





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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 169:

Memorials of the Faithful  
(1916)



Version: 1.0 • Revision date 23-May-2026

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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](http://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](mailto: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](http://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
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- 70–72. Writings in the year 1300 A.H. (ca. 1882–1883) I-III
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- 75–76. Writings in the year 1302 A.H. (ca. 1884–1885) I-II
- 77–79. Writings in the year 1303 A.H. (ca. 1885–1886) I-III
- 80–83. Writings in the year 1304 A.H. (ca. 1886–1887) I-IV
- 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
- 101–102. Writings of Bahá'u'lláh in 'Akka, year unknown (1873–1892) I-II
- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
- 107. Writings of Bahá'u'lláh, year unknown

## **‘Abdu’l-Bahá**

### **I. Pre- and early ministry**

- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
- 120–122. Letters and utterances in the year 1900 I–III
- 123–124. Letters and utterances in the year 1901 I–II
- 125–126. Letters and utterances in the year 1902 I–II
- 127–129. Letters and utterances in the year 1903 I–III
- 130–131. Letters and utterances in the year 1904 I–II
- 132. Some Answered Questions, 1906–1907
- 133–134. Letters and utterances in the year 1905 I–II
- 135–136. Letters and utterances in the year 1906 I–II
- 137–138. Letters and utterances in the year 1907 I–II
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- 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
- 150–156. Letters and utterances in the year 1912 I–VII
- 157. Letters and utterances, Dec. 1912 – Jan. 1913
- 158–162. Letters and utterances in the year 1913 I–V

### **III. Late ministry**

- 163–166. Letters and utterances in the year 1914 I–IV
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# Introduction to volume 169

Memorials of the Faithful (AB00002) stands apart from the surrounding wartime diary materials as a deliberately crafted act of remembrance: a Persian *tadhkirih* transformed into a Baha'i book of spiritual types. Recorded from 'Abdu'l-Baha's utterances in Haifa during the early years of the First World War, it gathers miniature biographies of seventy-nine early believers—exiles, prisoners, couriers, servants, teachers, martyrs, and companions of Baha'u'llah in Iraq, Adrianople, 'Akka, and Bahji. The book's organizing principle is the enduring quality of the soul rather than chronological history. Rank, learning, poverty, trade, gender, age, and social station all become secondary to a single measure: the degree to which a life was consumed by love for Baha'u'llah and transmuted into service, detachment, loyalty, teaching, and joy under affliction. Its opening figures already establish the range: Nabil-i-Akbar, the learned mujtahid and philosopher whose erudition becomes a means of proof; Ismu'llahu'l-Asdaq, the saintly early believer, survivor of Tabarsi, and one of the Hands of the Cause; Mulla 'Ali-Akbar, repeatedly imprisoned and chained yet unshaken; and Shaykh Salman, the incomparable courier who carried Tablets for decades on foot between Baha'u'llah and the believers of Persia.

A major theme of the volume is the reversal of worldly valuation. 'Abdu'l-Baha repeatedly contrasts outward abasement with spiritual sovereignty: the chained, exiled, impoverished, mocked, or forgotten emerge as the truly enduring figures, while rulers, clerics, grandees, and wealthy opponents vanish “without a trace.” Nabil-i-Akbar's learning survives because it is joined to sacrifice; Mulla 'Ali-Akbar's repeated imprisonments become signs of invulnerability; Ustad Isma'il's loss of trade, home, wife, and comfort becomes perfect freedom; Muhammad-'Aliy-i-Isfahani's small pleasures in tea, gardens, and the air of 'Akka become a model of spiritual contentment; and Pidar-Jan's absent-minded peddling of socks becomes almost comic evidence that his consciousness belonged elsewhere. The same pattern governs the lives of humble servants as much as famous teachers: 'Abdu's-Salih the gardener, Aqa Rida and Mirza Mahmud the tireless attendants on the journey from Baghdad to Constantinople, and Darvish Sidq-'Ali the groom and mystic are all presented as kings in the realm of service.

The book is also a social history of the early Baha'i community under pressure. It preserves the texture of exile routes, prison life, clandestine teaching, couriers' networks, family separations, mercantile livelihoods, theological debate, and the slow formation of sacred geography around 'Akka, Bahji, Mount Carmel, Ctesiphon, and the graves of the faithful. The account of Haji Mirza Muhammad-'Ali Afnan is especially striking: his remains are diverted from Najaf to Ctesiphon, where 'Abdu'l-Baha imagines the ruined Sasanian arch restored and surrounded by a Mashriqu'l-Adhkar with its dependencies—hospital, schools, university, orphanage, refuge for the poor, and travelers' hospice. In such passages, memorial biography becomes architectural and civilizational prophecy. The lives remembered are seeds of future institutions; their burial places become centers of renewal.

The volume's most intense episodes concern martyrdom and fidelity after loss. Nabil-i-Zarandi's despair after Baha'u'llah's Ascension and his self-offering in the sea give the book one of its most tragic and lyrical closures to a life of poetry and service. Mirza 'Abdu'l-Vahhab's dance before martyrdom, related elsewhere in 'Abdu'l-Baha's wartime utterances and echoed here in the volume's ethos, exemplifies the same paradox of joy at the threshold of death. Salman's annual journeys, never losing a Tablet; Ismu'llahu'l-Asdaq's chains and endurance at Tabarsi; and the many unnamed or lesser-known lives of service all form a manual of steadfastness. In this sense, *Memorials of the Faithful* is less a biographical appendix to Baha'i history than a moral and spiritual canon: it defines what a Baha'i life looks like when stripped to its essentials—radiant poverty, fidelity to the Covenant, tenderness of character, freedom from self, service to others, and an inward joy that persecution cannot extinguish.

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## AB00002

*Tadhkiratu'l-Vafa (Memorials of the Faithful)*

Date: 1916-Mar-25

1 - 1 -

2 Nabil-i-Akbar

3 There was, in the city of Najaf, among the disciples of the widely known mujtahid, Shaykh Murtada, a man without likeness or peer. His name was Aqa Muhammad-i-Qa'ini, and later on he would receive, from the Manifestation, the title of Nabil-i-Akbar. This eminent soul became the leading member of the mujtahid's company of disciples. Singled out from among them all, he alone was given the rank of mujtahid—for the late Shaykh Murtada was never wont to confer this degree.

4 He excelled not only in theology but in other branches of knowledge, such as the humanities, the philosophy of the Illuminati, the teachings of the mystics and of the Shaykhi School. He was a universal man, in himself alone a convincing proof. When his eyes were opened to the light of Divine guidance, and he breathed in the fragrances of Heaven, he became a flame of God. Then his heart leapt within him, and in an ecstasy of joy and love, he roared out like a leviathan in the deep.

5 With praises showered upon him, he received his new rank from the mujtahid. He then left Najaf and came to Baghdad, and here he was honored with meeting Baha'u'llah. Here he beheld the light that blazed on Sinai in the Holy Tree. Soon he was in such a state that he could rest neither day nor night.

6 One day, on the floor of the outer apartments reserved for the men, the honored Nabil was reverently kneeling in the presence of Baha'u'llah. At that moment Haji Mirza Hasan-'Amu, a trusted associate of the mujtahids of Karbila, came in with Zaynu'l-'Abidin Khan, the Fakhru'd-Dawlih. Observing how humbly and deferentially Nabil was kneeling there, the Haji was astonished.

7 "Sir," he murmured, "what are you doing in this place?"

