



The Writings and Utterances of the Central Figures of the Bahá'í Faith

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 110:

A Traveller's Narrative
(1886 ca.)



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Series preface

This series of volumes presents, in approximate chronological order and, where possible, in parallel-text format, the available writings and reported utterances of the three Central Figures of the Bahá'í Faith: the Báb (1819–1850), Bahá'u'lláh (1817–1892), and ‘Abdu’l-Bahá (1844–1921). The majority of the texts appear here in English for the first time.

What follows is an independent scholarly and documentary undertaking, with the purpose of facilitating closer engagement with the textual record of the Bahá'í Faith by readers working across Arabic, Persian, Ottoman Turkish, and English. It is not prepared under the direction of Bahá'í institutions and does not constitute an official edition of the texts. The relevant Bahá'í institutions are the final authority with respect to authenticated texts and authorized translations. Accordingly, this series is envisioned as a provisional research aid and reference tool—a scouting expedition to uncharted domains, that defers to finalized texts and translations wherever these are available.

Altogether, the series comprises over 29,000 authored works and reported utterances spanning the years 1843 to 1921. Despite its length—over 10,000,000 words without double-counting the translations—it is not a comprehensive corpus. Rather, it represents the material presently known to the compiler to be publicly obtainable in the original and/or in translation. It is estimated to represent somewhat more than half of the known total, the remainder being held in the International Baha'i Archives in Haifa, Israel.

The series proceeds on a principle of maximal inclusion within the constraints of public accessibility. It therefore brings together texts of unequal status and differing degrees of reliability. Some items are authenticated; others are not. Some survive in stable typed or printed form; others are preserved through imperfect transcription, excerpted publication, or secondhand report. The reader should therefore approach the corpus with appropriate source-critical caution. Inclusion in the series should not be taken to imply authenticity, completeness, or accuracy.

Where authorized English translations issued by the Bahá'í World Centre are available in full, they are rendered in blue text and can be regarded as possessing a distinct status from other translations in the series. Such translations embody a high degree of fidelity, terminological consistency, and editorial care. Readers new to the Bahá'í writings are well advised to begin with the World Centre's own published collection of authorized translations, among them the one-volume thematic anthology *Bahá'í Sacred Writings*, available at bahai.org/library. In the present series, newly published authorized translations will be incorporated as they become available. When only a portion of a translation is authorized (individual sentences or paragraphs), it will be demarcated at the paragraph level, although work on this is ongoing.

The remaining translations in the series are provisional. Some are taken from older publications and documents where the English translation may be the only available text; a few are the work

of human translators working independently; the majority have been produced with the assistance of large language models and subsequently reviewed to varying degrees by the compiler. Given the scale of the corpus, the extent of detailed human oversight has necessarily been uneven, and readers should not assume uniform quality across the series. These translations are offered not as definitive renderings but as provisional points of access intended to invite a deeper study of the texts. In the case of difficult, textually uncertain, or context-dependent passages, the original sources should always be consulted where available.

The series will be of greatest benefit to readers able to work comparatively between the English and the original Arabic, Persian, or Ottoman Turkish. Towards this end, translations and original texts have been aligned at the paragraph level where possible. The paragraphing of provisional translations should also be treated as tentative and subject to future revision.

Items representing reported utterances are distinguished typographically—rendered in grey text—from items transmitted as authored texts. This distinction assists the reader in quickly assessing differences of textual status. It does not by itself resolve questions of authenticity or historical reliability, which require separate evaluation.

The original-language texts reproduced here may also contain errors, lacunae, or other imperfections inherited from manuscripts, printed editions, digital transcription, or optical character recognition. This is particularly true of texts deriving from difficult or damaged manuscript sources. The present series is not a critical edition and makes no claim to establish definitive texts through comparison of multiple manuscript witnesses. Rather, it reproduces and organizes the best textual forms available to the compiler, in whatever state, at the time of compilation.

Each item is identified by a code assigned in the Partial Inventory project, including the initial letters BB for the Báb, BH for Bahá'u'lláh, and AB for 'Abdu'l-Bahá, and the optional letter "U" to indicate reported utterances. These codes provide a stable means of reference across the series. Volume assignments, paragraphing, metadata, and translations may change in future revisions, but the Inventory codes are intended to remain constant. A cumulative catalog appended to the end of the series records these items in sequence and may also include further information such as abstracts, notes, subjects, and musical interpretations.

For further technical notes and cautions on the texts and translations, see the appendix to volume 1 of this series.

The volume introductions and study guides which serve as bookends to each volume have also been prepared with the assistance of large language models, and as such merely offer potentially useful points of entry into an otherwise overwhelmingly vast collection of material.

This series is conceived as a living scholarly instrument, subject to continual correction and expansion as new material becomes available and as errors in existing entries are identified. Corrections of significance may be communicated to the compiler at loom.of.reality@gmail.com. Revised versions of individual volumes will be issued as corrections are incorporated. The latest versions can be downloaded at blog.loomofreality.org.

Series outline

The present volume forms part of a larger series arranged, in approximate chronological order, by author, period, and, where useful, by major work or thematic grouping. The outline below is intended to help readers locate the volume within the overall architecture of the series. Titles, chronological placements, and volume divisions remain provisional in some cases and may be revised as the corpus is refined.

The Báb

I. First period (Shiraz, Bushihr and the Hajj)

1. Pre-declaration writings (to May 1844)
2. Qayyumu'l-Asma' (Commentary on the Surah of Joseph, May 1844)
3. Early post-declaration writings (mid-late 1844)
4. The Hajj and Bushihr (late 1844–July 1845)
5. Kitab-i-Ruh (Book of the Spirit, composed at sea)
6. Shiraz: Later writings of the first period (June–August 1845)
7. Shiraz: Period of retirement (later 1845)

II. Second period (Shiraz and Isfahan)

8. Shiraz: Early writings of the second period (early-mid 1846)
9. Tafsir-i-Suratu'l-Kawthar (Commentary on the Surah of Abundance, April 1846)
10. Shiraz: Middle writings of the second period (April–August 1846)
11. Tafsir-i-Suratu'l-Va'l-Asr and Nubuwwat-i-Khassih (Commentaries on Surah of the Afternoon and Specific Prophethood, late 1846)
12. Isfahan: Late writings of the second period (Aug 1846–March 1847)

III. Third period (Maku and Chihriq)

13. Bayan-i-Farsi (The Persian Bayan, Maku 1847)
14. The Seven Proofs and the Arabic Bayan (Maku 1847)
15. Maku: Early writings of the third period (Maku 1847)
- 16–17. Commentary on the Qur'an I and II (Maku 1847?) (place-holder volumes)
- 18–19. Kitab-i-Asma' (The Book of Names, Chihriq 1848–1849)
20. Kitab-i-Jaza' (The Book of the Reckoning, Chihriq 1848)
21. Themes of declaration, affirmation and negation (Chihriq 1848–1850)
22. Writings on Tabarsi and Zanzan (Chihriq 1848–1850)
23. Prayers and visitation tablets (Chihriq 1848–1850)
24. Anticipation of He Whom God Will Make Manifest (Chihriq 1848–1850)
25. Panj Sha'n (Book of the Five Modes, 1850)
26. Matters of transition and succession (Chihriq 1848–1850)
27. Misc. works and correspondence

Bahá'u'lláh

I. Baghdad period

- 28. Early Baghdad and Sulaymaniyyih (to 1856)
- 29. Middle Baghdad (1856–1860)
- 30. The Kitab-i-Iqan (The Book of Certitude, 1860)
- 31. Late Baghdad (1860–1863)
- 32. Baghdad, year unknown (to 1863)

II. Edirne period

- 33. Istanbul and early Edirne (mid-1863 to March 1866)
- 34. Middle Edirne and the year of withdrawal (March 1866–Sept. 1867)
- 35. The Kitab-i-Badi' (1866)
- 36. Late Edirne (Sept. 1867–August 1868)
- 37–39. Edirne, year unknown (1864–1868) I-III

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
- 60–61. Writings in the year 1297 A.H. (ca. 1880) I-II
- 62–65. Writings in the year 1298 A.H. (ca. 1880–1881) I-IV
- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I-IV
- 70–72. Writings in the year 1300 A.H. (ca. 1882–1883) I-III
- 73–74. Writings in the year 1301 A.H. (ca. 1883–1884) I-II
- 75–76. Writings in the year 1302 A.H. (ca. 1884–1885) I-II
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- 84–87. Writings in the year 1305 A.H. (ca. 1887–1888) I-IV
- 88–92. Writings in the year 1306 A.H. (ca. 1888–1889) I-IV
- 93–97. Writings in the year 1307 A.H. (ca. 1889–1890) I-IV
- 98. Lawh-i-Ibn-i-Dhi'b (Epistle to the Son of the Wolf, 1891)
- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
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- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
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‘Abdu’l-Bahá

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- 109. The Secret of Divine Civilization (1875)
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- 139–140. Letters and utterances in the year 1908 I–II
- 141–144. Letters and utterances in the year 1909 I–IV

II. Travels to Egypt and the West

- 145–146. Letters and utterances in the year 1910 I–II
- 147–149. Letters and utterances in the year 1911 I–III
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- 167–168. Letters and utterances in the year 1915 I–II
- 169. Memorials of the Faithful (1916)
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Introduction to volume 110

Written in the later years of Baha'u'llah's ministry but before the inauguration of 'Abdu'l-Baha's own, and decades before Shoghi Effendi's translation and publication of Nabil's Narrative put other early histories in its shadow, "A Traveller's Narrative" presents itself as an early documentary corrective to partisan and often contradictory accounts of the Babi and Baha'i movements. Adopting the voice of an anonymous traveler who has inquired broadly "from those without and those within," it seeks not merely to recount events but to establish a credible historical framework for understanding the rise of the Faith.

The work begins with the Bab's declaration, traces the rapid spread of His message, and dwells at length on the inability of the Qajar state and the Shi'i clerical establishment to comprehend a movement whose real force lay in religious conviction rather than political conspiracy. One of the book's most characteristic themes is that persecution itself became an instrument of diffusion: attempts at suppression only heightened curiosity, strengthened resolve, and widened the public reach of the new revelation. At the same time, the narrative offers an internal interpretation of early Babi history, presenting the Bab as herald to the Promised One manifest in the person of Baha'u'llah, and portraying the central doctrinal struggle as one over the interpretation of Shi'i messianic expectation, prophecy, and proof.

The volume is especially important because it marks an early and self-conscious effort to narrate the passage from the Babi dispensation into the Baha'i one. The account gives Baha'u'llah pride of place in preserving, educating, and morally reconstructing the community after the upheavals that followed the Bab's martyrdom, explicitly presenting Him as the figure who transformed a persecuted and still partially unformed religious movement into a disciplined body oriented toward spiritual renewal, ethical reform, and social peace rather than insurrection. It also sets forth, through numerous embedded quotations from Baha'u'llah's own writings, a concise digest of Baha'i principles, so that history shades into doctrine: just rule, protection from violence, moral education, purification of character, and the insistence that the community's true concerns are those of conscience and the reformation of souls, not the seizure of political power. In this respect the work is more than a chronicle. It is an apologetic history and a major act of Baha'i self-definition in the late 1880s, showing how 'Abdu'l-Baha had already begun to interpret the Faith's origins, meaning, and public significance in a form suited both to Persian readers and to the wider modern world.

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AB00003

*Maqaliy-i-Shakhs Sayyah (A Traveller's Narrative)**Date: 1886 ca.*

- 1 Touching the individual known as the Bab and the true nature of this sect diverse tales are on the tongues and in the mouths of men, and various accounts are contained in the pages of Persian history and the leaves of European chronicles. But because of the variety of their assertions and the diversity of their narratives not one is as worthy of confidence as it should be. Some have loosed their tongues in extreme censure and condemnation; some foreign chronicles have spoken in a commendatory strain; while a certain section have recorded what they themselves have heard without addressing themselves either to censure or approbation.
- 2 Now since these various accounts are recorded in other pages, and since the setting forth thereof would lead to prolixity, therefore what relates to the history of this matter (sought out with the utmost diligence during the time of my travels in all parts of Persia, whether far or near, from those without and those within, from friends and strangers), and that whereon the disputants are agreed, shall be briefly set forth in writing, so that a summary of the facts of the case may be at the disposal of those who are athirst after the fountain of knowledge and who seek to become acquainted with all events.
- 3 The Bab was a young merchant of the Pure Lineage. He was born in the year one thousand two hundred and thirty-five [A.H.] on the first day of Muharram, and when after a few years His father Siyyid Muhammad-Rida died, He was brought up in Shiraz in the arms of His maternal uncle Mirza Siyyid 'Ali the merchant. On attaining maturity He engaged in trade in Bushihr, first in partnership with His maternal uncle and afterwards independently. On account of what was observed in Him He was noted for godliness, devoutness, virtue, and piety, and was regarded in the sight of men as so characterized.
- 4 In the year one thousand two hundred and sixty [A.H.], when He was in His twenty-fifth year, certain signs became apparent in His conduct, behavior, manners, and demeanor whereby it
- 1 مقالة شخصی سیاح که در تفصیل قضیه باب نوشته است در خصوص شخص معروف به باب و حقیقت احوال این طائفه روایات مختلفه و تفصیل متباینه در السن و افواه ناس و صحائف تاریخ و اوراق حوادث ایران و اروپا مندرجست لکن از تباین و تخالف اقوال و روایات هیچ یک چنانچه باید اعتماد را نشاید بعضی بنهایت ذم و قدح زبان گشودند و بعضی از اوراق حوادث اجنبیه در معرض مدح سخنی راندند و حزبی مسموعات خویش را نگاشتند و تعرضی بدم و مدح نمودند
- 2 و چون این روایات مختلفه در سائر اوراق مذکور و بیانش سبب تطویل لهذا آنچه تعلق بتاریخ این کیفیت دارد در اوقات سیاحت در جمیع ممالک ایران از دور و نزدیک بمنتهای تدقیق از خارج و داخل و آشنا و بیگانه جستجو شده و متفق علیه پیغرضان بوده باختصار مرقوم میگردد تا تشنگان سرچشمه معارف را که طالب اطلاع هر وقایع هستند مختصر معلوماتی از این قضیه حاصل گردد
- 3 باب جوانی بود تاجر از سلاله طاهره در سنه هزار و دویست و سی و پنج روز اول محرم متولد و چون بعد از چند سال والدش سید محمد رضا فوت شد در شیراز در آغوش خالش میرزا سید علی تاجر پرورش یافته بعد از بلوغ در ابوشهر اول بشارکت خال و بعد مستقلاً بتجارت مشغول بوده و بحسب آنچه از او مشهود بود مشهور بتدین و تعبد و صلاح و تقوی و باین صفات منظور نظر ناس بوده
- 4 و در سنه هزار و دویست و شصت در سن بیست و پنج در شیراز در روش و حرکت و اطوار و حالات او آثاری نمودار شد که آشکار

became evident in Shiraz that He had some conflict in His mind and some other flight beneath His wing. He began to speak and to declare the rank of Bab-hood. Now what He intended by the term Bab [Gate] was this, that He was the channel of grace from some great Person still behind the veil of glory, Who was the possessor of countless and boundless perfections, by Whose will He moved, and to the bond of Whose love He clung. And in the first book which He wrote in explanation of the Surih of Joseph, He addressed Himself in all passages to that Person unseen from Whom He received help and grace, sought for aid in the arrangement of His preliminaries, and craved the sacrifice of life in the way of His love.

- 5 Amongst others is this sentence: "O Remnant of God, I am wholly sacrificed to Thee; I am content with curses in Thy way; I crave naught but to be slain in Thy love; and God the Supreme sufficeth as an Eternal Protection."

- 6 He likewise composed a number of works in explanation and elucidation of the verses of the Qur'an, of sermons, and of prayers in Arabic; inciting and urging men to expect the appearance of that Person; and these books He named "Inspired Pages" and "Word of Conscience." But on investigation it was discovered that He laid no claim to revelation from an angel.

- 7 Now since He was noted amongst the people for lack of instruction and education, this circumstance appeared in the sight of men supernatural. Some men inclined to Him, but the greater part manifested strong disapproval; whilst all the learned doctors and lawyers of repute who occupied chairs, altars, and pulpits were unanimously agreed on eradication and suppression, save some divines of the Shaykhi party who were anchorites and recluses, and who, agreeably to their tenets, were ever seeking for some great, incomparable, and trustworthy person, whom they accounted, according to their own terminology, as the "Fourth Support" and the central manifestation of the truths of the Perspicuous Religion.

- 8 Of this number Mulla Husayn of Bushruiyih, Mirza Ahmad of Azghand, Mulla Sadiq Muqaddas [the Holy], Shaykh Abu-Turab of Ishtihard, Mulla Yusuf of Ardibil, Mulla Jalil of Urumiyyih, Mulla Mihdi of Kand, Shaykh Sa'id the Indian, Mulla 'Ali of Bastam, and the like of these came out unto Him and spread themselves through all parts of Persia.

- 9 The Bab Himself set out to perform the circumambulation of the House of God. On His return, when the news of His arrival at Bushihr reached Shiraz, there was much discussion,

گردید شوری در سر و پروازی دیگر در زیر پر دارد آغاز گفتار نمود و مقام بابیت اظهار و از کلمه بابیت مراد او چنان بود که من واسطه فیوضات از شخص بزرگواری هستم که هنوز در پس پرده عزتست و دارنده کالات بی حصر و حد باراده او متحرکم و بحبل ولایش متمسک و در نخستین کتابی که در تفسیر سوره یوسف مرقوم نموده در جمیع مواضع آن خطابهائی بآن شخص غائب که از او مستفید و مستفیض بوده نموده و استمداد در تمهید مبادی خویش جسته و تمنای فدای جان در سبیل محبتش نموده

- 5 از جمله این عباراتست یا بقیة الله قد فدیت بکلی لک و رضیت السب فی سبیلک و ما تمنیت الا القتل فی محبتک و کفی بالله العلی معتصماً قدیماً

- 6 و هم چنین تالیفات کثیره در شرح و تفسیر آیات قرآنی و خطب و مناجات عربیه نموده و تشویق و تحریص بانتظار طلوع آن شخص کرده و این کتب را صحائف الهامیه و کلام فطری نامیده و عند التحقیق معلوم شد که دعوی وحی فرشته نداشته

- 7 و چون در میان مردم مشهور بعدم تعلیم و تعلم بوده در نظر ناس این قضیه خارق العاده جلوه کرده بعضی از ناس باو گرویدند و جمهور انکار شدید اظهار نمودند و جمیع علمای مجتهدین و فقهای معتبرین که صاحب مسند و محراب و منبر بودند بر قلع و قمع هم عهد و پیمان شدند مگر بعضی از علمای طائفة شیخیه که معتکف و گوشه نشین و حسب المسلك دائماً در جستجوی شخص عظیم و فرید و امین بودند و باصطلاح خویش رکن رابع و مرکز سنوح حقائق دین مبین شمرند

- 8 از آن جمله ملا حسین بشروئی و میرزا احمد ازغندی و ملا صادق مقدس و شیخ ابوتراب اشتهااردی و ملا یوسف اردبیلی و ملا جلیل اورومی و ملا مهدی کندی و شیخ سعید هندی و ملا علی بسطامی و امثال آنها اقبال باو جستند و باطراف ایران منتشر شدند

- 9 و خود باب عزم طواف بیت الله نموده بعد از مراجعت چون خبر ورودش به ابوشهر رسید

and a strange excitement and agitation became apparent in that city. The great majority of the doctors set themselves to repudiate Him, decreeing slaughter and destruction, and they induced Husayn Khan Ajudan-bashi, who was the governor of Fars, to inflict a beating on the Bab's missionaries, that is on Mulla Sadiq Muq'addas; then, having burnt his moustaches and beard together with those of Mirza Muhammad-'Ali of Barfurush and Mulla 'Ali-Akbar of Ardistan, they put halters on all the three and led them round the streets and bazaars.

گفتگو بسیار شد و جوش و خروش غربی در شهر شیراز آشکار گشت جمهور غفیر علما بتکفیر پرداختند و فتوای قتل و تدمیر دادند و حسینخان آجودان‌باشی را که حاکم فارس بود بر آن داشتند که داعیان باب یعنی ملا صادق مقدس را تازیانه زد و با میرزا محمد علی بارفروشی و ملا علی اکبر اردستانی هر سه را محاسن سوزانیده و مهار نموده در کوچه و بازار گردانیدند

- 10 Now since the doctors of Persia have no administrative capacity, they thought that violence and interference would cause extinction and silence and lead to suppression and oblivion; whereas interference in matters of conscience causes stability and firmness and attracts the attention of men's sight and souls; which fact has received experimental proof many times and often. So this punishment caused notoriety, and most men fell to making inquiry.

10 و چون علمای ایران مهارت سیاسی نداشته پنداشتند که تشدد و تعرض سبب نحوودت و خاموشی گردد و بادی قمع و فراموشی شود و حال آنکه تعرض بامور وجدانیه سبب ثبوت و رسوخ گردد و بادی توجه انظار و نفوس و این قضیه بکرات و مرات تجربه رسیده لهذا این سیاست سبب شیوع شد و اکثر ناس بحسبستجو افتادند

- 11 The governor of Fars, acting according to that which the doctors deemed expedient, sent several horsemen, caused the Bab to be brought before him, censured and blamed Him in the presence of the doctors and scholars, and loosed his tongue in the demand for reparation. And when the Bab returned his censure and withstood him greatly, at a sign from the president they struck Him a violent blow, insulting and contemning Him, in such wise that His turban fell from His head and the mark of the blow was apparent on His face. At the conclusion of the meeting they decided to take counsel, and, on receiving bail and surety from His maternal uncle Haji Siyyid 'Ali, sent Him to His house forbidding Him to hold intercourse with relations or strangers.

11 حاکم فارس بصوابدید علما چند سوار فرستاده باب را احضار و در محضر علما و فضلا توبیخ و عتاب نمود و زبان بازخواست گشود و چون باب رد توبیخ نمود و مقاومت عظیم باشاره رئیس لطمه شدید زدند و اهانت و تحقیر نمودند بقسمی که عمامه از سر بیفتاد و اثر ضرب در چهره نمودار شد در ختم مجلس قرار مشورت دادند و بضمانت و کفالت خال حاجی سید علی بخانه روانه نمودند و منع از ملاقات خویش و پیگانه

- 12 One day they summoned Him to the mosque urging and constraining Him to recant, but He discoursed from the pulpit in such wise as to silence and subdue those present and to establish and strengthen His followers. It was then supposed that He claimed to be the medium of grace from His Highness the Lord of the Age (upon Him be peace); but afterwards it became known and evident that His meaning was the Gatehood [Babiyyat] of another city and the mediumship of the graces of another Person Whose qualities and attributes were contained in His books and treatises.

12 روزی او را در مسجد احضار و اصرار و اجبار بر انکار نمودند بر سر منبر نوعی تکلم نمود که سبب سکوت و سکون حاضران و ثبوت و رسوخ تابعان گردید و همچو گمان بود که مدعی وساطت فیض از حضرت صاحب زمان علیه السلامست بعد معلوم و واضح شد که مقصودش باییت مدینه دیگر است و وساطت فیوضات از شخصی دیگر که اوصاف و نعوتش در کتب و صحائف خویش مضمّن

- 13 At all events, as has been mentioned, by reason of the doctors' lack of experience and skill in administrative science, and the continual succession of their decisions, comment was rife; and their interference with the Bab cast a clamor throughout

13 باری چنانچه ذکر شد از عدم تجربه و مهارت علما در فنون سیاسیه و بتابع فتاوی گفتگو زیاد شد و تعرض به باب ولوله در ایران انداخت و سبب ازدیاد اشتعال محبان و اقبال متوقفان گردید چه

Persia, causing increased ardor in ""friends and the coming forward of the hesitating. For by reason of these occurrences men's interest increased, and in all parts of Persia some [of God's] servants inclined toward Him, until the matter acquired such importance that the late king Muhammad Shah delegated a certain person named Siyyid Yahya of Darab, who was one of the best known of doctors and Siyyids as well as an object of veneration and confidence, giving him a horse and money for the journey so that he might proceed to Shiraz and personally investigate this matter.

- 14 When the above-mentioned Siyyid arrived at Shiraz he interviewed the Bab three times. In the first and second conferences questioning and answering took place; in the third conference he requested a commentary on the Surih called Kawthar in his presence, the above-mentioned Siyyid was charmed and enraptured with Him, and straightway, without consideration for the future or anxiety about the results of this affection, hastened to Burujird to his father Siyyid Ja'far, known as Kashfi, and acquainted him with the matter. And, although he was wise and prudent and was wont to have regard to the requirements of the time, he wrote without fear or care a detailed account of his observations to Mirza Lutf-'Ali the chamberlain in order that the latter might submit it to the notice of the late king, while he himself journeyed to all parts of Persia, and in every town and station summoned the people from the pulpit-tops in such wise that other learned doctors decided that he must be mad, accounting it a sure case of bewitchment.

- 15 Now when the news of the decisions of the doctors and the outcry and clamor of the lawyers reached Zanjan, Mulla Muhammad-'Ali the divine, who was a man of mark possessed of penetrating speech, sent one of those on whom he could rely to Shiraz to investigate this matter. This person, having acquainted himself with the details of these occurrences in such wise as was necessary and proper, returned with some [of the Bab's] writings. When the divine heard how matters were and had made himself acquainted with the writings, notwithstanding that he was a man expert in knowledge and noted for profound research, he went mad and became crazed as was predestined: he gathered up his books in the lecture-room saying, "The season of spring and wine has arrived," and uttered this sentence: "Search for knowledge after reaching the known is culpable." Then from the summit of the pulpit he summoned and directed all his disciples [to embrace the doctrine], and wrote to the Bab his own declaration and confession.

که از این وقوعات جستجوی ناس زیاد شد و در اطراف ایران بعضی از عباد باو گرویدند و کار اهمیت پیدا نمود بقسمی که خاقان مغفور محمد شاه شخصی را که از مشاهیر علما و سادات و مسمی به سید یحیی دارابی بود و محل ارادت و اعتماد تعیین فرمود و اسب و خرجی داد که به شیراز رود و بنفسه فحص این کیفیت را نماید

14 سید مذکور چون به شیراز رسید با باب سه مرتبه ملاقات نمود در مجلس اول و ثانی بسؤال و جواب گذشت در مجلس ثالث خواهش تفسیر کوثر کرد و چون باب من غیر تفکر و تأمل تفسیری مفصل در آن محضر بر کوثر نوشت سید مذکور شیفته و اشفته او شد و بی ملاحظه عاقبت و اندیشه نتایج این محبت یکسر به بروجرد نزد پدر سید جعفر شهر به کشفی شتافت و او را دلالت کرد و با وجود آنکه دانا و زیرک بود و مراعات مقتضیات وقت را مینمود تفصیلات خویش را بی خوف و اندیشه به میرزا لطفعلی پیشخدمت نوشت که او خدمت خاقان مغفور عرض کند و خود باطراف ایران سیاحت نمود و در هر شهر و منزلی بر رئوس منابر ناس را بقسمی دعوت نمود که سائر علمای اعلام حکم بجنون نمودند و سحر معلوم شمرند

15 و چون خبر فتاوی علما و فریاد و ولوله فقها به زنجان رسید ملا محمد علی زنجانی مجتهد که شخص شاخصی بود و صاحب قول نافذی یکی از معتمدین خویش را بجهت فحص این قضیه به شیراز فرستاد آن شخص از تفصیل وقوعات چنانچه باید و شاید اطلاع یافته با بعضی تألیف مراجعت نمود و چون کیفیت وقوعات را مجتهد استماع نمود و بر نوشتجات اطلاع یافت با وجود آنکه عالمی نحریر و متبحری شهر بود از قضا دیوانه و شیدا شد و در مجلس درس کتب را برچید و گفت موسم بهار و باده رسید و این عبارت را بر زبان راند طلب العلم بعد الوصول الی المعلوم مذموم و جمیع مریدان خویش را بالای منبر دعوت و دلالت نمود و مکتوبی مشعر بر اقرار و اعتراف خویش به باب نوشت

- 16 The Bab in His reply signified to him the obligation of congregational prayer.
- 17 Although the doctors of Zanzan arose with heart and soul to exhort and admonish the people they could effect nothing. Finally they were compelled to go to Tihiran and made their complaint before the late king Muhammad Shah, requesting that Mulla Muhammad-'Ali might be summoned to Tihiran. So the royal order went forth that he should appear.
- 18 Now when he came to Tihiran they brought him before a conclave of the doctors; but, so they relate, after many controversies and disputations naught was effected with him in that assembly. The late king therefore bestowed on him a staff and fifty tumans for his expenses, and gave him permission to return.
- 19 At all events, this news being disseminated through all parts and regions of Persia, and several proselytes arriving in Fars, the doctors perceived that the matter had acquired importance, that the power to deal with it had escaped from their hands, and that imprisonment, beating, tormenting, and contumely were fruitless. So they signified to the governor of Fars, Husayn Khan, "If thou desirest the extinction of this fire, or seekest a firm stopper for this rent and disruption, an' immediate cure and decisive remedy is to kill the Bab. And the Bab has assembled a great host and mediates a rising."
- 20 So Husayn Khan ordered 'Abdu'l-Hamid Khan the high constable to attack the house of the Bab's maternal uncle at midnight on all sides, and to bring Him and all His followers handcuffed. But 'Adbu'l-Hamid Khan and his hosts found no one in the house save the Bab, His maternal uncle, and Siyyid Kazim of Zanzan; and as it chanced that on that night the sickness of the plague and the extreme heat of the weather had compelled Husayn Khan to flee, he released the Bab on condition of His quitting the city.
- 21 On the morning after that night the Bab with Siyyid Kazim of Zanzan set out from Shiraz for Isfahan. Before reaching Isfahan He wrote a letter to the Mu'tamidu'd-Dawlih, the governor of the province, requesting a lodging in some suitable place with the sanction of the government. The governor appointed the mansion of the Imam-Jum'ih. There He abode forty days; and one day, agreeably to the request of the Imam, He wrote without reflection a commentary on [the Surih of] V'al-'Asr before the company. When this news reached the Mu'tamid he sought an interview with Him and questioned
- 16 باب در جواب او را بوجوب نماز جمعه دلالت کرد
- 17 با وجود آنکه علمای زنجان از دل و جان بوعظ و نصیحت ناس برخاستند چاره نتوانستند عاقبت برفتن طهران مجبور گشتند و بحضور خاقان مغفور محمد شاه شکایت بردند و خواهش احضار ملا محمد علی به طهران نمودند امر پادشاهی باحضار صادر
- 18 و چون به طهران رسید او را در محضر علما حاضر ساختند بعد از مجادلات و مباحثات بسیار چنین روایت کنند که در آن مجلس چیزی بر او وارد نیامد لهذا خاقان مرحوم یک عصا و پنجاه تومان باو خرجی داده اذن مراجعت فرمود
- 19 باری از شیوع این خبر در اکاف و اطراف ایران و ورود بعضی مقبلان به فارس علما ملاحظه فرمودند که کار اهمیت پیدا نموده و چاره از دست رفته بحبس و ضرب و تعذیب و تفضیح ثمرهائی حاصل نه حاکم فارس حسینخان را دلالت نمودند که اگر این آتش را خاموشی خواهی و این رخنه و فطور را سد محکمی طلبی علاج فوری و چاره قطعی قتل بابست و باب جمعیت زیادی جمع نموده و در خیال خروج است
- 20 حسینخان عبدالحمید خان داروغه را امر نمود که در نصف شب بر خانه خال باب از اطراف هجوم نمایند و او را با جمیع تابعان دست بسته حاضر سازند عبدالحمید خان با جنود در خانه جز باب و خال و سید کاظم زنجان کسی را نیافت و چون از قضا در آن شب علت و با و اشتداد حرارت هوا حسینخان را مجبور فرار نمود باب را بشرط خروج از شهر رها کرد
- 21 در صبح آن شب باب با سید کاظم زنجان از شیراز قصد اصفهان نمودند و پیش از ورود به اصفهان مکتوبی به معتمدالدوله حاکم ولایت مرقوم نمود و باطلاع حکومت در محلی مناسب منزل خواست حاکم محل امام جمعه را معین نمود چهل روز در آنجا اقامت و روزی بحسب خواهش امام در مجلس بی تاءمل تفسیر والعصر مرقوم نمود چون این خبر به معتمد رسید دیدن از او نمود و سؤال از نبوت خاصه کرد جوابی در اثبات نبوت خاصه در همان مجلس مرقوم شد

Him concerning the "Special Mission." At that same interview an answer proving the "Special Mission" was written.

- 22 The Mu'tamid then gave orders that all the doctors should assemble and dispute with Him in one conclave, and that the discussion should be faithfully recorded without alteration by the instrumentality of his private secretary, in order that it might be sent to Tihran, and that whatever the royal edict and decree should ordain might be carried out.
- 23 The doctors, however, considering this arrangement as a weakening of the Law, did not agree, but held a conclave and wrote, "If there be doubt in the matter there is need of assembly and discussion, but as this person's disagreement with the most luminous Law is clearer than the sun therefore the best possible thing is to put in practice the sentence of the Law."
- 24 The Mu'tamid then desired to hold the assembled conference in his own presence so that the actual truth might be disclosed and hearts be at peace, but these learned doctors and honorable scholars, unwilling to bring the Perspicuous Law into contempt, did not approve discussion and controversy with a young merchant, with the exception of that most erudite sage Aqa Muhammad-Mihdi, and that eminent Platonist Mirza Hasan of Nur. So the conference terminated in questionings on certain points relating to the science of fundamental dogma, and the elucidation and analysis of the doctrines of Mulla Sadra. So, as no conclusion was arrived at by the governor from this conference, the severe sentence and harsh decision of the learned doctors was not carried out; but, anxious to abate the great anxiety quickly and prevent a public tumult effectually, he gave currency to a report that a decree had been issued ordering the Bab to be sent to Tihran in order that some decisive settlement might be arrived at, or that some courageous divine might be able to confute [Him].
- 25 He accordingly sent Him forth from Isfahan with a company of his own mounted bodyguard; but when they reached Murchih-Khar he gave secret orders for His return to Isfahan, where he afforded Him a refuge and asylum in his own roofed private quarters; and not a soul save the confidential and trusty dependents of the Mu'tamid knew aught of the Bab.
- 26 A period of four months passed in this fashion, and the Mu'tamid passed away to the mercy of God. Gurgin Khan, the Mu'tamid's nephew, was aware of the Bab's being in the private apartments, and represented the matter to the Prime Minister. Haji Mirza Aqasi, that celebrated minister, issued a decisive command and gave instructions that they should
- معتمد امر فرمود که جمیع علما جمع شوند و در یک محضر با او مناظره نمایند و سوال و جواب عیناً بدون تحریف بوساطت کاتب مخصوص خویش ثبت شود تا به طهران ارسال شود و امر و اراده پادشاهی بر آنچه قرار گیرد مجرا گردد
- علما این قضیه را وهن شریعت شمرده نپذیرفتند و محضری ترتیب نموده بنگاشتند که اگر در امر اشتباهی باشد احتیاج باجتماع و سوال و جواب است ولی چون مخالفت این شخص بشرع انور اشهر از آفتاب است پس اجرای حکم شرع عین صواب است
- معتمد خواست که در محضر خویش محفل اجتماع بیاراید تا حقیقت واقع جلوه نماید و قلوب پیاساید علمای اعلام و فضلالی کرام حقارت شرع مبین را نخواستند و مباحثه و مجادله با جوان تاجری نپسندیدند مگر علامه فهامه آقا محمد مهدی و فاضل اشراقین میرزا حسن نوری مجلس بسؤال بعضی مسائل از فن اصول و توضیح و تشریح اقوال ملا صدرا منتهی شد و چون نتیجهئی از این مجلس بجهت حاکم حاصل نشد حکم شدید و فتوای قوی علمای اعلام مجرا نگشت بلکه فرع عظیم را تسکین سریع خواست و هجوم عام را منع شدید لهذا صدور فرمان بارسال باب به طهران شیوع داد تا حکم فاصلی حصول یابد و یا مجتهد باسلی مقاومت تواند
- لذا او را با جمعی سواران خاص خویش از اصفهان بخارج فرستاد و چون به مورچه خوار رسیدند به پنهان امر رجوع به اصفهان فرمود و در خلوت سرپوشیده خویش مأمن و مأوی داد و جز خواص تابعان و معتمدان معتمد نفسی از باب مطلع نبود
- مدّت چهار ماه بر این منوال گذشت و معتمد برحمت یزدان پیوست گرگین خان برادرزاده معتمد بوجود باب در خلوت مطلع و کیفیت را بوزیر اعظم عارض گشت حاجی میرزا آقاسی وزیر شهر امری صارم صادر نمود و

send the Bab secretly in disguise under the escort of Nusayri horsemen to the capital.

دستورالعمل داد که باب را خفياً با لباس تبدیل در تحت محافظت سواران نصیری به دارالخلافه روانه نمایند

- 27 When He reached Kinar-Gird a fresh order came from the Prime Minister appointing the village of Kulayn as an abode and dwelling-place. There He remained for a period of twenty days. After that, the Bab forwarded a letter to the Royal Presence craving audience to set forth the truth of His condition, expecting this to be a means for the attainment of great advantages. The Prime Minister did not admit this, and made representation to the Royal Presence: "The royal cavalcade is on the point of starting, and to engage in such matters as the present will conduce to the disruption of the kingdom. Neither is there any doubt that the most notable doctors of the capital also will behave after the fashion of the doctors of Isfahan, which thing will be the cause of a popular outbreak, or that, according to the religion of the immaculate Imam, they will regard the blood of this siyyid as of no account, yea, as more lawful than mother's milk. The imperial train is prepared for travel, neither is there hindrance or impediment in view. There is no doubt that the presence of the Bab will be the cause of the gravest trouble and the greatest mischief. Therefore, on the spur of the moment, the wisest plan is this: to place this person in the Castle of Maku during the period of absence of the royal train from the seat of the imperial throne, and to defer the obtaining of an audience to the time of return."

27 و چون به کنگرگرد رسید امری جدید از وزیر کبیر وارد و قریه کلین را مقر و منزل قرار فرمودند در مدت بیست روز در آنجا بود بعد باب رساله‌ای به پیشگاه حضور شهبازی تقدیم و بجهت ظهور حقیقت حال خویش خواهش مثول نمود و اسباب حصول فوائد عظیمه شمرده وزیر کبیر نپذیرفت و به پیشگاه حضور عرض نمود که موکب همایون در شرف حرکت است و اشتغال باین گونه امور حال مورث فتور مملکت و شبهه‌ئی نیست که مشاهیر علمای دارالخلافه نیز بر وثیره علمای اصفهان سلوک نمایند و سبب هیجان عموم گردند و بموجب مذهب امام معصوم خون این سید را هدر بلکه حالتر از شیر مادر دانند و موکب پادشاهی در سفر و حائل و مانعی در نظر نه شبهه‌ئی نیست که حضور باب باعث فتنه عظمی و فساد اکبر خواهد شد لهذا علی العجالة رأی صواب چنان است که در مدت غیبت موکب سلطانی از مقر سریر شهبازی این شخص را در قلعه ماکو مقر داد و حصول مثول را معلق بحین رجوع نمود

- 28 Agreeably to this view' a letter was issued addressed to the Bab in his Majesty's own writing, and, according to the traditional account of the tenor of this letter, the epitome thereof is this:

28 مطابق این رأی مخاطباً للباب دستخط اعلیحضرت پادشاهی صادر شد و از قرار روایت صورت دستخط مختصرش اینست

- 29 (After the titles). "Since the royal train is on the verge of departure from Tihran, to meet in a befitting manner is impossible. Do you go to Maku and there abide and rest for a while, engaged in praying for our victorious state; and we have arranged that under all circumstances they shall show you attention and respect. When we return from travel we will summon you specially."

29 بعد الألقاب چون موکب همایون در جناح حرکت از طهران است ملاقات بطور شایسته ممکن نه شما به ماکو رفته چندی در آنجا توقف و استراحت نمائید و بدعاگوئی دولت قاهره مشغول شوید و مقرر داشتیم که در هر حال مراعات و توقیر نمایند و چون از سفر برگردیم شما را مخصوص خواهیم خواست

- 30 After this they sent Him off with several mounted guards (amongst them Muhammad Big, the courier) to Tabriz and Maku.

30 بعد او را با چند سوار از جمله محمد بیک چپرچی به تبریز و ماکو روانه نمودند

- 31 Besides this the followers of the Bab recount certain messages conveyed [from Him] by the instrumentality of Muhammad Big (amongst which was a promise to heal the foot of the late king, but on condition of an interview, and the suppression of the tyranny of the majority), and the Prime Minister's prevention

31 دیگر تابعان باب روایات پیغامهایی کنند که بواسطه محمد بیک واقع از جمله تعهد شفای پای خاقان مرحوم لکن بشرط حضور و رفع تسلط جمهور و منع وزیر کبیر تبلیغ این عرایض

of the conveyance of these letters to the Royal Presence. For he himself laid claim to be a spiritual guide and was prepared to perform the functions of religious directorship. But others deny these accounts.

- 32 At all events in the course of the journey He wrote a letter to the Prime Minister saying, "You summoned Me from Isfahan to meet the doctors and for the attainment of a decisive settlement. What has happened now that this excellent intention has been changed for Maku and Tabriz?"

- 33 Although He remained forty days in the city of Tabriz the learned doctors did not condescend to approach Him and did not deem it right to meet Him. Then they sent Him off to the Castle of Maku, and for nine months lodged Him in the inaccessible castle which is situated on the summit of that lofty mountain. And 'Ali Khan of Maku, because of his excessive love for the family of the Prophet, paid Him such attention as was possible, and gave permission [to some persons] to converse with Him.

- 34 Now when the accomplished divines of Adhirbayjan perceived that in all the parts round about Tabriz it was as though the last day had come by reason of the excessive clamor, they requested the government to punish the [Bab's] followers, and to remove the Bab to the Castle of Chihriq. So they sent Him to that castle and consigned Him to the keeping of Yahya Khan the Kurd.

- 35 Glory be to God! Notwithstanding these decisions of great doctors and reverend lawyers, and severe punishments and reprimands - beatings, banishments, and imprisonments - on the part of governors, this sect was daily on the increase, and the discussion and disputation was such that in meetings and assemblies in all parts of Persia there was no conversation but on this topic. Great was the commotion which arose: the doctors of the Perspicuous Religion were lamenting, the common folk clamorous and agitated, and the Friends rejoicing and applauding.

