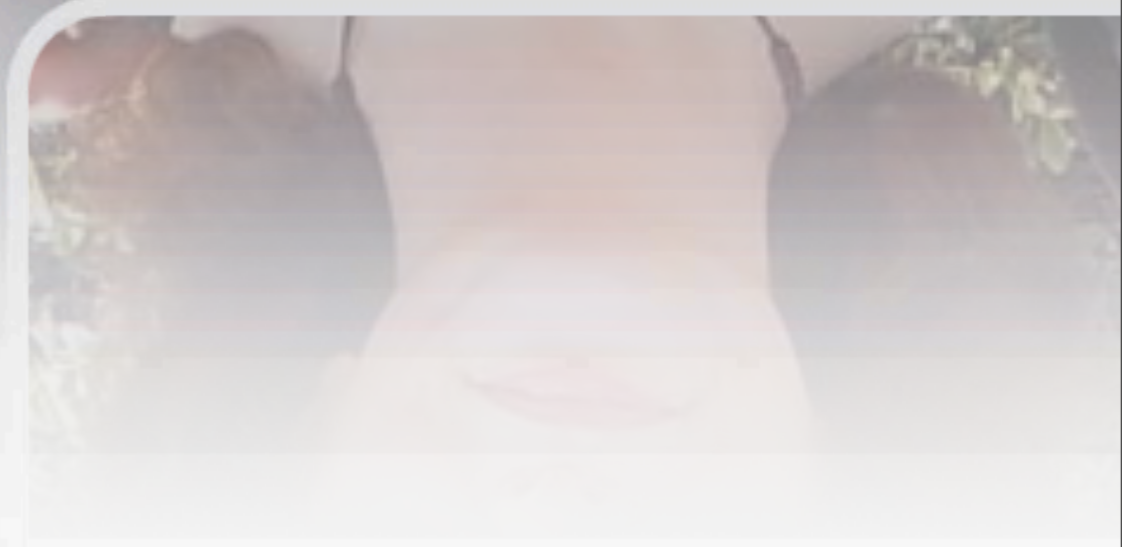
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Co-Presenter: Nahzy Abadi Buck

- Currently, translator for the Bahá'í World Centre.
- Work experience: Consultant in Farsi and Dari for two research projects, Carnegie Mellon University.
- Intelligence analyst; court interpreter.
- Faculty, Millikin University (Decatur, IL);
University of Foreign Studies (South Korea).
- Bahá'í pioneer to East Africa and South Korea.
- Master of Arts, International Relations, Kyung Hee University.
- Thesis: The World Into One Nation (first Master's thesis on the Bahá'í Faith in South Korea).



Co-Presenter: Christopher Buck

- Pennsylvania attorney, independent scholar.
- PhD, Study of Religion, University of Toronto, 1996; JD, Constitutional Law, 2006.
- Past professor: Michigan State University, Quincy University, Millikin University, Carleton University.
- Author: Religious Myths and Visions of America (2009); Alain Locke: Faith and Philosophy (2005); Paradise and Paradigm: Key Symbols in Persian Christianity and the Bahá'í Faith (1999); Symbol and Secret: Qur'an Commentary in Baha'u'llah's Kitáb-i Íqán (1995/2004).



Bahá'í Scholarship & The Five-Year Plan: Enrich, Attract, Advance

- ✦ **The House of Justice is fully committed to fostering the development of Bahá'í scholarly activity in all parts of the Bahá'í world. Through their scholarly endeavours believers are able to enrich the intellectual life of the Bahá'í community, to explore new insights into the Bahá'í teachings and their relevance to the needs of society, and to attract the investigation of the Faith by thoughtful people from all backgrounds. Far from being a diversion from the worldwide effort to advance the process of entry by troops, Bahá'í scholarship can be a powerful reinforcement to that endeavour and a valuable source of new enquirers.**
- ✦ **The Universal House of Justice, Letter to NSA of New Zealand (April 24, 2008).**

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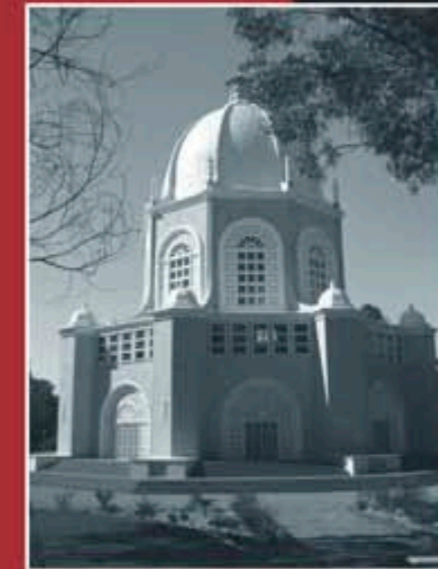
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**Special Issue:
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The Centre of the Baha'i Covenant



'Abdu'l-Baha, "Servant of the Glory," son of the founder of the Baha'i Faith, Baha'u'llah (d.1892), and its leader — "Center of the Covenant" — from 1892 until his death in 1921. This portrait was made during his historic visit to North America (April to December 1912) after release from prison in Ottoman Palestine by the Young Turks. (Jacob Schloss Studio, New York, 2 December 1912. First published in *Star of the West*, 10, no. 9 (20 August 1919).)

**Guest Editor: Todd
Lawson**

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Presentation Overview

- ❖ Part I: The Bishárát as a ‘Proclamatory Aqdas’: ‘Re-Revelation’ & Public Announcement of Selected Principles from ‘The Most Holy Book.’
- ❖ Part II: Purpose of the Tablet of Glad-Tidings: A Proclamation to Scholars & Statesmen
- ❖ Part III: Cambridge Manuscripts: from the Edward Granville Browne Collection.
- ❖ Part IV: Response to Modernity: Sacralizing the Secular & Desacralizing the Sacred.
- ❖ Part V: Commentary on the Persian Text: An Added Dimension to Appreciating the Text.

PART I:

The Bishárát as a ‘Proclamatory Aqdas’:
*‘Re-Revelation’ & Public Announcement of Selected
Principles from ‘The Most Holy Book*



Christopher Buck

COMMENTARY ON THE PERSIAN TEXT:

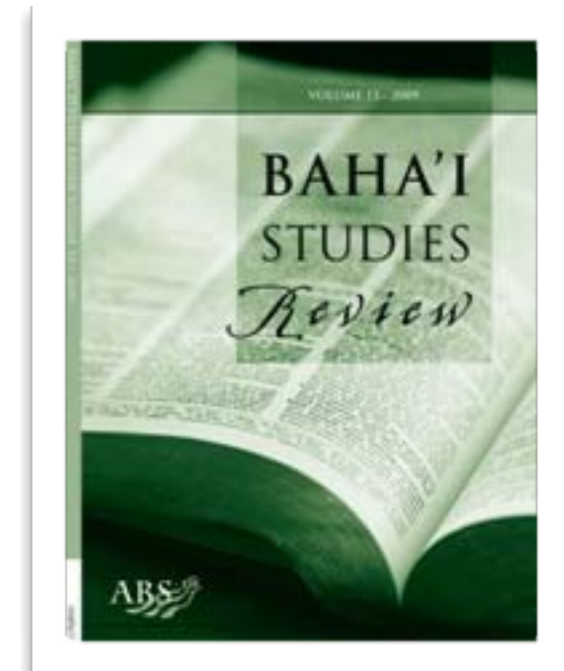
Nahzy Abadi Buck

Baha'u'llah's Bishārāt (Glad-Tidings): A Proclamation to Scholars and Statesmen

Christopher Buck

Youli A. Ioannesyan

HANDOUT



Abstract

This article is a historical and textual study of the one of the major writings of Baha'u'llah: the Lawḥ-i Bishārāt ('Tablet of Glad-Tidings'), revealed circa 1891, and advances new theories as to its provenance and purpose. The 'Tablet of Glad-Tidings' is a selective compendium of Baha'u'llah's laws and principles, sequentially presented in a series of 15 'Glad-Tidings'. As the Arabic term, Bisharat, suggests, these 'Glad-Tidings' were a public announcement of some of the essential teachings of the new Baha'i religion. The 'Glad-Tidings' is the most extensive of several 'tablets' by Baha'u'llah that present key teachings in a numbered structure. The Glad-Tidings may, in part, be regarded as serially articulated 'world reforms' intermixed with religious reforms emanating from Baha'u'llah in his professed role as 'World Reformer'. The 'Glad-Tidings' also functioned analogously (albeit anachronistically) to a press release, serving not only as a public proclamation but to rectify the inaccuracies and gross misrepresentations that had previously circulated in print. Intended for widespread translation and publication, the Glad-Tidings was