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2 ترجمهٔ حال جناب نبیل اکبر آقا محمد قائینی علیه بهاء الله

3 در نجف اشرف در دائرهٔ شیخ مرتضی مجتهد شهیر شخصی بنظیر بود مسمی به آقا محمد قائینی که عاقبت از فم مطهر به نبیل اکبر ملقب گشت این شخص جلیل در حوزهٔ آن مجتهد شهیر بر جمیع تلامیذ تفوق یافت لهذا از کل مستثنی گشت و با اجازهٔ اجتهاد اختصاص یافت زیرا شیخ مرتضای مرحوم اجازه بکسی نمیداد و

4 از این گذشته در فنون سائره مثل حکمت اشراق و مطالب عرفا و معارف شیخیه و فنون ادبیه نهایت مهارت داشت شخص جامعی بود برهان لامعی داشت چون بنور هدی منور و مشام بنفحات قدس معطر شد شعلهٔ رحمانی گشت و سراج نورانی شد وجد و طرب یافت وله و شعفی دست داد مانند دریا بجوش آمد و بمثابهٔ نهنگ دریای عشق پرخروش گشت

5 و چون اجازهٔ اجتهاد از شیخ مشار الیه در نهایت توصیف و تعریف بیافت از نجف به بغداد شتافت و بشرف لقا فائز شد و اقتباس انوار از شجرهٔ مبارکهٔ سینا نمود و چنان بهیجان آمد که شب و روز آرام نداشت

6 روزی این شخص محترم در بیرونی بکمال ادب روی زمین حضور نور مبین نشسته بود در این اثنا حاجی میرزا حسن عمو معتمد مجتهدین کربلا با زین العابدین خان نغزالدوله وارد شدند حاجی مذکور ملاحظه نمود که حضرت نبیل اکبر دو زانوی ادب روی زمین نهاده و در نهایت خضوع و خشوع نشسته بسیار تعجب نمود

7 خفیا گفت آقا شما اینجا چه میکنید

- 8 Nabil answered, "I came here for the same reason you did." 8 جناب نبیل اکبر فرمودند بجهت همان کار که شما آمده‌اید
- 9 The two visitors could not recover from their surprise, for it was widely known that this personage was unique among mujtahids and was the most favored disciple of the renowned Shaykh Murtada. 9 باری خیلی سبب تعجب آنها شد زیرا شهرت کرده بود که این شخص ممتاز از کل مجتهدین و معتمد عظیم شیخ جلیل است
- 10 Later, Nabil-i-Akbar left for Persia and went on to Khurasan. The Amir of Qa'in–Mir 'Alam Khan–showed him every courtesy at first, and greatly valued his company. So marked was this that people felt the Amir was captivated by him, and indeed he was spellbound at the scholar's eloquence, knowledge, and accomplishments. One can judge, from this, what honors were accorded to Nabil by the rest, for "men follow the faith of their kings." 10 باری بعد حضرت نبیل اکبر عازم ایران شدند و باقلیم خراسان رفتند امیر قائن میر علم خان ابتدا بنهایت احترام قیام نمود و حضور ایشان را غنیمت بی‌پایان شمرد هر کس گمان مینمود که امیر با جناب فاضل در درجه عشق است و تعلق خاطر دارد زیرا مفتون فصاحت و بلاغت و مجنون علوم و فنون او گشته بود دیگر احترامات سائرین واضح و معلوم الناس علی دین ملوکهم
- 11 Nabil spent some time thus esteemed and in high favor, but the love he had for God was past all concealing. It burst from his heart, flamed out and consumed its coverings. 11 حضرت نبیل اکبر در این عزت و احترام ایام میگذراند ولی شعله محبت الله نگذاشت که کتمان حقیقت نماید جوش و خروش پوش از کار برداشت چنان برافروخت که پرده ستر و حجاب بسوخت
- 12 A thousand ways I tried My love to hide— 12 هزار جهد بکردم که سر عشق بپوشم
- 13 But how could I, upon that blazing pyre Not catch fire! 13 نبود بر سر آتش میسرم که نجوشم ولی
- 14 He brought light to the Qa'in area and converted a great number of people. And when he had become known far and wide by this new name, the clergy, envious and malevolent, arose, and informed against him, sending their calumnies on to Tihiran, so that Nasiri'd-Din Shah rose up in wrath. Terrified of the Shah, the Amir attacked Nabil with all his might. Soon the whole city was in an uproar, and the populace, lashed to fury, turned upon him. 14 خطه قائن روشن کرد و جمعی را تبلیغ نمود و چون باین اسم شهر آفاق گشت علمای حسود بنفاق و شقاق برخاستند و سعایت به طهران نمودند ناصرالدین شاه بانتقام برخاست و امیر اقلیم از خوف شاه بنهایت تعرض قیام نمود ولوله در شهر افتاد و فتنه عظیم رخ نمود جمیع برآشفتنند و بتعرض پرداختند
- 15 That enraptured lover of God never gave way, but withstood them all. At last, however, they drove him out—drove out that man who saw what they did not—and he went up to Tihiran, where he was a fugitive, and homeless. 15 ولی آن سرگشته و سودائی و دلداده و شیدائی ایداً فتور نیاورد و مقاومت جمهور فرمود عاقبت آن واقف سر مکنون را از قائن سرگون نمودند رهنمون به طهران شد و بی سر و سامان گشت
- 16 Here, his enemies struck at him again. He was pursued by the watchmen; guards looked everywhere for him, asking after him in every street and alley, hunting him down to catch and torture him. Hiding, he would pass by them like the sigh of the oppressed, and rise to the hills; or again, like the tears of the wronged, he would slip down into the valleys. He could no longer wear the turban denoting his rank; he disguised himself, 16 در طهران عوانان دست تطاول گشودند فرآشان در جستجو بودند و چاوشان در هر کوی در گفتگو تا بدست آرند و عقوبت و شکنجه نمایند گاهی مانند آه مظلومان بر هر فرازی میشتافت و گاهی مانند سرشک چشم ستمدیدگان بهر نشیبی میتاخت لهذا مجبور شد عمامه برداشت و کلاه بر

putting on a layman's hat, so that they would fail to recognize him and would let him be.

- 17 In secret, with all his powers he kept on spreading the Faith and setting forth its proofs, and was a guiding lamp to many souls. He was exposed to danger at all times, always vigilant and on his guard. The Government never gave up its search for him, nor did the people cease from discussing his case.

- 18 He left, then, for Bukhara and 'Ishqabad, continuously teaching the Faith in those regions. Like a candle, he was using up his life; but in spite of his sufferings he was never dispirited, rather his joy and ardor increased with every passing day. He was eloquent of speech; he was a skilled physician, a remedy for every ill, a balm to every sore. He would guide the Illuminati by their own philosophical principles, and with the mystics he would prove the Divine Advent in terms of "inspiration" and the "celestial vision." He would convince the Shaykhi leaders by quoting the very words of their late Founders, Shaykh Ahmad and Siyyid Kazim, and would convert Islamic theologians with texts from the Qur'an and traditions from the Imams, who guide mankind aright. Thus he was an instant medicine to the ailing, and a rich bestowal to the poor.

- 19 He became penniless in Bukhara and a prey to many troubles, until at the last, far from his homeland, he died, hastening away to the Kingdom where no poverty exists.

- 20 Nabil-i-Akbar was the author of a masterly essay demonstrating the truth of the Cause, but the friends do not have it in hand at the present time. I hope that it will come to light, and will serve as an admonition to the learned. It is true that in this swiftly passing world he was the target of countless woes; and yet, all those generations of powerful clerics, those shaykhs like Murtada and Mirza Habibu'llah and Ayatu'llah-i-Khurasani and Mulla Asadu'llah-i-Mazindarani—all of them will disappear without a trace. They will leave no name behind them, no sign, no fruit. No word will be passed down from any of them; no man will tell of them again. But because he stood steadfast in this holy Faith, because he guided souls and served this Cause and spread its fame, that star, Nabil, will shine forever from the horizon of abiding light.

- 21 It is clear that whatever glory is gained outside the Cause of God turns to abasement at the end; and ease and comfort not met with on the path of God are finally but care and sorrow; and all such wealth is penury, and nothing more.