- 36 But the Bab Himself attached no importance to this uproar and tumult, and, alike on the road and in the castles of Maku and Chihriq, evening and morning, nay, day and night, in extremest rapture and amazement, He would restrict Himself to repeating and meditating on the qualities and attributes of that absent-yet-present, regarded-and-regarding Person of His. Thus He makes a mention of Him whereof this is the purport:

- 37 "Though the ocean of woe rageth on every side, and the bolts of fate follow in quick succession, and the darkness of griefs and

بجضور پادشاهی چه که خود مدّعی پیری و حاضرمرشدی بود ولی سائرین منکر این روایاتند

- 32 باری از بین راه مکتوبی بوزیر اعظم مرقوم داشت که مرا از اصفهان بجهت اجتماع با علما و حصول حکم فاصل احضار نمودید حال چه شد که این مقصد عزیز مبدّل به ماکو و تبریز گردید

- 33 هرچند چهل روز در شهر تبریز توقف نمود علمای اعلام تقرب نفرمودند و ملاقات جائز ندانستند بعد حرکت بقلعه ماکو دادند نه ماه در قلعه منیع که در ذروه آن جبل رفیع واقع مائوی دادند و علی خان ماکوئی از فرط محبت بخاندان نبوت بقدر مقدور رعایت مینمود و بعضی را اذن معاشرت میداد

- 34 و چون فضلالی مجتهدین آذربایجان ملاحظه نمودند که در جمیع اطراف تبریز از کثرت ضوضا رستخیز برخاسته از حکومت طلب تعزیر تابعان و تبعید باب بقلعه چهریق نمودند لهذا او را بان قلعه فرستاده دست یحیی خان کرد سپردند

- 35 سبحان الله با وجود این فتاوی علمای عظام و فقهای ذوی الاحترام و اذیت و زجر شدید از ضرب و نفی و حبس از جانب حکام این طائفه روز بروز در تزايد بودند و بحث و جدال بقسمی بود که در جمیع اطراف ایران در محافل و مجالس جز این گفتگو سخنی نبود و رستخیز عظیمی برخاسته علمای دین مبین در ولوله و عامه ناس در فغان و زلزله و محبین در شعف و هلهله

- 36 و خود باب اهمیتی باین شور و آشوب نداده در نهایت جذب و وله در انشای طریق و قلعه ماکو و چهریق شام و سحر بلکه روز و شب خود را بذکر و فکر و اوصاف و نعوت آن شخص غائب حاضر و منظور ناظر خویش حصر نموده بود چنانچه ذکر می نماید که مضمونش اینست

- 37 اگرچه دریای بلا از هر جهت در تلاطم و سهام قضا در تباع و ظلّات آلام و محن مستولی بر جان

afflictions invade soul and body, yet in My heart brightened by the remembrance of Thy countenance and My soul is as a rose-garden from the perfume of Thy nature."

- 38 In short, after He had remained for three months in the Castle of Chihriq, the eminent doctors of Tabriz and scholars of Adhirbayjan wrote to Tihiran and demanded a severe punishment in regard to the Bab for the intimidation and frightening of the people. When the Prime Minister Haji Mirza Aqasi beheld the ferment and clamor of the learned doctors in all districts of Persia, he perforce became their accomplice and ordered Him to be brought from Chihriq to Tabriz. In the course of His transit by Urumiyyih the governor of the district Qasim Mirza treated Him with extraordinary deference, and a strange flocking together of high and low was apparent. These conducted themselves with the utmost respectfulness.

- 39 When the Bab reached Tabriz they brought Him after some days before the government tribunal. Of the learned doctors the Nizamu'l-'Ulama, Mulla Muhammad-i-Mamaqani, Mirza Ahmad the Imam-Jum'ih, Mirza 'Ali-Asghar the Shaykhu'l-Islam, and several other divines were present. They asked concerning the claims of the Bab. He advanced the claim of Mihdi-hood; whereon a mighty tumult arose. Eminent doctors in overwhelming might compassed Him on all sides, and such was the onset of orthodoxy that it had been no great wonder if a mere youth had not withstood the mountain of Elburz. They demanded proof. Without hesitation He recited texts, saying, "This is the permanent and most mighty proof." They criticized His grammar. He adduced arguments from the Qur'an, setting forth therefrom instances of similar infractions of the rules of grammar. So the assembly broke up and the Bab returned to His own dwelling.

- 40 The heaven-cradled Crown-Prince was at that time governor of Adhirbayjan. He pronounced no sentence with regard to the Bab, nor did he desire to interfere with Him. The doctors, however, considered it advisable at least to inflict a severe chastisement, and beating was decided on. But none of the corps of farrashes would agree to become the instruments of the infliction of this punishment. So Mirza 'Ali-Asghar the Shaykhu'l-Islam, who was one of the noble Siyyids, brought Him to his own house and applied the rods with his own hand. After this they sent the Bab back to Chihriq and subjected Him to a strict confinement.

- 41 Now when the news of this beating, chastisement, imprisonment, and rigor reached all parts of Persia, learned divines and esteemed lawyers who were possessed of power and influence girt up the loins of endeavor for the eradication and

و تن است لکن قلم پیاد روی تو روشن و جانم
ببوی خوی تو گلشن است

38 خلاصه بعد از سه ماه اقامت در قلعه چهریق
اجله علمای تبریز و فضلاء آذربایجان به طهران
نوشتند و بجهت تهدید و تخویف ناس استدعای
سیاست شدید در حق باب نمودند وزیر کبیر
حاجی میرزا آقاسی چون جوش و خروش علمای
اعلام را از جمیع نواحی ایران مشاهده نمود ناچار
هداستان شده از چهریق به تبریز امر احضار
داد در اثنای مرور به ارومیه حاکم ملک قاسم
میرزا احترام فائقی مجرا و هجوم غربی از اعلی و
ادانی هویدا شد در نهایت احترام حرکت نمودند

39 و چون باب به تبریز وارد بعد از چند روز در
مجلس حکومت حاضر نمودند از علمای اعلام
نظام العلماء و ملا محمد مامقانی و میرزا احمد امام
جمعه و میرزا علی اصغر شیخ الاسلام و بعضی
مجتهدین دیگر حاضر بودند سوال از ادعای باب
نمودند دعوی مهدویت اظهار کرد که هیجان
عظیمی برپا شد اجله علمای بقوه قاهره از هر
طرف احاطه کردند و سطوت تشریع چنان بود
که شخص جوان سهل است کوه البرز مقاومت
نمینمود برهان طلبیدند بدون تامل تلاوت
عبارات نمود که این برهان باقی اعظم است
نکته نحوی گرفتند احتجاج بقرآن نمود و اتیان
بمثال منافی قواعد نحو از آن بیان کرد مجلس
متفرق شد باب بجلل خویش رجوع نمود

40 در آن وقت حکمران آذربایجان ولیعهد
گردون مهد بودند در حق باب حکمی نفرمودند
و تعرضی نخواستند علما مصلحت چنین دانستند
که لااقل تعزیر شدید باید قرار بر ضرب شد
جماعت فراسها قبول نمودند که اسباب اجرای
این سیاست شوند میرزا علی اصغر شیخ الاسلام
که از اجله سادات بود بخانه خود برده و
بدست خویش چوبکاری نمود بعد از این واقعه
باب را اعاده به چهریق نمودند و حبس شدید
کردند

41 و چون اخبار ضرب و تعزیر و سجن و تشدید
باطراف ایران رسید علمای مجتهدین و فقهای
معتبرین که صاحب اقتدار و نفوذ بودند بر

suppression of this sect, exerting their utmost efforts therefore. And they wrote notice of their decision, to wit "that this person and his followers are in absolute error and are hurtful to Church and State." And since the governors in Persia enjoyed the fullest authority, in some provinces they followed this decision and united in uprooting and dispersing the Babis. But the late King Muhammad Shah acted with deliberation in this matter, reflecting, "This Youth is of the Pure Lineage and of the family of him addressed with 'were it not for thee.' So long as no offensive actions which are incompatible with the public peace and well-being proceed from him, the government should not interfere with him." And whenever the learned doctors appealed to him from the surrounding districts, he either gave no answer, or else commanded them to act with deliberation.

- 42 Notwithstanding this, between eminent doctors and illustrious scholars and those learned persons who were followers of the Bab opposition, discussion, and strife did so increase that in some provinces they desired [to resort to] mutual imprecation; and for the governors of the provinces, too, a means of acquiring gain was produced, so that great tumult and disturbance arose. And since the malady of the gout had violently attacked the king's foot and occupied his world-ordering thought, the good judgment of the Chief Minister, the famous Haji Mirza Aqasi, became the pivot of the conduct of affairs, and his incapacity and lack of resource became apparent as the sun. For every hour he formed a new opinion and gave a new order: at one moment he would seek to support the decision of the doctors, accounting the eradication and suppression of the Babis as necessary: at another time he would charge the doctors with aggressiveness, regarding undue interference as contrary to justice: at another time he would become a mystic and say, "All these voices are from the King," or repeat with his tongue, "Moses is at war with Moses," or recite, "This is nought but Thy trial."

- 43 In short this changeable minister, by reason of his mismanagement of important matters and failure to control and order the affairs of the community, so acted that disturbance and clamor arose from all quarters and directions: the most notable and influential of the doctors ordered the common folk to molest the followers of the Bab, and a general onslaught took place. More especially when the claim of Mihdi-hood reached the hearing of eminent divines and profound doctors they began to make lamentation and to cry and complain from their pulpits, saying, "One of the essentials of religion and of the authentic traditions transmitted from the holy Imams, nay, the chief basis of the

قلع و قمع این طائفه کمر همت بستند و کمال اهتمام را گماشتند و اعلام حکم نوشتند که این شخص و پیروان ضلالت محضند و مضرت دین و دولت و چون حکام در ایران استقلالیت کلیه داشتند در بعضی ولایات پیروی فتوی نموده در استتصال و اضمحلال پایان همدستان شدند ولیکن خاقان مغفور محمد شاه در این قضیه بتائی رفتار میفرمودند که این جوان از سلاله پاکست و از خاندان مخاطب لولاک تا از او امور مغایری که منافی راحت و آسایش عمومست صادر نگردد حکومت تعرض ننماید و آنچه مراجعت از اطراف علمای اعلام نمودند جوابی نفرمودند و یا آنکه امر بتائی نمودند

- 42 باری در مابین افاضل علما و اجله فضلا و علمائی که تابعین باب بودند مخالفت و محاججه و مجادله تزیاد نمود بقسمی که در بعضی ولایات مباحله خواستند و از برای حکام ولایات نیز اسباب مداخل پیدا شد شور و آشوبی عظیم برخاست و چون ناخوشی نقرس شدید بیای پادشاه عارض شده و فکر جهان‌آرا را مشغول نموده بود محور رتق و فتق امور حسن تدبیر وزیر کبیر حاجی میرزا آقاسی شهر بود و عدم کفایت و قلت بضاعت او بمثابه مهر منیر چه که در هر ساعتی رأی مینمود و حکمی میفرمود ساعتی تأیید فتوای علما میخواست و قلع و قمع بایان را لازم میشمرد و وقتی اسناد تعدی بعلما میداد و افراط تعرض را مخالف انصاف میدانست و آنی عارف میشد و این همه آوازا از شه بود میگفت و موسی با موسی در جنگ شد بر زبان میراند و ان هی الا فتنتک تلاوت مینمود

- 43 باری وزیر متلون از سوء تدبیر در مهم امور و عدم ضبط و ربط مصالح جمهور چنان سلوک نمود که در اطراف و اکثاف غوغا و ضوضا برخاست و علمای مشاهیر ذوی نفوذ عامه ناس را امر بتعرض تابعان باب نمودند و هجوم عمومی شد علی‌الخصوص چون ادعای مهدویت بسمع فحول مجتهدین و علمای متبحرین رسید ناله آغاز نمودند و بر منابر نعره و فریاد که از ضروریات دین و روایات صحیحه مأثوره از ائمه طاهرین بلکه اصل اساس اعظم مذهب حضرت جعفر غیبوت امام معصوم ثانی عشر علیهما السلامست

foundations of the church of His Highness Ja'far, is the Occultation of the immaculate twelfth Imam (upon both of them be peace). What has happened to Jabulqa? Where has Jabulsa gone? What was the Minor Occultation? What has become of the Major Occultation? What are the sayings of Husayn ibn Ruh, and what the tradition of Ibn Mihriyar? What shall we make of the flight of the Guardians and the Helpers? How shall we deal with the conquest of the East and the West? Where is the Ass of Antichrist? When will the appearance of the Sufyan be? Where are the signs which are in the traditions of the Holy Family? Where is that whereon the Victorious Church is agreed? The matter is not outside one of two alternatives: either we must repudiate the traditions of the Holy Imams, grow wearied of the Church of Ja'far, and account the clear indications of the Imam as disturbed dreams; or, in accordance with the primary and subsidiary doctrines of the Faith and the essential and explicit declarations of the most luminous Law, we must consider the repudiation, nay, the destruction of this person as our chief duty. If so be that we shut our eyes to these authentic traditions and obvious doctrines universally admitted, no remnant will endure of the fundamental basis of the Church of the immaculate Imam: we shall neither be Sunnites, nor shall we be of the prevalent sect to continue awaiting the promised Saint and believing in the begotten Mihdi. Otherwise we must regard as admissible the opening of the Gate of Saintship, and consider that He Who is to arise of the family of Muhammad possesses two signs: the first condition, Holy Lineage; the second, [that He is divinely] fortified with brilliant verses. What can we do with these thousand-year-old beliefs of the delivered band of Shi'ites, or what shall we say concerning their profound doctors and preeminent divines? Were all these in error? Did they journey in the vale of transgression? What an evidently false assertion is this! By God, this is a thing to break the back! O people, extinguish this fire and forget these words! Alas! woe to our Faith, woe to our Law!"

44 Thus did they make complaint in mosques and chapels, in pulpits and congregations.

45 But the Babi chiefs composed treatises against them, and set in order replies according to their own thought. Were these to be discussed in detail it would conduce to prolixity, and our object is the statement of history, not of arguments for believing or rejecting; but of some of the replies the gist is this: that they held the Proof as supreme, and the evidence as outweighing traditions, considering the former as the root and the latter as the branch, and saying, "If the branch agree not with the root it serves not as an argument and is unworthy of reliance; for the

جابلقا چه شد و جابلصا بجا رفت غیبت صغری چه بود غیبت کبری چه شد اقوال حسین بن روح چیست و روایت ابن مهزیار چه پرواز نقبا و نجبا را چه کنیم و فتوح شرق و غرب را چه نمائیم خر دجال کجاست و ظهور سفیانی کی علاماتی که در احادیث عترت طاهره است کو و متفق علیه ملت باهره بجا کاراز دوشق بیرون نیست یا باید احادیث ائمه اطهار را انکار نمود و از مذهب جعفری بیزار گشت و نصوص صریحه امام را اضیاع احلام شمرد و یا باید بموجب اصول و فروع مذهب و فصوص و نصوص شرع انور تکفیر بلکه تدمیر این شخص را اعظم فریضه دانست اگر چنانچه چشم از این اخبار و عقاید صحیحه صریحه مسئله پوشیم از اس اساس مذهب امام معصوم بقیه ئی نماند ما نه اهل سنه هستیم و نه فرقه عامه که منتظر ولی موعود شویم و معتقد مهدی مولود و یا فتوح باب ولایت را جائز دانیم و قائم آل محمد را دو علامت حائز شرط اول سلاله طاهره و ثانی موعید آیات پاهره این عقاید هزارساله طائفه ناجیه اثنا عشریه را چه کنیم و در حق علمای متبحرین و مجتهدین سابقین چه گوئیم آیا کل بر ضلالت بودند و در وادی غوایت سالک گشتند این چه دعوای واضح البطالاست و والله هذه قاصمة الظهر ای مردم این آتش را خاموش و این اقوال را فراموش کنید و اوایلا و امذهبا و اشریعتا

44 در مجامع و مساجد و منابر و محافل فریاد نمودند

45 و رؤسای بابیها در مقابل رسائلی تالیف نمودند و بحسب فکر خویش اجوبه ئی ترتیب دادند اگر تفصیل داده شود موجب تطویل خواهد شد و مقصود بیان تاریخست نه دلائل تصدیق و تکذیب بعضی از اجوبه مختصرش اینست که برهان را فائق و حجت را غالب بر روایات دانستند و آن را اصل و این را فرع شمردند و گفتند اگر فرع مطابق اصل نیاید احتجاج ننماید و اعتماد نشاید چه که اصل مثبت را فرع مسموع صلوحیت

reported consequence has no right to oppose itself to the established principle, and cannot argue against it." Indeed in such cases they regarded interpretation as the truth of revelation and the essence of true exegesis: thus, for instance, they interpreted the sovereignty of the Qa'im as a mystical sovereignty, and His conquests as conquests of the cities of hearts, adducing in support of this the meekness and defeat of the Chief of Martyrs (may the life of all being be a sacrifice for him). For he was the true manifestation of the blessed verse "And verily our host shall overcome for them," yet, notwithstanding this, he quaffed the cup of martyrdom with perfect meekness, and, at the very moment of uttermost defeat, triumphed over his enemies and became the most mighty of the troops of the Supreme Host. Similarly they regarded the numerous writings which, in spite of His lack of education, the Bab had composed, as due to the promptings of the Holy Spirit; extracted from books contrary sayings handed down by men of mark; adduced traditions apparently agreeing with their objects; and clung to the announcements of certain notables of yore. They also considered the conversion of austere and recluse doctors and eminent votaries of the Perspicuous Religion [of Islam] as a valid proof, deemed the steadfastness and constancy of the Bab a most mighty sign, and related miracles and the like; which things, being altogether foreign to our purpose, we have passed by with brevity, and will now proceed with our original topic.

- 46 At the time of these events certain persons appeared amongst the Babis who had a strange ascendancy and appearance in the eyes of this sect. Amongst these was Mirza Muhammad-'Ali of Mazindaran, who was the disciple of the illustrious Siyyid (may God exalt his station) Haji Siyyid Kazim of Rasht, and who was the associate and companion of the Bab in His pilgrimage journey. After a while certain manners and states issued from him such that all, acting with absolute confidence, considered obedience to him as an impregnable stronghold, so that even Mulla Husayn of Bushruih, who was the leader of all and the arbiter appealed to alike by the noble and the humble of this sect, used to behave in his presence with great humility and with the self-abasement of a lowly servant.

- 47 This personage set himself to exalt the word of the Bab with the utmost steadfastness, and the Bab did full justice to speech in praising and glorifying him, accounting his uprising as an assistance from the Unseen. In delivery and style he was "ev-ident magic," and in firmness and constancy superior to all. At length in the year [A.H.] 1265 at the sentence of the chief of lawyers the Sa'idu'l-'Ulama the chief divine of Barfurush,

معارضه ندارد و محاجه نتواند بلکه در این مواضع تاءویل را حقیقت تنزیل دانستند و جوهر تفسیر شمردند مثلاً سلطنت قائم را بسلطنت معنویّه و فتوحات را بفتوحات مدائن قلوب تاءویل نمودند و بمظلومیّت و مغلوبیّت سیدالشّهداء روح الوجود له الفداء استدلال کردند چه که مظهر حقیقی آیه مبارکه و آن جندنا لهم الغالبون بود با وجود این در کمال مظلومیّت جام شهادت نوشیدند و در حال مغلوبیّت کبری غالب بر اعدا و اعظم جنود ملأ اعلی بودند و هم چنین تاءلیفات کثیره باب را با وجود عدم تعلّم تأییدات روح القدس انگاشتند و بعضی روایات متباینه بروایت رجال از کتب استخراج نمودند و احادیثی بحسب ظاهر مطابق مقاصد خویش روایت کردند و باخبارات بعضی مشاهیر سلف تمسک جستند و اقبال علمای زاهد گوشه نشین و فضلالی دین مبین را دلیل قویم فرض نمودند و استقامت و ثبات باب را آیت اعظم پنداشتند و خارق عادات نقل نمودند و امثال ذلک که جمیع خارج از صدد ماست لهذا باختصار گذشتیم بر سر اصل مطلب رویم

- 46 در خلال این احوال در میان بابیها بعضی اشخاص پیدا شدند در انظار آن طائفه طلوع و ظهور غربی داشتند از جمله میرزا محمد علی مازندرانی که تلمیذ سید بزرگوار اعلی الله مقامه حاجی سید کاظم رشتی و در سفر حجّ انیس و جلیس باب بود بعد از چندی از او اطوار و احوالی صدور یافت که کل تمکین نموده اطاعتش را حصن حصین شمردند حتی ملأ حسین بشروئی که مقتدای جمیع و مرجع شریف و وضع این طائفه بود در حضورش بخضوع عظیم و خشوع عبد ذلیل رفتار مینمود

- 47 و این شخص باستقامت تامّه بر اعلای کلمه باب قیام کرد و باب در توصیف و تمجید او داد سخن داد و طلوع او را تأییدات غیبیه شمرد در تقریر و تحریر سحر مبین بود و در ثبات و استقامت فائق جمیع و عاقبت امر در سنه شصت و پنج بحکم رئیس الفقهاء سعیدالعلماء مجتهد بارفروش در

he yielded his head and surrendered his life amidst extremest clamor and outcry.

- 48 And amongst them was she who was entitled Qu'rratu'l-'Ayn the daughter of Haji Salih, the sage of Qazvin, the erudite doctor. She, according to what is related, was skilled in diverse arts, amazed the understandings and thoughts of the most eminent masters by her eloquent dissertations on the exegesis and tradition of the Perspicuous Book, and was a mighty sign in the doctrines of the glorious Shaykh of Ahsa. At the Supreme Shrines she borrowed light on matters divine from the lamp of Kazim, and freely sacrificed her life in the way of the Bab. She discussed and disputed with the doctors and sages, loosening her tongue to establish her doctrine. Such fame did she acquire that most people who were scholars or mystics sought to hear her speech and were eager to become acquainted with her powers of speculation and deduction. She had a brain full of tumultuous ideas, and thoughts vehement and restless. In many places she triumphed over the contentious, expounding the most subtle questions. When she was imprisoned in the house of [Mahmud] the Kalantar of Tihiran, and the festivities and rejoicings of a wedding were going on, the wives of the city magnates who were present as guests were so charmed with the beauty of her speech that, forgetting the festivities, they gathered round her, diverted by listening to her words from listening to the melodies, and rendered indifferent by witnessing her marvels to the contemplation of the pleasant and novel sights which are incidental to a wedding. In short in elocution she was the calamity of the age, and in ratiocination the trouble of the world. Of fear or timidity there was no trace in her heart, nor had the admonitions of the kindly-disposed any profit or fruit for her. Although she was of [such as are] damsels [meet] for the bridal bower, yet she wrested preeminence from stalwart men, and continued to strain the feet of steadfastness until she yielded up her life at the sentence of the mighty doctors in Tihiran. But were we to occupy ourselves with these details the matter would end in prolixity.

- 49 Well, Persia was in this critical state and the learned doctors perplexed and anxious, when the late Prince Muhammad Shah died, and the throne of sovereignty was adorned with the person of the new monarch. Mirza Taqi Khan Amir-Nizam, who was Prime Minister and Chief Regent, seized in the grasp of his despotic power the reins of the affairs of the commonwealth, and urged the steed of his ambition into the arena of willfulness and sole possession. This minister was a person devoid of experience and wanting in consideration for the consequences of actions; bloodthirsty and shameless; and swift and ready

منتهای جوش و خروش سر بداد و جان بباخت

- 48 و از جمله ملقب به قرّة العین صبیّة حاجی ملا صالح فاضل قزوین و عالم نحیر است بر حسب منقول در فنون شتی ماهره بود و در نطق و بیان محیر عقول و افکار خفول اساتذه در تفسیر و حدیث کتب مبین بود و در مطالب شیخ جلیل احسانی آیت عظیم در عتبات عالیات اقتباس مسائل الهی از مصباح کاظمی کرده در سبیل باب فدای جان رایگان نمود و با علما و فضلا بحث و مجادله مینمود و در اثبات مطلب خویش زبان میگشود چنان شهرت نموده بود که اکثر ناس از عالم و عارف طالب استماع گفتار و مائل اطلاع قوه نظر و استدلال او گشتند سرپرشوری داشت و فکر ولوله و آشوبی در بسیاری محلات بر اصحاب جدال فائق گشت و بیان دقائق مسائل نمود و چون در خانه کلاتر طهران محبوس بود و جشن و سور عروسی برپا شد زنان بزرگان شهر که بدعوت حاضر بودند از حسن تقریر او چنان سرگرم شدند که جشن و سرور را فراموش نموده پیرامن او انجن شدند و باستماع کلمات از استماع نغمات ملتی و بمشاهده غرائب از تماشای لطائف و بدائع که از لوازم سور است مستغنی گشتند باری در تقریر آفت دوران بود و در احتجاج فتنه جهان خوف و هراس را در قلب او اثری نبود و نصائح مشفقان را فائده و ثمری نه اگرچه از ربّات جمال بود لکن گوی سبقت را از خول رجال ربوده پای استقامت بفشرد تا در طهران بفتوی علمای عظام جان سپرد و اگر باین تفصیلات پردازیم کار باطناب انجامد

- 49 باری ایران در این بحران و علمای اعلام حیران و پریشان که خاقان مغفور محمد شاه مرحوم شد و سریر سلطنت بوجود شهریار تازه زینت یافت میرزا تقی خان امیرنظام وزیر اعظم و اتابک معظم شد زمام امور جمهور را در قبضه اقتدار و استقلال گرفت و سمد همت را در میدان خودسری و استبداد بتاخت این وزیر شخصی بود بی تجربه و از ملاحظه عواقب امور آزاده سفاک و بی باک و در خونریزی

to shed blood. Severity in punishing he regarded as wise administration, and harshly entreating, distressing, intimidating, and frightening the people he considered as a fulcrum for the advancement of the monarchy. And as His Majesty the King was in the prime of youthful years the minister fell into strange fancies and sounded the drum of absolutism in [the conduct of] affairs: on his own decisive resolution, without seeking permission from the Royal Presence or taking counsel with prudent statesmen, he issued orders to persecute the Babis, imagining that by overweening force he could eradicate and suppress matters of this nature, and that harshness would bear good fruit; whereas [in fact] to interfere with matters of conscience is simply to give them greater currency and strength; the more you strive to extinguish the more will the flame be kindled, more especially in matters of faith and religion, which spread and acquire influence so soon as blood is shed, and strongly affect men's hearts. These things have been put to the proof, and the greatest proof is this very transaction. Thus they relate that the possessions of a certain Babi in Kashan were plundered, and his household scattered and dispersed. They stripped him naked and scourged him, defiled his beard, mounted him face backwards on an ass, and paraded him through the streets and bazaars with the utmost cruelty, to the sound of drums, trumpets, guitars, and tambourines. A certain gabr who knew absolutely naught of the world or its denizens chanced to be seated apart in a corner of a caravansary. When the clamor of the people rose high he hastened into the street, and, becoming cognizant of the offence and the offender, and the cause of his public disgrace and punishment in full detail, he fell to making search, and that very day entered the society of the Babis, saying, "This very ill-usage and public humiliation is a proof of truth and the very best of arguments. Had it not been thus it might have been that a thousand years would have passed ere one like me became informed."

50 At all events the minister with the utmost arbitrariness, without receiving any instructions or asking permission, sent forth commands in all directions to punish and chastise the Babis. Governors and magistrates sought a pretext for amassing wealth, and officials a means of [acquiring] profits; celebrated doctors from the summits of their pulpits incited men to make a general onslaught; the powers of the religious and the civil law linked hands and strove to eradicate and destroy this people.

51 Now this people had not yet acquired such knowledge as was right and needful of the fundamental principles and hidden doctrines of the Bab's teachings, and did not recognize their

چابک و چالاک حکمت حکومت را شدت سیاست دانست و مدار ترقی سلطنت را تشدید و تضییق و تهدید و تخویف جمهور میسرمد و چون اعلیحضرت شهبازی در سن عنفوان شباب بودند وزیر پاهامات غریبه افتاد و در امور طبل استقلالیت بکوفت بدون استیذان از حضور همایون بعزم جزم خویش بی مشورت وزرای دوراندیش امر بتعرض بایان کرد و همچو گان مینمود بقوت قاهره این گونه امور را قلع و قمع توان نمود و شدت متمرثر خواهد شد و حال آنکه امور وجدانیه را تعرض عین ترویج و تأیید است و آنچه بخاموشی کوشی شعله برافروزد علی الخصوص در امور دین و مذهب بجزد ریختن خون سرایت و نفوذ پیدا کند و در قلوب تأثیر شدید نماید این امور بتجربه رسیده است و اعظم تجربه همین قضیه است چنانچه روایت کنند که شخصی بابی در کاشان اموالش بتاراج رفت و خانمانش پراکنده و پریشان عریان نمودند و تازیانه زدند و محاسنش پیالودند و بر درازگوشی و ازگونه سوار و در کوچه و بازار بمتهای آزار با طبل و شیپور و تار و طنبور بگرداندند شخص گبری در کتاری در گوشه رباطی افتاده و ابداً از جهان و جهانیان خبری نیافته چون های هوی مردمان بلند شد بکوچه شتافت و چون از جرم و مجرم و سبب تشهیر و تعذیب بر وجه تفصیل مطلع گشت بجستجو افتاد و در همان روز در زمره بایان داخل گشت و گفت همین اذیت و تشهیر برهان حقیقت و عین دلیل است اگر چنین نبود یکن هزار سال میگذشت و مثل منی آگاه نمیشد

50 باری وزیر باستقلال تمام بدون استشاره و استیذان امر بتأدیب و تعذیب بایان باطراف فرستاد حکام و والیان بهانه مداخل جستند و مأموران وسیله منافع و علمای معروف بر رأس منابر تشویق هجوم عامه مینمودند قوه تشریع و تنفیذ دست در آغوش هم داده این طائفه را قلع و قمع خواستند

51 و این طائفه از اساس و اسرار و تعالیم باب هنوز چنانچه باید و شاید اطلاع نیافته و تکالیف خود را ندانسته تصور و افکارشان بقرار سابق و سلوک

duties. Their conceptions and ideas were after the former fashion, and their conduct and behavior in correspondence with ancient usage. The way of approach to the Bab was, moreover, closed, and the flame of trouble visibly blazing on every side. At the decree of the most celebrated of the doctors, the government, and indeed the common people, had, with irresistible power, inaugurated rapine and plunder on all sides, and were engaged in punishing and torturing, killing and despoiling, in order that they might quench this fire and wither these [poor] souls. In towns where these were but a limited number all of them with bound hands became food for the sword, while in cities where they were numerous they arose in self-defense agreeably to their former beliefs, since it was impossible for them to make inquiry as to their duty, and all doors were closed.

- 52 In Mazindaran amongst other places the people of the city of Barfurush at the command of the chief of the lawyers the Sa'idu'l-'Ulama made a general attack on Mulla Husayn of Bushruih and his followers, and slew six or seven persons. They were busy compassing the destruction of the rest also when Mulla Husayn ordered the adhan to be sounded and stretched forth his hand to the sword, whereupon all sought flight, and the nobles and lords coming before him with the utmost penitence and deference agreed that he should be permitted to depart. They further sent with them as a guard Khusraw of Qadi-Kala with horsemen and footmen, so that, according to the terms of the agreement, they might go forth safe and protected from the territory of Mazindaran. When they, being ignorant of the fords and paths, had emerged from the city, Khusraw dispersed his horsemen and footmen and set them in ambush in the forest of Mazindaran, scattered and separated the Babis in that forest on the road and off the road, and began to hunt them down singly. When the reports of muskets arose on every side the hidden secret became manifest, and several wanderers and other persons were suddenly slain with bullets. Mulla Husayn ordered the adhan to be sounded to assemble his scattered followers, while Mirza Lutf-'Ali the secretary drew his dagger and ripped open Khusraw's vitals. Of Khusraw's host some were slain and others wandered distractedly over the field of battle. Mulla Husayn quartered his host in a fort near the burial-place of Shaykh Tabarsi, and, being aware of the wishes of the community, relaxed and interrupted the march. This detachment was subsequently further reinforced by Mirza Muhammad-'Ali of Mazindaran with a number of other persons, so that the garrison of the fort numbered three hundred and thirteen souls. Of these, however, all were not capable of fighting, only one hundred and ten persons

و رفتارشان بر حسب قدیم مطابق و طریق وصول به باب نیز مسدود و آتش فتنه از هر جهت شعله‌ور و مشهود بفتوای اشهر علما حکومت بلکه عامه ناس در جمیع اطراف بقوه قاهره بنای تالان و تاراج گذاشتند و سیاست و شکنجه نمودند و قتل و غارت کردند که این آتش را افسرده و این نفوس را پژمرده نمایند در شهرهایی که معدود قلیل بودند جمیع دست بسته طعمه شمشیر گشتند و در شهرهایی که جمعیتی داشتند چون سوءال از تکلیف غیر میسر و جمیع ابواب مسدود بحسب عقاید سابق بدفاع برخاستند

52 از جمله در مازندران ملا حسین بشروئی و تابعانش را بحکم رئیس الفقهاء سعیدالعلماء عامه شهر بارفروش هجوم جمهور نمودند و شش هفت نفر را کشتند و باقی را نیز در کار ائتلاف بودند که ملا حسین امر باذان کرد و دست بشمشیر دراز جمیع فرار اختیار نمودند و اکابر و خوانین بمنتهای ندامت و رعایت پیش آمده قرار بر رحلت دادند و خسرو قادی کلانی را بجهت محافظت با سوار و پیاده همراه نمودند که بحسب شروط محفوظ و مصون از خاک مازندران بیرون روند چون خارج شهر شدند و از معابر و طریق بی خبر بودند خسرو سوار و پیاده خویش را در جنگل مازندران متفرقاً در کین نشاند و باینها را در راه و بیراه در آن جنگل متفرق و پریشان نمود و بنای شکاریک یک گذاشت چون صدای تفنگ از هر سمت بلند شد راز نهان آشکار گشت و چند نفس مفقود و نفوس دیگر بغتة بگلوله مقتول شدند ملا حسین بجهت جمع آن پریشان امر باذان نمود و میرزا لطفعلی مستوفی خنجر کشید و جگرگاه خسرو درید سپاه خسرو بعضی کشته و برخی در میدان مصاف سرگشته گشتند ملا حسین آن جمع را بقلعه‌ئی نزدیک مقبره شیخ طبرسی منزل داد و چون مطلع بر نوایای جمهور شد در حرکت رخاوت و فتور نموده بعد میرزا محمد علی مازندرانی با جمعی نیز منضم بان حزب شده سیصد و سیزده نفس موجودی قلعه شد لکن کل جنگی نبودند بلکه صد و ده نفر میبای حریب گردیدند و اکثرشان از علما و طلاب که مدت الحیات همدم صحائف و کتاب

being prepared for war. Most of them were doctors or students whose companions had been during their whole life books and treatises; yet, in spite of the fact that they were unaccustomed to war or to the blows of shot and sword, four times were camps and armies arrayed against them and they were attacked and hemmed in with cannons, muskets, and bomb-shells, and on all four occasions they inflicted defeat, while the army was completely routed and dispersed. On the occasion of the fourth defeat 'Abbas-Quli Khan of Larijan was captain of the forces and Prince Mihdi-Quli Mirza commander in the camp. The Khan above mentioned used at nights to conceal and hide himself in disguise amongst the trees of the forest outside the camp, while during the day he was present in the encampment. The last battle took place at night and the army was routed. The Babis fired the tents and huts, and night became bright as day. The foot of Mulla Husayn's horse caught in a noose, for he was riding, the others being on foot. 'Abbas-Quli Khan recognized him from the top of a tree afar off, and with his own hand discharged several bullets. At the third shot he threw him from his feet. He was borne by his followers to the fort, and there they buried him. Notwithstanding this event [the troops] could not prevail by superior force. At length the Prince made a treaty and covenant, and swore by the Holy Imams, confirming his oath by vows plighted on the glorious Qur'an, to this effect: "You shall not be molested; return to your own places." Since their provisions had for some time been exhausted, so that even of the skins and bones of horses naught remained, and they had subsisted for several days on pure water, they agreed. When they arrived at the army food was prepared for them in a place outside the camp. They were engaged in eating, having laid aside their weapons and armor, when the soldiers fell on them on all sides and slew them all. Some have accounted this valor displayed by these people as a thing miraculous, but when a band of men are besieged in some place where all avenues and roads are stopped and all hope of deliverance is cut off they will assuredly defend themselves desperately and display bravery and courage.

بودند با وجود آنکه معتاد حرب و ضرب تیر و شمشیر نبودند چهار مرتبه ترتیب معسکر و اردو شد و با توپ و تفنگ و خمپاره جنگ و محاصره شدند در هر چهار مرتبه شکست داده اردو بکلی پراکنده و پریشان شد در شکست چهارمی عباسقلی خان لاریجانی سردار جنگ بود و نواب والا مهدیقلی میرزا امیر معسکر خان مذکور بلباس تبدیل در شبها خارج اردو در میان درختان جنگل مخفی و پنهان میشد و روز در اردو حاضر حرب اخیر در شب واقع و اردو پریشان گشت بایها خیمه و خرگاه آتش زدند شب چون روز روشن گشت پای سمند ملا حسین در کمند افتاد او سواره دیگران پیاده بودند عباسقلی خان از دور بالای درخت او را شناخت پدست خویش چند گلوله انداخت و در تیر سیم او را از پا در انداخت تابعان او را بقلعه بردند و در همانجا او را دفن نمودند با وجود این واقعه بقوه قاهره چاره نشدند عاقبت شاهزاده عهد و میثاق بست و بائمه اطهار قسم خورد و یمن را بتمهیر قرآن مجید تاء کید نمود که تعرضی بشما نیست بخلات خویش مراجعت نمائید چون مدتی بود که مئونه تمام شده حتی از جلود و استخوان اسبان نیز چیزی باقی نمانده چند روز بماء قراح گذران مینمودند قبول کردند و چون باردو رسیدند در خارج اردو در محلی بجهتشان طعام مهیا نمودند و مشغول خوردن و عاری از سلاح و جوشن بودند که سربازها از هر طرف هجوم نمودند و کل را بکشتند بعضی این شجاعت حضرات را از خوارق عادات میشمردند لکن چون جمعی در محلی حصر شوند و جمیع ابواب و راهها بسته و امید نجات مقطوع البته مأیوسانه دفاع کنند و جسارت و شجاعت ابراز

53 In Zanjan and Nayriz likewise at the decree of erudite doctors and notable lawyers a bloodthirsty military force attacked and besieged. In Zanjan the chief was Mulla Muhammad-'Ali the mujtahid, while in Nayriz Siyyid Yahya of Darab was the leader and arbiter. At first they sought to bring about a reconciliation, but, meeting with cruel ferocity, they reached the pitch of desperation; and, the overpowering force of the victorious troops having cut off every passage of flight, they unclosed their hands in resistance. But although they were very strong

53 و هم چنین بفتوای علمای نحاری و فقههای مشاهیر در زنجان و نیریز قوه جندیّه خونریز هجوم بردند و محصور نمودند در زنجان ملا محمد علی مجتهد رئیس بود و در نیریز سید یحیی دارابی مرجع و زعم در بدایت استدعای عاطفت نمودند و چون سطوت قاهره دیدند بدرجه یأس رسیدند و چون شدت یأس عساکر نصرت مآثر ممر فرار را قطع نمود دست بمقاومت گشودند و هرچند در حرب بسیار شدید بودند و در ثبات و استقامت

in battle and amazed the chiefs of the army by their steadfastness and endurance, the overwhelming military force closed the passage of flight and broke their wings and feathers. After numerous battles they too at last yielded to covenants and compacts, oaths and promises, vows registered on the Qur'an, and the wonderful stratagems of the officers, and were all put to the edge of the sword.

54 Were we to occupy ourselves in detail with the wars of Nayriz and Zanjan, or to set forth these events from beginning to end, this epitome would become a bulky volume. So, since this would be of no advantage to history, we have passed them over briefly.

55 During the course of the events which took place at Zanjan the Prime Minister devised a final and trenchant remedy. Without the royal command, without consulting with the ministers of the subject-protecting court, he, acting with arbitrary disposition, fixed determination, and entirely on his own authority, issued commands to put the Bab to death. This befell in brief as follows. The governor of Adhirbayjan, Prince Hamzih Mirza, was unwilling that the execution of this sentence should be at his hands, and said to the brother of the Amir, Mirza Hasan Khan, "This is a vile business and an easy one; anyone is capable and competent. I had imagined that His Excellency the Regent would commission me to make war on the Afghans or Uzbeks or appoint me to attack and invade the territory of Russia or Turkey." So Mirza Hasan Khan wrote his excuse in detail to the Amir.

56 Now the Siyyid Bab had disposed all His affairs before setting out from Chihriq towards Tabriz, had placed His writings and even His ring and pen-case in a specially prepared box, put the key of the box in an envelope, and sent it by means of Mulla Baqir, who was one of His first associates, to Mulla 'Abdu'l-Karim of Qazvin. This trust Mulla Baqir delivered over to Mulla 'Abdu'l-Karim at Qum in presence of a numerous company. At the solicitations of those present he opened the lid of the box and said, "I am commanded to convey this trust to Baha'u'llah: more than this ask not of me, for I cannot tell you." Importuned by the company, he produced a long epistle in blue, penned in the most graceful manner with the utmost delicacy and firmness in a beautiful minute shikastih hand, written in the shape of a man so closely that it would have been imagined that it was a single wash of ink on the paper. When they had read this epistle [they perceived that] He had produced three hundred and sixty derivatives from the word Baha. Then Mulla 'Abdu'l-Karim conveyed the trust to its destination.