Keywords

Baha'u'llah
Edward Granville
Browne
Baron Viktor Rosen
Bishārāt
Tablet of
Glad-Tidings
Proclamatory Aqdas
world reforms
modernity
sacralizing/
desacralizing

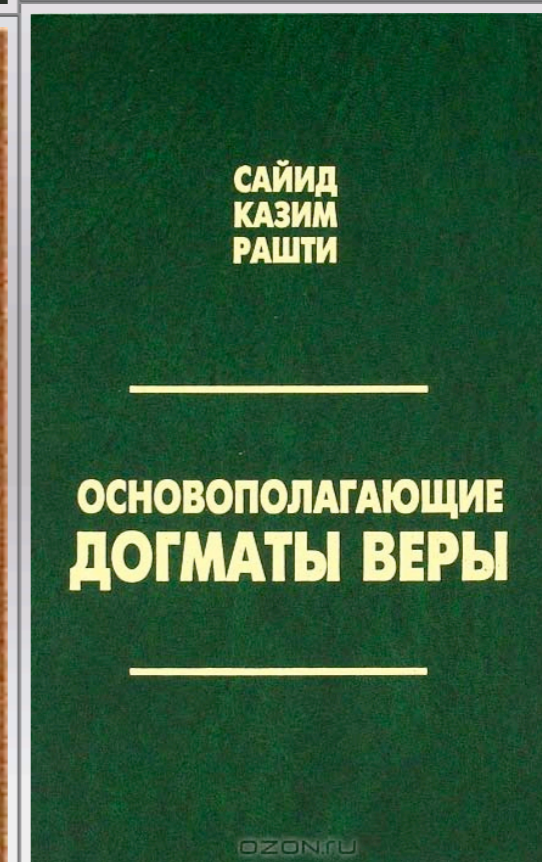
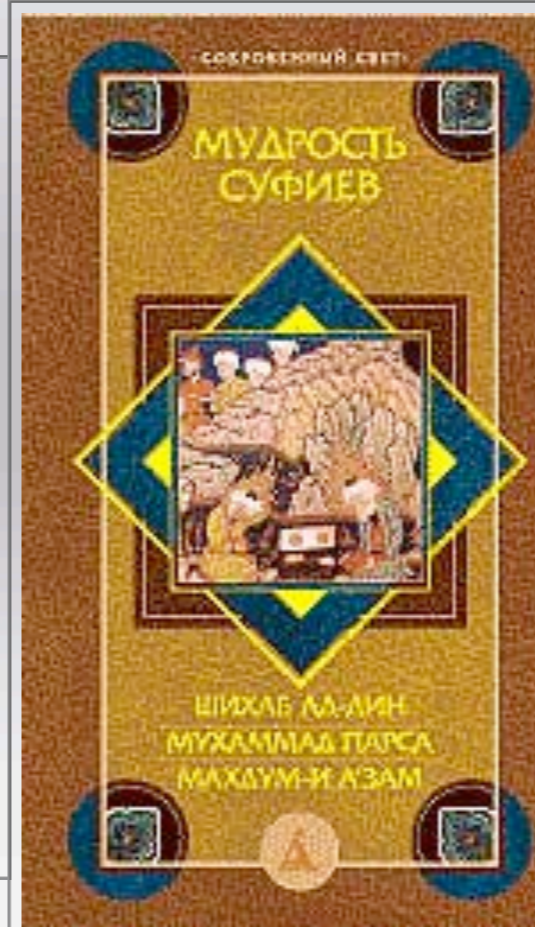
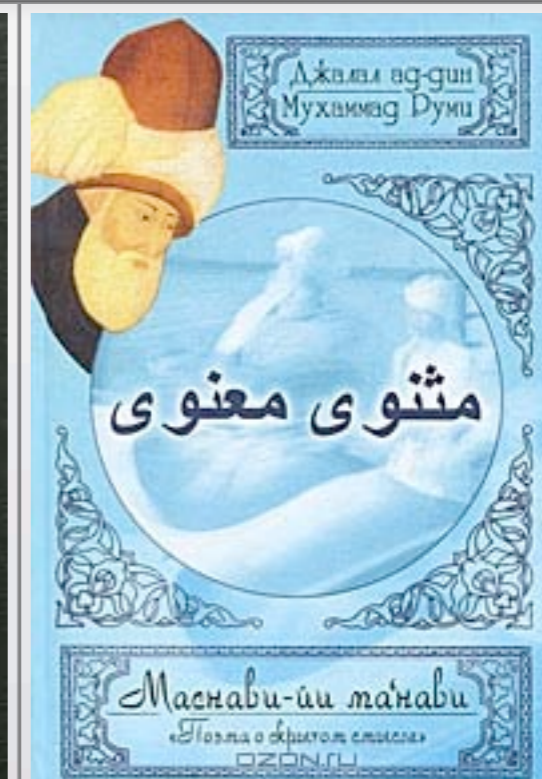
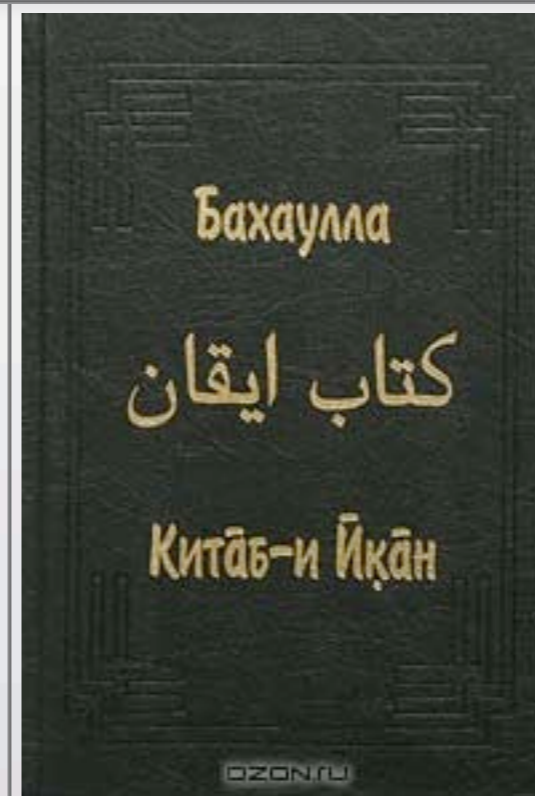
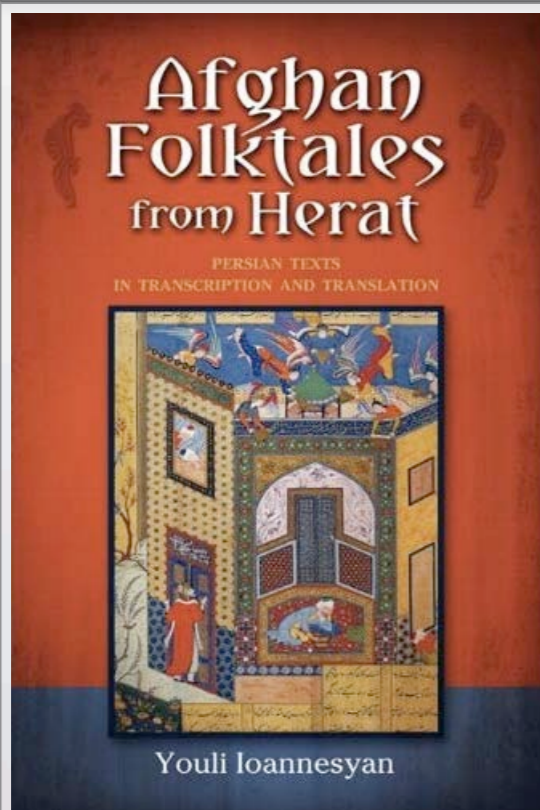
Youli Ioannesyan, PhD

Institute of Oriental Studies (Russian Academy of Sciences), St. Petersburg State University