سر گذاشت تا عوانان نشناسند و باذیت و جفا برنخیزند

- 17 ولی خفیاً بکمال همت بنشر نفحات الهی مشغول و بالقای حجج و براهین مألوف سراجی نورانی بود و شعله رحمانی همیشه در خطر بود و در حالی پرحذر همواره حکومت در جستجو بود و احزاب در گفتگو

- 18 لهذا عاقبت به بخارا و عشق آباد توجه نمود و در آن خطه و دیار بیان اسرار میپرداخت و چون شمع میگداخت ولی این صدمات و بلیات پرمرده و افسرده ننمود بلکه روز بروز بر شعله و حالت افزود لسان ناطق بود و طیب حاذق هر دردی را درمان بود و هر زخمی را مرهم دل و جان اهل حکمت اشراق را بقواعد اشراقیون هدایت مینمود و عارفان را بدلائل کشف و شهود اثبات ظهور ملوک وجود میکرد اعظم شیخیه را بصریح عبارات شیخ و سید مرحوم اقناع میکرد و فقها را بآیات قرآن و احادیث ائمه هدی دلالت میفرمود لهذا هر دردمندی را درمان فوری بود و هر مستمندی را عطای کلی

- 19 باری در بخارا بی نوا شد و بانواع صدمات مبتلا عاقبت در غربت آن کاشف راز بملکوت بی نیاز شتافت

- 20 رساله‌ای در نهایت بلاغت در اثبات امر تحریر نمود و ادله و براهین قاطعه تقریر کرد ولی در دست یاران نه امیدم چنانست که آن رساله پیدا شود و سبب تنبه علما و فضلا گردد خلاصه هرچند در این دار فانی مورد بلایای نامتناهی گشت و لکن جمیع مشایخ عظام نظیر شیخ مرتضی و میرزا حبیب الله و آیت الله خراسانی و ملا اسدالله مازندرانی مشایخ سلف و خلف بی نام و نشان گردند و محو و نابود شوند نه اثری و نه ثمری نه ذکری و نه خبری لکن نجم بانغ حضرت نبیل اکبر الی الأبد از افق عزت ابدیه میدرخشد زیرا همیشه ثابت بر امر مبارک و مشغول بخدمت بود تبلیغ نفوس مینمود و بنشر نفحات میپرداخت

- 21 این واضحست هر عزتی که در امر الهی نیست عاقبت ذلت است و هر راحتی که در سبیل الهی نه عاقبت زحمت است و هر ثروتی نهایت فقر و مسکنت فی الحقیقه

- 22 A sign of guidance, he was, an emblem of the fear of God. For this Faith, he laid down his life, and in dying, triumphed. He passed by the world and its rewards; he closed his eyes to rank and wealth; he loosed himself from all such chains and fetters, and put every worldly thought aside. Of wide learning, at once a mujtahid, a philosopher, a mystic, and gifted with intuitive sight, he was also an accomplished man of letters and an orator without a peer. He had a great and universal mind.
- 23 Praise be to God, at the end he was made the recipient of heavenly grace. Upon him be the glory of God, the All-Glorious. May God shed the brightness of the Abha Kingdom upon his resting-place. May God welcome him into the Paradise of reunion, and shelter him forever in the realm of the righteous, submerged in an ocean of lights.
- 24 - 2 -
- 25 Ismu'llahu'l-Asdaq
- 26 Among the Hands of the Cause of God who have departed this life and ascended to the Supreme Horizon was Jinab-i-Ismu'llahu'l-Asdaq. Another was Jinab-i-Nabil-i-Akbar. Still others were Jinab-i-Mulla 'Ali-Akbar and Jinab-i-Shaykh Muhammad-Riday-i-Yazdi. Again, among others, was the revered martyr, Aqa Mirza Varqa.
- 27 Ismu'llahu'l-Asdaq was truly a servant of the Lord from the beginning of life till his last breath. When young, he joined the circle of the late Siyyid Kazim and became one of his disciples. He was known in Persia for his purity of life, winning fame as Mulla Sadiq the saintly. He was a blessed individual, a man accomplished, learned, and much honored. The people of Khurasan were strongly attached to him, for he was a great scholar and among the most renowned of matchless and unique divines. As a teacher of the Faith, he spoke with such eloquence, such extraordinary power, that his hearers were won over with great ease.
- 28 After he had come to Baghdad and attained the presence of Baha'u'llah, he was seated one day in the courtyard of the men's apartments, by the little garden. I was in one of the rooms just above, that gave onto the courtyard. At that moment a Persian prince, a grandson of Fath-'Ali Shah, arrived at the house. The prince said to him, "Who are you?" Ismu'llah answered, "I am a servant of this Threshold. I am one of the keepers of this door." And as I listened from above, he began to
- حضرت نبیل اکبر آیت هدی بود و آیت تقوی  
در امر مبارک جانفشانی کرد و در جانفشانی  
کامرانی نمود از عزّت دنیا گذشت و از مسند  
جاه و غنا چشم پوشید از هر قیدی فراغت  
داشت و از هر فکری مجرّد بود عالم و فاضل بود  
در جمیع فنون ماهر هم مجتهد بود هم حکمی هم  
عارف بود و هم کاشف در علوم ادبی فصیح و  
بلیغ بود و ناطقی بی نظیر جامعیتی عظیم داشت
- 23 و الحمد لله خاتمة المطاف بادية الأطفاف گشت  
عليه بهاء الله الأبهى و نور الله مرقده بأنوار  
ساطعة من ملكوت الأبهى و ادخله في جنة  
اللقاء و اخذه في ملكوت الأبرار مستغرقاً في  
بحر الأنوار
- 24 ۲
- 25 ترجمه حال حضرت اسم الله الأصدق
- 26 حضرات ایادی امر الله عليهم نفعات الرحمن که  
باقی اعلی صعود کردند از جمله جناب اسم الله  
الأصدق از جمله جناب نبیل از جمله جناب نبیل  
اکبر آقا محمد قاتی از جمله جناب ملا علی اکبر  
از جمله جناب شیخ محمد رضای یزدی از جمله  
حضرت شهید آقا میرزا ورقا و دیگرانند
- 27 حضرت اسم الله الأصدق حقیقه از بدو حیات  
تا نفس اخیر خدمت بحق کردند در ایام جوانی  
در دائره سید مرحوم بودند و از تلامذه ایشان  
محسوب و بنهایت تقدیس در ایران مشهور و به  
ملا صادق مقدس ملقب و معروف بسیار نفس  
مبارکی و شخص عالم فاضل محترمی بودند اهل  
خراسان نهایت تعلق بایشان داشتند زیرا فی الحقیقه  
فاضل نحریر بود و از مشاهیر علمای بی مثل و  
نظیر در تبلیغ لسان فصیحی و قوه عجیبی داشت  
نفوس را بنهایت سهولت اقناع میکرد
- 28 وقتی به بغداد آمدند و بشرف لقا فائز شدند روزی  
در بیرونی در کنار باغچه نشسته بودند و من در  
بالای سر ایشان در اطاقی نشسته بودم در این  
اثناء شاهزاده نوه فتحعلی شاه وارد بیرونی شد  
از ایشان سؤال نمود که شما کی هستید فرمودند  
من بنده این درگاهم و پاسبان این آستان و بنای  
تبلیغ گذاشتند من از بالا گوش میدادم شاهزاده  
در نهایت استیحا با اعتراض پرداخت ولی در

teach the Faith. The prince at first objected violently; and yet, in a quarter of an hour, gently and benignly, Jinab-i-Ismu'llah had quieted him down. After the prince had so sharply denied what was said, and his face had so clearly reflected his fury, now his wrath was changed to smiles and he expressed the greatest satisfaction at having encountered Ismu'llah and heard what he had to say.

29 He always taught cheerfully and with gaiety, and would respond gently and with good humor, no matter how much passionate anger might be turned against him by the one with whom he spoke. His way of teaching was excellent. He was truly Ismu'llah, the Name of God, not for his fame but because he was a chosen soul.

30 Ismu'llah had memorized a great number of Islamic traditions and had mastered the teachings of Shaykh Ahmad and Siyyid Kazim. He became a believer in Shiraz, in the early days of the Faith, and was soon widely known as such. And because he began to teach openly and boldly, they hung a halter on him and led him about the streets and bazars of the city. Even in that condition, composed and smiling, he kept on speaking to the people. He did not yield; he was not silenced. When they freed him he left Shiraz and went to Khurasan, and there, too, began to spread the Faith, following which he traveled on, in the company of Babu'l-Bab, to Fort Tabarsi. Here he endured intense sufferings as a member of that band of sacrificial victims. They took him prisoner at the Fort and delivered him over to the chiefs of Mazindaran, to lead him about and finally kill him in a certain district of that province. When, bound with chains, Ismu'llah was brought to the appointed place, God put it into one man's heart to free him from prison in the middle of the night and guide him to a place where he was safe. Throughout all these agonizing trials he remained staunch in his faith.