حیرت بخش امرای لشکر گشتند لکن قوه قاهره جندیه مرفرار را بسته و بال و پرشان را شکسته بعد از حروبات متعدده آنها نیز عاقبت بعهد و میثاق و ایمان و پیمان و تمهیر قرآن و تدبیر عجیب سرداران تسلیم شدند و کل از دم شمشیر گذشتند

54 و اگر بتفصیل محاربات نیریز و زنجان پردازیم و وقایع را از بدایت تا نهایت شرح دهیم این مختصر یک کتاب جسم گردد و چون تاریخ را فائده نبخشند بجمال گذشتیم

55 در خلال وقوعات زنجان امیرکبیر علاج قطعی اخیر تصور نمود بدون فرمان پادشاهی و مشورت وزرای دربار رعیت پناهی بصرافت طبع و صرامت رای و استقلال تام فرمان بقتل باب داد مختصر اینست که حاکم آذربایجان شاهزاده حمزه میرزا اجرای این حکم را از دست خویش نپسندید و برادر امیر میرزا حسنخان گفت که این کار خسیسی است و آسان و هر کس مقتدر و توانا مرا چنان گمان بود که حضرت اتابک مرا مأمور بحرب افغان و اوزبک خواهد نمود و یا برزم و هجوم مرز و بوم روس و روم دلالت خواهد کرد اعتذار او را میرزا حسنخان بتفصیل به امیر نوشت

56 و سید باب قبل از خروج از چهریق بسمت تبریز جمیع کارهای خود را تمام نمود و نوشتجات خویش را حتی خاتم و قلمدان در جعبه مخصوص نهاده و کلید جعبه را در ضمن پاکتی گذاشته و بوساطت ملا باقر که از سابقین اصحاب خویش بود نزد ملا عبدالکریم قزوینی فرستاد ملا باقر آن امانت را در قم در محضر جمعی تسلیم ملا عبدالکریم نمود باصرار حاضرین در جعبه را باز نمود و گفت ماءمور باین هستم که این امانت را به بهاءالله برسانم و بیش از این از من سؤال نمائید که نتوانم گفت از کثرت الحاح حاضرین لوح آبی بزرگی بیرون آورد که در نهایت لطافت و بخط خفی خوش شکسته بغایت ظرافت و اتقان نوشته و بقسمی در هم بهیئت هیکل انسانی مرقوم نموده بود که گمان میشد یک قطعه مرگب بر کاغذ است

- 57 Well, we must return to our original narrative. The Prime Minister issued a second order to his brother Mirza Hasan Khan, the gist of which order was this: "Obtain a formal and explicit sentence from the learned doctors of Tabriz who are the firm support of the Church of Ja'far (upon him be peace) and the impregnable stronghold of the Shi'ite faith; summon the Christian regiment of Urumiyyih; suspend the Bab before all the people; and give orders for the regiment to fire a volley."
- 58 Mirza Hasan Khan summoned his chief of the farrashes, and gave him his instructions. They removed the Bab's turban and sash which were the signs of His Siyyid-hood, brought Him with four of His followers to the barrack square of Tabriz, confined Him in a cell, and appointed forty of the Christian soldiers of Tabriz to guard Him.
- 59 Next day the chief of the farrashes delivered over the Bab and a young man named Aqa Muhammad-'Ali who was of a noble family of Tabriz to Sam Khan, colonel of the Christian regiment of Urumiyyih, at the sentences of the learned divine Mulla Muhammad of Mamaqan, of the second ecclesiastical authority Mulla Mirza Baqir, and of the third ecclesiastical authority Mulla Murtada-Quli and others. An iron nail was hammered into the middle of the staircase of the very cell wherein they were imprisoned, and two ropes were hung down. By one rope the Bab was suspended and by the other rope Aqa Muhammad-'Ali, both being firmly bound in such wise that the head of that young man was on the Bab's breast. The surrounding housetops billowed with teeming crowds. A regiment of soldiers ranged itself in three files. The first file fired; then the second file, and then the third file discharged volleys. From the fire of these volleys a mighty smoke was produced. When the smoke cleared away they saw that young man standing and the Bab seated by the side of His amanuensis Aqa Siyyid Husayn in the very cell from the staircase of which they had suspended them. To neither one of them had the slightest injury resulted.
- 60 Sam Khan the Christian asked to be excused; the turn of service came to another regiment, and the chief of the farrashes withheld his hand. Aqa Jan Big of Khamsih, colonel of the bodyguard, advanced; and they again bound the Bab together with that young man to the same nail. The Bab uttered certain words which those few who knew Persian understood, while the rest heard but the sound of His voice.

چون آن لوح را خواندند سیصد و شصت
اشتقاق از کلمه بهاء نموده بود و ملا عبدالکریم
آن امانت را بجلش رساند

- 57 باری بر سر اصل حکایت رویم امیرکبیر فرمان
ثانی برای برادر خویش میرزا حسنخان صادر
فرمود و مضمون فرمان اینکه از علمای اعلام تبریز
که رکن رکین مذهب امام جعفر علیه السلام و
حصن حصین طریقه اثنا عشریه اند فتوای صحیح
صریح گرفته فوج ارامنه ارومیه را حاضر ساخته
در ملا ناس باب را آویخته امر بشلیک فوج نما
- 58 میرزا حسنخان فراش باشی خویش را احضار
نمود و دستورالعمل داد باب را عمامه و شال
که علامت سیادت بود برداشته و با چهار
تن از تابعان بمیدان سربازخانه تبریز آورده در
جهره ای محبوس نمودند و چهل سرباز از ارامنه
تبریز مستحفظ قرار دادند
- 59 روز ثانی فراش باشی باب را با یک جوانی که
مسمی به آقا محمد علی و از نجای تبریز بود بفتوای
عالم مجتهد ملا محمد ماماقانی و مجتهد ثانی میرزا
باقر و مجتهد ثالث ملا مرتضی قلی و غیره تسلیم
سام خان سرتیپ فوج ارامنه ارومیه نمود در
وسط پایه همان جهره که محبوس بودند میخ آهنی
کوفتند و دو ریسمان آویختند بیک ریسمان باب
را و بر ریسمان دیگر آقا محمد علی را معلق نموده
محکم ساختند بقسمی که سر آن جوان بر سینه
باب بود و اطراف بامها از کثرت جمعیت موج
میزد یک فوج سرباز سه صف بستند صف اول
شلیک نمود و از پی صف ثانی آتش داد و از پس
صف ثالث تیرباران نمود دخان عظیمی از آتش
شلیک حاصل شد چون دود متلاشی گشت
آن جوان را ایستاده و باب را در همان جهره
که در پایه اش آویخته بودند در نزد کاتبش آقا
سید حسین نشسته دیدند هیچ یک ادنی آسیبی
نرسیده بود

- 60 سام خان مسیحی گفت ما را معاف بدارید
نوبت خدمت بفوج دیگر رسید و فراش باشی
دست کشید آقا جان بیک خمسه ای سرتیپ
فوج خاصه پیش آمد و باب را با آن جوان
دوباره بهمان میخ بستند و باب بعضی صحبتها

- 61 The colonel of the regiment appeared in person: and it was before noon on the twenty-eighth day of Sha'ban in the year [A.H.] one thousand two hundred and sixty-six. Suddenly he gave orders to fire. At this volley the bullets produced such an effect that the breasts [of the victims] were riddled, and their limbs were completely dissected, except their faces, which were but little marred.
- 62 Then they removed those two bodies from the square to the edge of the moat outside the city, and that night they remained by the edge of the moat. Next day the Russian consul came with an artist and took a picture of those two bodies in the posture wherein they had fallen at the edge of the moat.
- 63 On the second night at midnight the Babis carried away the two bodies.
- 64 On the third day the people did not find the bodies, and some supposed that the wild beasts had devoured them, so that the doctors proclaimed from the summits of their pulpits saying, "The holy body of the immaculate Imam and that of the true Shi'ite are preserved from the encroachments of beasts of prey and creeping things and wounds, but the body of this person have the wild beasts torn in pieces." But after the fullest investigation and inquiry it hath been proved that when the Bab had dispersed all His writings and personal properties and it had become clear and evident from various signs that these events would shortly take place, therefore, on the second day of these events, Sulayman Khan the son of Yahya Khan, one of the nobles of Adhirbayjan devoted to the Bab, arrived, and proceeded straightway to the house of the mayor of Tabriz. And since the mayor was an old friend, associate, and confidant of his; since, moreover, he was of the mystic temperament and did not entertain aversion or dislike for any sect, Sulayman Khan divulged this secret to him saying, "Tonight I, with several others, will endeavor by every means and artifice to rescue the body. Even though it be not possible, come what may we will make an attack, and either attain our object or pour out our lives freely in this way." "Such troubles," answered the mayor, "are in no wise necessary." He then sent one of his private servants named Haji Allah-Yar, who, by whatever means and proceedings it was, obtained the body without trouble or difficulty and handed it over to Haji Sulayman Khan. And when it was morning the sentinels, to excuse themselves, said that the wild beasts had devoured it. That night they sheltered the body in the workshop of a Babi of Milan: next day
- میداشت معدودی فارسی دان فهمیدند و سائرین صدائی میشنیدند
- 61 باری سرتیپ فوج خویش را حاضر ساخت پیش از ظهر بیست و هشتم شعبان سنه هزار و دویست و شصت و شش یکرته امر بشلیک نمود در این شلیک گلوله‌ها چنان تاءثیر نموده بود که سینه مشبک گشته و اعضا کل تشریح شده مگر صورت که اندکی آزرده شده بود
- 62 بعد آن دو جسم را از میدان بخارج شهر بکار خندق نقل نمودند و آن شب در کنار خندق ماند روز ثانی قونسول روس با نقاش حاضر شد و نقش آن دو جسد را بوضعی که در کنار خندق افتاده بود برداشت
- 63 شب ثانی نیه‌شب بایان آن دو جسد را دربردند
- 64 و روز ثالث مردم چون جسد را نیافتند بعضی گمان نمودند که جانوران خوردند حتی بر رؤس منابر علما اعلان کردند که جسم طاهر امام معصوم و شیعه خالص از تعرض سباع و حشرات و جوارح محفوظ است و جسد این شخص را درندگان دریدند لکن بعد از تحقیق و تدقیق تام تحقیق یافت که چون باب جمیع نوشتجات و مایحتاج خویش را متفرق ساخت و از قرائن واضح و مشهود بود که عنقریب این وقایع وقوع خواهد یافت لهذا روز ثانی این وقوعات سلیمان خان پسر یحیی خان که از فدائیان باب و خوانین آذربایجان بود حاضر و یکسر در خانه کلاتر تبریز وارد و چون کلاتر دوست قدیم و یار و ندیم او بود و گذشته از این شخصی عارف مشرب و با هیچ طائفه کره و ملالی نداشت سلیمان خان این سر را پیش او فاش نمود که امشب با چند نفر بانواع وسائل و تدبیر در استخلاص جسد میکوشیم و اگر چنانچه ممکن نشد هر چه بادا باد هجوم مینمائیم یا بمقصود میرسیم و یا جان رایگان در این راه میافشانیم کلاتر گفت هیچ این گونه مشقات لازم نیست حاجی اللهیار نامی را از خواص خویش فرستاد بدون تعب و مشقت بهر وسیله و اسبابی بود جسد را آورده به حاجی سلیمان خان تسلیم کرد و چون صبح شد قراولها بجهت

they manufactured a box, placed it in the box, and left it as a trust. Afterwards, in accordance with instructions which arrived from Tihran, they sent it away from Adhirbayjan. And this transaction remained absolutely secret.

- 65 Now in these years [A.H. one thousand two hundred and] sixty-six and sixty-seven throughout all Persia fire fell on the households of the Babis, and each one of them, in whatever hamlet he might be, was, on the slightest suspicion arising, put to the sword. More than four thousand souls were slain, and a great multitude of women and children, left without protector or helper, distracted and confounded, were trodden down and destroyed. And all these occurrences were brought about solely by the arbitrary decision and command of Mirza Taqi Khan, who imagined that by the enactment of a crushing punishment this sect would be dispersed and disappear in such wise that all sign and knowledge of them would be cut off. Ere long had passed the contrary of his imagination appeared, and it became certain that [the Babis] were increasing. The flame rose higher and the contagion became swifter: the affair waxed grave and the report thereof reached other climes. At first it was confined to Persia: later it spread to the rest of the world. Quaking and affliction resulted in constancy and stability, and grievous pains and punishment caused acceptance and attraction. The very events produced an impression; impression led to investigation; and investigation resulted in increase. Through the ill-considered policy of the Minister this edifice became fortified and strengthened, and these foundations firm and solid. Previously the matter used to be regarded as commonplace: subsequently it acquired a grave importance in men's eyes. Many persons from all parts of the world set out for Persia, and began to seek with their whole hearts. For it hath been proved by experience in the world that in the case of such matters of conscience laceration causeth healing; censure produceth increased diligence; prohibition induceth eagerness; and intimidation createth avidity. The root is hidden in the very heart, while the branch is apparent and evident. When one branch is cut off other branches grow. Thus it is observed that when such matters occur in other countries they become extinct spontaneously through lack of attention and exiguity of interest. For up to the present moment of movements pertaining to religion many have appeared in the countries of Europe, but, noninterference and absence of bigotry having deprived them of importance, in a little while they became effaced and dispelled.

عذر خویش گفتند که درندگان خوردند آن شب آن جسد را در کارخانه شخص میلانی بابی محفوظ نموده روز دیگر صندوق ساخته در صندوق نهاده امانت گذاشتند بعد بموجب تعلیماتی که از طهران رسید از آذربایجان حرکت داده بکلی این قضیه مستور ماند

65 باری در این سنه شصت و شش و هفت در جمیع ایران آتش بخائمان بایان افتاده هر نفسی در هر ده کدهائی بود و ادنی احتمالی میرفت از زیر ششیر گذشت بیشتر از چهارهزار نفر کشته و جمع غفیری اطفال و نساء بی کس و پرستار پریشان و سرگشته پامال شده تلف گشتند و جمیع این وقوعات مجرد باستقلالیت رأی و امر میرزا تقی خان مجرا شد و همچو گان مینمود که باجرای سیاست قاهره این طائفه مضمحل و ناپدید شوند بقسمی که اثر و خبر منقطع خواهد گشت مدت جزئی نگذشت عکس تصور ظهور نمود و تکثر تحقق یافت شعله بلندتر شد و سرایت سریعتر خطب عظیم شد و آوازه بسائر اقالیم رسید اول منحصر به ایران بود سرایت بسائر جهان کرد تزلزل و اضطراب تأثیر ثبوت و رسوخ نمود و شدايد و عذاب علت قبول و انجذاب شد نفس وقوعات سبب تأثر گشت و تأثر بادی تفحص و تفحص بادی تزايد گردید از سوء تدبیر وزیر این بنیان حصین و رزین گشت و این اساس متین و رصین پیش امر عادی شمرده میشد بعد در انظار اهمیت شدید حاصل نمود از آفاق جهان بسیاری عزم ایران نمودند و بجان جویا گشتند و این گونه امور وجدانیه در جهان تجربه شده خرق سبب التیامست و زجر علت اهتمام منع باعث تشویق است و تهدید بادی تحریص ریشه در حقیقت قلوب پنهان و شاخ نمودار و عیان چون شاخی قطع شود شاخهای دیگر بروید چنانچه ملاحظه میشود که در ممالک دیگر چون این گونه امور حاصل شود از عدم اعتنا و قلت اهتمام خود بخود خاموش گردد چه که تا بحال در ممالک اروپا از اموری که تعلق بوجدان دارد بسیار پدیدار شده لکن عدم تعرض و تعصب از اهمیت انداخته در اندک مدتی محو و پریشان گردید

66 After this event there was wrought by a certain Babi a great error and a grave presumption and crime, which has blackened the page of the history of this sect and given it an ill name throughout the civilized world. Of this event the marrow is this, that during the time when the Bab was residing in Ad-hirbayjan a youth, Sadiq by name, became affected with the utmost devotion to the Bab, night and day was busy in serving Him, and became bereft of thought and reason. Now when that which befell the Bab in Tabriz took place, this servant, actuated by his own fond fancies, fell into thoughts of seeking blood-revenge. And since he knew naught of the details of the events, the absolute autocracy of the Amir-Nizam, his unbridled power, and sole authority; nor [was aware] that this sentence had been promulgated absolutely without the cognizance of the Royal Court, and that the Prime Minister had presumptuously issued the order on his own sole responsibility; since, on the contrary, he supposed that agreeably to ordinary custom and usage the attendants of the court had had a share in, and a knowledge of this sentence, therefore, [impelled by] folly, frenzy, and his evil star, nay, by sheer madness, he rose up from Tabriz and came straight to Tihran, one other person being his accomplice. Then, since the Royal Train had its abode in Shimiran, he thither directed his steps. God is our refuge! By him was wrought a deed so presumptuous that the tongue is unable to declare and the pen loath to describe it. Yet to God be praise and thankfulness that this madman had charged his pistol with shot, imagining this to be preferable and superior to all projectiles.

67 Then all at once commotion arose, and this sect became of such ill repute that still, strive and struggle as they may to escape from the curse and disgrace and dishonor of this deed, they are unable to do so. They will recount from the first manifestation of the Bab until the present time; but when the thread of the discourse reaches this event they are abashed and hang their heads in shame, repudiating the presumptuous actor and accounting him the destroyer of the edifice and the cause of shame to mankind.

68 Now after the occurrence of this grave matter all of this sect were suspected. At first there was neither investigation nor inquiry, but afterwards in mere justice it was decided that there should be investigation, inquiry, and examination. All who were known to be of this sect fell under suspicion. Baha'u'llah was passing the summer in the village of Afchih situated one stage from Tihran. When this news was spread abroad and punishment began, everyone who was able hid himself in some retreat or fled the country. Amongst these Mirza Yahya, the brother of Baha'u'llah, concealed himself, and, a bewildered

66 بعد از این واقعه خطای عظیمی و جسارت و ذنب جسیمی از شخص بابی سر زد که صفحه تاریخ این طائفه را سیاه و در جهان مدنیّت بدنام نمود و خلاصه آن واقعه اینست که در زمانی که باب مقیم آذربایجان بود صادق نامی جوان ارادت تام به باب یافته و شب و روز بخدمت مشغول و از فکر و هوش مسلوب بود چون واقعه باب در تبریز واقع شد این خادم بزعم خویش باو هام خونخواهی افتاد و از این جهت که از تفصیل وقایع و استقلالیّت امیرنظام و مطلق العنانی و استبداد او خبر نداشت که این قضیه قطعاً بدون اطلاع دربار پادشاهی صدور یافته و وزیر کبیر خودسرانه باستقلالیّت تأمه امر نموده بلکه بحسب عادت و رسوم گمان نمود ملازمان دربار را در این حکم مدخل و اطلاعی بوده لهذا از نادانی و جنون و طالع واژگون بلکه بجزرد دیوانگی از تبریز برخاسته یکسر به طهران آمد و یک نفر دیگر با او همدستان شد و چون موکب شهریاری در شمیران مقرر داشت بآن سمت توجه نموده العیاذ بالله جسارتی از او سر زد که لسان تقریر نتواند و قلم تحریر نخواهد لکن لله الحمد و المنة که آن دیوانه در طپانچه صاچمه نهاده و همچه گمان کرده که این از جمیع مرمیات ممتاز و بهتر است

67 باری بعنة قیامتی برپا شد و بقسمی این طائفه بدنام شد که هنوز آنچه میکوشند و میجوشند که از شیومی و بدنامی و رسوائی این قضیه نجات یابند میسر نمیشود از بدایت ظهور باب تا بحال حکایت کنند و چون رشته کلام باین قضیه کشد شرمسار شوند و سر از نجالت برندارند و از متجاسر بیزاری جویند و او را هادم بنیان شمرند و علت نجلت انسان

68 باری بعد از وقوع این خطب جسم جمیع این طائفه متهم شدند و در بدایت تحقیق و فحصی در میان نبود لکن بعد محض عدالت قرار بفحص و تدقیق و تحقیق گردید جمیع معروفین این طائفه بآتهام افتادند بآءالله در قریه افچه که یکمتری طهران بود صیفیه در تاستان نموده بود چون این اخبار شیوع یافت و بنای سیاست شد هر کس توانست در گوشهئی پنهان شد یا آواره اوطان از

fugitive, in the guise of a dervish, with kashkul in hand, wandered in mountains and plains on the road to Rasht. But Baha'u'llah rode forth with perfect composure and calmness from Afchih, and came to Niyavaran, which was the abode of the Royal Train and the station of the imperial camp. Immediately on His arrival He was placed under arrest, and a whole regiment guarded Him closely. After several days of interrogation they sent Him in chains and fetters from Shimiran to the jail of Tihiran. And this harshness and punishment was due to the immoderate importunity of Haji 'Ali Khan, the Hajibu'd-Dawlih, nor did there seem any hope of deliverance, until His Majesty the King, moved by his own kindly spirit, commanded circumspection, and ordered this occurrence to be investigated and examined particularly and generally by means of the ministers of the imperial court.

69 Now when Baha'u'llah was interrogated on this matter He answered in reply, "The event itself indicates the truth of the affair and testifies that this is the action of a thoughtless, unreasoning, and ignorant man. For no reasonable person would charge his pistol with shot when embarking on so grave an enterprise. At least he would so arrange and plan it that the deed should be orderly and systematic. From the very nature of the event it is clear and evident as the sun that it is not the act of such as Myself."

70 So it was established and proven that the assassin had on his own responsibility engaged in this grievous action and monstrous deed with the idea and design of taking blood revenge for his Master, and that it concerned no one else. And when the truth of the matter became evident the innocence of Baha'u'llah from this suspicion was established in such wise that no doubt remained for anyone; the decision of the court declared His purity and freedom from this charge; and it became apparent and clear that what had been done with regard to Him was due to the efforts of His foes and the hasty folly of the Hajibu'd-Dawlih. Therefore did the government of eternal duration desire to restore certain properties and estates which had been confiscated, that thereby it might pacify Him. But since the chief part of these was lost and only an inconsiderable portion was forthcoming, none came forward to claim them. Indeed Baha'u'llah requested permission to withdraw to the Supreme Shrines [of Karbila and Najaf] and, after some months, by the royal permission and with the leave of the Prime Minister, set out accompanied by one of the King's messengers for the Shrines.

جمله میرزا یحیی برادر بهاءالله پنهان شد و فراری و سرگردان بلباس درویشی کشکول بدست از راه رشت سرگشته کوه و دشت گردید لکن بهاءالله در کمال سکون و قرار از آنچه سوار شده به نیاوران که مقر موبک شاهی و محل اردوی شهرباری بود وارد بحض ورود در تحت توقیف درآمد و یک فوج او را محافظه شدید مینمودند و بعد از چند روز سوال و جواب در تحت سلاسل و اغلال از شمیران زندان طهران حرکت دادند و این گونه شدت و سیاست از فرط الحاح حاجی علی خان حاحب الدوله بود و هیچ امید نجات نبود تا آنکه اعلیحضرت پادشاهی بنفس نفیس پتائی و بواسطه وزرای دربار تاجداری این قضیه را از جزئی و کلی تحقیق و تدقیق فرمودند

69 و از بهاءالله در این خصوص چون سوال شد در جواب گفت نفس واقعه بر حقیقت حال دلالت میکند و شهادت میدهد که این کار آدمی بی فکر و عقل و دانش است چه که شخص عاقل در طپانچه صابحه نهد و چنین امر خطیری را تصدی ننماید اقلاً نوعی ترتیب دهد و تمهید نماید که کار را انتظام و ارتباطی باشد از همین کیفیت واقعه مثل آفتاب روشن و واضح گردد که کار امثال من نیستباری

70 ثابت و مبرهن شد که متجاسر خودسرانه بگجان و اوهام خونخواهی آقای خویش متصدی این امر عظیم و خطب جسم گشته دخلی بکسی نداشته و چون حقیقت حال آشکار شد براءت بهاءالله از این تهمت ثابت گشت بقسمی که از برای احدی شبهه نماند و حکم دربار پیاکی و آزادگی او از این قضیه صادر و معلوم و واضح شد که آنچه در حق او مجرا شده از سعایت بدخواهان و عجله و طیش حاجب الدوله واقع گشته لهذا دولت جاویدمدت خواست که بعضی منهوبات اموال و املاک را رد و باین سبب دلجوی نماید لکن چون مفقود کلی و موجود جزئی کسی در صدد اخذ برنیامد بلکه بهاءالله استیزان هجرت بعثیات عالیات نمود و بعد از چند ماه باذن پادشاهی و اجازه صدر اعظم و همراهی غلام شاهی مسافرت عتبات نمود

71 Let us return, however, to our original subject. Of the Bab's writings many remained in men's hands. Some of these were commentaries on, and interpretations of the verses of the Qur'an; some were prayers, homilies, and hints of [the true significance of certain] passages; others were exhortations, admonitions, dissertations on the different branches of the doctrine of the Divine Unity, demonstrations of the special prophetic mission of the Lord of existing things [Muhammad], and (as it hath been understood) encouragements to amendment of character, severance from worldly states, and dependence on the inspirations of God. But the essence and purport of His compositions were the praises and descriptions of that Reality soon to appear which was His only object and aim, His darling, and His desire. For He regarded His own appearance as that of a harbinger of good tidings, and considered His own real nature merely as a means for the manifestation of the greater perfections of that One. And indeed He ceased not from celebrating Him by night or day for a single instant, but used to signify to all His followers that they should expect His arising: in such wise that He declares in His writings, "I am a letter out of that most mighty book and a dewdrop from that limitless ocean, and, when He shall appear, My true nature, My mysteries, riddles, and intimations will become evident, and the embryo of this religion shall develop through the grades of its being and ascent, attain to the station of 'the most comely of forms,' and become adorned with the robe of 'blessed be God, the Best of Creators.' And this event will disclose itself in the year [A.H. one thousand two hundred and] sixty-nine, which corresponds to the number of the year of 'after a while,' and 'thou shalt see the mountains which thou thinkest so solid passing away like the passing of the clouds' shall be fulfilled." In short He so described Him that, in His own expression, He regarded approach to the divine bounty and attainment of the highest degrees of perfection in the worlds of humanity as dependent on love for Him, and so inflamed was He with His flame that commemoration of Him was the bright candle of His dark nights in the fortress of Maku, and remembrance of Him was the best of companions in the straits of the prison of Chihriq. Thereby He obtained spiritual enlargements; with His wine was He inebriated; and at remembrance of Him did He rejoice. All of His followers too were in expectation of the appearance of these signs, and each one of His intimates was seeking after the fulfillment of these forecasts.

72 Now from the beginning of the manifestation of the Bab there was in Tihiran (which the Bab called the Holy Land) a Youth of the family of one of the ministers and of noble lineage, gifted

71 باری بر سر اصل مطلب رویم از باب نوشتجات زیاد در دست ناس باقی بعضی تفسیر و تاءویل آیات قرآن و برخی مناجات و خطب و اشارات و مضامین بعضی مواعظ و نصائح و بیان مراتب توحید و اثبات نبوت خاصه سرور کائنات و بحسب مفهوم تشویق بر تصحیح اخلاق و انقطاع از شئون دنیا و تعلق بنفحات الله ولكن خلاصه و نتیجه مصنفات او نعوت و اوصاف حقیقت شاخصهائی که منظور و مقصود و محبوب و مطلوب او بوده و بس و ظهور خویش را مقام تبشیر شمرده و حقیقت خود را واسطه ظهور اعظم کالات او دانسته و فی الحقیقه در شب و روز دقیقهائی از ذکر او فتور نداشت و جمیع تابعان را بانتظار طلوع او دلالت مینمود قسمی که در تالیفات خویش بیان مینماید که من از آن کتاب اعظم حرفی و از آن بحر بی پایان شبنمی هستم و چون او ظاهر گردد حقیقت و اسرار و رموز و اشارات من مشهود شود و چنین این امر در مراتب وجود صعود و ترقی نموده بمقام احسن التقویم فائز و بخلعت فبارک الله احسن الخالقین مزین گردد و این قضیه در سنه شصت و نه که مطابق عدد سنه بعد حین است کشف نقاب کند و تری الجبال تحسبها جامدة و هی تمر مر السحاب تحقق یابد باری باصطلاح خویش چنان وصفی نموده که وصول بموهبت الهیه و حصول اعظم درجات کالات عوالم انسانیه را منوط محبت او شمرده و چنان بشعله او مشتعل بود که در قلعه ماکو ذکرش در شبهای ظلمانی شمع نورانی او گشته و در تنگای حبس چهریق یادش نعم الرفیق شده و فسحت روحانی یافته از باده او مخمور بود و پیاد او مسرور جمیع تابعان در انتظار طلوع آن آثار و کل محرمانش در جستجوی ظهور اخبار بودند

72 و از بدایت ظهور باب در طهران که آن را باب ارض مقدس خوانده جوانی بود از خاندان وزارت و از سلاله نجات از هر جهت آراسته

in every way, and adorned with purity and nobility. Although He combined lofty lineage with high connection, and although His ancestors were men of note in Persia and universally sought after, yet He was not of a race of doctors or a family of scholars. Now this Youth was from His earliest adolescence celebrated amongst those of the ministerial class, both relatives and strangers, for single-mindedness, and was from childhood pointed out as remarkable for sagacity, and held in regard in the eyes of the wise. He did not, however, after the fashion of His ancestors, desire elevation to lofty ranks nor seek advancement to splendid but transient positions. His extreme aptitude was nevertheless admitted by all, and His excessive acuteness and intelligence were universally avowed. In the eyes of the common folk He enjoyed a wonderful esteem, and in all gatherings and assemblies He had a marvelous speech and delivery. Notwithstanding lack of instruction and education such was the keenness of His penetration and the readiness of His apprehension that when during His youthful prime He appeared in assemblies where questions of divinity and points of metaphysics were being discussed, and, in presence of a great concourse of doctors and scholars loosed his tongue, all those present were amazed, accounting this as a sort of prodigy beyond the discernment natural to the human race. From His early years He was the hope of His kindred and the unique one of His family and race, nay, their refuge and shelter.

73 However, in spite of these conditions and circumstances, as He wore a kulah on His head and locks flowing over His shoulder, no one imagined that He would become the source of such matters, or that the waves of His flood would reach the zenith of this firmament.

74 When the question of the Bab was noised abroad signs of partiality appeared in Him. At the first He apprised His relatives and connections, and the children and dependents of His own circle; subsequently He occupied His energies by day and night in inviting friends and strangers [to embrace the new faith]. He arose with mighty resolution, engaged with the utmost constancy in systematizing the principles and consolidating the ethical canons of that society in every way, and strove by all means to protect and guard these people.

75 When He had [thus] established the foundations in Tihiran He hastened to Mazindaran, where He displayed in assemblies, meetings, conferences, inns, mosques, and colleges a mighty power of utterance and exposition. Whoever beheld His open brow or heard His vivid eulogies perceived Him with the eye of actual vision to be a patent demonstration, a latent magnetic force, and a pervading influence. A great number both of rich

و پیاکی و آزادی پیراسته هر چند جامع علونسب و سمو حسب بود و اسلافش در ایران مشاهیر رجال و محط رحال بودند لکن از دودمان علما و خاندان فضلا نبود و این جوان از بدایت نشو و نما در میان سلسله وزرا از خویش و بیگانه بیگانگی معروف و از کودکی بفرزانی مشار بالینان و منظور نظر عاقلان بود بر نهج اجداد تدرج در مراتب عالیہ نحو است و ترقی بمقامات سامیه فانیہ نجست فرط لیاقتش مسلم کل بود و کثرت ذکا و فطانتش متحتم جمیع در انظار عموم جلوه غریبی داشت و در مجامع و محافل نطق و بیانی عجیب با وجود عدم تدریس و تدریس از حدت ذکا و کثرت نبی در عنفوان جوانی چون در مجالس مباحث مسائل الهی و دقائق حکمت نامتناهی حاضر گشتی و در محضر جمع غفیر علما و فضلا زبان گشودی کل حاضرین حیران و این را نوعی از خارق عادات ذکاء فطری عالم انسانی شمرند از صغر سن محل امید و شخص وحید خاندان و دودمان بلکه ملجأ و پناه ایشان بودی

73 باری با وجود این احوال و اطوار چون بر سر کلاه داشت و بر شانه موی پریشان کسی تصور نمینمود که مصدر این گونه امور گردد و یا موج طوفانش باوج این سماء رسد

74 چون مسئله باب شیوع یافت آثار میلان از او ظاهر گشت در بدایت خویش و پیوند و کودک و ارجمند سلسله خویش را دلالت نمود بعد روز و شبانه همت خود را بدعوت دوست و بیگانه گاشت و باستقامت عظیم برخاست و از هر جهت بمنتهای اتقان در تمهید مبادی و توطید ارکان ادبی آن جمع تشبث نمود و از هر جهت در حمایت و صیانت آن نفوس میکوشید

75 و چون در طهران این اساس را استوار نمود به مازندران شتافت در آنجا در مجامع و محافل و مجالس و منازل و مساجد و مدارس بیان و تبیانی عظیم آشکار نمود و هر نفسی گشایش جبین او دید و یا ستایش مبین او شنید برهان جلی و مغناطیس خفی و جذب حدید او را بعین شهود

and poor and of erudite doctors were attracted by His preaching and washed their hands of heart and life, being so enkindled that they laid down their lives under the sword dancing [with joy].

- 76 Thus, amongst many instances, one day four learned and accomplished scholars of the divines of Nur were present in His company, and in such wise did He expound that all four were involuntarily constrained to entreat Him to accept them for His service. For by dint of His eloquence, which was like "evident sorcery," He satisfied these eminent doctors that they were in reality children engaged in the rudiments of study and the merest tyros, and that therefore they must read the alphabet from the beginning. Several protracted conferences were passed in expounding and elucidating the Point and the Alif of the Absolute, wherein the doctors present were astounded, and filled with amazement and astonishment at the seething and roaring of the ocean of His utterance. The report of this occurrence reached the hearing of far and near, and deep despondency fell on the adversaries. The regions of Nur were filled with excitement and commotion at these events, and the noise of this mischief and trouble smote the ears of the citizens of Barfurush. The chief divine of Nur, Mulla Muhammad, was in Qishlaq. When he heard of these occurrences he sent two of the most distinguished and profound of the doctors, who were possessed of wondrous eloquence, effective oratorical talent, conclusiveness of argument, and brilliant powers of demonstration, to quench this fire, and to subdue and overcome this Young Man by force of argument, either reducing Him to penitence, or causing Him to despair of the successful issue of His projects. Glory be to God for His wondrous decrees! When those two doctors entered the presence of that Young Man, saw the waves of His utterance, and heard the force of His arguments, they unfolded like the rose and were stirred like the multitude, and, abandoning altar and chair, pulpit and preferment, wealth and luxury, and evening and morning congregations, they applied themselves to the furtherance of the objects of this Person, even inviting the chief divine to tender his allegiance. So when this Young Man with a faculty of speech like a rushing torrent set out for Amul and Sari He met with that experienced doctor and that illustrious divine in Qishlaq of Nur. And the people assembled from all quarters awaiting the result. His accomplished reverence the divine, although he was of universally acknowledged excellence, and in science the most learned of his contemporaries, nevertheless decided to have recourse to augury as to [whether he should engage in] discussion and disputation. This did not prove favorable and he therefore excused himself, deferring [the discussion] until

ادراک نمود جمع غفیر از غنی و فقیر و علمای
نحریر منجذب تقریر او گشتند و دست از دل
و جان بشستند و چنان برافروختند که در زیر
شمشیر رقص کمان جان بباختند

76 از جمله روزی چهار عالم فاضل از مجتهدین نور
در محضرش حاضر شدند چنان بیان نمود که هر
چهار بی اختیار شده استدعای قبول در خدمت
نمودند چه که بقوه تقریر که چون سحر مبین بود
آن افاضل علما را اقناع نمود که شما فی الحقیقه
طفل سبق خوانید و از جمله مبتدیان لهذا باید از
بدایت الف و باء بخوانید چند مجلس مفصل در
تفسیر و شرح نقطه و الف مطلقه منتهی شد
که حضار علما مبهور گشتند و از جوش و
خروش بحر بیان او متحیر و مدهوش شدند آوازه
این حکایت بسمع قریب و بعید رسید و ممانعین
را یأس شدید حاصل شد صفحات نور از این
وقایع پر شوق و شور گشت و ولوله این فتنه و
آشوب گوش زد اهل بارفروش شد مجتهد اعظم
نور ملا محمد در قشلاق بود چون این وقوعات
را استماع نمود دو نفر از اجله علمای متبحرین
که فصاحتی عجیب و بلاغتی قریب و حجتی قاطع
و برهانی لامع داشتند فرستاد تا این آتش را
خاموش نمایند و آن شخص جوان را بقوت برهان
مغلوب و مقهور نموده تائب و یا خود از فوز و
نجاح مقاصد خویش خائب سازند سبحان الله از
عجائب مقدرات آن دو عالم چون در محضر آن
جوان وارد شدند و امواج بیان او را دیدند و قوه
برهان او را شنیدند چون گل شکفته و مانند جمع
آشفته گشتند و از محراب و منبر و مسند و مندر
و ثروت و زیور و جماعت شام و سحر گذشتند و
بر اعلاء مقاصد آن شخص قیام کردند بلکه مجتهد
اعظم را نیز دلالت بر تسلیم نمودند و چون آن
جوان با نطقی چون سیل جاری عازم آمل و
ساری بود در قشلاق نور با آن عالم نحریر و مجتهد
جلیل ملاقات نمود و از اطراف ناس اجتماع
نمودند و منتظر نتیجه بودند جناب فاضل مجتهد
هرچند در فضل مسلم و در علم اعلم معاصرین
خویش بود لکن بجهت مباحثه و محاجه استخاره
فرمودند موافق نیامد عذر خواستند و بوقت دیگر
مرهون نمودند بجز و قصور مفهوم و مظنون شد
و سبب اقبال و ثبوت و رسوخ ناس گشت

some other time. His incompetency and shortcoming thereby became known and suspected, and this caused the adherence, confirmation, and edification of many.

- 77 In brief outline the narrative is this. For some while He wandered about in those districts. After the death of the late prince Muhammad Shah He returned to Tihiran, having in His mind [the intention of] corresponding and entering into relations with the Bab. The medium of this correspondence was the celebrated Mulla 'Abdu'l-Karim of Qazvin, who was the Bab's mainstay and trusted intimate. Now since a great celebrity had been attained for Baha'u'llah in Tihiran, and the hearts of men were disposed towards Him, He, together with Mulla 'Abdu'l-Karim, considered it as expedient that, in face of the agitation amongst the doctors, the aggressiveness of the greater part of [the people of] Persia, and the irresistible power of the Amir-Nizam, whereby both the Bab and Baha'u'llah were in great danger and liable to incur severe punishment, some measure should be adopted to direct the thoughts of men towards some absent person, by which means Baha'u'llah would remain protected from the interference of all men. And since further, having regard to sundry considerations, they did not consider an outsider as suitable, they cast the lot of this augury to the name of Baha'u'llah's brother Mirza Yahya.

- 78 By the assistance and instruction of Baha'u'llah, therefore, they made him notorious and famous on the tongues of friends and foes, and wrote letters, ostensibly at his dictation, to the Bab. And since secret correspondences were in process the Bab highly approved of this scheme. So Mirza Yahya was concealed and hidden while mention of him was on the tongues and in the mouths of men. And this mighty plan was of wondrous efficacy, for Baha'u'llah, though He was known and seen, remained safe and secure, and this veil was the cause that no one outside [the sect] fathomed the matter or fell into the idea of molestation, until Baha'u'llah quitted Tihiran at the permission of the King and was permitted to withdraw to the Supreme Shrines.

- 79 When He reached Baghdad and the crescent moon of the month of Muharram of the year [A.H. one thousand two hundred and] sixty-nine (which was termed in the books of the Bab "the year of 'after a while'" and wherein He had promised the disclosure of the true nature of His religion and its mysteries) shone forth from the horizon of the world, this covert secret, as is related, became apparent amongst all within and without [the society]. Baha'u'llah with mighty steadfastness became a target for the arrows of all amongst mankind, while Mirza Yahya in disguise passed his time, now

77 مختصر اینست چندی در آن صفحات در گردش بود بعد از فوت خاقان مغفور محمد شاه رجوع به طهران نمود و در سر مخایره و ارتباط با باب داشت و واسطه این مخایره ملا عبدالکریم قزوینی شهر بود که رکن عظیم و شخص امین باب بود و چون از برای بهاء الله در طهران شهرت عظیمه حاصل و قلوب ناس باو مائل با ملا عبدالکریم در این خصوص مصلحت دیدند که با وجود هیجان علما و تعرض حزب اعظم ایران و قوه قاهره امیر نظام باب و بهاء الله هر دو در مخاطره عظیمه و تحت سیاست شدیدانه پس چارهائی باید نمود که افکار متوجه شخص غائبی شود و باین وسیله بهاء الله محفوظ از تعرض ناس ماند و چون نظر بعضی ملاحظات شخص خارجی را مصلحت ندانستند قرعه این فال را بنام برادر بهاء الله میرزا یحیی زدند

78 باری بنائید و تعلم بهاء الله او را مشهور و در لسان آشنا و پیگانه معروف نمودند و از لسان او نوشتجاتی بحسب ظاهر به باب مرقوم نمودند و چون مخایرات سرّیه در میان بود این راءى را باب بنهایت پسند نمود باری میرزا یحیی مخفی و پنهان شد و اسمی از او در السن و افواه بود و این تدبیر عظیم تأثیر عجیب کرد که بهاء الله با وجود آنکه معروف و مشهور بود محفوظ و مصون ماند این پرده سبب شد که کسی از خارج تفرس نمود و بخيال تعرض نیفتاد تا آنکه بهاء الله باذن پادشاهی خارج از طهران و مأذون سفر عتبات عالیات شد

79 چون به بغداد رسید و هلال ماه محرم سنه شصت و نه که در کتب باب بسنه بعد حین تعبیر و وعد ظهور حقیقت امر و اسرار خویش نموده از افق عالم دید از قرار مذکور این سر سر بسته میان داخل و خارج مشهود گشت بهاء الله باستقامت عظیمه در میان ناس هدف سهام عموم شد و میرزا یحیی در لباس تبدیل گاهی در نواحی و ضواحی بغداد بجهت تستر بعضی حرف مشغول

in the environs and vicinity of Baghdad engaged for better concealment in various trades, now in Baghdad itself in the garb of the Arabs.