- **Youli A. Ioannesyan is an orientalist affiliated with the St. Petersburg Branch of the Institute of Oriental Studies under the Russian Academy of Sciences and St. Petersburg State University. He also taught at the University of Virginia (2007–2008).**
- **In 2001, Ioannesyan translated the pre-eminent Baha'i doctrinal text into Russian: Bahá'u'lláh, Kitáb-i-Íqán (The Book of Certitude): An academic translation from the original Persian into Russian, with Introduction, Commentary and a Textological Supplement (St. Petersburg: Peterburgskoye Vostokovedeniye, 2001).**
- **He also published a collection of essays: Ocherki Veri Babi I Bahayi: Izucheniye v svete pervichnykh istochnikov ("Essays on the Babi and Baha'i Faiths: A Study in the Light of Primary Sources") (St. Petersburg: Peterburgskoye Vostokovedeniye, 2003).**



Youli Ioannesyan: Books



Opening Questions

- Q: Which of the kings and ecclesiastics in Bahá'u'lláh's time investigated the Bábí and Bahá'í religions?
- A: The Czar of Russia!: “The late Czar of Russia, since Mirza Hussein's decease, sent to the sons and obtained copies of several of the principal works and had them translated into Russian.” (Qtd. Buck & Ioannesyan, “Bishárát,” p. 23.)
- Q: What is the “Gospel of Bahá'u'lláh?”
- A: The Tablet of Glad-Tidings! (Buck & Ioannesyan, “Bishárát,” p. 23.)

‘Rank among the choicest fruits.’

- ❖ The formulation by Bahá'u'lláh, in His Kitáb-i-Aqdas, of the fundamental laws of His Dispensation was followed, as His Mission drew to a close, by the *enunciation of certain precepts and principles which lie at the very core of His Faith* ... These were recorded in unnumbered Tablets, which He continued to reveal until the last days of His earthly life, among which the “Ishráqát” (Splendors), *the “Bishárát” (Glad Tidings)*, the “Tarazát” (Ornaments), the “Tajallíyát” (Effulgences), the “Kalímát-i-Firdawsíyyih” (Words of Paradise), the “Lawḥ-i-Aqdas” (Most Holy Tablet), the “Lawḥ-i-Dunyá” (Tablet of the World), the “Lawḥ-i-Maqṣúd” (Tablet of Maqṣúd), *are the most noteworthy*. These Tablets—mighty and final effusions of His indefatigable pen—*must rank among the choicest fruits which His mind has yielded, and mark the consummation of His forty-year-long ministry*. — Shoghi Effendi, *God Passes By*, 216.

Principles of the Glad-Tidings/۱

- ✦ 1. Holy war is abolished.
- ✦ 2. (a) Peoples and
- ✦ (b) Religions should unite in friendship.
- ✦ 3. A world language and script should be chosen.
- ✦ 4. Bahá'ís must serve and support any king who protects the Faith.
- ✦ 5. (a) Bahá'ís must obey their governments.
- ✦ (b) Peoples of the world should aid the Bahá'í cause.
- ✦ (c) Weapons of destruction should be converted into instruments of reconstruction.

Principles of the Glad-Tidings/2

- ✦ 6. World peace is promised.
- ✦ 7. Freedom of dress is permitted, within the bounds of decency.
- ✦ 8. Priestly celibacy is discouraged.
- ✦ 9. Confession of sins is abolished.
- ✦ 10. Destruction of books is banned.
- ✦ 11. Sciences and arts are commended, provided they are useful.
- ✦ 12. (a) All must learn and earn a livelihood.
- ✦ (b) Work is worship.

Principles of the Glad-Tidings/3

- ✿ 13. Affairs of state are entrusted to the House of Justice.
- ✿ 14. Pilgrimages to the shrines of the dead are no longer obligatory and funds for doing so should be contributed to the House of Justice.
- ✿ 15. Republican democracy and kingship are recommended and should ideally be combined.
- ✿ The Bishárát was a public announcement of the new Bahá'í teachings. Its function was analogous (albeit anachronistically) to a press release, serving not only as a public proclamation but to rectify the inaccuracies and gross misrepresentations that had previously circulated in print.

Jináb-i Fádil in Washington, DC (1920)



Conversion of Fádil Mázandarání

- ✦ Historically, the enumeration of these progressive principles had a certain intellectual appeal to at least a few scholars, in both East and West, who became acquainted with the Bahá'í religion. Perhaps the best example of this is Asadu'lláh Fádil Mázandarání, an illustrious Bahá'í scholar and teacher.
- ✦ According to his own testimony, the first Bahá'í text that he read, as a young man, was the Bishárát and, on the merits of that Tablet alone, was persuaded of the truth of the Bahá'í Faith. Mázandarání elsewhere states that the Bishárát was revealed in the Mansion of Bahjí (qasr-i bahjí). But the precise circumstances of revelation were yet to be determined.

PART II:
Purpose of the Tablet of Glad-Tidings:
A Proclamation to Scholars & Statesmen



Christopher Buck

COMMENTARY ON THE PERSIAN TEXT:

Nahzy Abadi Buck

‘Proclamatory Aqdas’

- ✦ The 15 principles (or, by another count, 21) were selected from Baha’u’llah’s most important work, the Kitáb-i Aqdas (‘The Most Holy Book’, c. 1873) and supplementary texts.
- ✦ Because the Glad-Tidings is a proclamation of selected principles from the Aqdas, it therefore served — and may thus be characterized — as a ‘Proclamatory Aqdas’.
- ✦ Intended for widespread translation and publication, the Glad-Tidings was sent to scholars — notably Baron Viktor Romanovich Rosen (1849–1908) and Edward Granville Browne (1862–1926) — and possibly pre-revolutionary Russian statesmen as well.

Selected Principles for Principals (Scholars & Statesmen)

- ✦ The Research Department further states: ‘In a Tablet dated 1 Rabí‘ I 1309 (October 1891) addressed to Hájí Siyyid ‘Alí Afnán in ‘Ishqábád, Baha’u’llah indicates that earlier He had instructed that a copy of Lawh-i-Bishárát be given to the state authorities. He indicates, however, that it should not be distributed widely without His permission.’
- ✦ The Research Department further states: “Abdu’l-Bahá suggested that the Tablet of Bishárát be sent to Tolstoy and Lord Curzon. At another time, He advised a believer to give the Tablet of Bishárát to a ‘writer of history’ (táríkh-nivís) whom the believer had met.’

Count Cottrell: Bahá'u'lláh “directed his sons to transmit to all the sovereigns of Europe copies of certain of his works.”