31 Think, for example, how the enemy had completely hemmed in the Fort, and were endlessly pouring in cannon balls from their siege guns. The believers, among them Ismu'llah, went eighteen days without food. They lived on the leather of their shoes. This too was soon consumed, and they had nothing left but water. They drank a mouthful every morning, and lay famished and exhausted in their Fort. When attacked, however, they would instantly spring to their feet, and manifest in the face of the enemy a magnificent courage and astonishing resistance, and drive the army back from their walls. The hunger lasted eighteen days. It was a terrible ordeal. To begin with, they were far from home, surrounded and cut off by the foe;

ظرف ربع ساعت بکمال ملاطفت شاهزاده را ساکت فرمودند بعد از آنی که شاهزاده در نهایت انکار بود و آثار حدّت از شمائش آشکار حدّتش منقلب ببشاشت شد و نهایت مسرت اظهار نمود که بسیار مسرورم که خدمت شما رسیدم و کلام شما را شنیدم

29 خلاصه در نهایت بشاشت تبلیغ میکرد و از طرف مقابل هر چه حدّت میدید بملاطمت و خنده مقابلی میفرمود وضع تبلیغشان بسیار خوب بود فی الحقیقه اسم الله بود و کینونتش مبعوث نه نامش معروف

30 احادیث بسیاری حفظ داشت و در مطالب شیخ و سید مرحوم نهایت مهارت داشت و در بدایت امر در شیراز مؤمن شده شهرت یافت و چون بی محابا بتبلیغ پرداخت ایشان را در شیراز مهار کردند و در کوچه و بازار گردانند ولی در نهایت سرور و بشاشت صحبت میداشت و در چنین حالت ابداً از برایش فتور و سکوت حاصل نشد بعد از آنی که در شیراز آزاد شد به خراسان سفر کرد و در آنجا لسان تبلیغ گشود و بعد در معیت جناب باب الباب بقلعه طبرسی رفت و صدمات شدید تحمل کرد و از جمله فدائیان بود و چون در قلعه اسیر شد او را تسلیم سران مازندران نمودند تا او را باطراف ببرند و در بلوکی از بلوکات مازندران شهید کنند بعد از آنی که بجل معهود رسیدند و در بند و زنجیر بودند خدا شخصی را الهام کرد که ایشان را نصف شب از زندان رها کرد و همراهی نمود تا بجل امان رسیدند و در امتحانات شدیده ثابت و راسخ ماندند

31 مثلاً ملاحظه کنید در قلعه محصور و ستمکاران قلعه را بتوهای قلعه کوب متصل گلوله میریختند و حضرات احباب از جمله جناب اسم الله هیجده روز بی قوت ماندند بدرجهائی که چرم کفشها را خوردند عاقبت بآب تنها رسید هر روز صبحی یک جرعه آب میخورند و از ضعف جمیع بر روی زمین افتاده بودند وقتی که لشکر بر قلعه هجوم میکرد فوراً یک قوتی من عند الله حاصل میشد که برمیخاستند و لشکر را از قلعه میراندند این گرسنگی مدت هیجده روز طول کشید خیلی امتحان شدید بود از یک جهت محصور و

again, they were starving; and then there were the army's sudden onslaughts and the bombshells raining down and bursting in the heart of the Fort. Under such circumstances to maintain an unwavering faith and patience is extremely difficult, and to endure such dire afflictions a rare phenomenon.

32 Ismu'llah did not slacken under fire. Once freed, he taught more widely than ever. He spent every waking breath in calling the people to the Kingdom of God. In Iraq, he attained the presence of Baha'u'llah, and again in the Most Great Prison, receiving from Him grace and favor.

33 He was like a surging sea, a falcon that soared high. His visage shone, his tongue was eloquent, his strength and steadfastness astounding. When he opened his lips to teach, the proofs would stream out; when he chanted or prayed, his eyes shed tears like a spring cloud. His face was luminous, his life spiritual, his knowledge both acquired and innate; and celestial was his ardor, his detachment from the world, his righteousness, his piety and fear of God.

34 Ismu'llah's tomb is in Hamadan. Many a Tablet was revealed for him by the Supreme Pen of Baha'u'llah, including a special Visitation Tablet after his passing. He was a great personage, perfect in all things.

35 Such blessed beings have now left this world. Thank God, they did not linger on, to witness the agonies that followed the ascension of Baha'u'llah—the intense afflictions; for firmly rooted mountains will shake and tremble at these, and the high-towering hills bow down.

36 He was truly Ismu'llah, the Name of God. Fortunate is the one who circumambulates that tomb, who blesses himself with the dust of that grave. Upon him be salutations and praise in the Abha Realm.

37 - 3 -

38 Mulla 'Ali-Akbar

39 Yet another Hand of the Cause was the revered Mulla 'Ali-Akbar, upon him be the glory of God, the All-Glorious. Early in life, this illustrious man attended institutions of higher learning and labored diligently, by day and night, until he became

غربی و از جهت دیگر شدت گرسنگی و از طرفی هجوم لشکر و وقوع گلوله‌های نهمپاره که در وسط قلعه میافتاد و میترکید خیلی مشکل است که انسان در چنین موقعی صبر و تحمل کند و ثابت و راسخ بماند و ابداً از برای او تزلزل حاصل نشود باری با وجود این مصیبت‌های شدیده

32 جناب اسم‌الله بهیچ وجه فتوری نیارود بعد از آزادی بتبلیغ یش از پیش پرداخت انفس حیات را جمیع وقف ندای بملکوت الله نمود و در عراق بشرف لقا فائز شد و همچنین در بجن اعظم بساحت اقدس مشرف شد و مظهر نهایت عنایت گردید

33 فی الحقیقه بحر پرموجی بود و باز بلندپرواز و جبهی نورانی داشت و لسانی فصیح و بلیغ و قوت و استقامتی عجیب چون زبان بتبلیغ میگشود برهان مانند سیل روان بود و چون بدعا و مناجات میپرداخت چشم گریان مانند ابر نیسان بود چهره نورانی بود اخلاق روحانی بود علم کسبی و لدنی بود همت آسمانی بود انقطاع و زهد و ورع و تقوی ربانی بود

34 قبر منورش در همدان است و از قلم اعلی در حق او الواح شتی نازل و همچنین بعد از صعودش زیارتی مخصوص نازل شد بسیار شخص بزرگواری بود از جمیع جهات کامل بود

35 این نفوس مبارکه از عالم رفتند الحمد لله نمانند که این بلایای بعد از صعود را ببینند و این امتحانات شدیده را مشاهده کنند که یتزلزل منها الجبال الراسخة والقلل الشاخنة

36 بحقیقت اسم‌الله بود طوبی لنفس طاف حول جدته و استبرک بتراب رمسه و علیه التّحیة و الثّناء فی ملکوت الابهی ۳

37 تر

38 جمه حال حضرت ملا علی اکبر علیه بهاء الله

39 و از جمله ایادی امر الله حضرت ملا علی اکبر علیه بهاء الله الابهی است این شخص بزرگواری در بدایت حیات بمدارس علوم و فنون رفت شب و روز میکوشید تا در قواعد قوم و معارف

thoroughly conversant with the learning of the day, with secular studies, philosophy, and religious jurisprudence. He frequented the gatherings of philosophers, mystics, and Shaykhis, thoughtfully traversing those areas of knowledge, intuitive wisdom, and illumination; but he thirsted after the wellspring of truth, and hungered for the bread that comes down from Heaven. No matter how he strove to perfect himself in those regions of the mind, he was never satisfied; he never reached the goal of his desires; his lips stayed parched; he was confused, perplexed, and felt that he had wandered from his path. The reason was that in all those circles he had found no passion; no joy, no ecstasy; no faintest scent of love. And as he went deeper into the core of those manifold beliefs, he discovered that from the day of the Prophet Muhammad's advent until our own times, innumerable sects have arisen: creeds differing among themselves; disparate opinions, divergent goals, uncounted roads and ways. And he found each one, under some plea or other, claiming to reveal spiritual truth; each one believing that it alone followed the true path—this although the Muhammedic sea could rise in one great tide, and carry all those sects away to the ocean floor. "No cry shalt thou hear from them, nor a whisper even."