- 80 Now Baha'u'llah so acted that the hearts of this sect were drawn towards Him, while most of the inhabitants of 'Iraq were reduced to silence and speechlessness, some being amazed and others angered. After remaining there for one year He withdrew His hand from all things, abandoned relatives and connections, and, without the knowledge of His followers, quitted 'Iraq alone and solitary, without companion, supporter, associate, or comrade. For nigh upon two years He dwelt in Turkish Kurdistan, generally in a place named Sar-Galu, situated in the mountains, and far removed from human habitations. Sometimes on rare occasions He used to frequent Sulaymaniyyih. Ere long had elapsed the most eminent doctors of those regions got some inkling of His circumstances and conditions, and conversed with Him on the solution of certain difficult questions connected with the most abstruse points of theology. Having witnessed on His part ample signs and satisfactory explanations they observed towards Him the utmost respectfulness and deference. In consequence of this He acquired a great fame and wonderful reputation in those regions, and fragmentary accounts of Him were circulated in all quarters and directions, to wit that a stranger, a Persian, had appeared in the district of Sulaymaniyyih (which hath been, from of old, the place whence the most expert doctors of the Sunnites have arisen), and that the people of that country had loosed their tongues in praise of Him. From the rumor thus heard it was known that that Person was none other than Baha'u'llah. Several persons, therefore, hastened thither, and began to entreat and implore, and the urgent entreaty of all brought about His return.

- 81 Now although this sect had not been affected with quaking or consternation at these grievous events, such as the slaughter of their Chief and the rest, but did rather increase and multiply; still, since the Bab was but beginning to lay the foundations when He was slain, therefore was this community ignorant concerning its proper conduct, action, behavior, and duty, their sole guiding principle being love for the Bab. This ignorance was the reason that in some parts disturbances occurred; for, experiencing violent molestation, they unclosed their hands in self-defense. But after His return Baha'u'llah made such strenuous efforts in educating, teaching, training, regulating, and reconstructing this community that in a short while all these troubles and mischiefs were quenched, and the utmost tranquility and repose reigned in men's hearts; so that, according to what hath been heard, it became clear and obvious even to

و گاهی در نفس بغداد بلباس اعراب بسر میبرد

80 باری بهاء الله بقسمی حرکت نمود که قلوب این طائفه منجذب و اکثر اهالی عراق ساکت و صامت و بعضی متحیر و برخی متغیر بودند بعد از یک سال توقف دست از جمیع شئون گسسته و اقربا و تعلقات را ترک نموده بدون اطلاع اتباع تنها و منفرد بی همراه و معین و انیس و رفیق از عراق سفر نمود و قریب دو سال در کردستان عثمانی اکثر اوقات در محلی دور از آبادی در کوه مسمی به سرگو منزل داشت گاه گاهی نادراً به سلیمانیه تردد داشت چندی نگذشت که افاضل علمای آن صفحات بوئی از اطوار و احوال او برده در حل بعضی مسائل مشکله از معضلات مسائل الهیه با او محاوره مینمودند و چون آثار کافی و بیانات شافیه از او مشاهده نمودند نهایت احترام و رعایت را مجرا داشتند بناء علیه شهرت عظیمه و صیت غربی در آن صفحات حاصل نمود و خبر منقطع او باطراف و اکثاف شیوع یافت که شخص غربی ایرانی در صفحات سلیمانیه که از قدیم منشأ علمای نحریر اهل سنّه بوده پیدا شده و اهل آن دیار در ستایش او زبان گشوده اند از این خبر مسموع معلوم شد که آن شخص بهاء الله معهود است لهذا چند نفر بآنجا شتافتند و تضرع و زاری آغاز نمودند کثرت تضرع جمیع سبب رجوع گردید

81 و هر چند این طائفه از این وقوعات عظیمه از قتل رئیس و سائره تزلزل و اضطرابی حاصل نمودند بلکه تکثر و تزايد نمودند لکن باب چون در بدایت تاسیس بود که قتل گشت لهذا این طائفه از روش و حرکت و سلوک و تکلیف خویش بیخبر بودند اساسشان مجرد محبت باب بود و این بی خبری سبب شد که در بعضی جهات اغتشاش حاصل گشت و چون تعرض شدید دیدند دست بمداغه گشودند لکن بعد از رجوع بهاء الله در تربیت و تعلیم و آداب و تنظیم و اصلاح احوال این طائفه جهد بلیغ نمود بقسمی که در مدت قلیله جمیع این فساد و فتن خاموش گردید و منتهای قرار و سکون در قلوب حاصل

statesmen that the fundamental intentions and ideas of this sect were things spiritual, and such as are connected with pure hearts; that their true and essential principles were to reform the morals and beautify the conduct of the human race, and that with things material they had absolutely no concern.

- 82 When these principles, then, were established in the hearts of this sect they so acted in all lands that they became celebrated amongst statesmen for gentleness of spirit, steadfastness of heart, right intent, good deeds, and excellence of conduct. For this people are most well-disposed towards obedience and submissiveness, and, on receiving such instruction, they conformed their conduct and behavior thereto. Formerly exception was taken to the words, deeds, demeanor, morals, and conduct of this sect: now objection is made in Persia to their tenets and spiritual state. Now this is beyond the power of man, that he should be able by interference or objection to change the heart and conscience, or meddle with the convictions of anyone. For in the realm of conscience naught but the ray of God's light can command, and on the throne of the heart none but the pervading power of the King of Kings should rule. Thus it is that one can arrest and suspend [the action of] every faculty except thought and reflection; for a man cannot even by his own volition withhold himself from reflection or thought, nor keep back his musings and imaginings.

- 83 At all events the undeniable truth is this, that for nigh upon thirty-five years no action opposed to the government or prejudicial to the nation has emanated from this sect or been witnessed [on their part], and that during this long period, notwithstanding the fact that their numbers and strength are double what they were formerly, no sound has arisen from any place, except that every now and then learned doctors and eminent scholars (really for the extension of this report through the world and the awakening of men) sentence some few to death. For such interference is not destruction but edification when thou regardest the truth, which will not thereby become quenched and forgotten, but rather stimulated and advertised.

- 84 I will at least relate one short anecdote of what actually took place. A certain person violently molested and grievously injured a certain Babi. The victim unclosed his hand in retaliation and arose to take vengeance, unsheathing his weapon against the aggressor. Becoming the object of censure and reprimand of this sect, however, he took refuge in flight. When he reached Hamadan his character became known, and, as he

شد و بحسب مسموع در نزد اولیای امور نیز واضح و مشهود گشت که نوایا و مبادی و افکار این طائفه امور روحانیه و از متعلقات قلوب صافیه است و اساس حقیقی اصلی تصحیح اخلاق و تحسین ادبی عالم انسانیت بمادیات قطعاً علاقه نداشته

- 82 و چون این اساس در قلوب این طائفه استقرار یافت قسمی در جمیع بلاد حرکت نمودند که در نزد اولیای امور بسلامت نفس و سکون قلب و نیت صحیح و اعمال حسنه و حسن آداب مشتهر گشتند زیرا این قوم در نهایت آداب اطاعت و انقیاد هستند چون تعلیم را چنین یافتند روش و حرکت را تطبیق نمودند اول اعتراض بر اقوال و اعمال و اطوار و اخلاق و رفتار این طائفه بود حال در ایران اعتراض بر عقاید و وجدان ایشانست و این نیز خارج از قوه انسان است که بتواند بتعرض و اعتراض تبدیل ضمائر و وجدان نماید و یا دخلی در عقاید احدی کند در کشور وجدان جز پرتو انوار رحمن حکم نتواند و بر سریر قلوب جز قوه نافذه مالک الملوک حاکم نشاید اینست که هر قوه‌ئی را معطل و معوق توان نمود جز فکر و اندیشه را که حتی انسان بنفسه منع اندیشه و خاطر خویش نتواند و صد هواجس و ضمائر خود نماید

- 83 باری انصافش اینست که قریب سی و پنج سال است که از این طائفه مخالف دولت و مغایر ملت امری حادث نشده و مشاهده نگشته و در این مدت مدیده با وجود آنکه کثرت و جمعیتشان اضعاف مضاعف سابق است صدائی از جائی بلند نه جز آنکه هرچند وقت علمای اعلام و فضلالی کرام فی الحقیقه بجهت اعلائی این صیت در جهان و بیدار نمودن ناس حکم بقتل چند نفس مینمایند چه که چون بحقیقت نظر کنی این گونه تعرض تدمیر نه بلکه تعمیر است خاموش و نسیان نکردد بلکه پر جوش و اعلان شود

- 84 باری یک حکایت مختصری نقل کنم از وقوعات شخصی تعرض شدید و اذیت کلی بشخصی بانی نموده متعددی علیه دست بقصاص گشود و بانتقام برخاست و بر متعددی تشهیر سلاح نمود و چون معرض تهدید و توبیخ این طائفه گشت فرار اختیار کرد و چون به

was of the clerical class, the doctors vehemently pursued him, handed him over to the government, and ordered chastisement to be inflicted. By chance there fell out from the fold of his collar a document written by Baha'u'llah, the subject of which was reproof of attempts at retaliation, censure and reprobation of the search after vengeance, and prohibition from following after lusts. Amongst other matters they found these expressions contained in it: "Verily God is quit of the seditious," and likewise: "If ye be slain it is better for you than that ye should slay. And when ye are tormented have recourse to the controllers of affairs and the refuge of the people; and if ye be neglected then entrust your affairs to the Jealous Lord. This is the mark of the sincere, and the characteristic of the assured." When the governor became cognizant of this writing he addressed that person saying, "By the decree of that Chief whom you yourself obey correction is necessary and punishment and chastisement obligatory." "If," replied that person, "you will carry out all His precepts I shall have the utmost pleasure in [submitting to] punishment and death." The governor smiled and let the man go.

همدان رسید صفتش معلوم شد علما آن را چون از سلسله علما بود بشدت پاپی شدند و تسلیم حکومت نمودند و با اجرای تعزیر حکم کردند از قضا در جیب گریبان او نوشته‌ای از بهاء الله بیرون آمد که مضمون آن ملامت بر قصد قصاص و زجر و توبیخ بر طلب انتقام بود و در منع از اتباع شهوات از جمله مضمون این عبارات مندرج یافتند آن الله بری من المفسدین و هم چنین ان تقتلوا خیر لكم من ان تقتلوا و اذا عوقبتم فعلیکم بولاة الأمور و ملاذ الجمهور و ان اهملتم فوضوا الأمور الى الرب الغیور هذه سمة المخلصین و صفة الموقنین حاکم چون مطلع بر این نوشته شد بآن شخص خطاب نمود که بحکم رئیس مطاع خویش تاءدیب لازم و سیاست و تعذیب واجب شد آن شخص در جواب گفت اگر جمیع نصائح او را مجرا بدارید من از عقوبت و هلاکت نهایت ممنونیت دارم حاکم تبسم نمود و آن شخص را رها نمود

85 So Baha'u'llah made the utmost efforts to educate [His people] and incite [them] to morality, the acquisition of the sciences and arts of all countries, kindly dealing with all the nations of the earth, desire for the welfare of all peoples, sociability, concord, obedience, submissiveness, instruction of [their] children, production of what is needful for the human race, and inauguration of true happiness for mankind; and He continually kept sending tracts of admonition to all parts, whereby a wonderful effect was produced. Some of these epistles have, after extreme search and inquiry, been examined, and some portions of them shall now be set down in writing.

85 باری در تربیت و تشویق بحسن اخلاق و تحصیل معارف و فنون آفاق و حسن سلوک با جمیع طوائف عالم و خیرخواهی کل امم و تالیف و اتحاد و اطاعت و انقیاد و تربیت اطفال و تحصیل ما یتحتاج الیه عالم انسان و تاسیس سعادت حقیقیة مردمان بهاء الله نهایت کوشش نموده متصلاً باطراف صحائف نصائح ارسال مینمود و تاءثیر عجیبی حاصل و بعد از نهایت جستجو و تفحص بعضی از آن مراسلات ملاحظه شد و بعضی فقرات آن مرقوم میشود

86 All these epistles consisted of [exhortations to] purity of morals, encouragement to good conduct, reprobation of certain individuals, and complaints of the seditious. Amongst others this sentence was recorded:

86 آن رسائل جمیع در تهذیب اخلاق و تشویق بر حسن آداب و توبیخ بعضی از افراد و تشکی از اهل فساد بود از جمله این عبارت مذکور بود

87 "My captivity is not My abasement: by My life, it is indeed a glory unto Me! But the abasement is the action of My friends who connect themselves with Us and follow the devil in their actions. Amongst them is he who taketh lust and turneth aside from what is commanded; and amongst them is he who followeth the truth in right guidance. As for those who commit sin and cling to the world they are assuredly not of the people of Baha."

87 لیس ذلتی سجنی عمری انه عزّ لی بل الذلة عمل احبائی الذین ینسبون انفسهم الینا و یتبعون الشیطان فی اعمالهم منهم من اخذ الهوى و اعرض عما امر به و منهم من اتبع الحق بالهدی فالذین ارتكبوا الفحشاء و تمسکوا بالدنیا انهم لیسوا من اهل البهائ

88 So again:

89 "Well it is with him who is adorned with the decoration of manners and morals: verily he is of those who help their Lord with clear perspicuous action."

90 "He is God, exalted is His state, wisdom and utterance.

91 The True One (glorious is His glory) for the showing forth of the gems of ideals from the mine of man, hath, in every age, sent a Trusted One. The primary foundation of the faith of God and the religion of God is this, that they should not make diverse sects and various paths the cause and reason of hatred. These principles and laws and firm sure roads appear from one dawning-place and shine from one dayspring, and these diversities were out of regard for the requirements of the time, season, ages, and epochs. O believers, make firm the girdle of endeavor, that perchance religious strife and conflict may be removed from amongst the people of the world and be annulled. For love of God and His servants engage in this great and mighty matter. Religious hatred and rancor is a world-consuming fire, and the quenching thereof most arduous, unless the hand of Divine Might give men deliverance from this unfruitful calamity. Consider a war which happeneth between two states: both sides have foregone wealth and life: how many villages were beheld as though they were not! This precept is in the position of the light in the lamp of utterance."

92 "O people of the world, ye are all the fruit of one tree and the leaves of one branch. Walk with perfect charity, concord, affection, and agreement. I swear by the Sun of Truth, the light of agreement shall brighten and illumine the horizons. The all-knowing Truth hath been and is the witness to this saying. Endeavor to attain to this high supreme station which is the station of protection and preservation of mankind. This is the intent of the King of intentions, and this the hope of the Lord of hopes."

93 "We trust that God will assist the kings of the earth to illuminate and adorn the earth with the refulgent light of the Sun of Justice. At one time We spoke in the language of the Law, at another time in the language of the Truth and the Way; and the ultimate object and remote aim was the showing forth of this high supreme station. And God sufficeth for witness."

94 "O friends, consort with all the people of the world with joy and fragrance. If there be to you a word or essence whereof others than you are devoid, communicate it and show it forth in the language of affection and kindness: if it be received and be

و هم چنین 88

89 طوبی لمن تزین بطراز الآداب والأخلاق أنه ممن نصر ربه بالعمل الواضح المبين

90 و هم چنین هو الله تعالى شاءه الحكمة والبيان

91 حقّ جلّ جلاله از برای ظهور جواهر معانی از معدن انسانی در هر عصری امینی فرستاده اس اساس دین الله و مذهب الله آنکه مذاهب مختلفه و سبل متعدده را سبب و علت بغضا نمایند این اصول و قوانین و راههای محکم متین از مطلع واحد ظاهر و از مشرق واحد مشرق و این اختلافات نظر بمصالح وقت و زمان و قرون و اعصار بوده ای اهل توحید کمر همت را محکم نمائید که شاید جدال و نزاع مذهبی از بین اهل عالم مرتفع شود و محو گردد حباً لله و لعباده بر این امر عظیم خطیر قیام نمائید ضغینه و بغضای مذهبی ناری است عالم سوز و اطفاء آن بسیار صعب مگر ید قدرت الهی ناس را از این بلاء عقیم نجات بخشد در محاربة واقعه بین دولتمین ملاحظه نمائید طرفین از مال و جان گذشتند چه مقدار قریه ها کأن لم یکن مشاهده شد مشکوة بیان را این کلمه بمثابة مصباح است

92 ای اهل عالم همه بار یک دارید و برگ یک شاخسار بکمال محبت و اتحاد و مودت و اتفاق سلوک نمائید قسم بآفتاب حقیقت نور اتفاق آفاق را روشن و منور سازد حق آگاه گواه این گفتار بوده و هست جهد نمائید تا باین مقام بلند اعلی که مقام صیانت و حفظ عالم انسانیت فائز شوید این قصد سلطان مقاصد و این امل ملیک آمل

93 امیدواریم حق ملوک عالم را تأیید فرماید تا از تجلیات انوار آفتاب عدل عالم را منور نمایند و مزین دارند گاهی بلسان شریعت و هنگامی بلسان حقیقت و طریقت نطق نمودیم و مقصد اقصی و غایت قصوی ظهور این مقام بلند اعلی بوده و کفی بالله شهیداً

94 ای دوستان با جمیع اهل عالم بروح و ریحان معاشرت نمائید اگر نزد شما کلمه و یا جوهریست که دون شما از آن محروم بلسان محبت و شفقت القا نمائید و بنمائید اگر قبول شد و اثر نمود مقصد

effective the object is attained, and if not leave it to him, and with regard to him deal not harshly but pray. The language of kindness is the lodestone of hearts and the food of the soul; it stands in the relation of ideas to words, and is as an horizon for the shining of the Sun of Wisdom and Knowledge.”

95 “If the believers had in the latter times acted according to the glorious Law [which came] after His Highness the Seal [of the Prophets] (may the life of all beside Him be His sacrifice!), and had clung to its skirt, the foundation of the fortress of religion would not have been shaken, and populous cities would not have been ruined, but rather cities and villages would have acquired and been adorned with the decoration of peace and serenity.”

96 “Through the heedlessness and discordance of the favored people and the smoke of wicked souls the Fair Nation is seen to be darkened and enfeebled. Had they acted [according to what they knew] they would not have been heedless of the light of the Sun of Justice.”

97 “This Victim hath from earliest days until now been afflicted at the hands of the heedless. They exiled Us without cause at one time to ‘Iraq, at another time to Adrianople, and thence to ‘Akka, which was a place of exile for murderers and robbers; neither is it known where and in what spot We shall take up Our abode after this greatest prison-house. Knowledge is with God, the Lord of the Throne and of the dust and the Lord of the lofty seat. In whatever place We may be, and whatever befall Us, the saints must gaze with perfect steadfastness and confidence towards the Supreme Horizon and occupy themselves in the reformation of the world and the education of the nations. What hath befallen and shall befall hath been and is an instrument and means for the furtherance of the Word of Unity. Take hold of the command of God and cling thereto: verily it hath been sent down from beside a wise Ordainer.”

98 “With perfect compassion and mercy have We guided and directed the people of the world to that whereby their souls shall be profited. I swear by the Sun of Truth which hath shone forth from the highest horizons of the world that the people of Baha had not and have not any aim save the prosperity and reformation of the world and the purifying of the nations. With all men they have been in sincerity and charity. Their outward [appearance] is one with their inward [heart], and their inward [heart] identical with their outward [appearance]. The truth of the matter is not hidden or concealed, but plain and evident before [men’s] faces. Their very deeds are the witness of this assertion. Today let everyone endowed with vision win his way

حاصل وآلا او را باو گذارید و در باره او دعا نمائید نه جفا لسان شفقت جذاب قلوبست و مانده روح و بمثابه معانی است از برای الفاط و مانند افق است از برای اشراق آفتاب حکمت و دانائی

95 اگر اهل توحید در اعصار اخیر بشریعت غرا بعد از حضرت خاتم روح ما سواه فداه عمل مینمودند و بذیلش تشبث بنیان حصن امر متزعزع نمیشد و مدائن معموره خراب نمیگشت بلکه مدن و قری بطراز امن و امان مزین و فائز

96 از غفلت و اختلاف امه مرحومه و دخان انفس شریه ملت بیضا تیره و ضعیف مشاهده میشود اگر عامل میشدند از انوار آفتاب عدل غافل نمیگشتند

97 این مظلوم از اول آیام الی حین بین یادی غافلین مبتلا گاهی به عراق و هنگامی به ادرنه و از آنجا به عکا که منفای قاتلین و سارقین بوده من غیر جهت ما را نفی نمودند و از این سین اعظم معلوم نیست بکجا و چه جا محل گیریم العلم عند الله رب العرش و الثری و رب الکرمی الرفیع ما در هر محل باشیم و هر چه بر ما وارد شود باید اولیا بکمال استقامت و اطمینان بافق اعلی ناظر باشند و باصلاح عالم و تربیت امم مشغول گردند آنچه وارد شده و بشود سبب و علت ارتفاع کلمه توحید بوده و هست خذوا امر الله و تمسکوا به انه نزل من لدن امر حکیم

98 با کمال شفقت و رحمت اهل عالم را به ما تنتفع به انفسهم دلالت کردیم و راه نمودیم قسم بافتاب حقیقت که از اعلی افق عالم اشراق نموده اهل بهاء جز عمار و اصلاح عالم و تهذیب امم مقصودی نداشته و ندارند با جمیع ناس بصدق و صفا بوده اند ظاهرشان عین باطن و باطن نفس ظاهر حقیقت امر پوشیده و پنهان نه امام وجوه ظاهر و هویدا نفس اعمال گواه این مقال امروز هر صاحب بصری از اعمال و آثار بمقصود پی برد و از گفتار و رفتار بمراد اهل بهاء آگاهی یابد امواج بحر رحمت الهی بکمال اوج

from deeds and signs to the object of the people of Baha and from their speech and conduct gain knowledge of their intent. The waves of the ocean of divine mercy appear at the utmost height, and the showers of the clouds of His grace and favor descend every moment. During the days of sojourn in 'Iraq this Oppressed One sat down and consorted with all classes without veil or disguise. How many of the denizens of the horizons entered in enmity and went forth in sympathy! The door of grace was open before the faces of all. With rebellious and obedient did We outwardly converse after one fashion, that perchance the evildoers might win their way to the ocean of boundless forgiveness. The splendors of the Name of the Concealer were in such wise manifested that the evildoer imagined that he was accounted of the good. No messenger was disappointed and no inquirer was turned back. The causes of the aversion and avoidance of men were certain of the doctors of Persia and the unseemly deeds of the ignorant. By [the term] 'doctors' in these passages are signified those persons who have withheld mankind from the shore of the Ocean of Unity; but as for the learned who practice [their knowledge] and the wise who act justly, they are as the spirit unto the body of the world. Well is it with that learned man whose head is adorned with the crown of justice, and whose body glorieth in the ornament of honesty. The Pen of Admonition exhorteth the friends and enjoineeth on them charity, pity, wisdom, and gentleness. The Oppressed One is this day a prisoner; His allies are the hosts of good deeds and virtues; not ranks, and hosts, and guns, and cannons. One holy action maketh the world of earth highest paradise.

ظاهر و امطار بحاب فضل و عنایتش در کلّ
حین نازل در آیام توقف در عراق این مظلوم با
جمع احزاب بی پرده و حجاب جالس و مؤانس
چه مقدار از اهل آفاق بنفاق داخل و بوفاق
خارج باب فضل بر وجوه کل مفتوح با عاصی
و مطیع در ظاهر بیک قسم معاشر که شاید
بدکاران بدریای بخشش بی پایان پی برند تجلیات
اسم ستار بقسمی ظاهر که بدکار گمان مینمود از
اخیر محسوب هیچ قاصدی محروم نماند و هیچ
مقبلی ممنوع نه اعراض و اجتناب ناس را سبب
بعضی از علمای ایران و اعمال ناشایسته جهال
بوده مقصود از علما در این مقامات نفوسی بوده
که ناس را از شاطی بحر احدیه منع نموده اند
والّا عالم عامل و حکیم عادل بمثابة روحند از
برای جسد عالم طوبی از برای عالمی که تارکش
بتاج عدل مزین و هیکلش بطراز انصاف مفتخر
قلم نصیح دوستان را وصیت میفرماید و بحبّت
و شفقت و حکمت و مدارا امر مینماید مظلوم
امروز مسجون ناصر او جنود اعمال و اخلاق
بوده نه صفوف و جنود و تفنگ و توپ یک
عمل پاک عالم خاک را جنت علیا نماید

99 "O friends, help the Oppressed One with well-pleasing virtues and good deeds! Today let every soul desire to attain the highest station. He must not regard what is in him, but what is in God. It is not for him to regard what shall advantage himself, but that whereby the Word of God which must be obeyed shall be upraised. The heart must be sanctified from every form of selfishness and lust, for the weapons of the believers and the saints were and are the fear of God. That is the buckler which guardeth man from the arrows of hatred and abomination. Unceasingly hath the standard of piety been victorious, and accounted amongst the most puissant hosts of the world. Thereby do the saints subdue the cities of [men's] hearts by the permission of God, the Lord of hosts. Darkness hath encompassed the earth: the lamp which giveth light was and is wisdom. The dictates thereof must be observed under all circumstances. And of wisdom is the regard of place and the utterance of discourse according to measure and state. And

99 ای دوستان باخلاق مرضیه و اعمال طیبه
مظلوم را نصرت نمائید الیوم هر نفسی اراده
بلوغ بأعلی المقام نماید باید به ما عنده ناظر نباشد
بل به ما عند الله لیس له ان ينظر الی ما ینفعه
بل الی ما ترتفع به کلمه الله المطاعة قلب باید
از شئونات نفس و هوئی مقدس باشد چه
که سلاح موحدین و مقربین تقوی الله بوده و
هست اوست درعی که انسان را از سهام بغی
و فحشا حفظ مینماید لازال رایة تقوی مظفر
بوده و از اقوی جنود عالم محسوب بها فتح
المقربون مدن القلوب باذن الله رب الجنود عالم
را ظلمت احاطه نموده سراجی که روشنی بخشد
حکمت بوده و هست مقتضیات آن را باید در
جمع احوال ملاحظه نمود و از حکمت ملاحظه
مقاماتست و سخن گفتن باندازه و شأن و از

of wisdom is decision; for man should not accept whatsoever anyone sayeth.

- 100 "Under all circumstances desire of the True One (glorious is His glory) that He will not deprive His servants of the sealed wine and the lights of the Name of the Self-Subsistent.

- 101 "O friends of God, verily the Pen of Sincerity enjoineeth on you the greatest faithfulness. By the Life of God, its light is more evident than the light of the sun! In its light and its brightness and its radiance every light is eclipsed. We desire of God that He will not withhold from His cities and lands the radiant effulgence of the Sun of Faithfulness. We have directed all in the nights and in the days to faithfulness, chastity, purity, and constancy; and have enjoined good deeds and well-pleasing qualities. In the nights and in the days the shriek of the pen ariseth and the tongue speaketh, that against the sword the word may arise, and against fierceness patience, and in "place of oppression submission, and at the time of martyrdom resignation. For thirty years and more, in all that hath befallen this oppressed community they have been patient, referring it to God. Everyone endowed with justice and fairness hath testified and doth testify to that which hath been said. During this period this Oppressed One was engaged in good exhortations and efficacious and sufficient admonitions, till it became established and obvious before all that this Victim had made Himself a target for the arrows of calamity unto the showing forth of the treasures deposited in [men's] souls. Strife and contest were and are seemly in the beasts of prey of the earth, [but] laudable actions are seemly in man.

- 102 "Blessed is the Merciful One: Who created man: and taught him utterance. After all these troubles, neither are the ministers of state content, nor the doctors of the church. Not one soul was found to utter a word for God before the court of His Majesty the King (may God perpetuate his kingdom). There shall not befall Us aught save that which God hath decreed unto Us. They acted not kindly, nor was there any shortcoming in the display of evil. Justice became like the phoenix, and faithfulness like the philosopher's stone: none spake for the right. It would seem that justice had become hateful to men and cast forth from all lands like the people of God. Glory be to God! In the episode of the land of Ta not one spoke for that which God had commanded. Having regard to the display of power and parade of service in the presence of the King (may God perpetuate his kingdom) they have called good evil and the reformer a sedition-monger. The like of these persons would depict the drop as an ocean, and the mote as a sun.

حکمت حزم است چه که انسان نباید هر نفسی
هر چه بگوید قبول نماید

- 100 در جمیع احوال از حقّ جلّ جلاله بطلبید عبادش
را از رَحیقِ مختوم و انوار اسمِ قیوم محروم نفرماید

- 101 یا احبّاء الله انّ قلم الصدق یوصیکم بالأمانة
الکبری لعمر الله نورها اظهر من نور الشمس قد
خسف کلّ نور عند نورها و ضیائها و اشراقها از
حقّ میطلبیم مدن و دیارش را از اشراقات انوار
شمس امانت محروم نفرماید جمیع را در لیالی و
ایام بامانت و عفت و صفا و وفا دلالت نمودیم
و باعمال طیبه و اخلاق مرضیه وصیت کردیم
در لیالی و ایام صریر قلم مرتفع و لسان ناطق
تا آنکه مقابل سیف کلمه قائم و مقابل سطوت
صبر و مقام ظلم تسلیم و حین شهادت تفویض
سی سنه و ازید آنچه بر این حزب مظلوم وارد
صبر نموده اند و بخدا گذاشته اند هر صاحب
عدل و انصاف بر آنچه ذکر شد شهادت داده و
میدهد این مظلوم در این مدّت بمواعظ حسنه
و نصائح شافیه کافیه تشبّث نمود تا بر کلّ ثابت
و واضح شد که این مظلوم از برای ظهور کنوز
مودعه در نفوس خود را هدف سهام بلایا نموده
نزع و جدال شاعن درنده های ارض بوده و
هست اعمال پسندیده شاعن انسان

- 102 تبارک الرحمن الذی خلق الانسان علیه البیان بعد
از همه زحمته نه امرای دولت راضی و نه علمای
ملت یک نفس یافت نشد که الله امام درگاه
حضرت پادشاه خلد الله ملکه کلمه ئی بگوید لن
یصیبنا الا ما کتب الله لنا بمعروف عمل ننمودند
و در اظهار منکر کوتاهی زفت انصاف بمثابه
عتقا شد و صدق مانند کبریت احمر نفسی بخیر
تکلم ننمود گویا عدل بمثابه اهل حق مبغوض
عباد و مطرود بلاد گشته سبحان الله در مقدمه
ارض طاء احدی به ما حکم به الله تکلم ننمود نظر
بظاهر قدرت و ابراز خدمت در حضور سلطان
خلد الله ملکه معروف را منکر و مصلح را مفسد
گفته اند امثال آن نفوس قطره را دریا نمایند و
ذره را آفتاب بیت گلین را حصن متین گویند
و از حقّ مبین چشم پوشند جمعی مصلحین عالم
را بتهمت فساد اخذ نمودند لعمر الله آن نفوس

They call the house at Kulayn 'the strong fortress,' and close their eyes to the perspicuous truth. They have attacked a number of reformers of the world with the charge of seditiousness. As God liveth, these persons had and have no intent nor hope save the glory of the state and service to their nation! For God they spoke and for God they speak, and in the way of God do they journey.

- 103 "O friends, ask of Him Who is the Desire of the denizens of earth that He will succor His Majesty the King (may God perpetuate his kingdom) so that all the dominions of Persia may by the light of the Sun of Justice become adorned with the decoration of tranquility and security. According to statements made, he, at the promptings of his blessed nature, loosed those who were in bonds, and bestowed freedom on the captives. The representation of certain matters before the faces of [God's] servants is obligatory, and natural to the pious, so that the good may be aware and become cognizant [thereof]. Verily He inspireth whom He pleaseth with what He desireth, and He is the Powerful, the Ordainer, the Knowing, the Wise.

- 104 "A word from that land hath reached the Oppressed One which in truth was the cause of wonder. His Highness the Mu'tamidu'd-Dawlih, Farhad Mirza, said concerning the Imprisoned One that whereof the repetition is not pleasing. This Victim consorted very little with him or the like of him. So far as is recollected on [only] two occasions did he visit Murgh-Mahallih in Shimiran where was the abode of the Oppressed One. On the first occasion he came one day in the afternoon, and on the second one Friday morning, returning nigh unto sundown. He knows and is conscious that he should not speak contrary to the truth. If one enter his presence let him repeat these words before him on behalf of the Oppressed One: 'O Prince! I ask justice and fairness from your Highness concerning that which hath befallen this poor Victim.' Well is it for that soul whom the doubts of the perverse withhold not from the display of justice, and deprive not of the lights of the luminary of equity. O saints of God! at the end of Our discourse We enjoin on you once again chastity, faithfulness, godliness, sincerity, and purity. Lay aside the evil and adopt the good. This is that whereunto ye are commanded in the Book of God, the Knowing, the Wise. Well is it with those who practice [this injunction]. At this moment the pen crieth out, saying, 'O saints of God, regard the horizon of uprightness, and be quit, severed, and free from what is beside this. There is no strength and no power save in God.'"

جز عزّت دولت و خدمت ملت قصدی و امی
نداشته و ندارند لله گفته و لله میگویند و فی
سبیل الله سالکند

- 103 ای دوستان از مقصود عالمیان مسئلت نمائید
حضرت سلطان خلد الله ملکه را تاءید فرماید
تا از انوار آفتاب عدل جمیع ممالک ایران بطراز
امن و امان مزین گردد از قرار مذکور بصرافت
طبع مبارک بستگان را گشود و مقیدین را
آزادی بخشود بعضی از امور عرضش امام
وجوه عباد فرض است و اظهارش از سبجیه ابرار
تا اختیار مطلع شوند و آگاه گردند انه یلهم من
یشاء بما اراد و هو المقتدر الامر العلیم الحکیم

- 104 از آن ارض کلهئی بسمع مظلوم رسید
که فی الحقیقه سبب حیرت شد نواب والا
معتمدالدوله فرهاد میرزا در باره مسجون فرموده
آنچه ذکرش محبوب نه این مظلوم با ایشان و
امثال ایشان بسیار کم ملاقات نموده آنچه در نظر
است دو بار در مرغ محله شمیران که مقرّ مظلوم
بود تشریف آوردند دفعه اولی عصر یومی و ثانی
یوم جمعه صبح تشریف آوردند و نزدیک مغرب
مراجعت فرمودند ایشان عالم و آگاهند نباید بغیر
حقّ تکلم نمایند اگر نفسی خدمت ایشان رسید
این کلمه را امام وجه از قبل مظلوم مذکور
دارد یا ابن الملک اسأل من حضرتک العدل
و الانصاف فیما ورد علی هذا المظلوم الغریب
طوبی از برای نفسی که شبهات اهل هوی او را
از اظهار عدل بازداشت و از انوار نیر انصاف
محروم ننمود یا اولیاء الله فی آخر القول نوصیکم
مرّة اخری بالعفة و الأمانة و الدبّانة و الصدق
و الصفاء ضعوا المنکر و خذوا المعروف هذا ما
امرتم به فی کتاب الله العلیم الحکیم طوبی للعاملین
در این حین قلم نوحه مینماید و میگوید یا اولیاء
الله بافی راستی ناظر باشید و از دوش فارغ و
منقطع و آزاد لا حول و لا قوّة الا بالله تمّت

- 105 In short, formerly in all provinces in Persia accounts and stories concerning this sect diverse and discordant, year, incompatible with the character of the human race and opposed to the divine endowment, passed on the tongues and in the mouths of men and obtained notoriety. But when their principles acquired fixity and stability and their conduct and behavior were known and appreciated, the veil of doubt and suspicion fell, the true character of this sect became clear and evident, and it reached the degree of certainty that their principles were unlike men's fancies, and that their foundation differed from [the popular] opinion and estimate. In their conduct, action, morality, and "demeanor was no place for objection; the objection in Persia is to certain of the ideas and tenets of this sect. And from the indications of various circumstances it hath been observed that the people have acquired belief and confidence in the trustworthiness, faithfulness, and godliness of this sect in all transactions.
- 106 Let us return to our original topic. During the period of their sojourn in 'Iraq these persons became notorious throughout the world. For exile resulted in fame, in such wise that a great number of other parties sought alliance and union, and devised means of [acquiring] intimacy [with them]. But the Chief of this sect, discovering the aims of each faction, acted with the utmost consistency, circumspection, and firmness. Reposing confidence in none, He applied Himself as far as possible to the admonition of each, inciting and urging them to good resolutions and aims beneficial to the state and the nation. And this conduct and behavior of the Chief acquired notoriety in 'Iraq.
- 107 So likewise during the period of their sojourn in 'Iraq certain functionaries of foreign governments were desirous of intimacy, and sought friendly relations [with them], but the Chief would not agree. Amongst other strange haps was this, that in 'Iraq certain of the Royal Family came to an understanding with these [foreign] governments, and, [induced] by promises and threats, conspired with them. But this sect unloosed their tongues in reproach and began to admonish them, saying, "What meanness is this, and what evident treason; that man should, for worldly advantages, personal profit, easy circumstances, or protection of life and property, cast himself into this great detriment and evident loss, and embark in a course of action which will conduce to the greatest abasement and involve the utmost infamy and disgrace both here and hereafter! One can support any baseness save treason to one's country, and every sin admits of pardon and forgiveness save [that of] dishonoring one's government and injuring one's nation." And they imagined that they were acting patriotically, displaying
- بالجمله در سابق در ولایات در السن و افواه مردمان در ایران بحق این طائفه روایات و حکایات مخالف و مباین بلکه منافی مزیت عالم انسانی و معارض موهبت الهی افتاد و اشتہار یافت و چون اساس قرار و استقراری حصول نمود و روش و سلوک معلوم و مشہود شد پردہ شبہ و شکوک زائل گشت و حقیقت حال این طائفه واضح و روشن گردید و بدرجہ ثبوت واصل شد کہ اساس مخالف ظنون ناس است و بنیان مباین گمان و قیاس در رفتار و کردار و اخلاق و احوال محل اعتراض نہ اعتراض در ایران بر بعضی ضمائر و عقاید این طائفه است و از قرائن احوال چنین ملاحظہ شد کہ اہالی امنیت و رسوخ بامانت و صداقت و دیانت این طائفه در جمیع معاملات حاصل نمودہ اند
- بر سر اصل مطلب رویم مدت اقامت این اشخاص در عراق مشہور آفاق شدند چہ کہ غربت سبب شہرت گشت بقسمی کہ بسیاری از طوائف سائرہ ارتباط و اتحادی خواستند و اسباب الفتی آراستند لکن رئیس این طائفه مقاصد ہر حزبی را دریافتہ در کمال سکون و سلوک و ثبوت حرکت مینمود و تمکین احدی ننمود بلکہ بقدر امکان بنصیحت ہر یک قیام کرد و تشویق و تحریص بنوایای حسنہ و مقاصد خیریہ دولت و ملت نمود و این روش و حرکت رئیس در عراق شہرت یافت
- و ہم چنین در مدت اقامت در عراق بعضی از ماءمورین دول اجنبیہ حسن الفت خواستند و روابط مودت جستند لکن رئیس موافقت ننمود و از اتفاقات غریبہ آنکہ در عراق بعضی از خانوادہ سلطنت با آن دول ہراز گشتند و بوعد و وعید دمساز و این طائفہ لسان توییح گشودند و نصیحت آغاز کردند کہ این چہ دنائت است و وضوح خیانت کہ انسان بجهت منافع دنیوی و فوائد شخصی و رفاہیت حال یا صیانت جان و مال خود را در این وبال عظیم و خسران مبین اندازد و متصدی امری گردد کہ داعی ذلت کبری و جالب نقت عظمی و رسوائی آخرت و اولی گردد ہر ذلتی را تجمل توان نمود مگر خیانت وطن و ہر گاہی قابل عفو و مغفرت است مگر ہتک ناموس دولت و مضرت ملت و چنین تصور داشتند کہ دولتخواہی نمودند و اظهار

sincerity and loyalty, and accounting sacred the duties of fidelity; which noble aim they regarded as a moral obligation.

108 So rumors of this were spread abroad through 'Iraq-i-'Arab, and such as wished well to their country loosed their tongues in uttering thanks, expressing approval and respect. And it was supposed that these events would be represented in the Royal Presence; but after a while it became known that certain of the Shaykhs at the Supreme Shrines who were in correspondence with the court, yea, even with the King, were in secret continually attributing to this sect strange affinities and relations, imagining that such attempts would conduce to favor at the Court and cause advancement of [their] condition and rank. And since no one could speak freely on this matter at that court which is the pivot of justice, whilst just ministers aware [of the true state of the case] also regarded silence as their best policy, the 'Iraq question, through these misrepresentations and rumors, assumed gravity in Tihiran, and was enormously exaggerated. But the consuls-general, being cognizant of the truth, continued to act with moderation, until Mirza Buzurg Khan of Qazvin became consul-general in Baghdad.

109 Now since this person was wont to pass the greater portion of his time in a state of intoxication and was devoid of foresight, he became the accomplice and confederate of those Shaykhs in 'Iraq, and girded up his loins stoutly to destroy and demolish. Such power of description and [strength] of fingers as he possessed he employed in making representations and statements. Each day he secretly wrote a dispatch to Tihiran, made vows and compacts with the Shaykhs, and sent diplomatic notes to His Excellency the Ambassador-in-chief [at Constantinople]. But since these statements and depositions had no basis or foundation, they were all postponed and adjourned; until at length these Shaykhs convened a meeting to consult with the [Consul-] General, assembled a number of learned doctors and great divines in the [mosque of the] 'two Kazims' (upon them be peace), and, having come to an unanimous agreement, wrote to the divines of Karbila the exalted and Najaf the most noble, convoking them all. They came, some knowing, others not knowing. Amongst the latter the illustrious and expert doctor, the noble and celebrated scholar, the seal of seekers after truth, Shaykh Murtada, now departed and assoiled, who was the admitted chief of all, arrived without knowledge [of the matter in hand]. But, so soon as he was informed of their actual designs, he said, "I am not properly acquainted with the essential character of this sect, nor with the secret tenets and hidden

خلوصی و نیکخواهی کردند و حقوق وفاداری را مقدس شمردند و این مقصد جلیل را فریضه دمت خویش دانستند

108 و این اخبار در عراق عرب شیوع یافت و خیرخواهان وطن زبان بشکرانه گشودند و تحسین و توقیر فرمودند و چنین گمان میرفت که این وقایع بحضور همایون عرض خواهد شد بعد از چندی معلوم شد که بعضی از مشایخ در عتبات عالیات که مخیره بدربار بلکه به پیشگاه دارند در خفیه دائماً نسبت باین طائفه غرویات و اسنادات عجیبه داده و همچه گمان نموده که این گونه مسامحی سبب تقرب درگاه و علت علو شأن و جاهست و چون هیچ نفسی در دربار معدلت مدار در این خصوص بآزادی سخن نتوانست نمود و وزرای واقف عادل نیز مصلحت خویش را در سکوت میدیدند از این سعایتها و روایتها مسئله عراق در طهران جسامت یافته و مبالغات عظیمه شده لکن جنرال قونسولها چون بحقیقت واقف بودند معتدلا نه حرکت مینمودند تا آنکه میرزا بزرگ خان قزوینی جنرال قونسول بغداد شد

109 و چون این شخص اکثر اوقات خویش را به پیروی گذرانده از دوراندیشی در کار بود با آن مشایخ در عراق هم عهد و میثاق گشته کمر همت را بر خرابی و اضمحلال محکم بست و آنچه قوه تحریر و بنان داشت صرف تقریر و بیان کرد هر روز در سر طوماری به طهران نوشت و ایمان و پیمانی با حضرات مشایخ نمود و لائحه منشوری بحضرت سفیر کبیر ارسال داشت چون این تقاریر و تحاریر را پایه و اساسی نبود جمیع بتأخیر و تسویف میگذاشت تا آنکه آن مشایخ با جنرال مجلس مشورتی فراهم آوردند و جمعی علمای اعلام و مجتهدین عظام را در کاظمین علیهما السلام جمع نمودند و متفق و متحد شدند و مجتهدین کربلای معلی و نجف اشرف نوشتند و جمیع را دعوت نمودند بعضی دانسته آمدند و بعضی ندانسته از جمله عالم جلیل تحریر و فاضل نبیل شهیر خاتمه المحققین مرحوم مغفور الشیخ مرتضی که رئیس مسلم کل بود من دون اطلاع حاضر شدند و چون از حقیقت مقاصد مطلع شدند فرمودند من بر کنه حقائق این طائفه و اسرار و سرائر مسائل الهیه این فتنه کما هی حقها

theological doctrines of this community; neither have I hitherto witnessed or perceived in their demeanor or conduct anything at variance with the Perspicuous Book which would lead me to pronounce them infidels. Therefore hold me excused in this matter, and let him who regards it as his duty take action." Now the design of the Shaykhs and the Consul was a sudden and general attack, but, by reason of the noncompliance of the departed Shaykh, this scheme proved abortive, resulting, indeed, only in shame and disappointment. So that concourse of Shaykhs, doctors, and common folk which had come from Karbila dispersed.