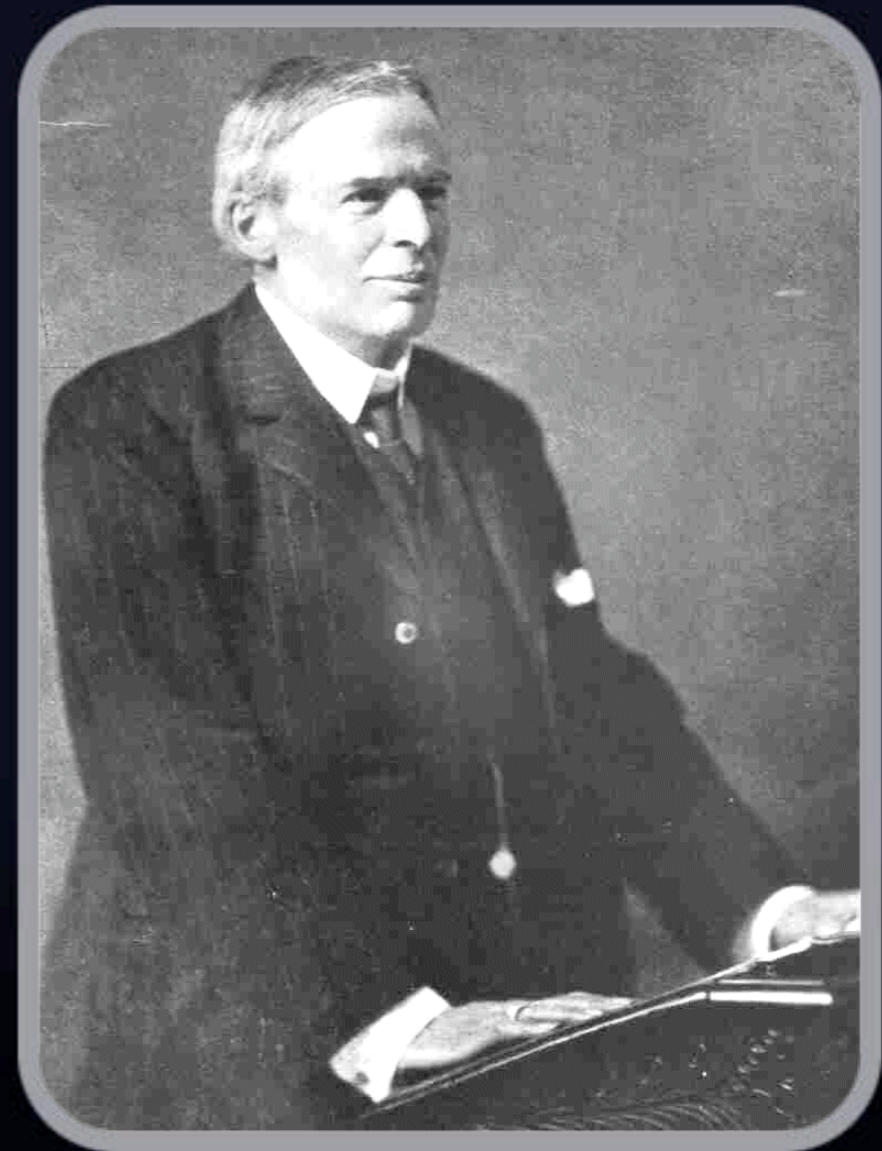
- ✦ I have personal and intimate knowledge of the present leaders of the Babist movement in Persia, the four sons of the late Mírzá Hussein, who are political prisoners in Akka The father in his will directed his sons to transmit to all the sovereigns of Europe copies of certain of his works, accompanied by an autograph letter. The late Czar of Russia, since Mírzá Hossein's decease, sent to the sons and obtained copies of several of the principal works and had them translated into Russian. The princes are very anxious to carry out the wish of their late father [Baha'u'llah], and to have copies of the works presented to Her Majesty the Queen; and also to obtain, unofficially, the countenance of the British Foreign Office to enable them to reach the other sovereigns with a similar object. They have furnished me with summaries of the principal works in Arabic and Persian, with the object of having them translated and published in Britain and in the United States of America.



**Baron Viktor
Rosen
(1849—
1908)**

Edward Granville Browne (1862–1926): The Good & the Bad

- Dr. Moojan Momen on E.G. Browne:
- In all, Browne launched what amounted to a campaign to resurrect the claims of Azal. To this end, he elevated Azal's position beyond what it had, in fact, been ... ; he published unsubstantiated allegations about Baha'u'llah and 'Abdu'l-Baha;
- On the positive side, we must note that Browne took the trouble to search out and record much detailed information about the new religion, some of which would undoubtedly otherwise have been lost.
- His observations are a rich storehouse of information about the history of the religion. Finally, his record of his interview with Baha'u'llah remains one of the few pen-portraits ever made.
- On 22 January 1891, Baha'u'llah Himself had ordered the Bishárát to be sent to Browne at Cambridge University.



Manuscript F.25, Browne Collection Cambridge University

- ✦ The BSR article is a historical and textual study of the one of the major writings of Bahá'u'lláh: the Lawh-i Bishárát ('Tablet of Glad-Tidings'), revealed circa 1891, and advances new theories as to its provenance and purpose.
- ✦ The manuscript of this work used in this article is manuscript ('class-mark') F. 25 of the Edward Granville Browne Collection, Cambridge University Library.
- ✦ The manuscript contains the (1) Bishárát (ff. 372–77); (2) the anonymous inscription that immediately precedes it, along with (3) a cover letter, dated 22 January 1891, from one of Baha'u'llah's sons, Mírzá Badí'u'lláh (ff. 368–69), and (4) a second cover letter, dated 29 January 1891, from Hájí Muhammad (ff. 366–67).

Browne's Audiences with Bahá'u'lláh

- ✦ In his letter dated 6 May 1890 to Russian Orientalist, Baron Viktor Rosen, Browne writes of his five interviews with Baha'u'llah, during the course of his visits — from Tuesday, April 15th to Sunday, April 20th, 1890:
- ✦ [D]uring these 5 days I was completely amongst the Babis, who treated me with unbounded kindness. I was granted 5 interviews with Beha himself, but of course I could not ask him any questions. I sat humbly before him while he talked.
- ✦ His discourse was oracular but rather general in character. He spoke as 'one having authority', but not exactly as I had expected — like a Master, and a Prophet — but not as an Incarnation of the Divinity . . . His manner is gracious and dignified, but somewhat restless, suggesting great stores of energy.
- ✦ He talked for the most part of the necessity of all nations choosing one language as a means of international communication & one writing (a sort of sermon on the concluding text of the Lawh al-aqdas [al-Kitáb al-Aqdas] & of the necessity of putting down war & international jealousy & hostility. Of doctrine properly so called he spoke little.

Five, Four or Three Audiences with Bahá'u'lláh?

- ✦ However, in his introduction to A Traveller's Narrative, Browne states that he had four interviews:
- ✦ During the five days spent at Behjé (Tuesday, April 15th to Sunday, April 20th [1890]), I was admitted to Behá's presence four times.
- ✦ These interviews always took place an hour or two before noon, and lasted from twenty minutes to half-an-hour.
- ✦ One of Behá's sons always accompanied me, and once Āká Mírzá Aká Ján (Jenáb-i-Khádimu'lláh) the amanuensis (kátib-i-áyát) was also present.
- ✦ In their general features these interviews resembled the first, of which I have attempted to give a description.

'He asked to attain the holy presence of Bahá'u'lláh'

- ✦ We went to Haifa and rented a house. The house was called Oliphant. It was for the purpose of a summer residence. The house was located in German [Templar] colony. After residing in that house for little while, there the news came that Mr. Browne of England, a professor and orientalist at Cambridge, had returned from Iran and that he was coming by way of land to Bahjí ('Akka). He asked to attain the holy presence of Baha'u'llah. Because it was not proper to accept Mr. Browne into His [Baha'u'llah] presence at that house in Haifa, then Baha'u'llah moved back to Bahjí.
- ✦ In the year 1890, ... Mr Browne arrived in 'Akka. Ghusn-i Akbar (the Great Branch, Mirza Muhammad-'Ali) had gone to India for publication of some holy texts. Ghusn-i A'zam (the Most Great Branch, 'Abdu'l-Baha) was residing in 'Akka. This writer [Mirza Badi'u'llah] ... was hosting this dear guest [Browne]. . . He was a very learned man. He spoke eloquently well in the sweet Persian language . . .

‘He was dazed and unable to move his legs’

- ✦ The first time that he had honour of attaining Baha’u’llah’s holy Presence, although he [Browne] had a few questions, [in fact] he only asked one question about discord and disunity of all religions. Then he observed silence and the condition and manner of his behavior changed.
- ✦ After he had been dismissed from His [Baha’u’llah] presence, he [Browne] entered the room that we had provided for him. He was dazed [senseless] and unable to move his legs. . . . After that, he became motionless and quiescent.
- ✦ I asked him, ‘What happened to you? You became completely silent!’ He replied: ‘After He [Baha’u’llah] looked at me, I saw a power and authority that changed my normal condition. I noticed such penetrating and influential power and authority in His eyes that I never seen in any of the kings or rulers that I had ever met. . .
- ✦ The time of staying (residing) at the mansion of Bahjí was one week. On one occasion, Mr. Browne and the Blessed Beauty went to Junaiynih.

‘Power and authority sat on that ample brow.’

- ✦ The face of him [Bahá'u'lláh] on whom I gazed I can never forget, though I cannot describe it. Those piercing eyes seemed to read one's very soul; power and authority sat on that ample brow; while the deep lines on the forehead and face implied an age which the jet-black hair and beard flowing down in indistinguishable luxuriance almost to the waist seemed to belie. No need to ask in whose presence I stood, as I bowed myself before one who is the object of a devotion and love which kings might envy and emperors sigh for in vain!
- ✦ A mild dignified voice bade me be seated, and then continued: “Praise be to God that thou hast attained! . . . Thou hast come to see a prisoner and an exile. . . . We desire but the good of the world and the happiness of the nations; yet they deem us a stirrer up of strife and sedition worthy of bondage and banishment. . . .

‘Let not a man glory in this, that he loves his country.’