- 40 Whoso ponders the lessons of history will learn that this sea has lifted up innumerable waves, yet in the end each has dissolved and vanished, like a shadow drifting by. The waves have perished, but the sea lives on. This is why 'Ali Qabl-i-Akbar could never quench his thirst, till the day when he stood on the shore of Truth and cried:

41 Here is a sea with treasure to the brim;

42 Its waves toss pearls under the great wind's thong.

43 Throw off your robe and plunge, nor try to swim,

44 Pride not yourself on swimming—dive headlong.

45 Like a fountain, his heart welled and jetted forth; meaning and truth, like soft-flowing crystal waters, began to stream from his lips. At first, with humility, with spiritual poverty, he garnered the new light, and only then he proceeded to shed it abroad. For how well has it been said,

46 Shall he the gift of life to others bear

47 Who of life's gift has never had a share?

48 A teacher must proceed in this way: he must first teach himself, and then others. If he himself still walks the path of carnal

ملت و فنون عقلیه و علوم فقهیه نهایت مهارت حاصل نمود در بساط حکما و عرفا و شیخیه داخل شد و در آن اقالیم علم و عرفان و اشراق سیر و سیاحت مکیل مینمود ولی تشنه چشمه حقیقت بود و گرسنه مائده آسمانی در آن بساطها آنچه کوشید سیراب نشد و نهایت آمال و آرزو نیافت لب تشنه ماند و حیران و سرگردان زیرا در احزاب شور و ولهی ندید جذب و طربی نیافت بوی عشقی استشمام نمود و چون بعمق مسائل احزاب رسید ملاحظه نمود از یوم ظهور حضرت رسول محمد الحمود روحی له الفداء تا یومنا هذا احزاب لایحد و لایحصی پیدا شده مذاهب مختلفه آرای متنوعه مسالک مختلفه طرائق کثیره که هر یک بعنوانی دعوی مکاشفات معنویه مینمودند و بخيال خویش سبیل مستقیم مینمودند لکن بحر محمدی یک موج میزد و جمیع این احزاب را بعمق دریا میبرد لا تسمع لهم صوتاً ولا رکراً

40 اگر کسی در تاریخ تتبع نماید میبیند که در این دریا امواج لایحد و لایحصی پیدا شد لکن عاقبت مانند ظل زائل گشت موجها فانی و دریا باقی ماند لهذا حضرت علی قبل اکبر روز بروز تشنه تر شد تا بدریای حقیقت رسید فریاد برآورد

41 الله اکبر هذا البحر قد ذخرا

42 و هیج الريح موجاً یقذف الدررا

43 فاخلع ثیابک و اغرق فیه و دع عنک السباحة

44 لیس السبح مفتخرا باری

45 حضرت علی قبل اکبر مانند فواره بفوران آمد و بمثابة ماء معین حقائق و معانی جریان یافت در بدایت سلوک در مراتب تسلیم و رضا مسالک فقر و فنا پیمود و اقتباس انوار کرد پس بتبلیغ پرداخت چه خوش میگوید

46 ذات نیافته از هستی بخش

47 کی تواند که شود هستی بخش

appetites and lusts, how can he guide another to the “evident signs” of God?

49 This honored man was successful in converting a multitude. For the sake of God he cast all caution aside, as he hastened along the ways of love. He became as one frenzied, as a vagrant and one known to be mad. Because of his new Faith, he was mocked at in Tihiran by high and low. When he walked through the streets and bazars, the people pointed their fingers at him, calling him a Baha’i. Whenever trouble broke out, he was the one to be arrested first. He was always ready and waiting for this, since it never failed.

50 Again and again he was bound with chains, jailed, and threatened with the sword. The photograph of this blessed individual, together with that of the great Amin, taken of them in their chains, will serve as an example to whoever has eyes to see. There they sit, those two distinguished men, hung with chains, shackled, yet composed, acquiescent, undisturbed.

51 Things came to such a pass that in the end whenever there was an uproar Mulla ‘Ali would put on his turban, wrap himself in his ‘aba and sit waiting, for his enemies to rouse and the farrashes to break in and the guards to carry him off to prison. But observe the power of God! In spite of all this, he was kept safe. “The sign of a knower and lover is this, that you will find him dry in the sea.” That is how he was. His life hung by a thread from one moment to the next; the malevolent lay in wait for him; he was known everywhere as a Baha’i—and still he was protected from all harm. He stayed dry in the depths of the sea, cool and safe in the heart of the fire, until the day he died.

52 After the ascension of Baha’u’llah, Mulla ‘Ali continued on, loyal to the Testament of the Light of the World, staunch in the Covenant which he served and heralded. During the life-time of the Manifestation, his yearning made him hasten to Baha’u’llah, Who received him with grace and favor, and showed blessings upon him. He returned, then, to Iran, where he devoted all his time to serving the Cause. Openly at odds with his tyrannical oppressors, no matter how often they threatened him, he defied them. He was never vanquished. Whatever he had to say, he said. He was one of the Hands of the Cause of God, steadfast, unshakable, not to be moved.

48 مبلّغ چنین باید که بدایت خود را تبلیغ کند  
پس دیگران را اگر خود در منہج شہوات سالک  
چگونه میتواند بآیات ینّات ہدایت کند

49 باری این شخص جلیل بتبلیغ جمعی غفیر موفق  
شد گریبان بحبّ الله چاک فرمود و در سبیل  
عشق چالاک شد سرگشته و سودائی شد و  
مشہور بشیدائی در طہران بایمان و ایقان رسوائی  
خاص و عام گردید در کوچہ و بازار بیہائی  
مشار بالبنان گشت ہر وقت فتنہائی میشد اوّل  
او گرفتار میگشت و حاضر و مہیا بود زیرا نخورد  
نداشت

50 بکرات و مرّات بحبس و زنجیر افتاد و در تہدید  
تیغ و شمشیر بود و شمائل آن وجود مبارک با  
شمائل حضرت امین جلیل در زیر زنجیر سبب  
عبرت ہر سمیع و بصیر است کہ این دو وجود  
مبارک چگونہ در حالت تسلیم و رضا در تحت  
سلاسل و اغلال نشسته اند و بنہایت سکون و  
قرار ہستند

51 کار بجائی رسید کہ ہر وقت ضوضا بلند میشد  
جناب علی قبل اکبر عمامہ بر سر مینہاد و عبا  
در بر میکرد و منتظر میشد کہ عوانان برانگیزند و  
فراشان بریزند و چاوشان بسجن و زندان برند ولی  
قدرت الہیہ را ملاحظہ کنید کہ با وجود این  
محفوظ و مصون ماند نشان عارف آن باشد کہ  
خشکش بینی از دریا فی الحقیقہ او چنین بود با  
وجود آنکہ در ہر دقیقہئی جانش در خطر بود  
اہل کین در کین و او شہیر بحبّ نور مبین  
معذلک از ہر آفتی محفوظ بود در قعر دیار  
خشک و در وسط آتش برداً و سلاماً تا آنکہ  
صعود فرمود

52 باری بعد از حضرت مقصود نیز در نہایت  
ثبوت و رسوخ بر عہد و پیمان ربّ ودود بود  
منادی میثاق بود و مروج عہد نیر آفاق در  
ایّام لقا بنہایت شوق و شعف بساحت اقدس  
شتافت و شرف مثول یافت و بنظر عنایت  
ملحوظ گشت و بعواطف رحمانیہ مشمول پس  
مراجعت بہ ایران کرد و در جمیع ایّام بخدمت  
امر میپرداخت با ظالمان ہمیشہ مجادلہ میکرد  
ہر چہ تہدید و تحویف مینمودند در مقابل  
تشدید میکرد و شکست نمیخورد آنچه میخواست  
میگفت و از ابادی امر الله بود و در نہایت  
ثبات و استقامت

53 I loved him very much, for he was delightful to converse with, and as a companion second to none. One night, not long ago, I saw him in the world of dreams. Although his frame had always been massive, in the dream world he appeared larger and more corpulent than ever. It seemed as if he had returned from a journey. I said to him, "Jinab, you have grown good and stout." "Yes," he answered, "praise be to God! I have been in places where the air was fresh and sweet, and the water crystal pure; the landscapes were beautiful to look upon, the foods delectable. It all agreed with me, of course, so I am stronger than ever now, and I have recovered the zest of my early youth. The breaths of the All-Merciful blew over me and all my time was spent in telling of God. I have been setting forth His proofs, and teaching His Faith." (The meaning of teaching the Faith in the next world is spreading the sweet savors of holiness; that action is the same as teaching.) We spoke together a little more, and then some people arrived and he disappeared.