مطلع نیستم و تا بحال در احوال و اطوارشان منافی کتاب مبین که داعی تکفیر باشد چیزی ندیده و نفهمیدم لهذا مرا از این قضیه معاف دارید هر کس تکلیف خویش را دانسته عمل نماید باری مقصود مشایخ و قونسول هجوم عام بغتی بود لکن از عدم موافقت مرحوم شیخ این تدبیر عذیم التأثير بلکه سبب نجلت و مأیوسی شد و آن جمعیت مشایخ و علما و عوام که از کربلا آمده بودند پریشان شدند

- 110 Just at this time mischievous persons - [including] even certain dismissed ministers - endeavored on all sides so to influence this sect that they might perchance alter their course and conduct. From every quarter lying messages and disquieting reports continually followed one another in uninterrupted and constant succession to the effect that the deliberate intention of the court of Persia was the eradication, suppression, annihilation, and destruction of this sect; that correspondence was continually being carried on with the local authorities; and that all [the Babis] in 'Iraq would shortly be delivered over with bound hands to Persia. But the Babis passed the time in calmness and silence, without in any way altering their behavior and conduct.

110 در خلال این احوال مفسدین از هر طرف حتی بعضی وزرای معزول تحریک این طائفه نمودند که بلکه تغییر منهج و سلوک دهند و متصل از جمیع جهات پیغامهای کذب و اراجیف متواصل و متواتر بود که منوی ضمیر دربار ایران قلع و قمع و اعدام و اهلاک این طائفه است و متصلاً مخایره با حکومت محلیه ممتد و عنقریب جمیع در عراق دست بسته تسلیم ایران میگردد لکن باینها بسکون و سکوت وقت میگذرانند و سلوک و روش را ابداً تغییر ندادند

- 111 So when Mirza Buzurg Khan failed to effect and accomplish the designs of his heart by such actions also, he ill-advisedly fell to reflecting how he might grieve and humiliate [the Babis]. Every day he sought some pretext for offering insult, aroused some disturbance and tumult, and raised up the banner of mischief, until the matter came nigh to culminating in the sudden outbreak of a riot, the lapse of the reins of control from the hand, and the precipitation of [men's] hearts into disquietude and perturbation and [their] minds into anguish and agony.

111 و چون میرزا بزرگ خان از این گونه حرکات نیز منوی ضمیر خویش را ترویج و حصول نیافت از سوء تدبیر در فکر تکبیر و تحقیر افتاد هر روز بهانهائی جست و اهانتی کرد و ولوله و آشوبی انداخت و علم فتنه برافراخت تا کار مشرف بر آن شد که بغته فساد شود و زمام امور از دست رود و قلوب در تشویش و اضطراب و نفوس در ضیق و عذاب افتد و بهر وسیله از علاج مزاج عاجز شدند

- 112 Now when [the Babis] found themselves unable to treat this humor by any means (for, strive as they would, they were foiled and frustrated), and when they failed to find any remedy for this disorder or any fairness in this flower, they deliberated and hesitated for nine months, and at length a certain number of them, to stop further mischief, enrolled themselves as subjects of the Sublime Ottoman Government, that [thereby] they might assuage this tumult. By means of this device the mischief was allayed, and the consul withdrew his hand from molesting them; but he notified this occurrence to the Royal Court in a manner at variance with the facts and contrary to the truth, and, together with the confederate Shaykhs, applied

112 و آنچه مراجعت نمودند خائب و خاسر گشتند و چون این درد را دوائی و این درد را صفائی نیافتند نه ماه مشورت نمودند و در تردد بودند عاقبت منعاً للفساد معدودی بسلک تبعیت دولت علیه عثمانیه داخل شدند که این ضوضا را زائل کنند بواسطه این تدبیر تسکین فساد شد و قونسول دست از تعرض کوتاه نمود لکن این قضیه را بخلاف واقع و برعکس حقیقت بدربار پادشاهی اخبار کرد و از هر جهت با مشایخ متفق بوسائل تحدیش اذهان تشبث نمود نهایت معزول و منکوب و پشیمان و پریشان گشت

himself in every way to devices for distracting the senses [of the Babis]. Finally, however, being dismissed, and overwhelmed with disaster, he became penitent and sorry.

- 113 Let us proceed with our original topic. For eleven years and somewhat over, Baha'u'llah abode in 'Iraq-i-'Arab. The behavior and conduct of the sect were such that [His] fame and renown increased. For He was manifest and apparent amongst men, consorted and associated with all parties, and would converse familiarly with doctors and scholars concerning the solution of difficult theological questions and the verification of the true sense of abstruse points of divinity. As is currently reported by persons of every class, He used to please all, whether inhabitants or visitors, by His kindly intercourse and courteous address; and this sort of demeanor and conduct on His part led them to suspect sorcery and account Him an adept in the occult sciences.

- 114 During this period Mirza Yahya remained concealed and hidden, continuing and abiding in his former conduct and behavior, until, when the edict for the removal of Baha'u'llah from Baghdad was issued by His Majesty the Ottoman monarch, Mirza Yahya would neither quit nor accompany [Him]: at one time he meditated setting out for India, at another settling in Turkistan; but, being unable to decide on either of these two plans, he finally, at his own wish, set out before all in the garb of a dervish, in disguise and change of raiment, for Karkuk and Arbil. Thence, by continuous advance, he reached Mosul, where, on the arrival of the main body, he took up his abode and station alongside their caravan. And although throughout this journey the governors and officials observed the utmost consideration and respectfulness, while march and halt were alike dignified and honorable, nevertheless was he always concealed in change of raiment, and acted cautiously, on the idea that some act of aggression was likely to occur.

- 115 In this fashion did they reach Constantinople, where they were appointed quarters in a guesthouse on the part of the glorious Ottoman monarchy. And at first the utmost attention was paid to them in every way. On the third day, because of the straitness of their quarters and the greatness of their numbers, they migrated and moved to another house. Certain of the nobles came to see and converse with them, and these, as is related, behaved with moderation. Notwithstanding that many in their assemblies and gatherings continued to condemn and vilify them saying, "This sect are a mischief to all the world and destructive of treaties and covenants; they are a source of trouble and baleful to all lands; they have kindled a fire

113 باصل مطلب پردازیم یازده سال و چیزی بهاء الله در عراق عرب اقامت نمود روش و سلوک این طائفه بقسمی واقع شد که شهرت و صیت تزاید نمود چه که در میان ناس ظاهر و مشهود و با جمیع طوائف معاشر و مألوف و با علما و فضلا در حل مسائل مشکله الهیه و تحقیق حقائق مطالب معضله ربانیه مأنوس بود از قرار روایت از عموم طوائف بحسن معاشرت و آداب محاوره جمیع حاضرین و واردین را خوشنود مینمود این نوع حالات و حرکات او سبب شد که گمان سحر نمودند و از خواص علوم غریبه شمردند

114 و در این مدت میرزا یحیی مستور و پنهان و بر روش و سلوک سابق باقی و برقرار بود حتی چون فرمان اعلیحضرت پادشاه عثمانی بحرکت بهاء الله از بغداد صادر شد میرزا یحیی نه مفارقت نمود و نه مرافقت گاهی تصور سفر هندوستان نمود و گاهی قرار در ترکستان و چون مصمم بهیچ یک از این دو رأی نشد عاقبت بخواهش خویش پیش از جمیع بهیئت درویش در لباس خفا و تبدیل عازم کرکوک و ارپیل شد و از آنجا بحرکت متواصل واصل موصل گشت و چون این جمعیت وارد شدند در کنار قافله منزل و مأوی نمود با وجود آنکه در آن سفر حکام و مأمورین کمال رعایت و احترام را مجرا داشتند و حرکت و قرار بحشمت و وقار بود معذلک دائماً در لباس تبدیل پنهان و بتصور احتمال حصول تعرض احتراز داشت

115 و بر این قرار وارد استانبول شدند از طرف سلطنت سنیّه عثمانیه در مسافرخانه منزل دادند و نهایت رعایت را از هر جهت در بدایت یجرا داشتند از جهت تنگی محل و کثرت جمعیت روز سیم بخانه دیگر نقل و حرکت نمودند و بعضی از اعیان دیدنی نموده ملاقات کردند و از قرار روایت معتدلانه حرکت نمودند با وجود آنکه جمعی در محافل و مجالس تزییف و تشنیع مینمودند که این طائفه فتنه آفاند و هادم عهد و میثاق منبع فسادند و مخرب بلاد آتش افروخته اند و جهانی را سوخته اگرچه

and consumed the earth; and though they be outwardly fair-seeming yet are they deserving of every chastisement and punishment," yet still the Babís continued to conduct themselves with patience, calmness, deliberation, and constancy, so that they did not, even in self-defense, importune [the occupants of] high places or frequent the houses of any of the magnates of that kingdom. Whomsoever amongst the great He [Baha] interviewed on His own account, they met, and no word save of sciences and arts passed between them; until certain noblemen sought to guide Him, and loosed their tongues in friendly counsel, saying, "To appeal, to state your case, and to demand justice is a measure demanded by custom." He replied in answer, "Pursuing the path of obedience to the King's command We have come to this country. Beyond this We neither had nor have any aim or desire that We should appeal and cause trouble. What is [now] hidden behind the veil of destiny will in the future become manifest. There neither has been nor is any necessity for supplication and importunity. If the enlightened-minded leaders [of your nation] be wise and diligent, they will certainly make inquiry, and acquaint themselves with the true state of the case; if not, then [their] attainment of the truth is impracticable and impossible. Under these circumstances what need is there for importuning statesmen and supplicating ministers of the Court? We are free from every anxiety, and ready and prepared for the things predestined to Us. 'Say, all is from God' is a sound and sufficient argument, and 'if God toucheth thee with a hurt there is no dispeller thereof save Him' is a healing medicine."

- 116 After some months a royal edict was promulgated appointing Adrianople in the district of Roumelia as their place of abode and residence. To that city the Babís, accompanied by [Turkish] officers, proceeded all together, and there they made their home and habitation. According to statements heard from sundry travelers and from certain great and learned men of that city, they behaved and conducted themselves there also in such wise that the inhabitants of the district and the government officials used to eulogize them, and all used to show them respect and deference. In short, since Baha'u'llah was wont to hold intercourse with the doctors, scholars, magnates, and nobles [thereby] obtaining fame and celebrity throughout Roumelia, the materials of comfort were gathered together, neither fear nor dread remained, they reposed on the couch of ease, and passed their time in quietude, when one Siyyid Muhammad by name, of Isfahan, one of the followers [of the Bab], laid the foundations of intimacy and familiarity with Mirza Yahya, and [thereby] became the cause of vexation and trouble. In

بظاهر آراسته‌اند لکن هر نعمت و عقوبتی را شایسته لکن حضرات بصبر و سکون و تاءتی و ثبوت سلوک نمودند حتی بجهت مدافعه مزاحم مقامات عالیہ نگشتند و بخانه احدی از افاحم آن مملکت مراوده نمودند هر یک از اعظم رجال بحال خویش دیدنی فرمود ملاقات نمودند و سخن جز از علوم و فنون در میان نبود تا آنکه بعضی از رجال راه‌نمائی نمودند و زبان بخیروخواهی گشودند که مقتضای اصول مراجعت است و بیان حال و طلب معدلت در جواب گفتند که بفرمان پادشاهی راه اطاعت پیودیم و وارد این مملکت گشتیم دیگر مقصد و مرادی نداشته و نداریم که مراجعت کنیم و درد سر آریم و آنچه در پس پرده قضا پنهان در آینده عیان گردد تعجیز و تصدیع لزوم نداشته و ندارد اگر سروان دل‌آگاه اصحاب عقول و انبأهند البته جستجو نموده بحقیقت حال مطلع شوند و الا حصول حقیقت ممتنع و محال است در این صورت تصدیع و کلا و تعجیز وزرای دربار چه لزوم از هر فکری آزاده و مقدرات را مهیا و آماده هستیم قل کل من عند الله برهان کافی وافی است و ان بمسک الله بضر فلا کاشف له الا هو علاج شافی

116 بعد از چند ماه فرمان پادشاهی صادر و در قطعه رومیلی ادرنه را مسکن و مقر تعیین فرمودند باینها کلاً بهمراهی ضابطان بآن شهر روانه شده لانه و آشیانه نمودند از قراری که از بعضی سیاحان و بزرگان و فاضلان آن شهر مسموع شد در آنجا نیز نوعی روش و حرکت نمودند که اهالی مملکت و مأمورین دولت ستایش مینمودند و جمیع حرمت و رعایت میکردند و چون بهاء‌الله با علما و فضلا و بزرگان و ارکان ملاقات مینمود و صحبت و شهرتی در رومیلی حاصل نمود خلاصه اسباب آسایش فراهم شد و خوف و خشیتی باقی نماند در مهد راحت آرمیدند و اوقاتی با سودگی میگذرانیدند که سید محمد نامی اصفهانی یکی از اتباع با میرزا یحیی طرح آمیزش و الفتی ریخت و اسباب صداع و کلفتی گشت یعنی راز نهفته آغاز نمود و باغواهی میرزا یحیی قیام که ذکر این طائفه در جهان بلند و نامشان ارجمند گشته خوف و خطری باقی نماند

other words, he commenced a secret intrigue and fell to tempting Mirza Yahya, saying, "The fame of this sect hath risen high in the world, and their name hath become noble: neither dread nor danger remaineth, nor is there any fear or [need for] caution before you. Cease, then, to follow, that thou mayest be followed by the world; and come out from amongst adherents, that thou mayest become celebrated throughout the horizons." Mirza Yahya, too, through lack of reflection and thought as to consequences, and want of experience, became enamored of his words and befooled by his conduct. This one was [like] the sucking child, and that one became as the much-prized breast. At all events, how much soever some of the chiefs of the sect wrote admonitions and pointed out to him the path of discretion saying, "For many a year hast thou been nurtured in thy brother's arms and hast reposed on the pillow of ease and gladness; what thoughts are these which are the results of madness? Be not beguiled by this empty name, which, out of regard for certain considerations and as a matter of expediency, was bestowed [upon thee]; neither seek to be censured by the community. Thy rank and worth depend on a word, and thine exaltation and elevation were for a protection and a consideration," yet still, the more they admonished him, the less did it affect him; and how much soever they would direct him, he continued to account opposition as identical with advantage. Afterwards, too, the fire of greed and avarice was kindled, and although there was no sort of need, their circumstances being easy in the extreme, they fell to thinking of salary and stipend, and certain of the women dependent on Mirza Yahya went to the [governor's] palace and craved assistance and charity. So when Baha'u'llah beheld such conduct and behavior on his part He dismissed and drove away both [him and Siyyid Muhammad] from Himself.

- 117 Then Siyyid Muhammad set out for Constantinople to get his stipend, and opened the door of suffering. According to the account given, this matter caused the greatest sorrow and brought about cessation of intercourse. In Constantinople, moreover, he presumptuously set afloat certain reports, asserting, amongst other things, that the notable personage who had come from 'Iraq was Mirza Yahya. Sundry individuals, perceiving that herein was excellent material for mischief-making and a means for the promotion of mutiny, ostensibly supported and applauded him, and stimulated and incited him, saying, "You are really the chief support and acknowledged successor: act with authority, in order that grace and blessing may become apparent. The waveless sea hath no sound, and the cloud without thunder raineth no rain." By such speech, then, was that unfortunate man entrapped into his course of action, and led

ویم و حذری در میان نه از تابعی بگذرتا متبوع جهان گردی و از تحت الشعاع خارج شو تا مشهور آفاق شوی و میرزا یحیی نیز از قلت تامل و تفکر در عواقب و کم‌تجربگی مفتون اقوال او شد و مجنون احوال او این طفل رضیع شد و آن ندی عزیز گشت باری بعضی از رؤسای این طائفه آنچه نصیحت نوشتند و دلالت بر طریق بصیرت نمودند که سالهای سال پرورده آغوش برادری و در بستر راحت آرمیده و سرور این چه ظنونست که از نتائج جنونست تو باین اسم بی‌رسم که نظر بملاحظه و مصلحتی وضع شده است مغرور مشو و در نزد عموم خویش را مذموم بخواه پایه و مایه تو منوط بکلمه‌ئی و علو و سموت نظر بمحافظه و ملاحظه‌ئی باری آنچه نصیحت بیشتر نمودند تأثیر کمتر یافت و هر چه دلالت کردند مخالفت را عین منفعت شمرد و بعد آتش حرص و طمع افروخته شد با وجود آنکه هیچ وجه احتیاج نبود و رفاهیت حال در نهایت کمال در فکر معاش و شهریه افتادند و بعضی از متعلقات میرزا یحیی بسرایه رفتند و استدعای رعایت و عاطفت نمودند و چون بهاء‌الله این گونه اطوار و احوال از آن مشاهده کرد هر دو را از خویش دور و مهجور نمود

117 پس سید محمد بجهت اخذ شهریه به استانبول توجّه نمود و باب تکدی باز از قرار مذکور این فقره سبب حزن اکبر شد و علت قطع مراوده و در استانبول نیز بعضی روایات خودسرانه نمود از جمله گفته آن شخص شهریه که از عراق آمده است میرزا یحیی است بعضی ملاحظه نمودند که این خوب اسباب فساد است و وسیله ظهور عناد بظاهر تقویت او نمودند و آفرین گفتند و تشویق و تحریص کردند که شما خود رکن اعظمید و ولی مسلم با استقلال حرکت کنید تا فیض و برکت آشکار گردد دریای بی‌موج صیت ندارد و ابری رعد باران نبارد باری باین گونه گفتار آن پیچاره گرفتار رفتار خویش شد و ترهاتی بر زبان راند که سبب تشویش افکار گشت رفته‌رفته

to utter vain words which caused the disturbance of [men's] thoughts. Little by little those who were wont to incite and encourage began without exception to utter violent denunciations in every nook and corner, nay in the court itself, saying, "The Babis say thus, and expound in this wise: [their] behavior is such, and [their] speech so-and-so." Such mischief-making and plots caused matters to become misapprehended, and furthermore certain schemes got afloat which were regarded as necessary measures of self-protection; the expediency of banishing the Babis came under consideration; and all of a sudden an order came, and Baha'u'llah was removed from Roumelia; nor was it known for what purpose or whither they would bear Him away. Diverse accounts were current in [men's] mouths, and many exaggerations were heard [to the effect] that there was no hope of deliverance.

118 Now all those persons who were with Him with one accord entreated and insisted that they should [be permitted to] accompany Him, and, how much soever the government admonished and forbade them, it was fruitless. Finally one Haji Ja'far by name was moved to lamentation, and with his own hand cut his throat. When the government beheld it thus, it gave permission to all of them to accompany Him, conveyed them from Adrianople to the seashore, and thence transported them to 'Akka. Mirza Yahya they sent in like manner to Famagusta.

119 During the latter days [passed] in Adrianople Baha'u'llah composed a detailed epistle setting forth all matters clearly and minutely. He unfolded and expounded the main principles of the sect, and made clear and plain its ethics, manners, course, and mode of conduct: He treated certain political questions in detail, and adduced sundry proofs of His truthfulness: He declared the good intent, loyalty, and sincerity of the sect, and wrote some fragments of prayers, some in Persian, but the greater part in Arabic. He then placed it in a packet and adorned its address with the royal name of His Majesty the King of Persia, and wrote [on it] that some person pure of heart and pure of life, dedicated to God, and prepared for martyr-sacrifice, must, with perfect resignation and willingness, convey this epistle into the presence of the King. A youth named Mirza Badi, a native of Khurasan, took the epistle, and hastened toward the presence of His Majesty the King. The Royal Train had its abode and station outside Tihran, so he took his stand alone on a rock in a place far off but opposite to the Royal Pavilion, and awaited day and night the passing of the Royal escort or the attainment of admission into the Imperial Presence. Three days did he pass in a state of fasting and vigilance: an emaciated body and enfeebled spirit remained. On the fourth day the Royal Personage was examining all quarters

آنان که تحریک و تشویق مینمودند در گوشه و کنار بلکه در دربار بدون استثنا بنای تشنیع بلیغ نمودند که بایان چنین گویند و چنان روایت کنند و رفتار چنان است و گفتار چنین این گونه فساد و فتن سبب شد و امور مشتبّه گشت و دیگر بعضی اوهامات ظهور یافت که الجائات ضروریّه گجان شد و مصلحت نفی حضرات بمیان آمد و بغتّه امر وارد و بهاءالله را از رومیلی حرکت دادند و معلوم نبود بجه کاری و چه جائی برند روایات مختلفه در افواه افتاد و مبالغات بسیار مسموع شد که امید نجات نبود

118 باری جمیع نفوس که همراه بودند کل الحاح و اصرار نمودند که همراه شوند و آنچه حکومت نصیحت کرد و ممانعت نمود ثمری بخشید نهایت حاجی جعفر نامی برآشت و بنالید و حلقوم خود بدست خویش برید حکومت چون چنین دید کل را اجازت معیت داد و از ادرنه بساحل دریا وارد نمود و از آنجا به عکا حرکت دادند و هم چنین میرزا یحیی را به ماغوسا فرستادند

119 و در اوقات اخیر در ادرنه بهاءالله رساله‌ئی مفصّل ترقیم نمود و جمیع امور را توضیح و تفصیل داد اساس اعظم این طائفه را شرح و بیان کرد و اخلاق و اطوار و مسلک و منهج را مشهود و عیان بعضی از مسائل سیاسیه تفصیل داد و بعضی ادله براسستی خویش اقامه نمود و حسن نیت و صداقت و خلوص این طائفه را تقریر کرد و بعضی فقرات مناجات و برخی فارسی و اکثر عربی تحریر نمود و در لفافه‌ئی گذاشته و عنوان آن را بنام همایون اعلیحضرت شریار ایران مزین نمود و مرقوم داشت که شخصی پاکدل پاکباز منقطعاً الی الله و متنبّیاً لمشهد الفداء در کمال تسلیم و رضا این رساله را تقدیم حضور پادشاه نماید جوانی از اهالی خراسان میرزا بدیع نام رساله را برداشت و بحضور اعلیحضرت تاجدار شتافت موکب همایون در خارج طهران مقرّ و مکان داشت لهذا در محلی دور مقابل سرایده ملوکانی بتنهائی بر سر سنگی قرار یافت و روز و شب منتظر مرور رکاب پادشاهی و یا حصول مثول بحضور شهریاری

and directions with a telescope when suddenly his glance fell on this man who was seated in the utmost respectful attitude on a rock. It was inferred from the indications [perceived] that he must certainly have thanks [to offer], or some complaint or demand for redress and justice [to prefer]. [The King] commanded one of those in attendance at the court to inquire into the circumstances of this youth. On interrogation [it was found that] he carried a letter which he desired to convey with his own hand into the Royal Presence. On receiving permission to approach, he cried out before the pavilion with a dignity, composure, and respectfulness surpassing description, and in a loud voice, "O King, I have come unto thee from Sheba with a weighty message!" [The King] commanded to take the letter and arrest the bearer. His Majesty the King wished to act with deliberation and desired to discover the truth, but those who were present before him loosed their tongues in violent reprehension, saying, "This person has shown great presumption and amazing audacity, for he hath without fear or dread brought the letter of him against whom all peoples are angered, of him who is banished to Bulgaria and Sclavonia, into the presence of the King. If so be that he do not instantly suffer a grievous punishment there will be an increase of this great presumption." So the ministers of the court signified [that he should suffer] punishment and ordered the torture. As the first torment they applied the chain and rack, saying, "Make known thy other friends that thou mayest be delivered from excruciating punishment, and make thy comrades captive that thou mayest escape from the torment of the chain and the keenness of the sword." But, torture, brand, and torment him as they might, they saw naught but steadfastness and silence, and found naught but dumb endurance [on his part]. So, when the torture gave no result, they [first] photographed him (the executioners on his left and on his right, and he sitting bound in fetters and chains beneath the sword with perfect meekness and composure), and then slew and destroyed him. This photograph I sent for, and found worthy of contemplation, for he was seated with wonderful humility and strange submissiveness, in utmost resignation.

بود سه روز بر این منوال در حالت صیام و قیام میگردانید جسم نحیفی و روح ضعیفی باقی ماند روز چهارم ذات همایون بدوربین اطراف و انکاف را اکتشاف میفرمود ناگه نظرشان باین شخص که با کمال ادب بر روی سنگی نشسته بود افتاد از قرائن استدلال شد که لابد شکر و شکایتی و استدعای داد و معدلتی دارد یکی از ملازمان درگاه را بتفقد حال آن جوان امر فرمودند چون مستفسر شد رساله در دست داشت و بدست خویش تقدیم حضور همایون خواست و چون اذن حضور یافت در نزد سرپرده بتمکین و آرام و آدابی زایدالوصف و باآواز بلند یا سلطان قد جتک من سبا بنیا عظیم ناطق گشت امر باخذ رساله و توقیف آورنده فرمودند اعلیحضرت پادشاهی اراده تائقی داشتند و کشف حقیقت خواستند لکن حاضران حضور زبان بطعن شدید گشودند که این شخص جسارت عظیم نمود و جرئت عجیب چه که مکتوب مغضوب احزاب و منفی به بلغار و سقلا ب را بی ترس و هراس بحضور پادشاهی آورده اگر چنانچه فوراً جزای شدید نبیند مزید جسارت عظیم گردد لهذا وزرای دربار اشارت بسیاست نمودند و حکم بعقوبت و نقت اول زنجیر و شکنجه نمودند که یاران دیگر را بروز ده تا از سیاست جاسوز نجات یابی و رفیقان را اسیر کن تا از نقت زنجیر و حدت شمشیر رهائی جوئی آنچه عذاب نمودند و داغ و عقاب کردند جز سکون و سکوت ندیدند و بغیر از صمت و ثبوت نیافتند و چون شکنجه نتیجه نداشت در حالتی که جلادان از یسار و یمین و او در بند اغلال و زنجیر و در زیر شمشیر با کمال ادب و تمکین نشسته عکس برداشتند و قتل و اعدام نمودند آن عکس را خواستم و سزاوار تماشا یافتم چه که بخضوعی عجیب و خشوعی غریب در نهایت تسلیم نشسته بود

120 Now when His Majesty the King had perused certain passages and become cognizant of the contents of the epistle, he was much affected at what had taken place and manifested regret, because his courtiers had acted hastily and put into execution a severe punishment. It is even related that he said thrice, "Doth anyone punish [one who is but] the channel of correspondence?" Then the Royal Command was issued that their Reverences the learned doctors and honorable and accomplished divines

120 باری اعلیحضرت تاجداری چون بعضی فقرات را مطالعه فرمودند و مطلع بر مضامین رساله شدند از وقوعات متاثر گشتند و اظهار تأسف فرمودند از اینکه ملازمان تعجیل نمودند و عقوبت شدید مجرا داشتند حتی روایت کنند که سه مرتبه فرمودند آیا واسطه مراسله را کسی مؤاخذه نماید بعد امر پادشاهی صادر که

should write a reply to that epistle. But when the most expert doctors of the capital became aware of the contents of the letter they ordained: "That this person, without regarding [the fact] that he is at variance with the Perspicuous Religion, is a meddler with custom and creed, and a troubler of kings and emperors. Therefore to eradicate, subdue, repress, and repel [this sect] is one of the requirements of the Well-established Path, and indeed the chief of obligations."

121 This answer was not approved before the [Royal] Presence, for the contents of this epistle had no obvious discordance with the Law or with reason, and did not meddle with political or administrative matters, nor interfere with or attack the Throne of Sovereignty. They ought, therefore, to have discussed the real points at issue, and to have written clearly and explicitly such an answer as would have caused the disappearance of doubts and the solution of difficulties, and would have become a fulcrum for discussion to all.

122 Now of this epistle sundry passages shall be set forth in writing to conduce to a better understanding [of the matter] by all people. At the beginning of the epistle was a striking passage in the Arabic language [treating] of questions of faith and assurance; the sacrifice of life in the way of the Beloved; the state of resignation and contentment; the multiplicity of misfortunes, calamities, hardships, and afflictions; and falling under suspicion of seditiousness through the machinations of foes; the establishment of His innocence in the presence of His Majesty the King; the repudiation of seditious persons and disavowal of the rebellious party; the conditions of sincere belief in the verses of the Qur'an; the needfulness of godly virtues, distinction from all other creatures in this transitory abode, obedience to the commandments, and avoidance of things prohibited; the evidence of divine support in the affair of the Bab; the inability of whosoever is upon the earth to withstand a heavenly thing; His own awakening at the divine afflux, and His falling thereby into unbounded calamities; His acquisition of the divine gift, His participation in spiritual God-given grace, and His illumination with immediate knowledge without study; the excusableness of His [efforts for the] admonition of mankind, their direction toward the attainment of human perfections, and their enkindlement with the fire of divine love; encouragements to the directing of energy towards the attainment of a state greater than the degree of earthly sovereignty; eloquent prayers [written] in the utmost self-abasement, devotion, and humility; and the like of this. Afterwards He discussed [other] matters in the Persian language. And the form of it is this:

حضرات علمای اعلام و افاضل مجتهدین کرام
جوابی بر آن رساله مرقوم نمایند و چون نحاری
علمای دارالخلافه مطلع بر مندرجات رساله
شدند حکم فرمودند که این شخص قطع نظر از
اینکه مخالف دین مبین است معارض اصول و
آیین و مزاحم ملوک و سلاطین است لهذا قلع
و قمع و ردع و دفع از مقتضیات منهج قویم
بلکه از فرائض عین است

121 این جواب در پیشگاه حضور مقبول نیفتاد که
مضامین این رساله مخالفت وضوحی با شرع و
عقل نداشته و دخلی بامور سیاست و حکومت
نموده و تعرض و اعتراضی بر سریر سلطنت نکرده
لهذا باید حقایق مسائل را تشریح نمود و جوابی
بتصریح و توضیح مرقوم که سبب زوال شبهات
و حل مشکلات شود و بجهت کل مدار احتجاج
گردد

122 باری بعضی از فقرات آن رساله مرقوم میگردد
که مزید اطلاع جمهور شود در بدایت رساله
بلسان عربی فصل مبینی از مراتب ایمان و ایقان
و فدای جان در سبیل جانان و مقام تسلیم و
رضا و کثرت مصایب و بلایا و شداید و رزایا
و وقوع در تهمت فساد بواسطه اعدا و ثبوت
برائت خویش در حضور اعلیحضرت پادشاه و
تبری از نفوس مفسده و بیزاری از گروه عاتیه
و شروط خلوص ایمان بنصوص قرآن و لزوم
اخلاق رحمانی و امتیاز از سائر خلائی در دار
فانی و اتباع اوامر و اجتناب مناهی و ظهور
قضیه باب از تاءید الهی و عجز من علی الأرض
از مقاومت امر سمائی و بهوش آمدن خویش از
نفحات ربّانی و باین سبب وقوعش در بلایا
نامتناهی و بدون تعلّم حصول موهبت سبحانی و
استفاضه از فیض غیبی صمدانی و اشراق علم لدنی
و معذوری خویش در نصیحت و هدایت ناس بر
اکتساب کالات انسانی و اشتعال بنار محبت الهی
و تشویق بر توجیه همت بمحصول مقامی اعظم از
مرتبه سلطنت دنیوی و مناجات بلیغی در نهایت
تضرع و تبتّل و زاری و امثال ذلک بعد بلسان
فارسی مطالب را ذکر نموده و صورتش اینست

123 "O God, this is a letter which I wish to send to the King; and Thou knowest that I have not desired aught of him save the display of his justice to Thy people, and the showing forth of his favors to the dwellers in Thy Kingdom. And verily, by My soul, I have not desired aught save what Thou hast desired, neither, by Thy Might, do I desire aught save what Thou desirest. Perish that being which desireth of Thee aught save Thyself! And, by Thy Glory, Thy good pleasure is the limit of My hope, and Thy Will the extremity of My desire! Be merciful then, O God, to this poor [soul] Who hath caught hold of the skirt of Thy richness, and to this humble [suppliant] Who calleth on Thee, for Thou art indeed the Mighty, the Great. Help, O God, His Majesty the King to execute Thy laws amongst Thy servants and to show forth Thy justice amidst Thy creatures, that he may rule over this sect as he ruleth over those who are beside them. Verily Thou art the Potent, the Mighty, the Wise.

123 یا الهی هذا کتاب اريد ان ارسله الى السلطان و انت تعلم بأني ما اردت منه الا ظهور عدله خلقتك و بروز الطافه لأهل مملكتك و اني لنفسي ما اردت الا ما اردته و لا اريد بحولك الا ما تريد عدمت كينونة تريد منك دونك فوعزتک رضائک منتهی املي و مشيتک غاية رجائي فارحم يا الهی هذا الفقير الذي تشبث بذيل غنائک و هذا الدليل الذي يدعوك بأنک انت العزيز العظيم ايد يا الهی حضرة السلطان على اجراء حدودک بين عبادک و اظهار عدلك بين خلقک ليحكم على هذه الفئة كما يحکم على ما دونهم انک انت المقتدر العزيز الحكيم

124 "Agreeably to the permission and consent of the King of the age, this Servant turned from the place of the Royal Throne toward 'Iraq-i-'Arab, and in that land abode twelve years. During the period of [His] sojourn [there] no description of His condition was laid before the Royal Presence, neither did any representation go to foreign states. Relying upon God did He abide in that land, until a certain functionary came to 'Iraq, who, on his arrival, fell to designing the affliction of a company of poor unfortunates. Every day, beguiled by certain of the doctors of Persia, he persecuted these servants; although nothing prejudicial to Church or State, or at variance with the principles and customs of their countrymen had been observed in them. So this Servant [was moved] by this reflection: 'May it not be that by reason of the deeds of the transgressors some action at variance with the world-ordering counsel of the King should be engendered!' Therefore was an epitome [of the matter] addressed to Mirza Sa'id Khan, the Minister for Foreign Affairs, that he might submit it to the [Royal] Presence, and that it might be done according to that which the Royal command might promulgate. A long while elapsed, and no command was issued; until matters reached such a state that it was to be feared that sedition might suddenly break out and the blood of many be shed. Of necessity, for the protection of the servants of God, a certain number [of the Babis] appealed to the governor of 'Iraq. If [the King] will consider what has happened with just regard, it will become clear in the mirror of his luminous heart that what occurred was [done] from considerations of expediency, and that there was apparently no resource save this. The Royal Personage can bear witness and testify to this, that in whatever land there were some few of this sect the

124 حسب الاذن و اجازة سلطان زمان اين عبد از مقرر سرير سلطاني به عراق عرب توجه نمود و دوازده سنه در آن ارض ساکن و در مدت توقف شرح احوال در پيشگاه سلطاني معروض نشد و همچنين بدول خارجه اظهاري نرفت متوکلاً على الله در آن ارض ساکن تا آنکه یکی از مأمورين وارد عراق شد و بعد از ورود در صدد اذيت جمعی فقرا افتاد هر روز باغواي بعضی از علمای ايران متعرض اين عباد بوده مع آنکه ابدلاً خلاف دولت و ملت و مغاير اصول و آداب اهل مملکت از اين عباد ظاهر نشده و اين عبد بملاحظه اينکه ميادا از افعال معتدين امری منافی رأي جهان آرای سلطاني احداث شود لذا اجمالی بباب وزارت خارجه ميرزا سعيد خان اظهار رفت تا در پيشگاه حضور معروض دارد و بآنچه حکم سلطاني صدور يابد معمول گردد مدتها گذشت و حکمی صدور نيافت تا آنکه امر بمقامی رسيد که بيم آن بود بغيته فسادى برپا شود و خون جمعی ريخته گردد لا بداً حفظاً لعباد الله معدودی بوالی عراق توجه نمودند اگر بنظر عدل در آنچه واقع شده ملاحظه فرمايند بر مرآت قلب منير روشن خواهد شد که آنچه واقع شده نظر بمصلحت بوده و چارهائی جز آن بر حسب ظاهر نه ذات شاهانه شاهد و گواهند که در هر بلد که معدودی از اين طائفه بوده نظر بتعدی بعضی از حکام نار حرب و جدال مشتعل ميشد ولکن اين فانی بعد از ورود عراق کل را

fire of war and conflict was wont to be kindled by reason of the aggression of certain governors. But this Transient One after His arrival in 'Iraq withheld all from sedition and strife; and the witness of this Servant is His action, for all are aware and will testify that the multitude of this faction in Persia at that time was more than [it had been] before, yet, notwithstanding this, none transgressed his proper bounds nor assailed anyone. It is nigh on fifteen years that all continue tranquil, looking unto God and relying on Him, and bear patiently what hath come upon them, casting it on God. And after the arrival of this Servant in this city which is called Adrianople certain of this community enquired concerning the meaning of 'victory.' Diverse answers were sent in reply, one of which answers will be submitted on this page, so that it may become clear before the [Royal] Presence that this Servant hath in view naught save peace and reform. And if some of the divine favors, which, without merit [on My part], have been graciously bestowed [on Me], do not become evident and apparent, this much [at least] will be known, that [God], in [His] abounding grace and undeserved mercy, hath not deprived this Oppressed One of the ornament of reason. The form of words which was set forth on the meaning of 'victory' is this:

125 "He is God, exalted is He.

126 "It hath been known that God (glorious is His mention) is sanctified from the world and what is therein, and that the meaning of "victory" is not this, that anyone should fight or strive with anyone. The Lord of He doeth what He will hath committed the kingdom of creation, both land and sea, into the hand of kings, and they are the manifestations of the Divine Power according to the degrees of their rank: verily He is the Potent, the Sovereign. But that which God (glorious is His mention) hath desired for Himself is the hearts of His servants, which are treasures of praise and love of the Lord and stores of divine knowledge and wisdom. The will of the Eternal King hath ever been to purify the hearts of [His] servants from the promptings of the world and what is therein, so that they may be prepared for illumination by the effulgences of the Lord of the Names and Attributes. Therefore must no stranger find his way into the city of the heart, so that the Incomparable Friend may come unto His own place - that is, the effulgence of His Names and Attributes, not His Essence (exalted is He), for that Peerless King hath been and will be holy for everlasting above ascent or descent. Therefore today "victory" neither hath been nor will be opposition to anyone, nor strife with any person; but rather what is well-pleasing is that the cities of [men's] hearts, which are under the dominion of the hosts of selfishness and lust, should be subdued by the sword of the

از فساد و نزاع منع نموده و گواه این عبد عمل اوست چه که کل مطلعند و شهادت میدهند که جمعیت این حزب در آن اوقات در ایران اکثر از قبل بوده و مع ذلک احدی از حد خود تجاوز ننموده و بنفسی متعرض نشده قریب پانزده سنه میشود که کل ناظرأ الی الله و متوکلأ علیه ساکنند و آنچه بر ایشان وارد شده صبر نموده اند و بحق گذاشته اند و بعد از ورود این عبد باین بلد که موسوم به ادرنه است بعضی از این طائفه از معنی نصرت سؤال نموده اند اجوبه شتی در جواب ارسال یکی از آن اجوبه در این ورقه عرض میشود تا در پیشگاه حضور واضح گردد که این عبد جز صلاح و اصلاح بامری ناظر نبوده و اگر بعضی از الطاف الهیه که من غیر استحقاق عنایت فرموده واضح و مکشوف نباشد این قدر معلوم میشود که بعنایت واسعه و رحمت سابقه این مظلوم را از طراز عقل محروم نفرموده صورت کلماتی که در معنی نصرت عرض شد این است

125 هو الله تعالی

126 معلوم بوده که حق جلّ ذکره مقدّس است از دنیا و آنچه در اوست و مقصود از نصرت این نبوده که نفسی بنفسی محاربه و یا مجادله نماید سلطان یفعل ما یشاء ملکوت انشاء را از بر و بحر بید ملوک گذاشته و ایشانند مظاهر قدرت الهیه علی قدر مراتبهم انه هو المقتدر المختار و آنچه حق جلّ ذکره از برای خود خواسته قلوب عباد اوست که کائز ذکر و محبت ربانیه و خزائن علم و حکمت الهیه اند لم یزل اراده سلطان لایزال این بوده که قلوب عباد را از اشارات دنیا و ما فیها طاهر نماید تا قابل انوار تجلیات ملیک اسماء و صفات شوند پس باید در مدینه قلب بیگانه راه نیابد تا دوست یگانه بمقر خود آید یعنی تجلی اسماء و صفاتش نه ذاته تعالی چه که آن سلطان بیثال لازال مقدّس از صعود و نزول بوده و خواهد بود پس نصرت الیوم اعتراض بر احدی و مجادله با نفسی نبوده و نخواهد بود بلکه محبوب آن است که مدائن قلوب که در تصرف جنود نفس و هوی است بسیف بیان و حکمت و تبیان مفتوح شود لذا هر نفسی که اراده نصرت نماید باید اول بسیف معانی و بیان مدینه قلب خود را

Word, of Wisdom, and of Exhortation. Everyone, then, who desireth "victory" must first subdue the city of his own heart with the sword of spiritual truth and of the Word, and must protect it from remembering aught beside God: afterwards let him turn his regards towards the cities of [others'] hearts. This is what is intended by "victory": sedition hath never been nor is pleasing to God, and that which certain ignorant persons formerly wrought was never approved. If ye be slain for His good pleasure verily it is better for you than that ye should slay. Today the friends of God must appear in such fashion amidst [God's] servants that by their actions they may lead all unto the pleasure of the Lord of Glory. I swear by the Sun of the Horizon of Holiness that the friends of God never have regarded nor will regard the earth or its transitory riches. God hath ever regarded the hearts of [His] servants, and this too is by reason of [His] most great favor, that perchance mortal souls may be cleansed and sanctified from earthly states and may attain unto everlasting places. But that Real King is in Himself sufficient unto Himself [and independent] of all: neither doth any advantage accrue to Him from the love of contingent beings, nor doth any hurt befall Him from their hatred. All earthly places appear through Him and unto Him return, and God singly and alone abideth in His own place which is holy above space and time, mention and utterance, sign, description, and definition, height and depth. And none knoweth this save Him and whosoever hath knowledge of the Book. There is no God but Him, the Mighty, the Bountiful.' Finis.