- ✦ That all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease, and differences of race be annulled—what harm is there in this? . . .
- ✦ Yet so it shall be; these fruitless strifes, these ruinous wars shall pass away, and the ‘Most Great Peace’ shall come. . . . Do not you in Europe need this also? Is not this that which Christ foretold? . . . Yet do we see your kings and rulers lavishing their treasures more freely on means for the destruction of the human race than on that which would conduce to the happiness of mankind. . . . These strifes and this bloodshed and discord must cease, and all men be as one kindred and one family. . . . Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind.”
- ✦ Edward Granville Browne, Sir Thomas Adams Professor of Arabic, Cambridge University. Interview with Bahá’u’lláh, ‘Akká, Palestine, 15 April 1890. A Traveller’s Narrative (1891), 2:xxxix–xl.

PART III:
Cambridge Manuscripts:
from the Edward Granville Browne Collection



Christopher Buck

COMMENTARY ON THE PERSIAN TEXT:

Nahzy Abadi Buck

“This selection of precepts ... compiled for my benefit by order of Behá’u’lláh.”

- ✦ **BBA. 5. Selected Precepts of Behá’u’lláh.** Ff. 6 (f. 1a bears a short inscription, ff. 6a–6b blank), 20.0 x 12.5 centimetres, 13 lines to the page. Written in bold graceful naskh. In this little MS., containing 15 clauses called Bishárát [written in Persian script] or ‘Good Tidings’ (each of which indicates some reform or law conducive to the general well-being of mankind embodied by Behá’u’lláh in one or other of his ‘revelations’), was received by me from Acre on February 7, 1891, together with a letter from Mírzá Badí’u’lláh dated Jemádí-uth-thání 11th, A.H. 1308 (Jan. 22, 1891). This selection of precepts, or compendium of reforms aimed at by the new religion, was, as the letter seems to imply, compiled for my benefit by order of Behá’u’lláh. As indicating the ideals helped up by Behá for the guidance of his followers it is interesting and important, and I hope at some future date to publish it in its entirety.

E. G. Browne's Note on the Manuscript

BBA.5.

Ff. 6, 20.0 x 12.5 centimetres, 13 lines to the page.

Fifteen "good tidings" of the "Manifestation."

Received from Acre on February 7th, 1891.

E. G. Browne.

E. G. Browne.

Received from Acre on February 7th, 1891.

Haji Muhammad's Cover Letter

دکتر محمد اسحاق برحق سلام و استغفار مرا تا تیر و یکم کلاه کاغذی را از آنجا که در کوفه
 عاجزم یک غمگینم زبانه صبح معلوم اهم روزی بر سر خطوط عالم کلام
 در امر ارزانیته در کوفه است ^{اصحیح} مورخ ۲۹ شهریور ۱۲۹۱ مطابقی ۱۸

بسم الله الرحمن الرحیم
 فزایت نوم از آنکه بعد از آنکه در عالم حضور بودی و ما که غایت شکر و معرفت به خود را
 اولی که مشاهده کنی در حق ان اسد که
 عرض میجو رفیق روحانی کبری صاحب عالم که تاریخ نبوت قطره دکان در کسب و کار او را
 کردید چه که بشر حق و سطر و در اعظم معاد و ملاس الهی است جو منظم چشم و در ایشان پاره سر او را
 انکه در بکسری قیام کرده اند و بنده منسوخ و سدایع قدرت از آنجا که در عالم کلام
 امیدوم سوم با آنچه شایسته علوم است موفی کردن چنانچه با ستنه در اصلاح مژده و جوی آن
 دیگر از دو صد عرصه فانی آمد و ثانیا مرقوم داشته خون که مع امور لایم خود لا ممنون شوم از تمام
 ذکر آنرا و در آن فضا الهی و کلام موصوفه شده و خجسته منیر در داشته چنانچه چندین بار در کلام
 با آنکه در عرفیه نگارش تا غیر حاصل نموده و با نظر فخر از معصوم تا اینکه کلاه اعظم از اینجه در ظاهر
 جزوه با عددی که حضرت مولانا را از سر کلام در روزه در مرقوم در چه حرفی نام در چه مرده مطبوعه و
 که بیوق و استغفار و در فرار از عرفیه عرفی تمام اینها که بعد از بنده داشته است از آنجا که
 از کوفه فرموده بخون که بسیار مطالب دوده و جلال داشته از آنجا که در کلام از کلام او بوده
 از عافیت برود که در کلام کاتب روح جبر بر انکسار دیده بودیم که تا شایسته بود و شکر
 خاص و فضل داشته و است از سر کلام که از غایت حاصل و قدر حاصل است که کلامی در کلام

Mirzā Badī'ullāh's Cover Letter

سبب ظهور عنایت حق جبر جلاله است بنویسید و از خدایان بدارید و بعد آنچه ثبت و تا حال
جمع شده در حضور عرض شد و ارسال گشت امید آنکه هر عالم به این فیهام آگاه شوند و بدان

از حق میطلبیم بر نور محبت در هر حین بیفزاید آنکه علی کل شیء قدیر و بالا جابته جدی

«ک» غ مضایق الحج نام ۱۳۱۲
ع

بسم الله الرحمن الرحیم

حمد خداوند که بر الفت اولیا و محبتشان افزوده هر یوم ذکر بر بدیع و کلمه بد بعد از خزان افنده ظاهر
باشند نفوس مستعد مطمنه را جذب نمود تعالی بیانه و تعالی برهانه و لاله
نامه انجیب روح و وجود را تصرف نمود و ابواب فرج و سرور را گشود و فریضه بجهت روح
محبت و بصورت ورق ظاهر ورودش بجهت و عرش نعمت از حق میطلبیم
تغییر نیاید و تبدیل نشود و از سماء اراده منع نکرد آنکه هو الفضال الکریم نامه حضرت بود
نعمت بزرگ سفارش عالی باشد که لاله بجز بر آن معادله ننماید و فریضه اوقات بنظر
از مشرق بیان مقصود عالمیان مشرق قوله عز بیانه از بلا نجات و حرکتی توان شود
نصرت نمود نجات بیان محبت صادق است صدق الله العلی العظیم بعد از در و روانه
و قرانت صدق سماء امر نمود امام وجه عرض شد فرموده است که الحمد لله
که سبب سعادت عباد و آسایش من فر ابلا است شهادت میدهم که سید روح
بید استقامت گشت و از نیسان قرب و سموت آبر داده و این سید را عنقریب
باشما ظاهر و باطنه مشاهده کرد این آثار جنبه بعضی است و دائم و با قرابت
چند قبل بعضی از احکام بحر که در الواح متفرق بود نزد انجیب روح ارسال شد
و بعد از عرض در رحمت اقدس فرمودند آنچه تا حال ادا نمود احکام جمع شده بعرض

Anonymous Inscription (folio 1a)

این احکام و اوامری از قبل در الواح متفرقه و کتاب اقدس و اشراقات و تجلیات و طرازات و غیرها نازل
حسب الأمر الأقدس العلی جمع شد تا کل بر فضل و رحمت و عنایت خو جل جلاله
در این ظهور اعظم و نبأ عظیم آگاه شوند و بشکر و حمد مفصود عالمیان مشغول گردند آنکه
انکه یؤید عباده علی ما اراد و هو الأمر الحکیم