54 His last resting-place is in Tihiran. Although his body lies under the earth, his pure spirit lives on, "in the seat of truth, in the presence of the potent King." I long to visit the graves of the friends of God, could this be possible. These are the servants of the Blessed Beauty; in His path they were afflicted; they met with toil and sorrow; they sustained injuries and suffered harm. Upon them be the glory of God, the All-Glorious. Unto them be salutation and praise. Upon them be God's tender mercy, and forgiveness.

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56 Shaykh Salman

57 In 1266 A.H. the trusted messenger, Shaykh Salman, first heard the summons of God, and his heart leapt for joy. He was then in Hindiyan. Irresistibly attracted, he walked all the way to Tihiran, where with ardent love he secretly joined the believers. On a certain day he was passing through the bazar with Aqa Muhammad Taqiy-i-Kashani, and the farrashes followed him and discovered where he lived. The next day, police and farrashes came looking for him and took him to the chief of police.

58 "Who are you?" the chief asked.

53 با او محبت مخصوص داشتم زیرا خوش صحبت بود و ندیم بی مثل و نظیر در این ایام شی در عالم رؤیا ایشان را دیدم هرچند هیکل جسیم بود ولی در عالم رؤیا جسیم تر و فربه تر مشاهده شد مثل اینکه سفری رفته گفتم جناب خوب فربه شده اید گفت بلی الحمد لله در جایهائی سفر کردم هوا در نهایت لطافت آب در غایت عذوبت مناظر پرحلاوت غذا بالذات لهذا بمن ساخته است و قوت گرفته ام و نشئه اولای جوانی یافته ام بنفحات رحمانی مأنوس بودم و بذکر حق مشغول و ببراهین الهی ناطق تبلیغ می کردم (تعبیر تبلیغ در جهان دیگر عبارت از نشر نفحات قدس است همان بمنزله تبلیغ است) باری قدری با هم صحبت داشتیم در این اثنا جمعی وارد شدند و ایشان غائب گشتند

54 مرقد نورانیش در طهران است هرچند جسمش مدفون در تراب است ولکن روح پاکش در مقعد صدق عند ملیک مقتدر بسیار اشتیاق زیارت مراقد احبای الهی را دارم اگر فراهم آید اینها بندگان جمال مبارکند در سبیل او بلایا دیدند و مشقتها کشیدند و صدمات خوردند علیم بهاء الله الأبهی و علیم التحیه و الثناء و علیم الرحمة و الغفران من ساحة الکبریاء

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56 ترجمه حال حضرت شیخ سلمان

57 حضرت شیخ سلمان علیه بهاء الله الأبهی این قاصد امین و پیک مبین در سنه ۱۲۶۶ در هندیان ندای الهی شنید و مانند طیور باوج سرور برپدید چنان منجذب شد که از هندیان پیاده بتاخت و به طهران شتافت شور و ولهی و سرور و شعفی داشت چون به طهران وارد شد خفیه با یاران الهی همراز و هم آواز بود تا روزی با آقا محمد تقی کاشانی علیه بهاء الله الأبهی در بازار میگذشت فرآشان از عقب روان شدند و محل او را یافتند روز ثانی چاوشان داروغه و فرآشان بجستجوی او افتادند عاقبت گرفتند نزد محتسب شهر آوردند

58 سؤال نمود که تو کی هستی

- 59 "I am from Hindiyan," replied Salman. "I have come to Tihiran and am on my way to Khurasan, for a pilgrimage to the Shrine of Imam Rida."
- 59 گفت من از اهل هندیانم به طهران آمده‌ام و عزم خراسان دارم تا زیارت حضرت رضا علیه السلام مشرف شوم
- 60 "What were you doing yesterday," the chief asked, "with that man in the white robe?"
- 60 گفت دیروز با این شخص قباسفید بچه سبب راه میرفتی
- 61 Salman answered, "I had sold him an 'aba the day before, and yesterday he was to pay me."
- 61 گفت عبائی روز پیش باو فروختم و بهای آن را روز بعد میخواستم
- 62 "You are a stranger here," the chief said. "How could you trust him?"
- 62 گفت تو شخص غریبی چگونه اعتماد باو نمودی
- 63 "A money-changer guaranteed the payment," Salman replied. He had in mind the respected believer, Aqa Muhammad-i-Sarraf (money-changer).
- 63 گفت شخص صرافی کفیل شد جناب آقا محمد صراف علیه بهاء الله را ذکر کرد
- 64 The chief turned to one of his farrashes and said, "Take him to the money-changer's and look into it."
- 64 محتسب گفت ای فراش او را نزد صراف بر و تحقیق کیفیت نما
- 65 When they reached there the farrash went on ahead. "What was all this," he said, "about the sale of an 'aba and your vouching for the payment? Explain yourself."
- 65 چون نزد صراف رفتند فراش پیش افتاد گفت مسئله عبا و کفالت شما چگونه است بیان کن
- 66 "I know nothing about it," the money-changer replied.
- 66 گفت من خبر ندارم
- 67 "Come along," said the farrash to Salman. "All is clear at last. You are a Babi."
- 67 فراش به سلمان گفت بیا مسئله معلوم گشت که تو بابی هستی
- 68 It happened that the turban which Salman had on his head was similar to those worn in Shushtar. As they were passing a crossroads, a man from Shushtar came out of his shop. He embraced Salman and cried: "Where have you been, Khajih Muhammad-'Ali? When did you arrive? Welcome!"
- 68 چون از چهارسو مرور کردند و عمامه پیک امین مانند عمامه اهل شوشتر بود شخصی شوشتری از حجره تجارت برون آمد و دست در آغوش شیخ نمود و گفت خواجه محمد علی کجا بودی کی آمدی خوش آمدی
- 69 Salman replied, "I came here a few days ago and now the police have arrested me."
- 69 جواب داد چند روز است آمده‌ام و حالا گیر داروغه افتاده‌ام
- 70 "What do you want with him?" the merchant asked the farrash. "What are you after?"
- 70 بفراش گفت چه میخواهی از جان این شخص
- 71 "He is a Babi," was the answer.
- 71 گفت بابی است
- 72 "God forbid!" cried the man from Shushtar. "I know him well. Khajih Muhammad-'Ali is a God-fearing Muslim, a Shi'ih, a devout follower of the Imam 'Ali." With this he gave the farrash a sum of money and Salman was freed.
- 72 شخص شوشتری گفت استغفرالله من این خواجه محمد علی را میشناسم مرد مسلمانی است متقی و از شیعیان علی و مبلغی بفراش داد و جناب شیخ را خلاص کرد
- 73 They went into the shop and the merchant began to ask Salman how he was faring. Salman told him: "I am not Khajih Muhammad-'Ali."
- 73 چون داخل حجره شدند آن شخص استفسار از احوالات نمود مشار الیه گفت من خواجه محمد علی نیستم