127 "But good deeds depend on this, that the Royal Person should himself look into that [matter] with just and gracious regard, and not be satisfied with the representations of certain persons unsupported by proof or evidence. We ask God to strengthen the King unto that which He willeth: and what He willeth should be the wish of the worlds.

128 "Afterwards they summoned this Servant to Constantinople. We reached that city along with a number of poor unfortunates, and after Our arrival did not hold intercourse with a single soul, for We had naught to say [unto them], and there was no wish save that it should be clearly demonstrated by proof to all that this Servant had no thought of sedition and had never associated with the seditious. And, by Him in praise of Whose spirit the tongues of all things speak, to turn in any direction was difficult in consideration of certain circumstances; but these things were done for the protection of lives. Verily My Lord knoweth what is in My soul, and verily He is witness unto what I say. The just king is the shadow of God in the earth; all should take refuge under the shadow of his justice and rest in the shade of his favor. This is not the place

تصرف نماید و از ذکر ما سوی الله محفوظ دارد و بعد بمداّن قلوب توجه کند اینست مقصود از نصرت ابداً فساد محبوب حق نبوده و نیست و آنچه از قبل بعضی از جهال ارتکاب نموده اند ابداً مرضی نبوده ان تقتلوا فی رضاه لخیر لکم من ان تقتلوا الیوم باید احبای الهی بشاءنی در مابین عباد ظاهر شوند که جمیع را بافعال خود برضوان ذی الجلال هدایت نمایند قسم بآفتاب افق تقدیس که ابداً دوستان حق ناظر بارض و اموال فانیّه او نبوده و نخواهند بود حق لازال ناظر بقلوب عباد خود بوده و این هم نظر بعنایت کبری است که شاید نفوس فانیّه از شئونات تراییه طاهر و مقدس شوند و بمقامات باقیه وارد گردند والا آن سلطان حقیقی بنفسه لنفسه مستغنی از کل بوده نه از حب ممکات نفعی باو راجع و نه از بغضشان ضرری وارد کل از امکنه تراییه طاهر و باو راجع خواهند شد و حق فرداً واحداً در مقرر خود که مقدس از مکان و زمان و ذکر و بیان و اشاره و وصف و تعریف و علو و دنو بوده مستقر و لا یعلم ذلک الا هو و من عنده علم الکتاب لا اله الا هو العزیز الوهاب انتهی

127 ولكن حسن اعمال منوط بآنکه ذات شاهانه بنفسه بنظر عدل و عنایت در آن نظر فرماید و بعرایض بعضی من دون بینّه و برهان کفایت نفرماید نسأل الله بأن يؤيد السلطان علی ما اراد و ما اراد ینبغی ان یکون مراد العالمین

128 و بعد این عبد را به استانبول احضار فرمودند با جمعی از فقرا وارد آن مدینه شدیم و بعد از ورود ابداً با احدی ملاقات نشد چه که مطلبی نداشتیم و مقصودی نبود جز آنکه ببرهان بر کل مبرهن گردد که این عبد خیال فساد نداشته و ابداً با اهل فساد معاشر نبوده فوالذی انطق لسان کلّ شیء بثناء نفسه نظر بمراعات بعضی مراتب توجه بجهتی صعب بوده و لیکن لحفظ نفوس این امور واقع شده ان ربی یعلم ما فی نفسی و انه علی ما اقول شهید ملک عادل ظلّ الله است در ارض باید کل در سایه عدلش مأوی گیرند و در ظلّ فضلش بیاسایند این مقام تخصیص و

for personalities, or censures [directed] specially against some apart from others; for the shadow tells of him who casteth the shadow. God (glorious is His mention) hath called Himself the Lord of the worlds for that He hath nurtured and doth nurture all; exalted is His favor which hath preceded contingent beings and His mercy which hath preceded the worlds.

تحدید نیست که مخصوص بعضی دون بعضی شود چه که ظل از ذی ظل حاکی است حق جل ذکره خود را رب العالمین فرموده زیرا که کل را تربیت فرموده و میفرماید تعالی فضله الذی سبق الممکنات و رحمته الّتی سبقت العالمین

- 129 "This is sufficiently clear, that, [whether] right or wrong according to the imagination of the people, this community have accepted as true and adopted the religion for which they are notorious, and that on this account they have foregone what they had, seeking after what is with God. And this same renunciation of life in the way of love for the Merciful [God] is a faithful witness and an eloquent attest unto that whereunto they lay claim. Hath it [ever] been beheld that a reasonable man renounced his life without proof or evidence [of the truth of that for which he died]? And if it be said, 'This people are mad,' this [too] is very improbable, for it is not [a thing] confined to one or two persons, but rather have a great multitude of every class, inebriated with the Kawthar of divine wisdom, hastened with heart and soul to the place of martyrdom in the way of the Friend. If these persons, who for God have foregone all save Him, and who have poured forth life and wealth in His way, can be belied, then by what proof and evidence shall the truth of that which others assert concerning that wherein they are be established in the presence of the King?

129 این بسی واضحست که صواب یا خطا علی زعم القوم این طائفه امری که بآن معروفند آن را حق دانسته و اخذ کرده‌اند لذا از ما عندهم ابتغاء لما عند الله گذشته‌اند و همین گذشتن از جان در سبیل محبت رحمن گواهیست صادق و شاهدیست ناطق علی ما هم یدعون آیا مشاهده شده که عاقل من غیر دلیل و برهان از جان بگذرد و اگر گفته شود این قوم مجنونند این بسی بعید است چه که منحصر بیک نفس و دو نفس نبوده بلکه جمعی کثیر از هر قبیل از کوثر معارف الهی سرمست شده بمشهد فدا در ره دوست بجان و دل شتافته‌اند اگر این نفوس که لله از ما سواه گذشته‌اند و جان و مال در سبیلش ایثار نموده‌اند تکذیب شوند بکدام حجت و برهان صدق قول دیگران علی ما هم علیه در محضر سلطان ثابت میشود

- 130 "The late Haji Siyyid Muhammad (may God exalt his station and overwhelm him in the depth of the ocean of His mercy and forgiveness), although he was of the most learned of the doctors of the age and the most pious and austere of his contemporaries, and although the splendor of his worth was of such a degree that the tongues of all creatures spoke in praise and eulogy of him and confidently asserted his asceticism and godliness, did nevertheless in the war against the Russians forego much good and turn back after a little contest, although he himself had decreed a holy war, and had set out from his native country with conspicuous ensign in support of the Faith. O would that the covering might be withdrawn, and that what is hidden from [men's] eyes might appear!

130 مرحوم حاجی سید محمد اعلی الله مقامه و غمسه فی لجة بحر رحمته و غفرانه با آنکه از اعلم علمای عصر بودند و اتقی و ازهد اهل زمان خود و جلالت قدرشان بمرتبه‌ئی بوده که السن بریه کل بذکر و ثنائش ناطق و بزهده و ورعش موقن در غزای با روس با آنکه خود فتوای جهاد فرمودند و از وطن معروف بنصرت دین با علم مبین توجه نمودند معذلک بیطش یرسیر از خیر کثیر گذشتند و مراجعت فرمودند یا لیت کشف الغطاء و ظهر ما ستر عن الأبصار

- 131 "But as to this sect, it is twenty years and more that they have been tormented by day and by night with the fierceness of the Royal anger, and that they have been cast each one into a [different] land by the blasts of the tempests of the King's wrath. How many children have been left fatherless! How many fathers have become childless! How many mothers have not dared, through fear and dread, to mourn over their slaughtered children! Many [were] the servants [of God] wh'o at eve

131 و این طائفه بیست سنه متجاوز است که در ایام و لیلای بسطوت غضب خاقانی معذب و از هبوب عواصف قهر سلطانی هر یک بدیاری افتاده‌اند چه مقدار از اطفال که بی پدر مانده‌اند و چه مقدار از آباء که بی پسر گشته‌اند و چه مقدار از امهات که از بیم و خوف جرئت آنکه بر اطفال مقتول خود نوحه نمایند نداشته‌اند و بسی از عباد

were in the utmost wealth and opulence, and at dawn were beheld in the extreme of poverty and abasement! There is no land but hath been dyed with their blood and no air whereunto their groanings have not arisen. And during these few years the arrows of affliction have rained down without intermission from the clouds of fate. Yet, notwithstanding all these visitations and afflictions, the fire of divine love is in such fashion kindled in their hearts that, were they all to be hewn in pieces, they would not forswear the love of the Beloved of all the dwellers upon earth; nay rather with their whole souls do they yearn and hope for what may befall [them] in the way of God.

- 132 "O King! The gales of the mercy of the Merciful One' have converted these servants and drawn them to the region of the [Divine] Unity - 'The witness of the faithful lover is in his sleeve' - but some of the doctors of Persia have troubled the most luminous heart of the King of the Age with regard to those who are admitted into the Sanctuary of the Merciful One and those who make for the Kaaba of Wisdom. O would that the world-ordering judgment of the King might decide that this Servant should meet those doctors, and, in the presence of His Majesty the King, adduce arguments and proofs! This Servant is ready, and hopeth of God that such a conference may be brought about, so that the truth of the matter may become evident and apparent before His Majesty the King. And afterwards the decision is in thy hand, and I am ready to confront the throne of thy sovereignty; then give judgment for Me or against Me. The Merciful Lord saith in the Furqan, which is the enduring proof amidst the host of existences, 'Desire death, then, if ye be sincere.' He hath declared the desiring of death to be the proof of sincerity; and it will be apparent in the mirror of the [King's] luminous mind which party it is that hath this day foregone life in the way of Him [Who is] adored by the dwellers upon earth. Had the doctrinal books of this people, [composed] in proof of that wherein they are, been written with the blood which has been shed in His way (exalted is He), books innumerable would assuredly have been apparent and visible amongst mankind.

- 133 "How, then, can one repudiate this people, whose words and deeds are consistent, and accept those persons who neither have foregone nor will forego one atom of the consideration [which they enjoy] in the way of [God] the Sovereign?

- 134 "Some of the doctors of Persia who have denounced this Servant have never either met or seen Him, nor [even] become cognizant of [His] intent: nevertheless they said what they desired and do what they will. Every statement requires proof,

که در عشی با کمال غنا و ثروت بوده‌اند و در اشراق در نهایت فقر و ذلت مشاهده شده‌اند ما من ارض الا و قد صبغت من دمائم و ما من هواء الا و قد ارتفعت الیه زفراتهم و در این سنین معدودات من غیر تعطیل از سحاب قضا سهام بلا باریده و مع جمیع این قضایا و بلایا نار حب الهی در قلوبشان بشاءنی مشتعل که اگر کل را قطعه‌قطعه نمایند از حب محبوب عالمیان نگذرند بلکه بجان مشتاق و آملند آنچه را در سبیل الهی وارد شود

- 132 ای سلطان نسمات رحمت رحمن این عباد را تقلیب فرموده و بشطر احدیه کشیده گواه عاشق صادق در آستین باشد و لکن بعضی از علمای ایران قلب انور ملوک زمان را نسبت بحرمان حرم رحمن و قاصدان کعبه عرفان مکدر نموده‌اند ایکاش رایی جهان‌آرای پادشاهی بر آن قرار میگرفت که این عبد با آن علما مجتمع میشد و در حضور حضرت پادشاهی اتیان حجت و برهان مینمود این عبد حاضر و از حق آمل که چنین مجلسی فراهم آید تا حقیقت امر در ساحت حضرت شهریاری واضح و لاثخ گردد و بعد الامر بیدک و انا حاضر تلقاء سریر سلطنتک فاحکم لی او علی خداوند رحمن در فرقان که حجت باقیه است مابین ملائک اکیوان میفرماید فتمنوا الموت ان کتم صادقین تمنای موت را برهان صدق فرموده و بر مرآت ضمیر منیر معلوم است که الیوم کدام حزیند که از جان در سبیل معبود عالمیان گذشته‌اند و اگر کتب استدلالیه این قوم در اثبات ما هم علیه بدماء مسفوکة فی سبیلہ تعالی مرقوم میشد هرآینه کتب لاتحصی مابین بریه ظاهر و مشهود بود

- 133 حال چگونه این قوم را که قول و فعلشان مطابق است میتوان انکار نمود و نفوسی را که از یک ذره اعتبار در سبیل مختار نگذاشته و نمیگذرند تصدیق نمود

- 134 بعضی از علمای ایران که این بنده را تکفیر نموده‌اند ابدأ ملاقات ننموده‌اند و این عبد را ندیده‌اند و از مقصود مطلع نشده‌اند و مع ذلک قالوا ما ارادوا و يفعلون ما یریدون هر دعوی

and is not [established] merely by assertion or by outward gear of asceticism.

- 135 “A translation of some passages from the contents of the Hidden Book of Fatimih (upon her be the blessings of God) which are apposite to this place will [now] be submitted in the Persian language, in order that some things [now] concealed may be revealed before the [Royal] Presence. Those addressed in these utterances in the above-mentioned book (which is today known as ‘Hidden Words’) are those people who are outwardly notable for science and piety, but who are inwardly subservient to their passions and lust. He says:

- 136 “‘O faithless ones! Why do ye outwardly claim to be shepherds, while inwardly ye have become the wolves of My sheep? Your likeness is like unto the star before the morning, which is apparently bright and luminous, but really causeth the misguidance and destruction of the caravans of My city and country.’

- 137 “So likewise He saith:

- 138 “‘O outwardly fair and inwardly faulty! Thy likeness is like unto clear bitter water, wherein outwardly the utmost sweetness and purity is beheld, but when it falleth into the assaying hands of the taste of the [Divine] Unity He doth not accept a single drop thereof. The radiance of the sun is on the earth and on the mirror alike; but regard the difference as from the guard-stars to the earth; nay, between them is a limitless distance.’

- 139 “‘So likewise He saith:

- 140 “‘O child of the world! Many a morning hath the effulgence of My grace come unto thy place from the day-spring of the placeless, found thee on the couch of ease busied with other things, and returned like the lightning of the spirit to the bright abode of glory. And I, desiring not thy shame, declared it not in the retreats of nearness to the hosts of holiness.’

- 141 “So likewise He saith:

- 142 “‘O pretender to My friendship! In the morning the breeze of My grace passed by thee, and found thee sleeping on the bed of heedlessness, and wept over thy condition, and turned back.’ Finis.

- 143 “In the presence of the King’s justice, therefore, the statement of an adversary ought not to be accepted as sufficient. And in the Furqan, which distinguisheth between truth and falsehood, He says, ‘O ye who believe, if there come unto you a sinner with a message, then discriminate, lest you fall upon a

را برهان باید محض قول و اسباب زهد ظاهره نبوده

- 135 ترجمه چند فقره از فقرات صحیفه مکنونه فاطمیه صلوات الله علیها که مناسب این مقامست بلسان پارسی عرض میشود تا بعضی از امور مستوره در پیشگاه حضور مکشوف شود و مخاطب این بیانات در صحیفه مذکوره که به کلمات مکنونه الیوم معروفست قومی هستند که در ظاهر بعلم و تقوی معروفند و در باطن مطیع نفس و هوی میفرماید

- 136 ای بیوفایان چرا در ظاهر دعوی شبانی کنید و در باطن ذئب اغنام من شده‌اید مثل شما مثل ستاره قبل از صبح است که در ظاهر درّی و روشن است و در باطن سبب اضلال و هلاکت کاروانهای مدینه و دیار منست

- 137 و هم چنین میفرماید

- 138 ای بظاهر آراسته و بیاطن کاسته مثل تو مثل آب تلخ صافیست که کمال لطافت و صفا از آن در ظاهر مشاهده شود و چون بدست صراف ذائقه احدیه افتد قطره‌ئی از آن را قبول نفرماید تجلی آفتاب در تراب و مرآت هر دو موجود ولیکن از فرقدان تا ارض فرق دان بلکه فرق بی‌متنا در میان

- 139 و هم چنین میفرماید

- 140 ای پسر دنیا بسا سحرگاهان تجلی عنایت من از مشرق لامکان بمکان تو آمد و ترا در بستر راحت بغیر مشغول دید و چون برق روحانی بمقرّ عرّ نورانی رجوع نمود و در مکان قرب نزد جنود قدس اظهار نداشتم و نجلت ترا نپسندیدم

- 141 و هم چنین میفرماید

- 142 ای مدّعی دوستی من در سحرگاهان نسیم عنایت من بر تو مرور نمود و ترا بر فراش غفلت خفته یافت و بر حال تو گریست و بازگشت انهی

- 143 لذا در پیشگاه عدل سلطانی نباید بقول مدّعی اکتفا رود و در فرقان که فارق بین حقّ و باطل است میفرماید یا ایها الذین آمنوا ان جاءکم فاسق بنیاء فنبّئوا ان تصیبوا قوماً بجهالة فتصبحوا علی ما

people in ignorance and on the morrow repent of what ye have done.' And it hath come down in holy tradition, 'Credit not the calumniator.' The matter hath been misapprehended by certain doctors, neither have they seen this Servant. But those persons who have met [Him] testify that this Servant hath not spoken contrary to that which God hath ordained in the Book, and recite this blessed verse: He saith (exalted is He) 'Do ye disavow Us for aught save that We believe in God, and what hath been sent down unto Us, and what was sent down before?'

144 "O King of the age! The eyes of these wanderers turn and gaze in the direction of the mercy of the Merciful One, and assuredly to these afflictions shall the greatest mercy succeed, and after these most grievous hardships shall follow great ease. But [Our] hope is this, that His Majesty the King will himself turn his attention to [these] matters, which thing will be the cause of hope in [Our] hearts. And this is unmixed good which hath been submitted, and God sufficeth for a witness.

145 "Glory be to Thee, O God! O God,' I bear witness that the heart of the King is between the fingers of Thy power: if Thou pleasest, turn it, O God, in the direction of mercy and kindness: verily Thou art the Exalted, the Potent, the Beneficent: there is no God but Thee, the Mighty from whom help is sought.

146 "Concerning the qualifications of the doctors, He saith: 'But amongst the lawyers he who guardeth himself, observeth his religion, opposeth his lust, and obeyeth the command of his Lord - it is incumbent on the people to follow him...' unto the end. And if the King of the age will regard this utterance, which proceeded from the tongue of the recipient of divine inspiration, he will observe that those characterized by the qualities transmitted in the aforementioned tradition are rarer than the philosopher's stone. Therefore the claim of every person pretending to science neither hath been nor is heard.

147 "So likewise in describing the lawyers of the latter time He says: 'The lawyers of that time are the most evil of lawyers under the shadow of heaven: from them cometh forth mischief, and unto them it returneth.'

148 "And if any person deny these traditions, the establishing thereof is [incumbent] on this Servant; but since [Our] object is brevity therefore the detail of the authorities hath not been submitted.

149 "Those doctors who have indeed drunk of the cup of renunciation never interfered with this Servant, even as the late Shaykh Murtada (may God exalt his station and cause him to dwell under the shadow of the domes of His grace) used to show [Us]

فعلتم نادمین و در حدیث شریف وارد لا تصدقوا التّام بر بعضی از علما امر مشتبه شده و این عبد را ندیده‌اند و آن نفوس که ملاقات نموده‌اند شهادت می‌دهند که این عبد بغیر ما حکم به الله فی الکتاب تکلم ننموده و باین آیه مبارکه ذا کر قوله تعالی هل تتقمون منّا الا ان آمنا بالله و ما انزل الینا و ما انزل من قبل

144 ای پادشاه زمان چشمهای این آوارگان بشطر رحمت رحمن متوجه و ناظر و البته این بلایا را رحمت کبری از پی و این شداید عظمی را رخاء عظیم از عقب ولكن امید چنانست که حضرت سلطان بنفسه در امور توجه فرماید که سبب رجای قلوب گردد و این خیر محض است که عرض شد و کفی بالله شهیداً

145 سبحانک اللهم یا الهی اشهد بأن قلب السلطان بین اصبعی قدرتک لو ترید قلبه یا الهی الی شطر الرحمة و الاحسان و انک انت المتعالی المقتدر المنان لا اله الا انت العزیز المستعان

146 در شرائط علما میفرماید و اما من کان من الفقهاء صائناً لنفسه و حافظاً لدينه مخالفاً لهواه مطيعاً لأمر مولاه فللعوام ان يقلدوه الی آخر و اگر پادشاه زمان باین بیان که از لسان مظهر الهام رحمن جاری شده ناظر شوند ملاحظه میفرمایند که متصفین باین صفات وارده در روایت مذکوره اقل از کبریت احمرند لذا هر نفسی که مدعی علم است قولش مسموع نبوده و نیست

147 و هم چنین در ذکر فقهای آخر الزمان میفرماید فقهاء ذلک الزمان شر فقهاء تحت ظل السماء منهم خرجت الفتنة و الیهم تعود

148 و اگر این روایات را نفسی تکذیب نماید اثبات آن بر این عبد است چون مقصود اختصار است لذا تفصیل رواة عرض نشد

149 علمائی که فی الحقیقه از کاءس انقطاع آشامیده‌اند ابدأ متعرض این عبد نشده‌اند چنانچه مرحوم شیخ مرتضی اعلی الله مقامه و اسکنه فی ظل

affection during the days of [Our] sojourn in 'Iraq, and used not to speak concerning this matter otherwise than God hath permitted. We ask God to help all [men] unto that which He loveth and approveth.

- 150 "Now all people have shut their eyes to all [these] matters, and are bent on the persecution of this sect; so that should it be demanded of certain persons, who (after God's grace) rest in the shadow of the King's clemency and enjoy unbounded blessings, 'In return for the King's favor what service have ye wrought? Have ye by wise policy added any country to [his] countries? Or have ye applied yourselves to aught which would cause the comfort of the people, the prosperity of the kingdom, and the continuance of fair fame for the state?', they have no reply save this, that, falsely or truly, they designate a number of persons in the presence of the King by the name of Babis, and forthwith engage in slaughter and plunder; even as in Tabriz and elsewhere they sold certain ones, and received much wealth; and this was never represented before the presence of the King. All these things have occurred because of this, that they have found these poor people without a helper. They have foregone matters of "'moment, and have fallen upon these poor unfortunates.

- 151 "Many sects and diverse tribes rest tranquil in the shadow of the King, and of these sects one is this people. Were it not best that the lofty endeavor and magnanimity of those who surround the King should be so witnessed: that they should be scheming for all factions to come under the King's shadow, and that they should govern amidst all with justice? To put in force the ordinances of God is unmixed justice, and with this all are satisfied; nay, the ordinances of God [ever] have been and will be the instrument and means for the protection of [His] creatures, as He saith (exalted is He) 'And in retaliation ye have life, O people of understanding.' [But] it is far from the justice of His Majesty the King that, for the fault of one person, a number of persons should become the objects of the scourges of wrath. God (glorious is His mention) saith: 'None shall bear the burden of another.' And this is sufficiently evident, that in every community there have been and will be learned and ignorant, wise and foolish, sinful and pious. And to commit abominable actions is far from the wise man. For the wise man either seeketh the world or abandoneth it. If he abandoneth it, assuredly he will not regard aught save God, and, apart from this, the fear of God will withhold him from committing forbidden and culpable actions. And if he seeketh the world, he will assuredly not commit deeds which will cause

قَبَابِ عَنایتِه در آیامِ توقّف در عراق اظهاری
مَحَبّتِ میفرمودند و به غیر ما اذنِ الله در این
امرِ تکلمِ نمودند نَسألُ الله بَأَنْ یُوفِقَ الْکُلَّ عَلٰی مَا
یَحِبُّ وَیرضٰی

- 150 حالِ جمیعِ نفوس از جمیعِ امور چشم پوشیده‌اند
و باذیتِ این طائفه متوجّهند چنانچه اگر از
بعضی که بعد از فضلِ باری در ظلِّ مرجمت
سلطانی آرمیده‌اند و بنعمتِ غیر متناهیه متنعّمند
سوءال شود که در جزای نعمتِ سلطانی چه
خدمتِ اظهار نموده‌اید بحسنِ تدبیرِ مملکتی بر
ممالک افزودید و یا بامری که سببِ آسایش
رعیت و آبادیِ مملکت و ابقایِ ذکرِ خیرِ دولت
شود توجه نموده‌اید جوابی ندارند جز آنکه جمعی
را صدق و یا کذبِ باسمِ بابی در حضورِ سلطان
معروض دارند و بعد بقتل و تاراجِ مشغول
شوند چنانچه در تبریز و غیره بعضی را فروختند
و زخارفِ کثیره اخذ نمودند و ابداً در پیشگاه
حضورِ سلطان عرض نشده کلّ این امور نظر
بآن واقع شده که این فقرا را بی‌معین یافته‌اند از
امور خطیره گذشته‌اند و باین فقرا پرداخته‌اند

- 151 طوائف متعدّده و ملل مختلفه در ظلّ سلطان
مستريحند یک طائفه هم این قوم باشند بلکه باید
علوّ همت و سموّ فطرت ملازمانِ سلطانی بشاءنی
مشاهده شود که در تدبیر آن باشند که جمیع
احزاب در سایه سلطان درآیند و مابین کلّ بعدل
حکم رانند اجرای حدودِ الله محض عدلست و
کلّ بآن راضی بلکه حدودِ الهیه سبب و علّت
حفظِ بریه بوده و خواهد بود بقوله تعالی و لکم فی
القصاص حیوة یا اولی الألباب از عدل حضرت
سلطان بعید است که بخطای نفسی جمعی از
نفوس مورد سیاط غضب شوند حقّ جلّ ذکره
میفرماید لا تزر وازرةِ وزیرِ اخری و این بسی
معلوم که در هر طائفه عالم و جاهل عاقل و
غافل فاسق و متقی بوده و خواهد بود و ارتکاب
امور شنیعه از عاقل بعید است چه که عاقل یا
طالب دنیا است و یا تارک آن اگر تارک است
البته بغیر حقّ توجّه ننماید و از این گذشته خشیه
الله او را از ارتکاب افعالِ منهیه مذمومه منع
نماید و اگر طالب دنیا است اموری که سبب
و علّت اعراضِ عباد و وحشت من فی البلاد
شود البته ارتکاب ننماید بلکه باعملی که سبب
اقبالِ ناس است عامل شود پس مبرهن شد که

and induce the aversion of [God's] servants and produce horror in those who are in all lands; but rather will he practice such deeds as will cause the adhesion of mankind. So it hath been demonstrated that detestable actions have been and will be [wrought only] by ignorant persons. We ask God to keep His servants from regarding aught but Him, and to bring them near to Him: verily He is potent over all things.

- 152 "Glory be to Thee, O God! O My God, Thou hearest My groaning, and seest My state and My distress and My affliction, and knowest what is in My soul. If My cry be sincerely for Thy sake, then draw thereby the hearts of Thy creatures unto the horizon of the heaven of Thy recognition, and turn the King unto the right hand of the throne of Thy Name the Merciful; then bestow on him, O My God, the blessing which hath descended from the heaven of Thy favor and the clouds of Thy mercy, that he may sever himself from that which he hath and turn toward the region of Thy bounties. O Lord, help him to support the oppressed amongst [Thy] servants, and to raise up Thy Word amidst Thy people; then aid him with the hosts of the unseen and the seen, that he may subdue cities in Thy Name and rule over all who are upon the earth by Thy power and authority, O Thou in Whose hand is the Kingdom of creation: and verily Thou art He who ruleth at the beginning and in the end: there is no God save Thee, the Potent, the Mighty, the Wise.

- 153 "They have misrepresented matters before the presence of the King in such a way that if any ill deed proceed from any one of this sect they account it as [a part] of the religion of these servants. But, by God, beside Whom there is none other God, this Servant hath not sanctioned the committing of sins, much less that whereof the prohibition hath been explicitly revealed in the Book of God! God hath prohibited unto men the drinking of wine, and the unlawfulness thereof hath been revealed and recorded in the Book of God, and the doctors of the age (may God multiply the like of them) have unanimously prohibited unto men this abominable action; yet withal do some commit it. Now the punishment of this action falls on these heedless persons, while those manifestations of the glory of sanctity [continue] holy and undefiled: unto their sanctity all Being, whether of the unseen or the seen, testifieth.

- 154 "Yea, these servants [of God] regard God as 'doing what He pleaseth and ordering what He willeth.' There is no retreat nor way of flight for anyone save unto God, and no refuge nor asylum but in Him. And at no time hath the caviling of men, whether learned or unlearned, been a thing to rely on, nor will it be so. The [very] prophets, who are the pearls of the

اعمال مردوده از انفس جاهله بوده و خواهد بود نسأل الله بأن يحفظ عباده عن التوجه الى غيره ويقربهم اليه انه على كل شئ قدير

152 سبحانك اللهم يا الهى تسمع حنيني و ترى حالى و ضررى و ابتلائي و تعلم ما فى نفسى ان كان ندائى خالصاً لوجهك فاجذب به قلوب برّيتك الى افق سماء عرفانك و قلب السلطان الى يمين عرش اسمك الرحمن ثم ارزقه يا الهى النعمة التى نزلت من سماء كرمك و سحاب رحمتك لينقطع عمّا عنده و يتوجه الى شطر الطافك اى رب ايده على نصرة المظلومين من عبادك و اعلاء كلمتك بين خلقك ثم انصره بجنود الغيب و الشهادة ليسخر المدائن باسمك و يحكم على من على الأرض كلّها بقدرتك و سلطانك يا من بيدك ملكوت الايجاد و انتك انت الحاكم فى المبداء و المعاد لا اله الا انت المقتدر العزيز الحكيم

153 بشاء فى امور را در پيشگاه حضور سلطاني مشته نموده اند که اگر از نفسى از اين طائفه عمل قبيحى صادر شود آن را از مذهب اين عباد ميشمرند فوالله الذى لا اله الا هو اين عبد ارتكاب مكاره را جائز ندانسته تا چه رسد بآنچه صريحاً در كتاب الهى نهى آن نازل شده حقّ ناس را از شرب نمر نهى فرموده و حرمت آن در كتاب الهى نازل و ثبت شده و علمای عصر كثر الله امثالهم طراً ناس را از اين عمل شنيع نهى نموده اند مع ذلك بعضى مرتكبنند حال جزای اين عمل بنفوس غافله راجع و آن مظاهر عزّ تقدیس مقدّس و مبرّأ يشهد بتقدیسهم كلّ الوجود من الغيب و الشهود

154 بلى اين عباد حقّ را بفعل ما يشاء و يحكم ما يريد ميدانند لا مفرّ و لا مهرب لأحد الا الى الله و لا عاصم و لا ملجأ الا اليه و در هيچ عصرى اعتراض ناس از عالم و جاهل منوط نبوده و نخواهد بود انبيا که لآلى بحر احديه و مهابط

Ocean of Unity and the recipients of Divine Revelation, have [ever] been the objects of men's aversion and caviling; much more these servants. Even as He saith: 'Every nation schemed against their apostle to catch him. And they contended with falsehood therewith to refute the truth.' So likewise He saith, 'There came not unto them any apostle but they mocked at him.' Consider the appearance of the Seal of the Prophets, the King of the Elect (the soul of the worlds be His sacrifice); after the dawning of the Sun of Truth from the horizon of the Hijaz what wrongs befell that Manifestation of the Might of the Lord of Glory at the hands of the people of error! So heedless were men that they were wont to consider the vexation of that Holy One as one of the greatest of good works and as the means of approaching God Most High. For in the first years the doctors of that age, whether Jews or Christians, turned aside from that Sun of the Highest Horizon; and, at the turning aside of those persons, all, whether humble or noble, girt up their loins to quench the radiance of that Light of the Horizon of Ideals. The names of all are recorded in books: amongst them were Wahb ibn Rahib, Ka'b ibn Ashraf, 'Abdu'llah [ibn] Ubayy, and the like of these persons; till at length the matter reached such a point that they convened a meeting to take counsel as to the shedding of the most pure blood of that Holy One, as God (glorious is His mention) hath declared: 'And when those who misbelieved plotted against thee to confine thee, or slay thee, or drive thee out; and they plotted, and God plotted; and God is the best of plotters.' So likewise He saith: 'And if their aversion be grievous unto thee, then, if thou art able to seek out a hole down into the earth, or a ladder up into the sky, that thou mayest show them a sign - [do so]: but if God pleased He would assuredly bring them all to the true guidance: be not therefore one of the ignorant.' By God, the hearts of those near [unto God] are scorched at the purport of these two blessed verses; but the like of these matters certainly transmitted [to Us] are blotted out of sight, and [men] have not reflected, neither do reflect, what was the reason of the turning aside of [God's] servants at the appearance of the daysprings of divine lights.

155 "So, too, before the Seal of the Prophets, consider Jesus the Son of Mary. After the appearance of that Manifestation of the Merciful One all the doctors charged that Quintessence of Faith with misbelief and rebelliousness; until at length, with the consent of Annas, who was the chief of the doctors of that age, and likewise Caiaphas, who was the most learned of the judges, they wrought upon that Holy One that which the pen is ashamed and unable to repeat. The earth with its amplitude was too strait for Him, until God took Him up into the heaven.

وحی الهیّه اند محلّ اعراض و اعتراض ناس واقع شده اند تا چه رسد باین عباد چنانچه میفرماید و همّت کلّ امة برسولهم لیاخذوه و جادلوا بالباطل لیدحضوا به الحقّ و هم چنین میفرماید ما یأتیهم من رسول الا کانوا به یتستزئون در ظهور خاتم انبیا و سلطان اصفیا روح العالمین فداه ملاحظه فرمائید که بعد از اشراق شمس حقیقت از افق حجاز چه مقدار ظلم از اهل ضلال بر آن مظهر عزّ ذی الجلال وارد شده بشأنی عباد غافل بودند که اذیت آن حضرت را از اعظم اعمال و سبب وصول بحقّ متعال میدانسته اند چه که علمای آن عصر در سنین اوّلیه از یهود و نصاری از آن شمس افق اعلی اعراض نمودند و باعراض آن نفوس جمیع از وضیع و شریف بر اطفاء نور آن تیرافق معانی کمر بستند اسامی کل در کتب مذکور است از جمله وهب بن راهب و کعب بن اشرف و عبدالله ابی و امثال آن نفوس تا آنکه امر بمقامی رسید که در سفک دم اطهر آن حضرت مجلس شوری ترتیب دادند چنانچه حقّ جلّ ذکره خبر فرموده و اذ یمکر بک اللّٰهین کفروا لیثبتوک او یقتلوک او یخرجوک و یمکرون و یمکروا الله والله خیر الماکرین و هم چنین میفرماید و ان کان کبر علیک اعراضهم فان استطعت ان تبغی نفقا فی الارض او سلما فی السّماء فتأتیهم بآیه لو شاء الله لجمعهم علی الهدی فلا تكون من الجاهلین تالله از مضمون این دو آیه مبارکه قلوب مقرّبین در احتراقست و امثال این امور وارده محققه از نظر محو شده و ابداً تفکر نموده و نینمایند که سبب اعراض عباد در ظهور مطالع انوار الهیه چه بوده

155 و هم چنین قبل از خاتم انبیا در عیسی بن مریم ملاحظه فرمائید بعد از ظهور آن مظهر رحمن جمیع علما آن ساذج ایمان را بکفر و طغیان نسبت داده اند تا بالآخره باجازه حنّان که اعظم علمای آن عصر بود و هم چنین قیفا که اقضی القضاة بود بر آن حضرت وارد آوردند آنچه را که قلم از ذکرش نخل و عاجز است ضاقت علیه الارض بوسعتها الی ان رفعه الله الی السّماء و اگر تفصیل

But were a detailed account of the prophets to be submitted it is feared that weariness might result.

انبيا عرض شود بيم آن است كه كسالت عارض گردد

- 156 "O would that thou mightest permit, O King, that We should send unto Thy Majesty that whereby eyes would be refreshed, souls tranquilized, and every just person assured that with Him [i.e., Baha'u'llah] is knowledge of the Book. Were it not for the turning aside of the ignorant and the willful blindness of the doctors, verily I would utter a discourse whereat hearts would be glad and would fly unto the air from the murmur of whose winds is heard, 'There is no God but He.' But now, because the time admitteth it not, the tongue is withheld from utterance, and the vessel of declaration is sealed until God shall unclothe it by His power: verily He is the Potent, the Powerful.

156 يا ليت اذنت لى يا سلطان لنرسل الى حضرتك ما تقر به العيون و تطمئن به النفوس و يوقن كل منصف بأن عنده علم الكتاب لو لا اعراض الجاهلاء و اغماض العلماء لقلت مقالاً تفرح به القلوب و تطير الى الهواء الذى يسمع من هزيز ارياحه انه لا اله الا هو ولكن الآن لعدم اقتضاء الزمان منع اللسان عن البيان و ختم اناء التبيان الى ان يفتح الله بقدرته انه هو المقتدر القدير

- 157 "Glory be to Thee, O God! O My God, I ask of Thee in Thy Name, whereby Thou hast subdued whomsoever is in the heavens and the earth, that Thou wilt keep the lamp of Thy religion with the glass of Thy power and Thy favors, so that the winds of denial pass not by it from the region of those who are heedless of the mysteries of Thy Sovereign Name: then increase its light by the oil of Thy wisdom: verily Thou art Potent over whomsoever is in Thy earth and Thy heaven.

157 سبحانه اللهم يا الهى اسألك باسمك الذى به سخرت من فى السموات و الأرض بأن تحفظ سراج امرك بزجاجة قدرتك و الطافك لئلا تمر عليه ارياح الانكار من شطر الذين غفلوا من اسرار اسمك المختار ثم زد نوره بدهن حكمتك انك انت المقتدر على من فى ارضك و سمائك

- 158 "O Lord, I ask of Thee by the Supreme Word, whereat whosoever is in the earth and the heaven feareth save him who taketh hold of the 'Most Firm Handle,' that Thou wilt not abandon Me amongst Thy creatures: lift Me up unto Thee, and make Me to enter in under the shadow of Thy mercy, and give Me to drink of the pure wine of Thy grace, that I may dwell under the canopy of Thy glory and the domes of Thy favors: verily Thou art powerful unto that Thou wishest, and verily Thou art the Protecting, the Self-Sufficing.

158 اى رب اسألك بالكلمة العليا التى بها فزع من فى الأرض و السماء الا من تمسك بالعروة الوثقى بأن لا تدعنى بين خلقك فارفعنى اليك و ادخلنى فى ظلال رحمتك و اشربنى من زلال نحر عنايتك لأسكن فى خباء مجدى و قباب الطافك انك انت المقتدر على ما تشاء و انك انت المهيمن القيوم

- 159 "O King! The lamps of justice are extinguished, and the fire of persecution is kindled on all sides, until that they have made My people captives. This is not the first honor which hath been violated in the way of God. It behooveth everyone to regard and recall what befell the kindred of the Prophet until that the people made them captives and brought them in unto Damascus the spacious; and amongst them was the Prince of Worshipers, the Stay of the elect, the Sanctuary of the eager (the soul of all beside him be his sacrifice). It was said unto them, 'Are ye seceders?' He said, 'No, by God, we are servants who have believed in God and in His signs, and through us the teeth of faith are disclosed in a smile, and the sign of the Merciful One shineth forth; through our mention spreadeth Al-Batha, and the darkness which intervened between earth and heaven is dispelled.' It was said, 'Have ye forbidden what God

159 يا سلطان قد خبت مصابيح الانصاف و اشتعلت نار الاعتساف فى كل الأطراف الى ان جعلوا اهلى اسارى ليس هذا اول حرمة هتكت فى سبيل الله ينبغى لكل نفس ان ينظر و يذكر ما ورد على آل الرسول اذ جعلهم القوم اسارى و ادخلوهم فى دمشق الفيحاء و كان بينهم سيد الساجدين و سند المقربين و كعبة المشتاقين روح ما سواه فداه قيل لهم انتم الخوارج قال لا والله نحن عباد آمننا بالله و آياته و بنا افتر ثغر الايمان و لاحت آية الرحمن و بذكرنا سالت البطحاء و ما طت الظلمة التى حالت بين الأرض و السماء قيل أ حرمت ما احله الله او حللتم ما حرمه الله قال نحن اول من اتبع اوامر الله و نحن اصل الأمر و مبداه و

hath sanctioned, or sanctioned what God hath forbidden?' He said, 'We were the first who followed the commandments of God: we are the source of command and its origin, and the firstfruits of all good and its consummation: we are the sign of the Eternal, and His commemoration amongst the nations.' It was said, 'Have ye abandoned the Qur'an?' He said, 'Through us did the Merciful One reveal it; and we are gales of the All-Glorious amidst [His] creatures; we are streams which have arisen from the most mighty Ocean whereby God revived the earth after its death; from us His signs are diffused, His evidences are manifested, and His tokens appear; and with us are His mysteries and His secrets.' It was said, 'For what fault [then] were ye afflicted?' He said, 'For the love of God and our severance from all beside Him.'