این نوشته نیز در این کتاب آمده است
و در این کتاب نیز آمده است

folio 1b | B 1-3

هو البين العالم الجبر

حق شاهد ومظاهر اسماء وصفاتش كواه ^{انکه} که مفصود از ارتفاع ندا و کله علیا
 از کتو بیان اذان امکان از فصص کاذبه مطر شود ^{صغاه} و مسند کرد از برای
 کله صیبه مبارکه علیا که از خزانه علم فاطم سماء و خالو اسماء ظاهر گشته
 طوبی للصفین ^ب یا اهل ارض بشارت اول که از ام الکتاب
 در این ظهور عظیم بحیث عالم عنایت شد ^ب محو حکم جهاد است از کتاب
 تعالی الکریم ذوالفضل العظیم الذی به فتح باب الفضل علی من فی السموات
 والأرضین بشارت دوم ^ل اذن داده شد احزاب عالم
 بایکدیگر بروح و ریحان معاشرت نمایند عاشرو یا قوم مع الدنیا
 کلهها بالروح والریحان كذلك اشرف نیر الاذن والارادة من افوسما
 امر الله رب العالمین بشارت سوم ^{است} تعلیم الخلیفة
 از قبل از فای اعلا این حکم جاری حضرت ملوک ایدهم الله ویا وندرا

folio 2a | B3-5

ارض مشورت نمایند و یک لسان از لسان موجوده و بالسان جند
 مقرر دارند و در مدارس عالم اطفال را بان تعلیم دهند و همچنین ^{خط}
 در این صورت جمیع ارض قطعه واحده مشاهده شود طوبی لمن
 سمع النداء و عمل بما امر به من لدی الله رب العرش العظیم
 بشارت چهارم ^{الله} هر یک از حضرات ملوک و فقهم
 بر حفظ این حزب مظلوم قیام فرماید و اعانت نماید باید کل دحیث
 و خدمت او از یکدیگر سبقت گیرند این فغره فوض است بر کل طوبی
 للعاملین بشارت پنجم ^ل این حزب در مملکت هر دو
 ساکن شوند باید بامانت و صدق و صفایا ان دولت رفتار نمایند
 هذا ما نزل من لدن امری قدیم ^{بند} بر اهل عالم طوا واجب و لازم است
 اعانت این امر اعظم که از اسماء اراده مالک قدم نازل گشته شاید نام
 بغضا که در صدور بعضی از احزاب مشغول است باب حکمت الهی
 و نصایح و مواعظ در بانی ساکن شود و نور اتحاد و اتفاق افاضه ^ش

ومنور نماید امید آنکه از توجهات مظاهر قدرت خو جل جلاله
 سلاح عالم باصلاح تبدیل شود و فساد وجدال از مابین عباد مرتفع گردد
 بشارت ششم صلح اکبر است که شرح آن
 از قبل از قلم اعلی نازل نَعِمَّ الْمُرْتَبِكُ بِهِ وَعَمَلٌ بِمَا أُمِرَ بِهِ مِنْ
 لَدَى اللَّهِ الْعَلِيمِ الْحَكِيمِ بشارت هفتم زمام
 البسه و ترتیب الحی و اصلاح آن در فیضه اختیار عباد گذارده
 وَلَكِنْ يَا كَرِيمُ يَا قَوْمِ أَنْ تَجْعَلُوا أَنْفُسَكُمْ مَالِغِبِ الْجَاهِلِينَ
 بشارت هشتم اعمال حضرات رهبنه و خورینا
 ملت حضرت روح علیه سلام الله و بهانه عند الله مذکور
 ولكن باید ایوم از اینروا فصد فضا نمایند و بما ینفعهم و ینتفع
 به العباد مشغول گردند و کل را اذن تزیج عنایت فرمودیم
 لیظهر منهم من ینکر الله رب ما یرى وما الا یرى ورب
 بشارت نهم الکرمی الرفع

باید عاصی در حالتیکه از غیر الله خود را فارغ مشاهده نماید ^{طلب}
 مغفرت و امرن شر کند نزد عباد اظهار خطایا و معاصی
 جایزه چه که سبب و علت امرزش و عفو الهی نبوده و نیست
 و همچنین این افراد نزد خلق سبب حقارت و ذلت است و خو جل
 ذلت عباد خود را دوست ندارد انه هو المشفق الکریم عاصی با ^{بد}
 مابین خود و خدا از تجر رحمت رحمت طلبد و از سما کرم
 مغفرت مستلک کند و عرض نماید الهی الهی اسئلک بدناه
 عاشقیات الذیر اجنذبهم میانک الا حلی بحیث فصدوا
 الذررة العلیا مغفرا الشهادة الکبری و بالاسرار المکنونه فی
 علمک و اللئالی المخزونه فی بحر عطائک اریغفری ولا
 و احمی انک انت ارحم الراحمین لا اله الا انت الغفور الکریم
 ای رب نری جوهر الخطاه اقبل الی بحر عطائک الضعیف
 ملکوت افندارک و الفغیر شمس غنائک ای رب

لا تخيبه مجودك وكرمك ولا تمنعه عن فيوضات آياتك
 ولا تطرده عن بابك الذي فتحه على من في ارضك وسماواتك
 اه اه خطياني منعني عن التقرب الي بساط قدسك وحرمتك
 ابعثني عن التوجه الي خباء مجدك فدعلت ما ^{ضيتني} ^{ضيتني}
 عنه ونزلت ما امرني به اسئلك بساط ان الاسماء
 ان نكتب لي من فلم الفضل والعطاء ما يفر بنى اليك
 ويظهرني عن جديرا في النحالت بيني وبين عفوكم وغفرت ^{نات}
 انك انت المفند والفياض لا اله الا انت العزيز
 الفضال بشارت بهم ^{حلم} ^{محو} ^{كتبا}
 ازبروا الواح برداشتيم فضلا من لدى الله مبعث هذا
 النبأ العظيم بشارت بازدهم
 تحصيل علوم وفنون ازهر قبيل جايز ولكن علوميكه
 نافع است وسبب وعلت ترفي عباد است كذلك

فرضي الامر من لدن امر حكيم ^{بمقتضا} ^ت چون در مذاهب قبل نظر ^{باميل}
 وقت حكم جهاد ومحو كتب ونهي از معاشرت ومصانبت ^{حبت}
 وبهين نهي از فوائت بعضي از كتب محقق وثابت لذا
 در اين ظهور اعظم ونبأ عظيم مواهب والطاق الهى احاطه
 نمود وامر مبرم از افوا اراده ما لك قدم بر آنچه ذكر شد
 نازل محمد الله تبارك وتعالى على ما انزل في هذا اليوم
 المبارك العزيز البديع ^ك ^ج ^م ^ع ^ا ^ل ^م ^ه ^ر ^ي ^ك ^د ^ا ^ر ^ا ^ي
 صد هزار لسان شود والى يوم لا اخوله بشكر وحمدنا ^{طق}
 كرد هر اينه بعنايتى از عنايات مذكوره در اين ورفه ^{دله} ^{معا}
 نمايد يشهد بذلك كل عارف بصير وكل عالم خبير
 از حق جل جلاله سائل واملد كه حضرات ملوك و
 سلاطين را كه مظاهر قدرت الهى ومطالع عزرباينند تايد
 فرمايد بر اجراء او امر واحكامش انه هو المفند القدير وبال ^{حانه}
 حذير

بشارت دوازدهم ^{جد} فدوجب علی کل واحد

منکم الأشغال بامر من الأمور من الصنائع والأشرف
وامثالها وجعلنا اشتغالکم بها نفس العبادة لله الخ تفکروا

یا قوم فرحمة الله والطافه ثم اشکروه فی العشی والأشرف

لا تضیعوا أوقانکم بالبطالة والکسالة واشتغلوا بما تنتفع

به أنفسکم وانفس غیرکم كذلك ففی الأمر فی هذا اللوح

الذی لأحت من أفناه شمیس الحکمة والنبیان ^س ابغض الناس

عند الله من یفعد ویطلب تمسکوا بجبل الأسباب ^{کلین} منقو

علی الله مسبب الأسباب ^{بکسر} من نفسی بصنعنی ویا

مشغول شود و عمل نماید ان عمل نفس عبادت عند الله محسوب

این هذا الامن فضله العظیم العیم ^{هم} بشارت سیزدهم

امور ملت معلوق است برجال بیت عدل الهی ایشانند

امناء الله بر عبادہ ومطالع الامر فی بلائہ ^{ید} یا حزب الله

مرتبی عالم عدل است چه که دارای دورکن است مجازات

ومکافات واین دورکن دو چشمه انداز برای حیات اهل عالم

چونکه هر روز را امری و هر چین را حکمی مقتضی لذا امور بوزر ^ح

بیت عدل راجع تا آنچه را مصلحت وقت دانند معمول دارند

نفوسیکه لوجه الله بر خدمت امر قیام نمایند ایشان مهند

بالمهمات غیبی الهی بر کل اطاعت لازم امور سیاستیه کل

راجع است ببیت عدل و عبادات بما انزله الله فی الکتاب

بالله بها شما مشارف محبت و مطالع عنایت الهی بوده

وهستید لسان رابیب ولعن احدی منی الا تئید چشم را

از آنچه لایق نیست حفظ نمائید آنچه را دارا یئید ^{بید} بنما

اگر مقبول افتاد مقصود حاصل والا تعرض باطل ذروه

بنفسنه مقبلین الی الله المہین الفیوم ^{سبب} سبب خور ^{سبب}

تا چه رسد بفساد و نزاع امید هست در ظل سد ^د

عنايت الهی تربیت شويد و بما اراده الله عامل گرديد همه
اورا فیکشجريد و فطرهای بکجر

بشارت چهاردهم شد در حال مخصوص زیا^{رت}

اهل قبور لازم نه مخارج انرا اگر صاحبان قدرت و وسعت
بیت عدل عطا نمایند عند الله مقبول و محبوب ^{مایلین} نعیماً للعالمین

بشارت پانزدهم

اگرچه جمهوریت نفعش بعموم اهل عالم راجع و لکن شوکت
سلطنت ایتی است از آیات الهی دوست نداریم ^{له} مدنی غا
ازان محروم ماند اگر مدبرین این دور لجمع نمایند لجرش

عند الله عظیم است

Handwritten notes at the bottom of the page, including the number 15.