- 74 The man from Shushtar was dumbfounded. "You look exactly like him!" he exclaimed. "You two are identical. However, since you are not he, give me back the money I paid the far-rash."
- 75 Salman immediately handed him the money, left, went out through the city gate and made for Hindiyan.
- 76 When Baha'u'llah arrived in Iraq, the first messenger to reach His holy presence was Salman, who then returned with Tablets addressed to the friends in Hindiyan. Once each year, this blessed individual would set out on foot to see his Well-Beloved, after which he would retrace his steps, carrying Tablets to many cities, Isfahan, Shiraz, Kashan, Tihiran, and the rest.
- 77 From the year 69 until the ascension of Baha'u'llah in 1309 A.H., Salman would arrive once a year, bringing letters, leaving with the Tablets, faithfully delivering each one to him for whom it was intended. Every single year throughout that long period, he came on foot from Persia to Iraq, or to Adrianople, or to the Most Great Prison at 'Akka; came with the greatest eagerness and love, and then went back again.
- 78 He had remarkable powers of endurance. He traveled on foot, as a rule eating nothing but onions and bread; and in all that time, he moved about in such a way that he was never once held up and never once lost a letter or a Tablet. Every letter was safely delivered; every Tablet reached its intended recipient. Over and over again, in Isfahan, he was subjected to severe trials, but he remained patient and thankful under all conditions, and earned from non-Baha'is the title of "the Babis' Angel Gabriel."
- 79 Throughout his entire life, Salman rendered this momentous service to the Cause of God, becoming the means of its spread and contributing to the happiness of the believers, annually bringing Divine glad tidings to the cities and villages of Persia. He was close to the heart of Baha'u'llah, Who looked upon him with especial favor and grace. Among the Holy Scriptures, there are Tablets revealed in his name.
- 80 After the ascension of Baha'u'llah, Salman remained faithful to the Covenant, serving the Cause with all his powers. Then, as before, he would come to the Most Great Prison every year,
- 74 خواجه شوشتری حیران ماند و گفت سبحان الله  
بعینه مثل او هستی بدون امتیاز حال که نیستی  
آنچه بفراش داده ام بده
- 75 جناب سلمان فوراً آن مبلغ را داد و از آنجا رو  
بدروازه گذاشت و به هندیان شتافت
- 76 باری تا آنکه جمال مبارک به عراق عرب  
تشریف آوردند اول قاصدی که بساحت اقدس  
آمد آن پیک رحمانی بود و بشرف حضور مثل  
یافت و بالوحی خطاب بیاران هندیان مراجعت  
کرد این نفس مبارک هر سال پیاده عزم کوی  
دوست مینمود و با الواح مراجعت به اصفهان  
و شیراز و کاشان و طهران و شهرهای دیگر  
میکرد و الواح الهی را میرساند
- 77 از سنه ۱۲۶۹ تا ایام صعود مبارک سنه ۱۳۰۹  
هر سال بساحت اقدس میشتافت و عرایض  
میرساند و الواح حامل میشد و محفوظ و مصون  
بصاحبان الواح میرساند در این مدت مدیده هر  
سال پیاده از ایران به عراق و یا به ادرنه و یا  
بسجن اعظم در نهایت شوق و شغف میآمد و  
مراجعت میکرد
- 78 فی الحقیقه تحمل شدید داشت سفر پیاده مینمود  
و غذایش اکثر نان و پیاز بود و در این مدت  
مدیده در جمیع اسفار چنان حرکت نمود که ابداً  
در جائی گیر نکرد و عریضه و لوحی از دست  
نداد جمیع عرایض را رسانید و جمیع الواح را  
بصاحبانش واصل کرد با وجود اینکه در اصفهان  
بکرات و مرات در تعب و مشقت شدید افتاد  
صبور و شکور بود بیگانگان لقب او را جبرئیل  
بالبیان نهاده بودند
- 79 در تمام عمر خدمتی عظیم بامر الله نمود زیرا سبب  
ترویج شد و مورث سرور احبای الهی گشت در  
هر سال بشارات الهی را بشهرها و قرای ایران  
میرساند و در ساحت اقدس مقرب بود و نظر  
عنایت مخصوصی باو بود الواحی بنام او در کتب  
الهی موجود
- 80 و بعد از صعود جمال مبارک روحی لأحیائه  
الفداء ثابت و راسخ بر میثاق بود و بکمال قوت  
بخدمت امر میپرداخت و بر نهج سابق هر سال  
بسجن اعظم وارد و مکاتیبی از احبا همراه داشت  
و جواب آن را گرفته رجوع به ایران میکرد تا آنکه

delivering mail from the believers, and returning with the answers to Persia. At last, in Shiraz, he winged his way to the Kingdom of glory.

در شیراز بال و پر گشود و بملکوت ابدی پرواز کرد

- 81 From the dawn of history until the present day, there has never been a messenger so worthy of trust; there has never been a courier to compare with Salman. He has left respected survivors in Isfahan who, because of the troubles in Persia, are presently in distress. It is certain that the friends will see to their needs. Upon him be the glory of God, the All-Glorious; unto him be salutations and praise.

81 از بدایت تاریخ بشر الی یومنا هذا چنین پیک امینی و قاصد نور مبینی در عالم وجود موجود نگشت حال بازماندگان محترمی در اصفهان دارد بجهت انقلاب ایران پریشانند البته احبای الهی مراعات آنها را خواهند داشت علیه بهاء الله الأبهی و علیه التحية و الثناء

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- 83 Mirza Muhammad-'Ali, the Afnan

83 ذکر حضرت افنان سدره مبارکه جناب آقا میرزا محمد علی علیه بهاء الله الأبهی

- 84 In the days of Baha'u'llah, during the worst times in the Most Great Prison, they would not permit any of the friends either to leave the Fortress or to come in from the outside. "Skew-Cap" and the Siyyid lived by the second gate of the city, and watched there at all times, day and night. Whenever they spied a Baha'i traveler they would hurry away to the Governor and tell him that the traveler was bringing in letters and would carry the answers back. The Governor would then arrest the traveler, seize his papers, jail him, and drive him out. This became an established custom with the authorities and went on for a long time—indeed, for nine years until, little by little, the practice was abandoned.

84 در ایام مبارک در نهایت سختی سخن اعظم نمیگذاشتند کسی از احبای از قلعه بیرون رود و یا نفسی از یاران درون آید کج کلاه و سید بر سر دروازه دوم منزل داشتند و شب و روز مواظب بودند چون نفسی را از احبای مسافر میدیدند فوراً بحکومت میرفتند و خبر میدادند که این شخص عرائض آورده و جواب خواهد برد حکومت نیز آن شخص را گرفته بعد از اخذ اوراق و حبس سرگون مینمود این دأب حکومت شد و مدت مدیدی دوام نمود حتی نه ۹ سال فی الحقیقه اندک اندک زائل شد

- 85 It was at such a period that the Afnan, Haji Mirza Muhammad-'Ali—that great bough of the Holy Tree—journeyed to 'Akka, coming from India to Egypt, and from Egypt to Marseilles. One day I was up on the roof of the caravanserai. Some of the friends were with me and I was walking up and down. It was sunset. At that moment, glancing at the distant seashore, I observed that a carriage was approaching. "Gentlemen," I said, "I feel that a holy being is in that carriage." It was still far away, hardly within sight.

85 در چنین اوقاتی جناب فرع جلیل سدره مقدسه حضرت حاجی میرزا محمد علی افنان از هندوستان تشریف آوردند به مصر و از مصر تشریف بردند به مرسیلیا روزی من بالای بام خان بودم بعضی یاران حاضر و من راه میرفتم مغرب بود در این اثنا نظرم بساحل دور افتاد دیدم که یک کالسکه میآید گفتم حضرات چنین احساس میشود که نفس مقدسی در این کالسکه است اما خیلی دور از نظر بود گفتم

- 86 "Let us go to the gate," I told them. "Although they will not allow us to pass through, we can stand there till he comes." I took one or two people with me and we left.

86 بیائید برویم دم دروازه اگرچه نمیگذارند بیرون برویم ولی آنجا میایستیم تا بیاید یک دو نفر را گرفتیم

- 87 At the city gate I called to the guard, privately gave him something and said: "A carriage is coming in and I think it is bringing one of our friends. When it reaches here, do not hold

87 رفتم دروازه بان را صدا کردم و خفياً باو اکرام کردم و سرّاً گفتم یک کالسکه میآید همچنین گمان میکنم که در آن یکی از دوستان ما است

it up, and do not refer the matter to the Governor." He put out a chair for me and I sat down.