- 160 "Verily We have not repeated his expressions (upon him be peace), but rather We have made manifest a spray from the Ocean of Life which was deposited in his words, that by it those who advance may live and be aware of what hath befallen the trusted ones of God on the part of an evil and most reprobate people. And today We see the people censuring those who acted unjustly of yore, while they oppress more vehemently than those oppressed, and know it not. By God, I do not desire sedition, but the purification of [God's] servants from all that withholdeth them from approach to God, the King of the Day of Invocation.

- 161 "I was asleep on My couch: the breaths of My Lord the Merciful passed over Me and awakened Me from sleep: to this bear witness the denizens [of the realms] of His Power and His Kingdom, and the dwellers in the cities of His Glory, and Himself, the True. I am not impatient of calamities in His way, nor of afflictions for His love and at His good pleasure. God hath made affliction as a morning shower to this green pasture, and as a match for His lamp whereby earth and heaven are illumined.

- 162 "Shall that which anyone hath of wealth endure unto him, or avail him tomorrow with him who holdeth his forelock? If any should look on those who sleep under slabs and keep company with the dust, can he distinguish the bones of the king's skull from the knuckles of the slave? No, by the King of Kings! Or doth he know governors from herdsmen, or discern the wealthy and the rich from him who was without shoes or carpet? By God, distinction is removed, save for him who fulfilled righteousness and judged uprightly. Where are the doctors, the scholars, the nobles? Where is the keenness of their glances, the sharpness of their sight, the subtlety of their thoughts, the soundness of their understandings? Where are their hidden treasures and their apparent gauds, their bejeweled thrones

أول كل خير ومنتها نحن آية القدم و ذكره بين الأمم قيل أ تركتم القرآن قال فينا انزله الرحمن ونحن نسائم السبحان بين الأكوان ونحن الشوارع التي انشعبت من البحر الأعظم الذي احيا الله به الأرض بعد موتها و منّا انتشرت آياته و ظهرت بيناته و برزت آثاره و عندنا معانيه و اسراره قيل لأى جرم ملّيت قال لحب الله و انقطاعنا عما سواه

160 أنا ما ذكرنا عبارته عليه السلام بل اظهرنا رشحا من بحر الحيوان الذي كان مودعا في كلماته ليحيي به المقبلون و يطلّوا بما ورد على امّاء الله من قوم سوء اخسرين و نرى اليوم يعترض القوم على الذين ظلموا من قبل و هم يظلمون اشدّ ممّا ظلموا و لا يعرفون تالله انى ما اردت الفساد بل تطهير العباد عن كل ما منعهم عن التقرب الى الله مالک يوم التناد

161 كنت نائما على مضجعي مرّت على نفحات ربّي الرحمن و ايقظني من النوم يشهد بذلك سگان جبروته و ملكوته و اهل مدائن عزّه و نفسه الحق لا اجزع من البلايا في سبيله و لا عن الرزايا في حبه و رضائه قد جعل الله البلاء غادية لهذه الدسكرة الخضرآ و ذبالة لمصباحه الذي به اشرفت الأرض و السماء

162 هل يبقى لأحد ما عنده من ثروته او يغنيه غداً عن مالک ناصيته لو ينظر احد في الذين ناموا تحت الرضام و جاوورا الرغام هل يقدر ان يميز رمم جماجم المالك عن براجم المملوك لا و مالک المملوك و هل يعرف الولاة من الرعاة و هل يميز اولى الثروة و الغناء من الذي كان بلا حذاء و وطاء تالله قد رفع الفرق الا لمن قضى الحقّ و قضى بالحقّ اين العلماء و الفضلاء و الأمرآ اين دقة انظارهم و حدة ابصارهم و رقة افكارهم و سلامة اذكارهم و اين خزائهم المستورة و زخارفهم المشودة و سرهم الموضونة

and their ample couches? Alas! All have been laid waste, and the decree of God hath rendered them as scattered dust! Empty is what they treasured up, and dissipated is what they collected, and dispersed is what they concealed: they have become [such that] thou seest naught but their empty places, their gaping roofs, their uprooted beams, their new things waxed old. As for the discerning man, verily wealth will not divert him from regarding the end; and for the prudent man, riches will not withhold him from turning toward [God] the Rich, the Exalted. Where is he who held dominion over all whereon the sun arose, and who spent lavishly and sought after curious things in the world and what is therein created? Where is the lord of the swarthy squadron and the yellow standard? Where is he who ruled Zawra, and where he who wrought injustice in [Damascus] the spacious? Where are they at whose bounty treasures were afraid, at whose openhandedness and generosity the ocean was dismayed? Where is he whose arm was stretched forth in rebelliousness, whose heart turned away from the Merciful One? Where is he who used to make choice of pleasures and cull the fruits of desires? Where are the dames of the bridal chambers, and the possessors of beauty? Where are their waving branches and their spreading boughs, their lofty palaces and trellised gardens? Where is the smoothness of the expanses thereof and the softness of their breezes, the rippling of their waters and the murmur of their winds, the cooing of their doves and the rustling of their trees? Where are their laughing hearts and their smiling teeth? Woe unto them! They have descended to the abyss and become companions to the pebbles; today no mention is heard of them nor any sound; nothing is known of them nor any hint. Will the people dispute it while they behold it? Will they deny it when they know it? I know not in what valley they wander erringly: do they not see that they depart and return not? How long will they be famous in the low countries and in the high, descend and ascend? 'Is not the time yet come to those who believe for their hearts to become humble for the remembrance of God?' Well is it with that one who hath said or shall say, 'Yea, O Lord, the time is ripe and hath come,' and who severeth himself from all that is. Alas! naught is reaped but what is sown, and naught is taken but what is laid up, save by the grace of God and His favor. Hath the earth conceived Him whom the veils of glory prevent not from ascending into the Kingdom of His Lord, the Mighty, the Supreme? Have We any good works whereby defects shall be removed or which shall bring Us near unto the Lord of causes? We ask God to deal with Us according to His grace, not His justice, and to make Us of those who turn toward Him and sever themselves from all beside Him.

و فرشهم المبسوطة هيات قد صار الكل بوراً و جعلهم قضاء الله هباءً منثوراً قد نثر ما كنزوا و تشتت ما جمعوا و تبدد ما كنموا اصبحوا لا ترى الا اماكنهم الخالية و سقوطهم الخاوية و جذوعهم المنقعة و قشبيهم البالية ان البصير لا يشغله المال عن النظر الى المال و الخبير لا تمسكه الاموال عن التوجه الى الغنى المتعال اين من حكم على ما طلعت الشمس عليها و اسرف و استطرف في الدنيا و ما خلق فيها اين صاحب الكتيبة السمرء و الراية الصفراء اين من حكم في الزوراء و اين من ظلم في الفيحاء و اين الذين ارتعد الكنوز من كرمهم و قبض البحر عند بسط اكفهم و همهم و اين من طال ذراعه في العصيان و مال ذرعه عن الرحمن اين الذي كان يجتبي اللذات و يجتبي اثمار الشهوات اين ربات الحجال و ذوات الجمال اين اغصانهم المتماثلة و افنانهم المتطاولة و قصورهم العالية و بساتينهم المعروشة و اين دقة اديمها و رقة نسيمها و خري مائها و هزيز ارياحها و هدير ورقائها و حفيف اشجارها و اين سحورهم المفترة و ثغورهم المبتسمة فوها لهم قد هبطوا الحضيض و جاؤوا القضيض لا يسمع اليوم منهم ذكر و لا ركز و لا يعرف منهم امر و لا رمز ايمارى القوم و هم يشهدون ان ينكرون و هم يعلمون لم ادر في اى واد يهيمنون اما يرون يذهبون و لا يرجعون الى متى يغيرون و ينجدون يهبطون و يصعدون ا لم يأن للذين آمنوا ان تخشع قلوبهم لذكر الله طوبى لمن قال او يقول بلى يا رب ان و حان و ينقطع عما كان هيات لا يحصد الا ما زرع و لا يؤخذ الا ما وضع الا بفضل الله و كرمه هل حملت الأرض بالذى لا تمنعه سبحات الجلال عن الصعود الى ملكوت ربه العزيز المتعال و هل لنا من العمل ما يزول به العلل و يقربنا الى مالک العلل نسأل الله ان يعاملنا بفضله لا بعدله و يجعلنا من الذين توجهوا اليه و انقطعوا عما سواه

163 “O King, I have seen in the way of God what no eye hath seen and no ear hath heard. Friends have disclaimed Me; ways are straitened unto Me; the pool of safety is dried up; the plain of ease is [scorched] yellow. How many calamities have descended, and how many will descend! I walk advancing toward the Mighty, the Bounteous, while behind Me glides the serpent. My eyes rain down tears until My bed is drenched; but My sorrow is not for Myself. By God, My head longeth for the spears for the love of its Lord, and I never pass by a tree but My heart addresseth it [saying], ‘O would that thou wert cut down in My name and My body were crucified upon thee in the way of My Lord’; yea, because I see mankind going astray in their intoxication, and they know it not: they have exalted their lusts, and put aside their God, as though they took the command of God for a mockery, a sport, and a plaything; and they think that they do well, and that they are harbored in the citadel of security. The matter is not as they suppose: tomorrow they shall see what they [now] deny.

164 “We are about to shift from this most remote place of banishment unto the prison of ‘Akka. And, according to what they say, it is assuredly the most desolate of the cities of the world, the most unsightly of them in appearance, the most detestable in climate, and the foulest in water; it is as though it were the metropolis of the owl; there is not heard from its regions aught save the sound of its hooting. And in it they intend to imprison the Servant, and to shut in Our faces the doors of leniency and take away from Us the good things of the life of the world during what remaineth of Our days. By God, though weariness should weaken Me, and hunger should destroy Me, though My couch should be made of the hard rock and My associates of the beasts of the desert, I will not blench, but will be patient, as the resolute and determined are patient, in the strength of God, the King of Preexistence, the Creator of the nations; and under all circumstances I give thanks unto God. And We hope of His graciousness (exalted is He) the freedom of Our necks from chains and shackles in this imprisonment: and that He will render [all men’s] faces sincere toward Him, the Mighty, the Bounteous. Verily He answereth him who prayeth unto Him, and is near unto him who calleth on Him. And We ask Him to make this dark calamity a buckler for the body of His saints, and to protect them thereby from sharp swords and piercing blades. Through affliction hath His light shone and His praise been bright unceasingly: this hath been His method through past ages and bygone times.

165 “The people shall know what today they understand not when their steeds shall stumble, their beds be rolled up, their swords be blunted, and their footsteps slip. I know not how long they

163 يا ملك قد راءيت في سبيل الله ما لا رأت عيني ولا سمعت اذن قد انكرني المعارف وضائق على المخارف قد نصب ضحضاح السلامة واصفر ضحضاح الراحة كم من البلايا نزلت وكم منها سوف تنزل امشي مقبلاً الى العزيز الوهاب ورائي تنساب الحباب قد استهل مدمعي الى ان بل مضجعي وليس حزني لنفسى تالله راسي يشتاق الرماح في حب مولاه وما مررت على شجرة الا و قد خاطبه فؤادي يا ليت قطعت لاسمي و صلب عليك جسدي في سبيل ربي بل بما ارى الناس في سكرتهم يعمهون ولا يعرفون رفعوا اهوائهم ووضعوا المهم كأنهم اتخذوا امر الله هزواً ولها و لعباً و يحسبون انهم محسنون و في حصن الأمان هم محصنون ليس الأمر كما يظنون غداً يرون ما ينكرون

164 سوف ننتقل من هذا المنفى الأقصى الى سجن عكا و مما يقولون انها اخرب مدن الدنيا واقبحها صورة و ارداها هواء و انتها ماء كأنها دار حكومة الصدى لا يسمع من ارجائها الا صوت ترجيعه و ارادوا ان يحبسوا العبد فيها ويسدوا على وجوهنا ابواب الرخاء و يصدوا عنا عرض الحياة الدنيا فيما غير من ايامنا تالله لو ينهكني اللغب و يهلكني السغب و يجعل فراشي من الصخرة الصماء و موءاسي وحوش العراء لا اجزع و اصبر كما صبر اولو الحزم و ذوو العزم بحول الله مالک القدم و خالق الأمم و اشكر الله في كل الأحوال و نرجو من كرمه تعالى بهذا الحبس عتق الرقاب من السلاسل و الأغلال و يجعل الوجوه خالصة لوجهه العزيز الوهاب انه مجيب لمن دعاه و قريب لمن ناجاه و نسأله بأن يجعل هذا البلاء الأدهم درعاً لهيكل اوليائه و به يحفظهم من سيوف شاحذة و قضب نافذة لم يزل بالبلاء اشرق نوره و سنا ذكره هذه سنته قد خلت في القرون الخالية و الأعصار الماضية

165 فسوف يعلم القوم ما لا يفقهونه اليوم اذا عثر جوادهم و طوى مهادهم و كئت اسيافهم و زلت

shall ride the steed of desire and wander erringly in the desert of heedlessness and error. Of glory shall any glory endure, or of abasement any abasement? Or shall he endure who used to stay himself on high cushions, and who attained in splendor the utmost limit? No, by My Lord the Merciful! 'All that is thereon is transient, and there remaineth [only] the face of My Lord' the Mighty, the Beneficent. What buckler hath not the arrow of destruction smitten, or what pinion hath not the hand of fate plucked? From what fortress hath the messenger of death been kept back when he came? What throne hath not been broken, or what palace hath not been left desolate? Did men but know what pure wine of the mercy of their Lord, the Mighty, the All-Knowing, was beneath the seal, they would certainly cast aside reproach and seek to be satisfied by this Servant; but now have they veiled Me with the veil of darkness which they have woven with the hands of doubts and fancies. The White Hand shall cleave an opening to this sombre night. On that day the servants [of God] shall say what those caviling women said of yore, that there may appear in the end what began in the beginning. Do they desire to tarry when their foot is in the stirrup? Or do they see any return in their going? No, by the Lord of Lords, save in the Resurrection! On that day men shall arise from the tombs and shall be questioned concerning their riches. Happy that one whom burdens shall not oppress on that day whereon the mountains shall pass away and all shall appear for the questioning in the presence of God the Exalted! Verily He is severe in punishing.

أقدامهم لم ادر الى متى يركبون مطية الهوى و
يهيمون في هيماء الغفلة والغوى أ تبقى عزّة من
عزّ و ذلّة من ذلّ ام يبقى من اتكأ على الوسادة
العليا و بلغ في العزّة الى الغاية القصوى لا وربّي
الرحمن كلّ من عليها فان و يبقى وجه ربّي العزيز
المنان اى درع ما اصابها سهم الردى و اى فود
ما عزّته يد القضاء و اى حصن منع عنه رسول
الموت اذ اتى و اى سرير ما كسر و اى سدير ما
قفر لو علم الناس ما وراء الختام من رحيق رحمة
ربهم العزيز العالم لنبدوا الملام و استرضوا عن
الغلام و اما الآن جّبوني بحجاب الظلام الذى
نسجوه بأيدي الظنون و الأوهام سوف تشقّ اليد
البيضاء جيباً لهذه الليلة الدماء يومئذ يقول العباد
ما قالته اللآلئ من قبل ليظهر في الغابات ما بدا
في البدايات أ يريدون الاقامة و رجلهم في الرّكاب
و هل يرون لذهابهم من اياب لا وربّ الأرباب
الا في المآب يومئذ يقوم الناس من الأجداث و
يسألون عن التّراث طوبى لمن لا تسومه الأثقال
في ذلك اليوم الذى فيه تمرّ الجبال و يحضر الكلّ
للسّؤال في محضر الله المتعال انه شديد النّكال

166 "We ask God to sanctify the hearts of certain of the doctors from rancor and hatred that they may regard things with eyes which closure overcometh not; and to raise them unto a station where the world and the lordship thereof shall not turn them aside from looking toward the Supreme Horizon, and where [anxiety for] gaining a livelihood and [providing] household goods shall not divert them from [the thought of] that day whereon the mountains shall be made like carpets. Though they rejoice at that which hath befallen Us of calamity, there shall come a day whereon they shall wail and weep. By My Lord, were I given the choice between the glory and opulence, the wealth and dignity, the ease and luxury wherein they are, and the distress and affliction wherein I am, I would certainly choose that wherein I am today, and I would not now exchange one atom of these afflictions for all that hath been created in the kingdom of production! Were it not for afflictions in the way of God My continuance would have no sweetness for Me, nor would My life profit Me. Let it not be hidden from the discerning and such as look towards the chiefest outlook that I, during the greater part of My days, was as a Servant sitting

166 نسأل الله ان يقدّس قلوب بعض العلماء من
الضّغينة و البغضاء لينظروا الأشياء بعين لا يغلبها
الاغضاء و يصعدهم الى مقام لا تقلّبهم الدنيا و
رياستها عن النظر الى الأفق الأعلى و لا يشغلهم
المعاش و اسباب الفراش عن اليوم الذى فيه
يجمع الجبال كالفرش ولو أنّهم يفرحون بما ورد
علينا من البلاء سوف يأتى يوم فيه ينوحون و
يكون وربّي لو خيّر فيما هم عليه من العزّة و
الغنّاء و الثّروة و العلاء و الرّاحة و الرّخاء و ما انا
فيه من الشّدة و البلاء لأخترت ما انا فيه اليوم
و الآن لا ابدل ذرّة من هذه البلايا بما خلق في
ملكوت الانشاء لو لا البلايا في سبيل الله ما لذّ
لى بقائى و ما نفعنى حيوتى و لا يخفى على اهل
البصر و الناظرين الى المنظر الأكبر بأنّى في اكثر
أيامى كنت كعبد جالس تحت سيف علق بشعرة
واحدة و لم يدر متى ينزل عليه أ ينزل في الحين او
بعد حين و فى كلّ ذلك نشكر الله ربّ العالمين

beneath a sword suspended by a single hair who knoweth not when it shall descend upon Him, whether it shall descend instantly or after a while. And in all this We give thanks to God the Lord of the worlds, and We praise Him under all circumstances: verily He is a witness unto all things.

- 167 “We ask God to extend His shadow, that the believers may haste thereto, and that the sincere may take shelter therein; and to bestow on [these] servants flowers from the garden of his grace and stars from the horizon of his favors; and to assist him in that which he liketh and approveth; and to help him unto that which shall bring him near to the Dayspring of His Most Comely Names, that he may not shut his eyes to the wrong which he seeth, but may regard his subjects with the eye of favor and preserve them from violence. And we ask Him (exalted is He) to make thee a helper unto His religion and a regarnder of His justice, that thou mayest rule over [His] servants as thou rulest over those of thy kindred, and mayest choose for them what thou wouldest choose for thyself. Verily He is the Potent, the Exalted, the Protecting, the Self-Subsistent.”

- 168 Now since suitable occasion hath arisen it hath been considered appropriate that some of the precepts of Baha'u'llah which are contained in tracts and epistles should also be inserted briefly in this treatise, so that the main principles and practice and [their] foundations and basis may become clear and apparent. And these texts have been copied from numerous tracts.

- 169 Amongst them [is this]: “Consort with [people of all] religions with spirituality and fragrance.. Beware lest the zeal of ignorance possess you amongst mankind. All originated from God and returneth unto Him: verily He is the Source of creation and the Goal of the worlds.”

- 170 And amongst them [is this]: “Ye are forbidden sedition and strife in the books and epistles; and herein I desire naught save your exaltation and elevation, whereunto beareth witness the heaven and its stars, the sun and its radiance, the trees and their leaves, the seas and their waves, and the earth and its treasures. We ask God to continue His saints and strengthen them unto that which befitteth them in this blessed, precious, and wondrous station, and We ask Him to assist those who surround Me to act according to that whereunto they have been commanded on the part of the Supreme Pen.”

- 171 And amongst them [is this]: “The fairest tree of knowledge is this sublime word: ‘Ye are all the fruit of one tree and the leaves of one branch.’ Pride is not for him who loves his country, but for him who loves the [whole] world.”

و نحمدہ فی کلّ الأحوال أنّہ علی کلّ شیء شہید

167 نَسْأَلُ اللَّهَ أَنْ يَبْسُطَ ظِلَّهُ لِيَسْرَعَ إِلَيْهِ الْمُوَحِّدُونَ وَيَأْوِي فِيهِ الْخُلَصُونَ وَيَرْزُقَ الْعِبَادَ مِنْ رَوْضِ عَنَائِيهِ زَهْرًا وَمِنْ أَفْقِ الطَّافَةِ زَهْرًا وَيُؤَيِّدَهُ فِيمَا يَحِبُّ وَيَرْضَى وَيُوقِّقَهُ عَلَى مَا يَقْرِبُهُ إِلَى مَطْلَعِ أَسْمَائِهِ الْحَسَنَى لئَلَّا يَغْضُ الطَّرْفَ عَمَّا يَرَى مِنَ الْإِحْجَافِ وَيَنْظُرَ إِلَى الرَّعِيَةِ بِعَيْنِ الْأَطْلَافِ وَيَحْفَظَهُمْ مِنَ الْإِعْتِسَافِ وَنَسْأَلُهُ تَعَالَى بِأَنْ يَجْعَلَكَ نَاصِرًا لِأَمْرِهِ وَنَظَرًا إِلَى عَدْلِهِ لِتَحْكُمَ عَلَى الْعِبَادِ كَمَا تَحْكُمُ عَلَى ذَوِي قَرَابَتِكَ وَتَخْتَارَ لَهُمْ مَا تَخْتَارُهُ لِنَفْسِكَ أَنَّ لَهُوَ الْمُقْتَدِرُ الْمُتَعَالَى الْمُهَيْمِنُ الْقَيُّومُ

168 و چون مناسبت حاصل شد لهذا موافق چنین دیده شد که بعضی از تعالیم بهاء الله که در صحائف و لواحق مندرجست در این مقاله نیز مختصراً مندرج گردد تا اصل اساس و روش و مبادی و بنیان واضح و عیان شود و این عبارات از صحائف متعدده نقل شده

169 از جمله عاشرُوا الْأَدِيَان بِالرَّوْحِ وَ الرِّجَانِ أَيَاكُمْ أَنْ تَأْخُذَكُمْ حِمِيَّةُ الْجَاهِلِيَّةِ بَيْنَ الْبَرِيَّةِ كُلِّ بَدِئٍ مِنَ اللَّهِ وَيَعُودُ إِلَيْهِ أَنَّهُ لِمَبْدَأِ الْخَلْقِ وَ مَرْجِعِ الْعَالَمِينَ

170 و از جمله قد منعتم من الفساد و الجدل في الصحف و الألواح و ما أريد بذلك إلّا علوكم و سموكم يشهد بذلك السماء و انجها و الشمس و اشراقها و الأشجار و اوراقها و البحار و امواجها و الأرض و كنوزها نَسْأَلُ اللَّهَ أَنْ يَمْدَّ أَوَّلِيَاءَهُ وَيُؤَيِّدَهُمْ عَلَى مَا يَنْبَغِي لَهُمْ فِي هَذَا الْمَقَامِ الْمُبَارَكِ الْعَزِيزِ الْبَدِيعِ وَنَسْأَلُهُ أَنْ يُوَفِّقَ مِنْ حَوْلِي عَلَى الْعَمَلِ بِمَا أَمَرُوا بِهِ مِنَ الْقَلَمِ الْأَعْلَى

171 و از جمله اِهْبِ شَجَرَةُ دَانَشِ اِنْ كَلِمَةُ عَلِيَّاسْتِ هَمِّهِ بَارِيكَ دَارِيدُ وَ بَرَكِ يَكْ شَاخَسَارِ لَيْسَ الْفَخْرِ لِمَنْ يَحِبُّ الْوَطَنَ بَلْ لِمَنْ يَحِبُّ الْعَالَمَ

172 And amongst them [is this]: "Verily he who educateth his son, or one of the sons [of another], it is as though he educated one of My sons. Upon him be the splendor of God, and His grace, and His mercy which preceded the worlds."

173 Amongst them [is this]: "O people of Baha! Ye have been and are the dawns of affection and the daysprings of divine grace: defile not the tongue with cursing or execration of anyone, and guard the eye from that which is not seemly. Show forth that which ye have: if it be accepted, the object is attained; if not, interference is vain: leave him to himself, [while] advancing toward God, the Protecting, the Self-Subsistent. Be not a cause of grief, much less of strife and sedition. It is hoped that ye will be nurtured in the shade of the lote-tree of Divine Grace, and practice that which God desireth. Ye are all leaves of one tree and drops of one sea."

174 Amongst them [is this]: "The faith of God and religion of God hath been revealed and manifested from the heaven of the Will of the King of Preexistence only for the union and concord of the dwellers upon earth: make it not a cause of discord and dissension. The principal means and chief instrument for [bringing about] the appearance and irradiance of the luminary of concord is the religion of God and the Law of the Lord; while the growth of the world, the education of the nations, and the peace and comfort of those in all lands are through the divine ordinances and decrees. This is the principal means for this most great gift; it giveth the cup of life, bestoweth everlasting life, and conferreth eternal blessedness. The chiefs of the earth, especially the exemplars of divine justice, must make strenuous efforts to guard this state and to upraise and preserve it. So likewise that which is necessary is inquiry into the condition of the people, and cognizance of the deeds and circumstances of each one of the different classes. We desire of the exemplars of God's power, namely of kings and chiefs, that they will make endeavor: perchance discord may depart out of [their] midst, and the horizons may be illumined with the light of concord. All must hold to that which floweth from the Pen of Reminder, and practice it. God witnesseth and [all] the atoms of existences testify that we have mentioned that which will be the cause of the exaltation, elevation, education, preservation, and reformation of the dwellers upon earth. We desire of God that He will strengthen [His] servants. That which this Oppressed One seeketh of all is justice and fairness: let them not be satisfied with listening; let them ponder on what hath become manifest from this Oppressed One. I swear by the Sun of Revelation, which hath shone forth from the horizon of the heaven of the Kingdom of the Merciful One, that, if any [other] expositor or speaker had been beheld, I

172 و از جمله آنّ الذی ربّی ابنه او ابناً من الأبناء کأنّه ربّی احد ابنائی علیه بهاء الله و عنایت و رحمته الّتی سبقت العالمین

173 از جمله یا اهل بهاء شما مشارق محبت و مطالع عنایت الهی بوده و هستید لسان را بسب و لعن احدی میالائید و چشم را از آنچه لائق نیست حفظ نمائید آنچه را دارائید بنمائید اگر مقبول افتاد مقصود حاصل والا تعرض باطل ذروه بنفسه مقبلین الی الله المهیمن القیوم سبب حزن نشوید تا چه رسد بنزاع و فساد امید هست در ظل سدره عنایت الهیه تربیت شوید و به ما اراد الله عامل گردید همه اوراق یک شجرید و قطره های یک بحر

174 از جمله دین الله و مذهب الله محض اتّحاد و اتفاق اهل عالم از سماء مشیت مالک قدم نازل گشته و ظاهر شده آن را علت اختلاف و نفاق مکنید سبب اعظم و علت کبری از برای ظهور و اشراق نیر اتّحاد دین الهی و شریعه ربّانی بوده و نمو عالم و تربیت امم و اطمینان و راحت من فی البلاد از اصول و احکام الهی اوست سبب اعظم از برای این عطیه کبری کائنات زندگانی بخشد و حیات باقیه عطا فرماید و نعمت سرمدیه مبذول دارد رؤسای ارض مخصوص مظاهر عدل الهی در صیانت این مقام و علو و حفظ آن جهد بلیغ باید مبذول دارند و هم چنین آنچه لازم است تفحص در احوال رعیت و اطلاع بر اعمال و امور هر حزبی از احزاب از مظاهر قدرت الهی یعنی ملوک و رؤسا میطلبیم که همت نمایند شاید اختلاف از میان برخیزد و آفاق بنور اتفاق منور شود باید کل بآنچه از قلم ذکر جاری شده تمسک نمایند و عمل کنند حق شاهد و ذرات کائنات گواه که آنچه سبب علو و سمو و تربیت و حفظ و تهذیب اهل ارض است ذکر نمودیم از حق میطلبیم عباد را تائید نماید آنچه این مظلوم از کل طلب مینماید عدل و انصافست باصفا اکتفا نمایند در آنچه از این مظلوم ظاهر شده تفکر کنند قسم بآفتاب بیان که از افق سماء ملکوت رحمن اشراق نموده اگر مبینی مشاهده میشد و یا ناطقی خود را محلّ ثنات و مفتریات عباد نمینمودم انتهی

would not have made Myself an object for the malevolence and the calumnies of mankind." Finis.

- 175 By these sentences a clue to the principles, ideas, line of conduct, behavior, and intentions of this sect is placed in the hand; whereas if we seek to become acquainted with the truth of this matter through the accounts and stories which are in the mouths of men, the truth will be entirely concealed and hidden by reason of their manifold differences and contrariety. It is therefore best to discover the principles and objects of this sect from the contents of their teachings, tracts, and epistles. There is no authority nor are there any proofs or texts superior to these, for this is the foundation of foundations and the ultimate criterion. One cannot judge of the generality by the speech or action of individuals, for diversity of states is one of the peculiarities and concomitants of the human race.
- 176 At all events, in the beginning of the year one thousand two hundred and eighty-five [A.H.] they transferred Baha'u'llah and all those persons who were with Him from Adrianople to the prison of 'Akka, and Mirza Yahya to the fortress of Famagusta, and there they remained.
- 177 But in Persia after a while sundry persons who were discerning in matters, notable for wise policy, and aware and cognizant of the truth of the earlier and later events, made representation before the presence of His Majesty the King saying, "What has hitherto been reported, related, asserted, and alleged concerning this sect in the Royal Presence was either an exaggeration, or else [the speakers] fabricated statements with a view to [their own] individual designs and the attainment of personal advantages.
- 178 If so be that His Majesty the King will investigate matters in his own noble person, it is believed that it will become clear before his presence that this sect have no worldly object nor any concern with political matters. The fulcrum of their motion and rest and the pivot of their cast and conduct is restricted to spiritual things and confined to matters of conscience; it has nothing to do with the affairs of government nor any concern with the powers of the throne; its principles are the withdrawal of veils, the verification of signs, the education of souls, the reformation of characters, the purification of hearts, and illumination with the gleams of enlightenment.
- 179 That which befits the kingly dignity and beseems the world-ordering diadem is this, that all subjects of every class and creed should be the objects of bounty, and [should abide] in the utmost tranquility and prosperity under the wide shadow
- از این عبارات سرشتهٔ اساس و افکار و خط حرکت و سلوک و نوابای این طائفه بدست میآید و اگر از روایات و حکایات که در افواه ناس است اطلاع بحقیقت این قضیه خواهیم از کثرت اختلافات و تباین حقیقت بکلی پوشیده و پنهان گردد لهذا بهتر این است که اساس و مقاصد این طائفه را از مضامین تعالیم و صحائف و لواحق استنباط نمود مأخذ و دلائل و نصوصی اعظم از این نه چه که این اس اساس است و فصل خطاب بگفتار و رفتار افراد قیاس عموم نتوان نمود چه که اختلاف شئون از خصائص و لوازم عالم انسانست
- باری در بدایت سنهٔ هزار و دویست و هشتاد و پنج بهاءالله را و جمیع اشخاص که همراه بودند از ادرنه بسجن عکا نقل نمودند و میرزا یحیی را بقلعهٔ ماغوسا و در آنجا استقرار یافتند
- لکن در ایران بعد از چندی بعضی اشخاص که در امور بصیر بودند و در حسن تدبیر شهر و بر حقیقت وقوعات قدیم و حدیث مطلع و خبیر بحضور حضرت شهریارى عرض نمودند که آنچه تا بحال در حضور همایون از این طائفه نقل و روایت شده و ذکر و حکایت رفته یا مبالغه بوده و یا خود نظر بمقاصد شخصیه و حصول فوائد ذاتیه تجسیم امور نموده‌اند
- و اگر چنانچه اعلیحضرت شهریارى بنفس نفیس تفتیش امور فرماید گمان چنانست که در پیشگاه حضور بوضوح پیوندد که این فرقه مقصد دنیوی و مدخلی در امور سیاسى ندارند مدار حرکت و سکون و محور سبک و سلوک محصور بر امور روحانیه و مقصور بر حقائق وجدانیه است مدخلی بامور حکومت و تعلقی بدستگاه سلطنت ندارد اساس کشف سیحانست و تحقیق اشارات تربیت نفوس است و تهذیب اخلاق تصفیهٔ قلوبست و نورانیت بلوامع اشراق
- و آنچه سزاوار سدهٔ ملوکانى و برازندهٔ دیهم جهانبانی است آنست که جمیع رعایا از هر فرقه و آیین در ظل ظلیل معدلت سلطانی مظهر

of the King's justice. For the divine shadow is the refuge of all the dwellers upon earth and the asylum of all mankind; it is not limited to one party.

180 In particular, the true nature and real doctrine of this sect have [now] become evident and well known: all their writings and tracts have repeatedly and frequently fallen into [our] hands, and are to be found preserved in the possession of the government. If they be perused, the actual truth and inward verity will become clear and apparent. These pages are entirely taken up with prohibitions of sedition, [recommendations of] upright conduct amongst mankind, obedience, submission, loyalty, conformity, and acquisition of laudable qualities, and encouragements to become endowed with praiseworthy accomplishments and characteristics. They have absolutely no reference to political questions, nor do they treat of that which could cause disturbance or sedition.

181 Under these circumstances a just government can [find] no excuse, and possesses no pretext [for further persecuting this sect] except [a claim to the right of] interference in thought and conscience, which are the private possessions of the heart and soul. And, as regards this matter, there has [already] been much interference, and countless efforts have been made. What blood has been shed! What heads have been hung up! Thousands of persons have been slain; thousands of women and children have become wanderers or captives; many are the buildings which have been ruined; and how many noble races and families have become headless and homeless! Yet naught has been effected and no advantage has been gained; no remedy has been discovered for this ill, nor any easy salve for this wound.

182 [To insure] freedom of conscience and tranquility of heart and soul is one of the duties and functions of government, and is in all ages the cause of progress in development and ascendancy over other lands. Other civilized countries acquired not this preeminence, nor attained unto these high degrees of influence and power, till such time as they put away the strife of sects out of their midst, and dealt with all classes according to one standard. All are one people, one nation, one species, one kind. The common interest is complete equality; justice and equality amongst mankind are amongst the chief promoters of empire and the principal means to the extension of the skirt of conquest.

183 From whatever section of earth's denizens signs of contentiousness appear, prompt punishment is required by a just government; while any person who girds up the loins of endeavor and

بخشایش و در کمال آسایش و کامرانی باشند زیرا سایه الهی ملجأ عالمیان و ملاذ آدمیانست تخصیص بخزنی نداشته

180 علی‌الخصوص حقیقت حال و کنه مقال این طائفه مشهود و معلوم گردیده جمیع اوراق و صحافشان بکرات و مرات در دست افتاده و در نزد حکومت محفوظ و موجود است اگر چنانچه مطالعه شود حقائق و بواطن واضح و لائح گردد مضامین کل این اوراق منع از فساد و حسن سلوک میان عباد و اطاعت و انقیاد و صداقت و امثال و تحلق باخلاق مدوحه و تشویق باتصاف فضائل و خصائل حمیده است قطعاً مدخلی بامور سیاسیه نداشته و تصدی بآنچه سبب آشوب و فتنه است ننموده

181 در این صورت حکومت عادلانه بهانه نتواند و وسیله بدست ندارد مگر تعرض بضمایر و وجدان که از خصائص دل و جان است و این قضیه نیز تعرض بسیار شد و سعی بیشمار گشت چه خونها که ریخته شد و چه سرها که آویخته هزاران نفوس قتل و هزاران نساء و اطفال سرگشته و اسیر گشتند بسا بنیانها که ویران شد و چه بسیار خائنان و دودمان بزرگان که بی سر و سامان گشت چاره‌ئی حاصل نشد و فائده بدست نیامد این درد را درمانی و این زخم را مرهم آسانی میسر نشد

182 از وظائف و صوالح حکومت آزادی وجدان و آسودگی دل و جانست و در جمیع اعصار باعث ترقی درجات و استیلاء سائر جهاتست ممالک متمدنه سائر این تفوق حاصل نمود و باین درجات عالیة نفوذ و اقتدار فائز نگشت مگر زمانی که منازعه مذاهب را از میان برداشت و جمیع طوائف را بمیزان واحد معامله نمود جمیع یک قوم و یک حزب و یک نوع و یک جنسند مصلحت عامه مساوات تامه است و از اعظم اسباب جهانبانی و اکبر وسائل اتساع نطق کشورستانی معدلت و مساوات بین نوع انسانست

183 و از هر فرقه‌ئی از اهل آفاق نشانه نفاق ظاهر مقتضای حکومت عادلانه مجازات عاجله است و هر شخصی کمر خدمت بندد و گوی سبقت

carries off the ball of priority is deserving of royal favors and worthy of splendid gifts. Times are changed, and the need and fashion of the world are changed. Interference with creed and faith in every country causes manifest detriment, while justice and equal dealing towards all peoples on the face of the earth are the means whereby progress is effected.

برد مستحق الطاف جهانبانی و سزاوار عواطف
جليلة شهریارست زمان زمان دیگر و عالم را
اقتضا و جلوه دیگر تعرض بطریقه و آیین در هر
مملکتی بادی خسران مبین است و توسل ما به
الترقی معدلت و مساوات بین اقوام روی زمین

- 184 It is right to exercise caution and care with regard to political factions, and to be fearful and apprehensive of materialist sects; for the subjects occupying the thoughts of the former are [designs of] interference in political matters and [desire of] ostentation, while the actions and conduct of the latter are subversive of safety and tranquility. But this sect are steadfast in their own path and firmly established in conduct and faith; they are pious, devoted, tenacious, and consistent in such sort that they freely lay down their lives, and, after their own way, seek to please God; they are strenuous in effort and earnest in endeavor; they are the essence of obedience and most patient in hardship and trouble; they sacrifice their existence and raise no complaint or cry; what they utter is in truth the secret longing of the heart, and what they seek and pursue is by the direction of a leader.

184 احتراز و حذر از احزاب سیاسی باید نمود و
خوف و خطر از فرق طبیعی چه که موضوع
افکار آنان تداخل در امور سیاسی و نمایش است
و کردار و رفتارشان منافی امنیت و آسایش
لکن این طائفه در طریقت خویش ثابتند و
در مسلک و آیین راسخ متدین و متمسکند و
متشبث و متوسل بقسمی که جان رایگان نثار
نمایند و بحسب مسلک خویش طالب رضای
پروردگار جهد بلیغ دارند و سعی شدید جوهر
اطاعتند و صبور در شدت و مشقت هستی
خویش را فدا نمایند و ناله و انین برنایند آنچه
گویند فی الحقیقه راز درونست و آنچه جویند و
پویند بدلات رهنمون

- 185 It is therefore necessary to regard their principles and their Chief, and not to make a trivial thing a pretext. Now since the conduct of the Chief, the teachings of His epistles, and the purport of His writings are apparent and well known, the line of action of this sect is plain and obvious as the sun. Of whatever was possible and practicable by way of discouragement, determent, eradication, intimidation, reprehension, slaughter, banishment, and stripes there was no lack, yet nothing was thereby effected.

185 پس باید نظر باساس و رئیس نمود و شیء
خسیس را بهانه نکرد چون روش و تعالیم
و مفاهیم رسائل و صحائف رئیس مشهود و
معلومست خط حرکت این طائفه چون آفتاب
مشهود و مشهور و آنچه باید و شاید از ردع و
دفع و قلع و قمع و زجر و قتل و نفی و ضرب
قصور نشد و مقصدی بحصول نرسید

- 186 In other countries when they perceived severity and persecution in such instances to be identical with stimulation and incitement, and saw that paying no attention was more effectual, they abated the fire of revolution. Therefore did they universally proclaim the equal rights of all denominations, and sounded the liberty of all classes from east to west. This clamor and outcry, this uproar and conflagration, are the consequences of instigation, temptation, incitement, and provocation.

186 در ممالک سائر چون تشدید و تعذیب را در
چنین مواضع عین تشویق و تحریص مشاهده
نمودند و عدم اعتنا را اثر بیشتر دیدند نائره
انقلاب را خاموشتر ساختند لهذا بکلی اعلان
مساوات حقوق احزاب نمودند و آزادی عمومی
طوائف را گوشزد شرق و غرب کردند این
داد و فریاد و ضجیع و اججیع از تحریک و اغوا
و تشویق و اغراست

- 187 For thirty years there has been no rumor of disturbance or rebellion, nor any sign of sedition. Notwithstanding the duplication of adherents and the increase and multiplication of this body, through many admonitions and encouragements to virtue this sect are all in the utmost repose and stability: they have made obedience their distinctive trait, and in extreme submissiveness and subordination are the loyal subjects of the

187 سی سالست که از آشوب و فتنه خبری نیست
و از فساد اثری نه با وجود تضاعف نفوس و
تزايد و تکثیر این گروه از کثرت نصائح و ترغیب
بفضائل این طائفه کل در منتهای سکون و رکون
اطاعت را شعار خود ساخته در نهایت تسلیم و
انقیاد رعیت صادق پادشاه هستند دیگر حکومت

King. On what lawful grounds can the government further molest them, or permit them to be slighted?

به چه وسیله مشروع تعرض نماید و اهانت جائز داند

- 188 Besides this, interference with the consciences and beliefs of peoples, and persecution of diverse denominations of men is an obstacle to the expansion of the kingdom, an impediment to the conquest of other countries, an obstruction to multiplication of subjects, and contrary to the established principles of monarchy.

188 و از این گذشته تعرض بوجدان و عقاید اقوام و تعذیب فرق مختلفه انام مانع اتساع کشور و حائل فتوح ممالک دیگر و حاجز تکثر رعیت و مخالف اساس قویم سلطنت است

- 189 In the time when the mighty government of Persia did not interfere with [men's] consciences, diverse sects entered in and abode beneath the banner of the great king, and [many] different peoples reposed and served under the shadow of that mighty government's protection. The extent of the empire increased from day to day; the greater portion of the continent of Asia was under the just rule of its administration; and the majority of the different religions and races were [represented] amongst the subjects of him who wore its crown.