Anonymous Inscription (folio 1a)

این احکام و اوامر الهی از قبل در الواح منقره و کتاب اقدس و اشراقات و تجلیات و طرازات و غیرها نازل
حسب الأمر الأقدس الأعلى جمع شد تا کل برفضل و رحمت و عنایت خو جل جلاله
در این ظهور اعظم و نبأ عظیم آگاه شوند و بشکر و حمد مفصود عالمیان مشغول گردند آنه
آنه یؤید عباده علی ما اراد و هو الأمر الحکیم

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این نوشته منقره است که در کتاب اقدس و اشراقات و تجلیات و طرازات و غیرها نازل شده است

The Anonymous Inscription:

'These Divine ordinances and commands ... been collected.'

- ✦ The prefatory note (which Browne calls the "inscription") appears on the first page of Browne's copy of the Bishárát. Browne's translation (with Persian transliteration inserted by Buck and Ioannesyan):
- ✦ These Divine ordinances and commands (ín ahkám va avámir-i iláhí), formerly revealed (az qabl ... názil) in sundry epistles (dar alváh-i mutafarriqih), in the Kitáb-i-Akdas, in the 'Illuminations' (Ishráqát), 'Effulgences' (Tajalliyát), 'Ornaments' (Tarázát), etc., have, agreeably to the Supreme and Most Holy Command, been collected (jam' shud), that all may become cognizant of the grace, mercy, and favour of God (great is His Glory!) in this Most Mighty Manifestation (dar ín zuhúr-i 'azam) and this Great Announcement (va naba'-i 'azím), and may engage in praise and thanksgiving to the Desired Object of all the inhabitants of the world. Verily He helpeth His servants unto that which He willeth, for He is the Wise Ordainer.

Mirzā Badī'ullāh's Cover Letter

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سبب ظهور عنایت حق جبر جلاله است بنویسید و از خدایان بدارید و بعد آنچه ثبت و تا حال
جمع شده در حضور عرض شد و ارسال گشت امید آنکه هر عالم به این فقه هم آگاه شوند و بدان

از حق میطلبیم بر نور محبت در هر حین بیفزاید آنکه علی کل شیء قدیر و بالا جابته جدی

کتابک غ مغضابن الحج نام ۲
ص ۱۳۱

بسم الله الرحمن الرحيم

حمد خداوند که بر الفت اولیا و محبتشان افزوده هر یوم ذکر بر بدیع و کلمه بد بعد از خزان افنده ظاهر
باشند نفوس مستعد مطمنه را جذب نمود تعالی بیانه و تعالی برهانه و لاله
نامه انجیب روح و وجود را تصرف نمود و ابواب فرج و سرور را گشود فرقی حقیقه بجهت و فرج
محتمل و بصورت ورق ظاهر ورودش بجهت و عرض نعمت از حق میطلبیم
تغییر نیاید و تبدیل نشود و از سماء اراده منع نکرد آنکه اول فضل الکریم نامه حضرت بود
نعمت بزرگ سفارش عالی باشد که لاله بجز بر آن معادله ننماید و فریاد اوقات ^{علیا} بنقله
از مشرق بیان مقصود عالمیان مشرق قوله عز بیانه از بلا نجات و حرکت بتوان ^{نذر} شود
نصرت نمود نجات بیان محبت صادق است صدق الله العلی العظیم بعد از در و روانه
و قرانت صدق سماء امر نمود امام وجه عرض شد فرموده است که الحمد لله بر امر قائمند
که سبب سعادت عباد و آسایش من فر ابلا است شهادت میدهم که سیدره محبت
بید استقامت گشت و از نیسان قرب و سموت آبر داده و این سیدره عنقریب
باشمار ظاهره و باطنه مشاهده کرد این آثار جنبه بعضی است و دائم و با قرابت است
چند قبل بعضی از احکام بحر که در الواح متفرق بود نزد انجیب روح ارسال شد
و بعد از عرض در رحمت اقدس فرمودند آنچه تا حال ادا نمود احکام جمع شده بعرض ^{سیدره} جفا

Mīrzā Badī‘u’llāh’s Cover Letter

- ✦ Some of the Divine ordinances contained in sundry epistles were sent to this spiritual friend (nazd-i án habīb-i rúhání irsál shud) a little while ago. After the report on them in the Most Holy Realm, He decreed:
- ✦ ‘Write down and send the ordinances and commands which have so far been collected, to wit the commands which are the cause of the grace of God, glorified be He.’
- ✦ They have now been collected, reported on [in His] presence and sent. [We] hope that the inhabitants of the world will become aware of that which profits them and will hold fast to it. We ask [God], the True One: May He increase the light of love at any time. For He is the All-Mighty and is quick in responding to prayers.
- ✦ 22nd January 1891 corresponding to Jamádí uth-thání 11th, 1308
- ✦ Badi‘

Conclusions:

What the Browne Bishárát Manuscript Tells Us

1. **'They have now been collected'**: Here, Baha'u'llah ordered someone (presumably Badi'u'llah to compile '[s]ome of the Divine ordinances contained in sundry epistles.' In rough form, these became the fifteen principles of the Bishárát.
2. **'reported on [in His] presence'**: Someone (Mirza Badi'u'llah?) then presented 'the report on them [compilation of selected Divine ordinances] in the Most Holy Realm,' that is, to Baha'u'llah. Baha'u'llah approved, and perhaps (or presumably) edited the fifteen principles into what is now the present text of the Bishárát.
3. **'and sent.'**: Then, on Baha'u'llah instructions, Hájí Muhammad, on 29 January 1891, sent the Bishárát, along with his and Mirza Badi'u'llah's cover letter (written one week earlier, on 22 January 1891), as well as with the prefatory note of unknown origin on the first page of the Bishárát, to Browne at Cambridge University.

PART IV:
Response to Modernity:
Sacralizing the Secular & Desacralizing the Sacred

Christopher Buck

COMMENTARY:

Nahzy Abadi Buck

The Prophets never composed treatises.

- ✦ All Divine Revelation seems to have been thrown out in flashes. The Prophets never composed treatises. That is why in the Qur'án and our own Writings different subjects are so often included in one Tablet. It pulsates, so to speak. That is why it is 'Revelation'.
- ✦ — Shoghi Effendi, Letter of 8 January 1949, Unfolding Destiny, 454.

Two Patterns in the *Bishárát*:

(I) “*Sacralizing the Secular*”

- ✦ 1. A world language and script should be chosen (Third Glad-Tidings).
- ✦ 2. Weapons of destruction should be converted into instruments of reconstruction (Fifth Glad-Tidings).
- ✦ 3. World peace is promised (Sixth Glad-Tidings).
- ✦ 4. Sciences and arts are commended, provided they are useful (Eleventh Glad-Tidings).
- ✦ 5. (a) All must learn and earn a livelihood; and
- ✦ (b) Work is worship. (Twelfth Glad-Tidings).
- ✦ 15. (a) Republican democracy and kingship are recommended; and
- ✦ (b) Republican democracy and kingship should ideally be combined (Fifteenth Glad-Tidings).