189 حکومت جسیمة ایران زمانی که تعرض بوجدان نداشت طوائف مختلفه در تحت لوای سلطنت کبری داخل و قائم و اقوام متنوعه در ظل حمایت حکومت عظمی ساکن و خادم بودند و سعت مملکت روز بروز تزايد نموده اغلب قطعه آسیا در تحت حکومت عادله جهانبانی و اکثر فرق و ملل مختلفه در سلک رعیت تاجداری بودند

- 190 But when the custom of interference with the creeds of all sects arose, and the principle of inquiring into men's thoughts became the fashion and practice, the extensive dominions of the empire of Persia diminished, and many provinces and vast territories passed out of her hands, until it reached such a point that the great provinces of Turan, Assyria, and Chaldea were lost; until - what need of prolixity? - the greater part of the regions of Khurasan likewise passed out of the control of the government of Persia by reason of the interference with matters of conscience and the fanaticism of its governors. For the cause of the Afghan independency and the revolt of the Turcoman tribes was in truth this thing, else were they at no time or period separate from Persia.

190 و چون قانون تعرض آیین سائر طوائف بمیان آمد و اصول مسئولیت افکار وضع و اساس شد ممالک وسیعه سلطنت ایران تناقص نمود و قطعات کثیره و اقالم عظیمه از دست رفت تا آنکه باین درجه رسید که قطعات جسیمة توران و آشور و کلدان از دست رفت تطویل چه لزوم حتی اکثر ممالک خراسان نیز بجهت تعرض وجدان و تعصب حکام از حوزه حکومت ایران خارج شد چه که سبب استقلالیت افغان و عصیان طوائف ترکان فی الحقیقه این قضیه بوده و الا در هیچ عهد و عصری از ایران منفصل نبودند

- 191 In face of its evident harmfulness what necessity is there for persecuting the harmless? But if we desire to put in force the sentence [of the doctors of religion] no one will escape fetters and chains and the keenness of the sword, for in Persia, apart from this sect, there exist diverse sects, such as the Mutasharis, the Shaykhis, the Sufis, the Nusayris, and others, each one of whom regards the other as infidels and accuses them of crime. Under these circumstances what need that the government should persecute this one or that one, or disturb itself about the ideas and consciences of its subjects and people?

191 با وجود وضوح مضرت چه لزوم بتعرض بیچارگانست و اگر ترویج فتوی خواهیم نفسی از غل و زنجیر و حدت شمشیر خلاص نخواهد شد چه که در ایران گذشته از این طائفه طوائف مختلفه چون متشرعین و شیخیه و صوفیه و نصیریّه و سائره موجود و هر یک تکفیر و تفسیق طائفه دیگر نمایند در این صورت چه لزوم که حکومت تعرض این و آن و پایی ضمائر و وجدان رعایا و برایا باشد

- 192 All are the subjects of the king, and are under the shadow of the royal protection. Everyone who hears and obeys should be undisturbed and unmolested, while everyone who is rebellious and disobedient deserves punishment at the hands of his Majesty the King. Above all, the times are completely changed,

192 کل رعیت پادشاهی و در ظل حمایت تاجداری هستند هر کس سميع و مطیع آسوده و مستريح و هر کس باغی و طاغی مستحق سیاست اعلیحضرت جهانبانی علی الخصوص زمان بکلی

while principles and institutions have undergone alteration. In all countries such actions hinder development and progress, and cause decline and deterioration.

تغییر نموده و حقائق و اعیان تبدیل گشته این گونه امور در جمیع ممالک مانع نمو و ترقی و داعی انحطاط و تدنی است

- 193 Of the violent agitation which has befallen the supports of Oriental government the chief cause and principal factor are in truth these laws and habits of interference; while that state [England] the seat of whose dominion over the Atlantic and the Baltic is in the furthest regions of the North has, by reason of equal dealing with its different subjects and the establishment of the uniform political rights of diverse nationalities, acquired extensive colonies in each of the five continents of the world. Where is this little island in the North Atlantic, and where the vast territory of the East Indies? Can such extension be obtained save by equal justice to all peoples and classes?

193 تزلزل شدید که بر ارکان حکومت شرقیه واقع فی الحقیقه سبب عظیم و خطب جسم این قوانین و اصول تعرضیه است و دولتی که مقرر حکومتش در اتلانتیک بالئیک در اقصی قطعه شمالیه است بسبب مساوات بین رعایای مختلفه و توحید حقوق مدنیّت ملل متنوعه در قطعات خمسۀ عالم مستملکات جسیمه پیدا نموده جزیره صغیره اتلانتیک شمالی کجا و قطعه جسیمه هندوستان شرقی کجا آیا بجز بتسویه بین اقوام و احزاب توان استیلا یافت

- 194 At all events, by means of just laws, freedom of conscience, and uniform dealing and equity towards all nationalities and peoples, they have actually brought under their dominion nearly all of the inhabited quarter of the world, and by reason of these principles of freedom they have added day by day to the strength, power, and extent of their empire, while most of the peoples on the face of the earth celebrate the name of this state for its justice.

194 باری بسبب قوانین عادله آزادگی وجدان و توحید معامله و مساوات بین ملل و اقوام فی الحقیقه قریب ربع معموره عالم را در تحت حکومت خویش گرفتند و بواسطه این مبادی آزادی روز بروز بر اقتدار و قوت و اتّساع مملکت افزودند و اکثر اقوام روی زمین نام این دولت را بعدالت یاد نمایند

- 195 As regards religious zeal and true piety, their touchstone and proof are firmness and steadfastness in noble qualities, virtues, and perfections, which are the greatest blessings of the human race; but not interference with the belief of this one or that one, demolition of edifices, and cutting off of the human race.

195 عصبیّت دینیّه و تدین حقیقی محک و امتحانش ثبوت و رسوخ در خصائل فضائل و کمالات است که اعظم موهبت عالم انسانست و الا تعرض بطریق این و آن و هدم بنیان و قطع نسل انسان نموده

- 196 In the middle ages, whereof the beginning was the time of the fall of the Roman Empire, and the end the capture of Constantinople at the hands of [the followers of] Islam, fierce intolerance and molestation of far and near arose in [all] the countries of Europe by reason of the paramount influence of religious leaders. The matter came to such a pass that the edifice of humanity seemed tottering to its fall, and the peace and comfort of chief and vassal, king and subject, became hidden behind the veil of annihilation. Night and day all parties were slaves to apprehension and disquietude: civilization was utterly destroyed: the control and order of countries was neglected: the principles and essentials of the happiness of the human race were in abeyance: the supports of kingly authority were shaken: but the influence and power of the heads of religion and of the monks were in all parts complete.

196 در قرون وسطی که بدایتش زمان سقوط امپراطوری رومان و نهایتش فتوح قسطنطنیه است بدست اسلام در ممالک اروپا بسبب کثرت نفوذ رؤسای مذاهب تعصب شدید و تعرض قریب و بعید شیوع یافت کار بجائی رسید که بنیان انسان بکلی رو بانهدام گذاشت و راحت و آسایش رئیس و مرئوس و امیر و مأمور در پس پرده انعدام متواری گشت جمیع احزاب شب و روز اسیر تشویش و اضطراب بودند مدنیّت بکلی مختل و ضبط و ربط ممالک مهمل و اصول و اساس سعادت جمعیت بشریه معطل و ارکان حکومت سلاطین متزلزل مگر نفوذ و اقتدار رؤسای دین و رهبانین در جمیع اقطاع مکل بود

- 197 But when they removed these differences, persecution, and bigotries out of their midst, and proclaimed the equal rights of all subjects and the liberty of men's consciences, the lights of glory and power arose and shone from the horizons of that kingdom in such wise that those countries made progress in every direction; and whereas the mightiest monarchy of Europe had been servile to and abased before the smallest government of Asia, now the great states of Asia are unable to oppose the small states of Europe.
- 198 These are effectual and sufficient proofs that the conscience of man is sacred and to be respected; and that liberty thereof produces widening of ideas, amendment of morals, improvement of conduct, disclosure of the secrets of creation, and manifestation of the hidden verities of the contingent world.
- 199 Moreover, if interrogation of conscience, which is one of the private possessions of the heart and the soul, take place in this world, what further recompense remains for man in the court of divine justice at the day of general resurrection? Convictions and ideas are within the scope of the comprehension of the King of kings, not of kings; and soul and conscience are between the fingers of control of the Lord of hearts, not of [His] servants.
- 200 So in the world of existence two persons unanimous in all grades [of thought] and all beliefs cannot be found. 'The ways unto God are as the number of the breaths of [His] creatures' is a mysterious truth, and 'To every [people] We have appointed a [separate] rite' is one of the subtleties of the Qur'an.
- 201 If this vast energy and precious time which have been expended in persecuting other religions, and whereby no sort of result or effect has been obtained, had been spent in strengthening the basis of the monarchy, fortifying the imperial throne, making prosperous the realms of the sovereign, and quickening the subjects of the king, ere now the royal dominions would have become prosperous, the seed-plot of the people would have been watered by the bounty of princely justice, and the splendor of the kingdom of Persia would be evident and apparent as the true dawn throughout the horizons of the world."
- 202 These questions and considerations, at all events, certain persons have reported. But let us return to our original subject. The Royal Personage was pleased to investigate the hidden secret in his own noble person. According to the account transmitted, it became clear and obvious before the [Royal] Presence that most of these suspicions arose from the intrigues of persons of influence who were continually engaged in fabricating matters behind the veil of fancy and casting suspicion upon
- و چون این اختلافات و تعرضات و تعصبات را از میان برداشتند و حقوق مساوات رعایا و حریت وجدان برپا اعلان نمودند انوار عزّت و اقتدار از آفاق آن مملکت طالع و لائح گردید بقسمی که آن ممالک در جمیع مراتب ترقی نموده در حالتی که اعظم سلطنت اروپا اسیر و ذلیل اصغر حکومت آسیا بود حال دول عظیمه آسیا مقاومت دول صغیره اروپا نتوانند
- این براهین شافی کافی است که وجدان انسانی مقدّس و محترم است و آزادگی آن باعث اتّساع افکار و تعدیل اخلاق و تحسین اطوار و اکتشاف اسرار خلقت و ظهور حقائق مکنونه عالم امکانست
- و دیگر آنکه مسئولیت وجدان که از خصائص دل و جان است اگر در این جهان واقع گردد دیگر چه کیفری از برای بشر در روز حشر اکبر در دیوان عدل الهی باقی ماند ضمائر و افکار در حیطه احاطه مالک الملوک است نه ملوک و جان و وجدان بین اصبی تقلیب ربّ قلوب است نه مملوک
- لذا دو نفس در عالم وجود هم افکار در جمیع مراتب و عقاید موجود نه الطّرق الی الله بعدد انفاس الخلائق از حقائق معانی است و لكلّ جعلنا منسكاً از دقائق قرآنی
- این همت عظیمه و اوقات عزیزه که بذل تعرض طرائق سائره میشود و بهیچ وجه ثمره و نتیجهئی حاصل نه اگر چنانچه در تشیید بنیان پادشاهی و تأیید سریر جهانبانی و تعمیر مملکت ملوکانی و احیاء رعایای شهرباری صرف شده بود تا حال کشور سلطانی معمور و کشتزار اهالی از فیض عدالت ظلّ الهی مغمور و بارقه سلطنت ایران چون صبح صادق در آفاق کیهان مشهور و مشهور بود
- باری این مسائل و مطالب را بعضی اشخاص روایت نمودند و بر سر اصل مطلب رویم ذات همایون بنفس نفیس فحس سرّ مکنون فرمودند از قرار منقول در پیشگاه حضور واضح و مشهود شد که بیشتر این توهّمات از دسایس ارباب نفوذ بود که همیشه در پس پرده خیال بتجسیم امور و توهیم جمهور مشغول بودند و بجهت حصول منافع

the community, and who, to attain advantages for themselves and preserve their own positions, were wont to make motes appear as globes, and straws as mountains in the mirror of their imagination. For these suspicions there was absolutely no foundation or basis, nor had these assertions any proof or verisimilitude. What power and ability have the helpless people, or what boldness and strength have poor subjects that they should inflict injury or hurt on the sovereign might, or be able to oppose the military forces of the crown?

و حفظ مواقع خویش ذرات را در آینه خیال
بمثابه کرات و کاه را کوه نمودار مینمودند ابداً
این اوهام را اصل و اساسی و این گفتار را دلیل
و قیاسی نبوده رعایای مسکین را چه قدرت و
توانی و تبعه فقیر را چه جرئت و اقتداری که
خلل و فتوری بقوه قاهره وارد آرند و یا قوه
جندیه سلطنت را مقاومت توانند

203 From that time until now, disturbance and sedition have declined in Persia, and clamor and strife have ceased—although, on rare occasions, certain of the official divines do still, for their own personal and private advantage, stir up the common people, raise a tumult, and, by insistence and importunity, persecute one or two individuals of this sect, as happened ten or twelve years ago in Isfahan.

203 از آن زمان تا بحال در ایران آشوب و فتنه زائل و
ضوضا و غوغا ساکن است هرچند بندرت بعضی
از علمای رسمی نظر بمصلحت شخصی و غرضی
عوام را تحریک و های هوئی بلند نمایند و یک
دو نفر از این طائفه را باصرار و ابرام اذیت کنند
چنانچه در اصفهان ده دوازده سال پیش واقع
شد

204 Among the inhabitants of Isfahan there were two brothers, Siyyids of Tabataba—Siyyid Hasan and Siyyid Husayn—celebrated in those parts for piety, trustworthiness, and nobility. They were men of wealth, engaged in commerce, and behaved toward all with perfect kindness and courtesy. To all outward appearance, no one had observed in either of these two brothers any departure from what was best, still less any conduct or behavior deserving torment or punishment. Indeed, as is related, they were admitted by all to excel in every praiseworthy and laudable quality, while their deeds and actions were themselves a form of exhortation and admonition.

204 که دو برادر از سادات طباطبائی سید حسن و
سید حسین از اهالی اصفهان بودند و در دیانت
و امانت و نجات مشهور آن اقطار از اهل ثروت
و مشغول تجارت و با جمیع خلق با کمال الفت و
حسن معاشرت رفتار مینمودند از این دو برادر
بحسب ظاهر کسی ترک اولی ندیده تا چه رسد
باحوال و اطواری که موجب عذاب و عقاب
شود بحسب روایت در نزد کل مسلم در جمیع
محامد و مدائخ بودند و اعمال و افعالشان بمنزله
مواعظ و نصائح

205 These men had transacted business with Mir Muhammad Husayn, the Imam-Jum'ih of Isfahan; and when they came to settle their accounts, it appeared that the sum of eighteen thousand tumans was due to them. They therefore ceased further dealings, prepared a bond for this amount, and requested that it be sealed.

205 با میر محمد حسین امام جمعه اصفهان معامله
داشتند و چون بحساب رسیدند مبلغ هجده هزار
تومان طلبشان معلوم شد قطع معامله نمودند

206 This matter was grievous to the Imam-Jum'ih, and he was moved to anger and enmity. Finding himself in debt, and seeing no course open to him but payment, he raised a clamor and outcry, saying, "These two brothers are Babis and deserve severe punishment from the king." Thereupon a mob at once attacked their house, plundered and pillaged all their goods, terrified and distressed their wives and children, and seized and carried off all their possessions.

206 و این مبلغ را مربوط بسند مهور خواستند بر
امام جمعه این قضیه گران آمد تا بدرجه غضب
و عدوان رسید چون خویش را محقوق یافت و
جز دادن چاره نداشت فریاد و فغان برداشت
که این دو برادر بایی هستند و مستحق عقوبت
شدید پادشاهی بغتة جمعی بخانه حضرات ریخته
جمیع اموال را تالان و تاراج و عیال و اطفال را
مضطرب و پریشان و جمیع موجودات را ضبط
و غارت نمودند

207 Then, fearing lest they might appeal to the foot of the king's throne and raise their voices in demand of justice, he, that is,

207 و از ترس اینکه شاید حضرات کیفر را پیاپی
سریر سلطنت رسانند و لسان دادخواهی گشایند

the Imam-Jum'ih, began to consider how he might compass their death and destroy them. He accordingly persuaded certain of the divines to cooperate with him, and they pronounced sentence of death.

در فکر قتل و اعدام آنها افتاد لهذا بعضی از علما را با خویش متفق نموده فتوی بر قتل دادند

208 Afterwards those two brothers were arrested, placed in chains, and brought before the public assembly. Yet, strive as they might to fasten upon them some accusation, discover some fault, or find some pretext, they were unable to do so. At length they said, "You must either renounce this faith, or else lay down your heads beneath the sword of punishment."

208 بعد آن دو برادر را اسیر و زنجیر نموده در محضر عموم حاضر نمودند و آنچه خواستند که اعتراضی وارد آرند و یا آنکه نکته‌ئی بگیرند و بهانه‌ئی آغاز کنند نتوانستند عاقبت گفتند یا باید تبری از این آیین بجوئید و یا آنکه در زیر شمشیر عقوبت سر بنهید

209 Although some of those present urged them, saying, "Merely say, 'We are not of this sect,' and that will suffice, and will be the means of your deliverance and protection," they would by no means consent. Rather, they affirmed and declared it with eloquent speech and moving utterance. Thereupon the fury and violence of the Imam-Jum'ih boiled over, and, not content with slaying and destroying them, they inflicted sundry indignities upon their bodies after death, the mention of which is not seemly, and whose details speech itself is unable to recount.

209 آنچه بعضی از حاضرین اصرار نمودند که همین قدر بگوئید که ما از این طائفه نیستیم کفایت است و وسیله نجات و حمایت ابداً قبول ننمودند بلکه بنطقی فصیح و بیانی بلیغ اثبات و اقرار نمودند که حدّ و شدّت امام جمعه بغلیان آمد و کفایت بقتل و اعدام نمودند بعد از کشتن بر جسدشان اهانتی چند وارد آوردند که ذکرش سزاوار نه و تفصیلش خارج از قدرت گفتار

210 Indeed, the blood of these two brothers was shed in such wise that even the Christian priest of Julfa cried aloud, lamented, and wept on that day. And this event came to pass in such manner that all men wept over the fate of those two brothers, for throughout the whole course of their lives they had never troubled even the feelings of an ant; while, according to common report, in the time of famine in Persia they had spent all their wealth in relieving the poor and the afflicted. Yet, notwithstanding such a reputation, they were slain with such cruelty in the midst of the people.

210 فی الحقیقه بحالتی خون این دو برادر ریخته شد که حتی کشیش مسیحی جلفا در آن روز بنعره و فریاد گریه میکرد و این قضیه نوعی واقع شد که هر نفسی بر حال آن دو برادر گریست چه که در مادام الحیات خاطر موری را نیاززده و بروایت عموم در زمان قحطی ایران جمیع ثروت خویش را انفاق فقرا و مساکین نموده بودند با وجود این شهرت میان خلق بچنین نغمتی کشته شدند

211 But now for a long while the justice of the King has prevented and withheld, and none dares attempt such grievous molestations.

211 لکن حال مدّتی است که عدالت پادشاهی رادع و مانع است و کسی جسارت چنین تعدّیات عظیمه نتواند و السلام

TN, GPB.055x, GPB.066x, GPB.075x, GPB.113x, GPB.133x2x, GPB.143x, GPB.159x5x, GPB.197x, GPB.201x, TDH#158.18x, STAB#116

CMB_F56, IOM.100-101, TNP, AVK3.203.01x, AVK3.210.12, AVK3.214.06x, AVK3.223.01x, AVK3.286.11x, AVK3.473.16x, OOL.C021

Study guide to this volume

A Traveller's Narrative (*Maqaliy-i-Shakhs Sayyah*, AB00003), written around 1886 during Baha'u'llah's later Akka years, presents itself as an inquiry gathered from eyewitnesses and participants across Persia — from “those without and those within, from friends and strangers” — and woven into a sober, documentary account of the rise of the Babi movement and the emergence of the Baha'i Faith. The narrator's persona is an anonymous “traveller” who has no stake in the dispute and seeks only the facts, and this pose of studied impartiality is itself a rhetorical argument: in contrast to the partisan polemics of the clerical opposition and the hagiographic enthusiasm of some Babi accounts, the narrative aspires to the dignity of history. Written in elegant Persian and published (in Browne's translation) at Cambridge in 1891, the work was the first extended account of the movement available to Western readers, and its measured tone and documentary apparatus gave it a credibility that frankly devotional writings could not command. Beneath the historiographic surface, however, the narrative is a sustained theological argument about the nature of religious truth, the dynamics of recognition and rejection, the paradoxical effects of persecution, and the moral transformation that Baha'u'llah effected in a shattered and disoriented community. The text includes extended passages from Baha'u'llah's own letters, making it simultaneously a history and an anthology of His teachings.

The Bab's Declaration and the Problem of Recognition

Key Passages

The Bab was a young merchant of the Pure Lineage...On account of what was observed in Him He was noted for godliness, devoutness, virtue, and piety, and was regarded in the sight of men as so characterized. In the year one thousand two hundred and sixty [A.H.], when He was in His twenty-fifth year, certain signs became apparent in His conduct, behavior, manners, and demeanor whereby it became evident in Shiraz that He had some conflict in His mind and some other flight beneath His wing. He began to speak and to declare the rank of Bab-hood. Now what He intended by the term Bab [Gate] was this, that He was the channel of grace from some great Person still behind the veil of glory. — AB00003

Now when the accomplished divines of Adhirbayjan perceived that in all the parts round about Tabriz it was as though the last day had come by reason of the excessive clamor, they requested the government to punish the [Bab's] followers, and to remove the Bab to the Castle of Chihriq...Notwithstanding these decisions of great doctors and reverend lawyers, and severe punishments and reprimands — beatings, banishments,

and imprisonments — on the part of governors, this sect was daily on the increase, and the discussion and disputation was such that in meetings and assemblies in all parts of Persia there was no conversation but on this topic. — AB00003

But the Bab Himself attached no importance to this uproar and tumult, and, alike on the road and in the castles of Maku and Chihriq, evening and morning, nay, day and night, in extremest rapture and amazement, He would restrict Himself to repeating and meditating on the qualities and attributes of that absent-yet-present, regarded-and-regarding Person of His. Thus He makes a mention of Him whereof this is the purport: “Though the ocean of woe rageth on every side, and the bolts of fate follow in quick succession, and the darkness of griefs and afflictions invade soul and body, yet in My heart brightened by the remembrance of Thy countenance and My soul is as a rose garden from the perfume of Thy nature.” — AB00003

Context for Study

The opening section of *A Traveller's Narrative* establishes the Bab as a figure of spiritual singularity recognized even before His formal declaration: the community perceives “certain signs” in His demeanor, a quality that exceeds ordinary piety without yet having a name. This pattern of pre-verbal recognition — the community sensing something before it can formulate what — is a recurring motif in accounts of prophetic emergence across traditions: the disciples' recognition of Jesus before His public ministry, the devotion of Khadija and Abu Bakr to Muhammad before the public proclamation, the *jnana-drishti* (eye of knowledge) by which some recognized the infant Buddha. The narrative then traces how the learned establishment responded: summoning the Bab to public disputation, demanding recantation, applying physical punishment, imprisoning Him in increasingly remote fortresses. The irony — systematic and documented by the Traveller — is that each measure of suppression intensified rather than diminished the movement. The Bab's inner life during this period of persecution is captured in a single passage of extraordinary delicacy: while the world is in uproar about Him, He is in a state of pure absorption in the remembrance of the “absent-yet-present” One whose appearance He is preparing. This double consciousness — outward siege, inward garden — is recognizable across many hagiographic traditions: the martyrs who sang in prison, the mystics whose detachment deepened under attack, Thomas More's serenity in the Tower of London. What is theologically distinctive is that the Bab's inner peace draws its energy from the vivid anticipation of Baha'u'llah's advent rather than from the posture of mere resignation.

Questions for Reflection

1. The narrative observes that the Bab's earliest followers recognized something singular in Him before He had declared any specific claim. What faculties of recognition are involved in such pre-conceptual spiritual perception, and how does this relate to the role of the heart (*qalb*) in Islamic mysticism, the “intuition of being” in Thomistic philosophy, and the *prajna* (wisdom-awareness) that recognizes the Buddha-nature in Mahayana Buddhism?
2. The learned establishment (*'ulama*) responded to the Bab's claims with summary rejection and escalating violence rather than serious engagement. What does the narrative suggest

about the conditions under which an institutional religious establishment is capable of recognizing a genuine prophetic challenge, and what would genuine engagement have required?

3. The Bab's inner composure during extreme external persecution is described in the imagery of a rosegarden within a raging ocean. How does this juxtaposition of interior peace and exterior siege compare with the Psalms of lamentation (which hold both terror and trust simultaneously), with the Stoic practice of *prosoche* (attention to the inner citadel), and with the Buddhist ideal of the bodhisattva's compassionate equanimity in the midst of samsaric suffering?
4. The narrative positions itself as historical documentation rather than devotional advocacy, yet its choice of what to record and what to omit is clearly shaped by theological commitments. What theory of historical objectivity underlies the Traveller's persona, and how does it compare with modern historical-critical method and with the traditions of sacred biography (*hagiography*) across Christianity, Islam, and Buddhism?
5. The Bab's absorption in the remembrance of the "absent-yet-present" One (Baha'u'llah) suggests that His entire public ministry was oriented by a relationship with a figure not yet revealed. How does this structure of prophetic consciousness — forerunner absorbed in the One who follows — compare with John the Baptist's relationship to Jesus, with Elijah and the messianic tradition, and with the Bab's own description of Himself as "a letter from that most mighty book" and "a dewdrop from that limitless ocean"?

Persecution and Its Paradoxical Fruits

Key Passages

Now since the doctors of Persia have no administrative capacity, they thought that violence and interference would cause extinction and silence and lead to suppression and oblivion; whereas interference in matters of conscience causes stability and firmness and attracts the attention of men's sight and souls; which fact has received experimental proof many times and often. So this punishment caused notoriety, and most men fell to making inquiry. — AB00003

A certain gabr who knew absolutely naught of the world or its denizens chanced to be seated apart in a corner of a caravansary. When the clamor of the people rose high he hastened into the street, and, becoming cognizant of the offence and the offender, and the cause of his public disgrace and punishment in full detail, he fell to making search, and that very day entered the society of the Babis, saying, "This very ill-usage and public humiliation is a proof of truth and the very best of arguments. Had it not been thus it might have been that a thousand years would have passed ere one like me became informed." — AB00003

Thus it is observed that when such matters occur in other countries they become extinct spontaneously through lack of attention and exiguity of interest. For up to the present moment of movements pertaining to religion many have appeared in the countries of

Europe, but, noninterference and absence of bigotry having deprived them of importance, in a little while they became effaced and dispelled. The flame rose higher and the contagion became swifter: the affair waxed grave and the report thereof reached other climes...Quaking and affliction resulted in constancy and stability, and grievous pains and punishment caused acceptance and attraction. The very events produced an impression; impression led to investigation; and investigation resulted in increase. —
AB00003

Context for Study

One of the most striking analytical observations in *A Traveller's Narrative* is the claim that persecution of a genuine spiritual movement produces the opposite of its intended effect: suppression generates notoriety, notoriety generates inquiry, inquiry generates conviction. The narrative documents this mechanism with a precision that gives it the quality of sociological law: the fire rises higher with each attempt at extinguishment. This observation, presented with the cool confidence of a witness who has seen the pattern play out across decades, is simultaneously a historical claim and a theological one. Historically, it can be compared with Tertullian's famous aphorism that "the blood of Christians is seed" (*sanguis martyrum semen Christianorum*), with the documented growth of Christianity under Roman persecution, and with more recent social-scientific studies of the "forbidden fruit" effect in religious oppression. Theologically, it implies that divine purposes advance through the very mechanisms that oppose them — that the plot of the enemies becomes, by a deeper logic, the instrument of the Cause. This is the logic of the Quranic verse "they plotted and God plotted, and God is the best of plotters" (Q3:54), of Joseph's brothers selling him into Egypt, of the Crucifixion as the precondition of the Resurrection. The anonymous Zoroastrian bystander who sees a believer publicly humiliated and concludes on the spot that truth must be present is a cameo of this mechanism in miniature: the spectacle of suffering as the most persuasive of arguments.

Questions for Reflection

1. The narrative argues that persecution of genuine movements of conscience consistently produces growth rather than suppression. What are the conditions under which this law operates, and under what circumstances does persecution succeed in extinguishing a movement? What distinguishes the cases?
2. The anonymous bystander who converts upon witnessing public humiliation is described as reasoning that "ill-usage and public humiliation is a proof of truth." What does this argument reveal about the relationship between suffering, witness, and credibility in the human psyche? Where does this logic lead to genuine insight and where might it mislead?
3. The text distinguishes between movements suppressed by indifference and movements strengthened by persecution. What does this distinction imply about the appropriate response of established authorities to new religious movements — and about the appropriate response of new movements to persecution?
4. Tertullian's "blood of Christians is seed" and the Quranic assurance that God's light "will be perfected though the unbelievers are averse" (Q61:8) both claim that persecution serves

the persecuted. How do you evaluate this claim theologically and historically? What does it require us to believe about the relationship between suffering and divine providence?

5. The narrative observes that in Europe, where new religious movements faced tolerance and indifference rather than persecution, they often simply faded away. What does this observation suggest about the relationship between opposition, identity, and the durability of spiritual communities?

Qurratu'l- 'Ayn: Scholarship, Courage, and the Breaking of Taboos

Key Passages

Amongst others who appeared at this time was she who was entitled Qurratu'l- 'Ayn the daughter of Haji Salih, the sage of Qazvin, the erudite doctor. She, according to what is related, was skilled in diverse arts, amazed the understandings and thoughts of the most eminent masters by her eloquent dissertations on the exegesis and tradition of the Perspicuous Book, and was a mighty sign in the doctrines of the glorious Shaykh of Ahsa. At the Supreme Shrines she borrowed light on matters divine from the lamp of Kazim, and freely sacrificed her life in the way of the Bab. She discussed and disputed with the doctors and sages, loosing her tongue to establish her doctrine. — AB00003

When she was imprisoned in the house of [Mahmud] the Kalantar of Tihiran, and the festivities and rejoicings of a wedding were going on, the wives of the city magnates who were present as guests were so charmed with the beauty of her speech that, forgetting the festivities, they gathered round her, diverted by listening to her words from listening to the melodies, and rendered indifferent by witnessing her marvels to the contemplation of the pleasant and novel sights which are incidental to a wedding. In short in elocution she was the calamity of the age, and in ratiocination the trouble of the world. Of fear or timidity there was no trace in her heart, nor had the admonitions of the kindly-disposed any profit or fruit for her. — AB00003

Although she was of [such as are] damsels [meet] for the bridal bower, yet she wrested preeminence from stalwart men, and continued to strain the feet of steadfastness until she yielded up her life at the sentence of the mighty doctors in Tihiran. — AB00003

Context for Study

The Traveller's portrait of Qurratu'l- 'Ayn (Fatima Baraghani, 1814–1852) is one of the most carefully constructed passages in the narrative. The text is precise about the basis of her authority: she was a woman of genuine scholarly formation in the Shaykhi tradition, not an inspired amateur operating outside the tradition's intellectual structures, trained at the Supreme Shrines and capable of disputation with the most eminent doctors. Her authority was earned on terrain that the clerical establishment claimed as exclusively its own. The cameo of the wedding gathering — the assembled noblewomen of Tehran forgetting the celebration to listen to her arguments — captures a moment of transgressive intellectual magnetism: a woman in custody transforming a social occasion into a seminar by sheer force of speech. The description “in elocution she was the calamity of the age,

and in ratiocination the trouble of the world” has the quality of a backhanded acknowledgment from opponents. Her removal of the veil at the Conference of Badasht (implied here and described more fully elsewhere) was simultaneously a theological statement about the abrogation of the dispensation of the Quran and a social act of extraordinary courage in mid-nineteenth-century Iran. Students may compare her figure with that of Hildegard of Bingen (whose prophetic authority was exercised within and eventually partly against a Church that constrained women to silence), with the women disciples of the Buddha whose verse-collection *Therigatha* records their intellectual and spiritual achievements, and with the tradition of the female saint (*wali*) in Sufi Islam, whose authority derived from spiritual realization rather than institutional credentials.

Questions for Reflection

1. Qurratu'l-'Ayn's authority rested on a combination of formal scholarly training and what the text calls a quality of *presence* that overcame even hostile audiences. How do these two sources of religious authority — acquired knowledge and charismatic power — relate to each other, and how has the relationship been negotiated differently in Christianity, Islam, and Buddhism with respect to women leaders?
2. The text describes her overcoming the institutional exclusion of women from religious scholarship and disputation by sheer competence and courage, “wresting preeminence from stalwart men.” What does this achievement suggest about the relationship between formal institutional barriers and the exercise of genuine intellectual authority? How does the Baha'i principle of the equality of men and women develop the trajectory begun in figures like Qurratu'l-'Ayn?
3. Her death was ordered by “the mighty doctors” — the very religious establishment whose scholarly methods she had mastered. What does it reveal about an institutional structure when its most rigorous standards are deployed against a practitioner who meets or exceeds those standards? Where do comparable moments appear in the histories of other religious traditions?
4. The narrative describes her without explicit praise or censure, in keeping with the Traveller's documentary persona, yet the choices of what to include and how to frame it constitute an implicit argument. How does the literary persona of the “neutral” historian function as a rhetorical strategy, and how does it compare with the strategies of hagiography and martyrology in other traditions?
5. Qurratu'l-'Ayn has become a powerful symbol for both Baha'i feminism and Iranian women's rights movements. How does the historical specificity of her life and death — rooted in Shaykhi theology, Babi eschatology, and mid-nineteenth-century Persian society — both support and complicate her role as a symbol of universal women's emancipation?

Baha'u'llah's Transforming Presence and the Education of a Community

Key Passages

Now although this sect had not been affected with quaking or consternation at these grievous events, such as the slaughter of their Chief and the rest, but did rather increase

and multiply; still, since the Bab was but beginning to lay the foundations when He was slain, therefore was this community ignorant concerning its proper conduct, action, behavior, and duty, their sole guiding principle being love for the Bab. This ignorance was the reason that in some parts disturbances occurred...But after His return Baha'u'llah made such strenuous efforts in educating, teaching, training, regulating, and reconstructing this community that in a short while all these troubles and mischiefs were quenched, and the utmost tranquility and repose reigned in men's hearts. — AB00003

So Baha'u'llah made the utmost efforts to educate [His people] and incite [them] to morality, the acquisition of the sciences and arts of all countries, kindly dealing with all the nations of the earth, desire for the welfare of all peoples, sociability, concord, obedience, submissiveness, instruction of [their] children, production of what is needful for the human race, and inauguration of true happiness for mankind. — AB00003

"The True One (glorious is His glory) for the showing forth of the gems of ideals from the mine of man, hath, in every age, sent a Trusted One. The primary foundation of the faith of God and the religion of God is this, that they should not make diverse sects and various paths the cause and reason of hatred. These principles and laws and firm sure roads appear from one dawning-place and shine from one dayspring, and these diversities were out of regard for the requirements of the time, season, ages, and epochs...Religious hatred and rancor is a world-consuming fire, and the quenching thereof most arduous, unless the hand of Divine Might give men deliverance from this unfruitful calamity." — AB00003

"O people of the world, ye are all the fruit of one tree and the leaves of one branch. Walk with perfect charity, concord, affection, and agreement. I swear by the Sun of Truth, the light of agreement shall brighten and illumine the horizons. The all-knowing Truth hath been and is the witness to this saying." — AB00003

Context for Study

The second half of *A Traveller's Narrative* shifts from Babi history to the emergence of Baha'u'llah as the transforming center of the community, and the narrative's tone shifts with it. Where the Babi period was described through the language of upheaval, contest, and tragedy, the Baha'i period is described through the language of education, reconstruction, and moral reformation. The governing image is that of a shattered and disoriented community being patiently rebuilt on new foundations — foundations explicitly concerned with "the welfare of all peoples," "kindly dealing with all the nations of the earth," and the "inauguration of true happiness for mankind." The letters of Baha'u'llah quoted in the text are striking: they explicitly make the unity of religion the "primary foundation" of faith, identify religious sectarianism as "a world-consuming fire," and address the whole of humanity as "the fruit of one tree and the leaves of one branch." This universalist vision is presented in the narrative as the decisive break from the Babi framework, which had remained within the categories of Shi'i eschatology. Students may compare this with Paul's breakthrough from Jewish particularity to universal mission in Galatians, with the Buddhist sangha's gradual expansion beyond its original social boundaries, with the Sufi concept of the *insân al-kâmil* (the Universal Human) as the axis around which all humanity revolves, and with

the secular universalisms of the Enlightenment and the human rights tradition. The Baha'i claim is that genuine universalism requires a prophetic rather than a merely philosophical foundation: it must be revealed rather than constructed.

Questions for Reflection

1. The narrative describes the community before Baha'u'llah's organizing presence as guided solely by "love for the Bab" — a love strong enough to sustain tremendous suffering but insufficient to produce social order or moral refinement. What does this observation suggest about the relationship between spiritual fervor and moral formation? What is needed in addition to love to build a genuinely transformed community?
2. Baha'u'llah's program of community education, as described in the narrative, includes the "acquisition of the sciences and arts of all countries" and "kindly dealing with all the nations of the earth." How does this program relate to the argument of *The Secret of Divine Civilization* (Vol. 109) and to contemporary Baha'i educational initiatives? What is the theological grounding of this commitment to universal learning?
3. The proclamation that "religious hatred and rancor is a world-consuming fire" is presented as a teaching of a Manifestation of God, not merely as a piece of practical wisdom. What is the difference between a revealed prohibition of sectarian hatred and a philosophical or political argument against it? Does the source of the prohibition matter for its authority?
4. The declaration that "ye are all the fruit of one tree and the leaves of one branch" appears as a direct quotation from Baha'u'llah. How does this image of organic unity differ from contractual theories of human solidarity (Rousseau, Locke), from Kantian theories of dignity grounded in rational autonomy, and from socialist theories of class solidarity? What does it add to these frameworks?
5. The narrative presents Baha'u'llah's presence as the decisive factor in transforming a community that had survived extreme persecution but had not yet learned to live by its own deepest principles. What does this suggest about the relationship between prophetic authority and community formation — and about whether a community can sustain moral transformation without continued prophetic guidance?

Conscience, Liberty, and the Limits of State Power

Key Passages

For it hath been proved by experience in the world that in the case of such matters of conscience laceration causeth healing; censure produceth increased diligence; prohibition induceth eagerness; and intimidation createth avidity. The root is hidden in the very heart, while the branch is apparent and evident. When one branch is cut off other branches grow. — AB00003

Now the undeniable truth is this, that for nigh upon thirty-five years no action opposed to the government or prejudicial to the nation has emanated from this sect or been

witnessed [on their part], and that during this long period, notwithstanding the fact that their numbers and strength are double what they were formerly, no sound has arisen from any place...For such interference is not destruction but edification when thou regardest the truth, which will not thereby become quenched and forgotten, but rather stimulated and advertised. — AB00003

Thus it is that one can arrest and suspend [the action of] every faculty except thought and reflection; for a man cannot even by his own volition withhold himself from reflection or thought, nor keep back his musings and imaginings. Now the realm of conscience has no connection with the world of external action; for conscience is a free agent. Thus it is that interference with matters of conscience is simply to give them greater currency and strength. — AB00003

Context for Study

A Traveller's Narrative contains, embedded in its historical account, what amounts to a philosophical argument for the freedom of conscience as a precondition of political order. The argument is empirical and pragmatic in the first instance: thirty-five years of documented history demonstrate that persecution of the Baha'is has produced the opposite of its intended effect, while the Baha'is themselves have been consistently obedient subjects who never took arms against the state. But the argument deepens into a philosophical claim: conscience is by its nature outside the reach of external coercion because it operates in the realm of thought and conviction, which are structurally immune to force. One can compel behavior but never belief; coerced religion is not religion at all. This argument has obvious parallels with Locke's *Letter Concerning Toleration* (1689), in which Locke argues that salvation cannot be produced by force because faith is a matter of genuine inner conviction, and with Mill's *On Liberty*, which grounds freedom of conscience in the essential nature of the human mind. It also resonates with the Quranic verse "There is no compulsion in religion" (Q2:256), interpreted by reform-minded Muslim thinkers from Abduh onward as an absolute prohibition on religious coercion. What is distinctive in the Baha'i text is the combination of this philosophical argument with empirical evidence: not merely a theoretical claim about the nature of conscience but a documented historical demonstration of the law at work over three and a half decades.

Questions for Reflection

1. The text argues that "interference with matters of conscience is simply to give them greater currency and strength" — a claim presented as historically verified. How does this claim compare with Locke's argument in the *Letter Concerning Toleration* and with Mill's harm principle in *On Liberty*? Where do these arguments agree, and where does the Baha'i text go further or in a different direction?
2. The narrative distinguishes between the "realm of conscience" (which cannot be reached by force) and the "world of external action" (which can be regulated). What are the implications of this distinction for a theory of religious freedom, and how does it handle the difficult cases where acts of conscience produce external consequences that the state has a legitimate interest in regulating?

3. The thirty-five years of documented Baha'i non-violence and political loyalty to the state is presented as evidence both of the community's genuine pacifism and of the futility of the persecution it endured. What is the moral significance of non-violent loyalty to a state that is actively persecuting you? How does this compare with the early Christian relationship to the Roman Empire, with Gandhi's satyagraha, and with the civil rights movement's strategy of nonviolent direct action?
4. The narrative is addressed implicitly to an educated international audience rather than to the Persian establishment that was the source of the persecution. What does this choice of audience reveal about the strategy of the text, and about the Baha'i understanding of how change in a society is achieved — from within existing institutions or through the court of world opinion?
5. *A Traveller's Narrative* ends its historical survey somewhere in the early 1880s. Given what has happened to the Baha'i community in the century and a half since — in Iran and elsewhere — how has the argument about conscience and persecution held up, and what has it failed to predict?

A Guiding Question for the Whole Volume

A Traveller's Narrative presents itself as history but is simultaneously a theology of religious history: it argues, through the accumulation of documented events, that the rise of a genuine revelation follows a pattern recognizable across dispensations — initial recognition by a few, escalating opposition from the established order, persecution that deepens rather than extinguishes the community's conviction, and a moral transformation that makes the community's way of life the most persuasive argument for its truth. The text invites its reader to see whether the same pattern might illuminate other moments of religious breakthrough.

A guiding question for the whole volume might therefore be: **What would it mean to read the history of any religious movement — including one's own — with the Traveller's combination of documentary precision and theological perspective, and what would we discover about the relationship between suffering, conscience, community formation, and divine purpose if we did so?**