Two Patterns in the *Bishárát*: (2) “*Desacralizing the Sacred*”

- ✦ Briefly, Baha’u’llah’s process, in the *Bishárát*, of desacralizing the sacred consisted of abolishing the following religious laws and practices:
- ✦ 1. Holy war (First Glad-Tidings).
- ✦ 2. Interreligious conflict (Second Glad-Tidings).
- ✦ 3. Religious proscriptions against manner of dress. (Seventh Glad-Tidings).
- ✦ 4. Priestly celibacy (Eighth Glad-Tidings).
- ✦ 5. Confession of sins (Ninth Glad-Tidings).
- ✦ 6. Destruction of books (Tenth Glad-Tidings).
- ✦ 7. Pilgrimages to the shrines of the dead (Fourteenth Glad-Tidings).

PART V:

Commentary on the Persian Text:
An Added Dimension to Appreciating the Text



Christopher Buck

COMMENTARY:

Nahzy Abadi Buck

Glad-Tidings Preamble: Notes on the Persian

by *Nahzy Abadi Buck*

- ✦ Bahá'u'lláh writes: “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.”
- ✦ Here, the Persian for “living waters of divine utterance” is “kawthar-i-Bayán.” Kawthar is one of the four rivers of Paradise mentioned in the Qur’án. Therefore Bahá'u'lláh is using Paradise imagery, which is a beautiful and powerful metaphor.
- ✦ The “lying tales” may be read broadly to refer to false religious concepts and man-made interpretations, etc., which are the pollution of the “living waters” of past religions and which prevent recognition of the new Manifestation.

The First Glad-Tidings: Notes on the Persian by *Nahzy Abadi Buck*

- ✦ Bahá'u'lláh proclaims: “The first Glad-Tidings 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.”
- ✦ Here, it's not just “holy war” (jihád) in Islam that is being abolished. Christianity had the “holy Crusades” which, of course, is also holy war.
- ✦ This first Glad-Tidings, perhaps more importantly, abrogates the law of holy war in the books of the Báb.
- ✦ So Bahá'u'lláh made clear the renunciation of all violence in the name of religion.

The Second Glad-Tidings: Notes on the Persian by *Nahzy Abadi Buck*

- ✦ “The second Glad-Tidings: 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.”
- ✦ Here, not we are only permitted (Arabic: idhn) to associate with the followers of other religions, we are actually encouraged to do so.
- ✦ This is much different from other religions.

The Third Glad-Tidings: Notes on the Persian by *Nahzy Abadi Buck*

- ✦ “The third Glad-Tidings: ... 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.”
- ✦ Here, the Third Glad-Tidings relates back to the purpose of the Second Glad-Tidings, since it is very difficult to truly associate with the people of other religions unless you can converse with them in the same language!

The Fourth Glad-Tidings: Notes on the Persian by *Nahzy Abadi Buck*

- ✦ Bahá'u'lláh commands: “The fourth Glad-Tidings: 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.”
- ✦ The Persian expression translated as “vie with one another” is “sibqat gírand,” which is used elsewhere to describe competitions.
- ✦ Here, the original text makes clear that it is the duty of the Bahá'ís specifically, and the duty of all the peoples of the world generally, to support a king or other ruler who arises to protect the Bahá'í community from oppression, such as is happening to our dear Bahá'í brothers and sisters now in Iran.

The Fifth Glad-Tidings: Notes on the Persian by *Nahzy Abadi Buck*

- ✦ Here, there is a word-play in the original Persian:
- ✦ “We cherish the hope that through the earnest endeavours of such as are the exponents of the power of God (qudrat-i haqq)—exalted be His glory—the weapons of war throughout the world (siláh-i ‘álam) may be converted (tabdíl shavad) into instruments of reconstruction (isláh) and that strife and conflict may be removed from the midst of men.”
- ✦ The siláh (“weapons”) should be converted into “isláh,” or “instruments of reconstruction.”

The Sixth Glad-Tidings: Notes on the Persian by *Nahzy Abadi Buck*

- ✦ Bahá'u'lláh declares: “The sixth Glad-Tidings is the establishment of the Lesser Peace, details of which have formerly been revealed from Our Most Exalted Pen.”
- ✦ Here, Bahá'u'lláh refers to previous teachings on the Lesser Peace.
- ✦ Since this is a somewhat complex topic, I'll not comment further, due to our time limit.

The Seventh Glad-Tidings: Notes on the Persian

- ✦ Bahá'u'lláh writes: “The seventh Glad-Tidings: 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.”
- ✦ Since this is a sensitive topic, I'll skip over it!

The Eighth Glad-Tidings: Notes on the Persian by *Nahzy Abadi Buck*

- ✦ Bahá'u'lláh further declares: “The pious deeds of the monks and priests among the followers of the Spirit [Jesus] ... 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.”
- ✦ In the Persian, Bahá'u'lláh says that the monks should forsake their “seclusion” (*inzivá*), which imprisons their souls, “and direct their steps towards the open world” (*fazá*), literally meaning the “atmosphere” — an allusion to heaven.
- ✦ Here, the original text, in my reading of it, implies that the seclusion of the “monks and priests” — although “pious” — is really of no social benefit or benefit to others.
- ✦ We can see the wisdom of this teaching today, with the child abuse lawsuits scandalizing the churches.

The Ninth Glad-Tidings: Notes on the Persian by *Nahzy Abadi Buck*

- ✦ ‘Abdu’l-Bahá, in a Tablet, says that priests do not have the power to forgive their own sins. So how can they forgive the sins of others?
- ✦ Here, Bahá’u’lláh reveals a prayer for one’s parents, which I have not seen in our English prayerbooks: i.e. “... to grant forgiveness unto me and unto my father and my mother.”

The Tenth Glad-Tidings: Notes on the Persian by *Nahzy Abadi Buck*

- ✦ Bahá'u'lláh writes: “The tenth Glad-Tidings: 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.”
- ✦ Here, this was one of the Báb's laws that Bahá'u'lláh abrogates.
- ✦ The Bahá'í principle of the independent search after truth means that we can study all of the sacred books and honor them (and read, not burn them).
- ✦ These holy books, after all, are “chapters” in the “book” of progressive revelation that is being added to, by each Manifestation of God in each successive Dispensation.

Eleventh Glad-Tidings: Notes on the Persian by *Nahzy Abadi Buck*

- ✦ Bahá'u'lláh writes: “The eleventh Glad-Tidings: 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.”
- ✦ Here, knowledge has a purpose, which is “the progress and advancement of the people.”
- ✦ Not every scientific endeavor is good. Just think of the chemical weapons, for example.
- ✦ The Persian word for “progress and advancement” here is “tarrāqí” (literally, “ladder” or “ascending”).

The Twelfth Glad-Tidings: Notes on the Persian by *Nahzy Abadi Buck*

- ✦ Bahá'u'lláh writes: “When anyone occupieth himself in a craft or trade, such occupation itself is regarded in the estimation of God as an act of worship.”
- ✦ This teaching can solve many of the problems created by current business practices today, where the goal of maximizing profits creates the incentive to make products in fastest and cheapest way.
- ✦ This teaching can revolutionize the trades and professions today.

Thirteenth Glad-Tidings: Notes on the Persian by *Nahzy Abadi Buck*

- ✦ Bahá'u'lláh writes: “They that, for the sake of God, arise to serve His Cause, are the recipients of divine inspiration from the unseen Kingdom.”
- ✦ Here, the Persian word for “inspiration” is “ilhámát,” which is divine guidance. This indicates that each of us can receive divine inspiration if we arise to serve this wonderful Faith of ours.

Fourteenth Glad-Tidings: Notes on the Persian by *Nahzy Abadi Buck*

- ✦ Bahá'u'lláh writes: “The fourteenth Glad-Tidings: 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.”
- ✦ Here, although praying for the souls of our departed relatives can help their spiritual advancement, another way is to contribute to the House of Justice, in the name of your relative. This will aid your loved one's progress in the next world because, in their name and memory, the progress of the Faith is being aided.

Fifteenth Glad-Tidings: Notes on the Persian by *Nahzy Abadi Buck*

- ✦ Bahá'u'lláh writes: “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. ... If the sagacious combine the two forms into one, great will be their reward in the presence of God.”
- ✦ Here, the Fifteenth Glad-Tidings relates back to the Fourth Glad-Tidings.
- ✦ The Persian word for “republican form of government” is “jumbúrriyat.” This primarily means an elected government.
- ✦ As you know, Bahá'u'lláh praised the British form of government, which is a constitutional monarchy.

PART VI:
Questions & Discussion



Christopher Buck

COMMENTARY:
Nahzy Abadi Buck