وقتی که وارد میشد تو باید تعرض نکنی و بضابط نیز مراجعت ننائی خلاصه یک صندلی گذاشت نشستم

88 By this time the sun had set. They had shut the main gate, too, but the little door was open. The gatekeeper stayed outside, the carriage drew up, the gentleman had arrived. What a radiant face he had! He was nothing but light from head to foot. Just to look at that face made one happy; he was so confident, so assured, so rooted in his faith, and his expression so joyous. He was truly a blessed being. He was a man who made progress day by day, who added, every day, to his certitude and faith, his luminous quality, his ardent love. He made extraordinary progress during the few days that he spent in the Most Great Prison. The point is that when his carriage had come only part of the way from Haifa to 'Akka, one could already perceive his spirit, his light.

88 مغرب شده بود در بزرگ را هم بسته بودند در پیچه کوچک باز بود دروازه بان بیرون ماند کالسکه آمد ایشان وارد شدند واقعاً چه وجه نورانی داشت سراپا قطعه نور بود انسان چون بوجه مبارکش نگاه میکرد مسرور میشد چه که در نهایت ثبوت و رسوخ و ایمان و ايقان بود و روی بشوش داشت بسیار نفس مبارکی بود روز بروز ترقی میکرد روز بروز بر ایمان و ايقان و نورانیت و انجذاب و اشتعال میافزود چند روزی که در سجن اعظم بود ترقی فوق العاده نمود مقصد اینست که کالسکه ایشان میان عکا و حيفا بود که انسان احساس نورانیت و روحانیت میکرد

89 After he had received the endless bounties showered on him by Baha'u'llah, he was given leave to go, and he traveled to China. There, over a considerable period, he spent his days mindful of God and in a manner conformable to Divine good pleasure. Later he went on to India, where he died.

89 باری بعد از استفاضة فیوضات نامتناهی مرخص از حضور شدند و بصفحات چین سفر نمودند و مدتی در آنجا ایامی رضای حق بسر میبردند و متذکر بودند بعد به هندوستان آمده در هندوستان صعود نمودند

90 The other revered Afnan and the friends in India felt it advisable to send his blessed remains to Iraq, ostensibly to Najaf, to be buried near the Holy City; for the Muslims had refused to let him lie in their graveyard, and his body had been lodged in a temporary repository for safekeeping. Aqa Siyyid Asadu'llah, who was in Bombay at the time, was deputed to transport the remains with all due reverence to Iraq. There were hostile Persians on the steamship and these people, once they reached Bushihr, reported that the coffin of Mirza Muhammad-'Ali the Babi was being carried to Najaf for burial in the Vale of Peace, near the sacred precincts of the Shrine, and that such a thing was intolerable. They tried to take his blessed remains off the ship, but they failed; see what the hidden Divine decrees can bring about.

90 حضرات افنان و احباب در هندوستان مصلحت چنان دیدند که جسد مطهرش را به عراق بفرستند ظاهر باسم نجف تا در جوار مدینه الله مقر یابند زیرا در قبرستان مسلمانان راه نمیدادند جسد مبارکش امانت گذاشته شده بود آقا سید اسدالله در بمبئی بود متکفل حمل جسد مطهر شد و با احترام تمام به عراق رساند ایرانیان اعدا در واپور بودند در بوشهر خبر دادند که نعش میرزا محمد علی بابی را به نجف میبرند تا نعش شخص بابی در نجف اشرف در وادی السلام در جوار مقدس دفن شود و این جائز نیست خواستند جسد مقدس را از کشتی برون برند ولی نتوانستند مقدرات غیبیه را ببینند چه میکند

91 His body came as far as Basra. And since that was a period when the friends had to remain in concealment, Siyyid Asadu'llah was obliged to proceed as if he were going on with the burial in Najaf, meanwhile hoping in one way or another to effect the interment near Baghdad. Because, although Najaf is a holy city and always shall be, still the friends had chosen another place. God, therefore, stirred up our enemies to prevent the Najaf burial. They swarmed in, attacking the quarantine

91 مختصر هیکل مقدس به بصره رسید و چون زمان احتیاط و تقیه بود بحسب ظاهر آقا سید اسدالله مجبور بود به نجف اشرف برود مگر اینکه بانواع تدابیر کاری بکند که در جوار مدینه الله دفن نماید هر چند نجف اشرف محل مبارک است الی الأبد ولی آرزوی یاران این بود لهذا خدا اعدا را واداشت تا اینکه ممانعت کنند اعدا

station to lay hold of the body and either bury it in Basra or throw it into the sea or out on the desert sands.

هجوم کردند که در قرنینه جسد مطهر را ببرند  
و در بصره دفن کنند و یا بدریا و یا بصره  
پندازند

- 92 The case took on such importance that in the end it proved impossible to bring the remains to Najaf, and Siyyid Asadu'llah had to carry them on to Baghdad. Here, too, there was no burial place where the Afnan's body would be safe from molestation at enemy hands. Finally the Siyyid decided to carry it to the shrine of Persia's Salman the Pure, about five farsakhs out of Baghdad, and bury it in Ctesiphon, close to the grave of Salman, beside the palace of the Sasanian kings. The body was taken there and that trust of God was, with all reverence, laid down in a safe resting-place by the palace of Nawshiravan.

92 این مسئله اهمیت پیدا کرد بدرجهائی که ممکن  
نشد به نجف ببرد مجبوراً آقا سید اسدالله به بغداد  
برد در بغداد ممکن نشد جائی دفن کند که از  
تعرض اعدا مصون ماند نهایت مصلحت دیدند  
که بمحضرت سلمان پاک فارسی در پنج فرسخی  
بغداد ببرند و در مداین قریب قبر سلمان پاک  
نزدیک ایوان کسری دفن کنند باری بردند آنجا  
جنب ایوان نوشیروان در نهایت احترام این ودیعه  
الهی را در مرقد متین گذاشتند

- 93 And this was destiny, that after a lapse of thirteen hundred years, from the time when the throne city of Persia's ancient kings was trampled down, and no trace of it was left, except for rubble and hills of sand, and the very palace roof itself had cracked and split so that half of it toppled to the ground—this edifice should win back the kingly pomp and splendor of its former days. It is indeed a mighty arch. The width of its entry-way is fifty-two paces and it towers very high.

93 تقدیر چنان بود که بعد از هزار و سیصد سال  
که پایتخت ملوک ایران خراب و ویران شده  
بود و اثری جز تپه‌های خاک و خرابه نمانده  
بود و ایوان نیز نصفش شکاف خورده سقط  
افتاده دوباره ایوان شکوه خسروی یابد و جلوه  
کسروی نماید و حقیقتاً طاق عجیبی است پنجاه و  
دو قدم عرض دهانه آن است و بسیار بلند

- 94 Thus did God's grace and favor encompass the Persians of an age long gone, in order that their ruined capital should be rebuilt and flourish once again. To this end, with the help of God, events were brought about which led to the Afnan's being buried here; and there is no doubt that a proud city will rise up on this site. I wrote many letters about it, until at last the holy dust could be laid to rest in this place. Siyyid Asadu'llah would write me from Basra and I would answer him. One of the public functionaries there was completely devoted to us, and I directed him to do all he could. Siyyid Asadu'llah informed me from Baghdad that he was at his wits' end, and had no idea where he could consign this body to the grave. "Wherever I might bury it," he wrote, "they will dig it up again."

94 باری توفیقات الهیه شامل حال ایرانیان قدیم  
گشت تا این پایتخت ویران دوباره معمور و  
آبادان گردد لهذا بتأییدات ربّانیه اسباب چنین  
فراهم آمد که این جسد مطهر در آنجا دفن  
شود و شبهه‌ئی نیست که شهر شهری خواهد  
شد من در این باب خیلی مکاتبه کردم تا اینکه  
این جسد مطهر در آنجا استقرار یافت از بصره  
جناب آقا سید اسدالله مینوشت و من جواب  
میدادم آنجا شخصی از مأمورین بود که با ما  
رابطه کلی داشت باو نوشتم که معاونت کند  
آقا سید اسدالله از بغداد نوشت که من حیرانم  
چه بکنم و کجا دفن نمایم در هر جا دفن کنم  
بیرون می‌آورند

- 95 At last, praised be God, it was laid down in the very spot to which time and again the Blessed Beauty had repaired; in that place honored by His footsteps, where He had revealed Tablets, where the believers of Baghdad had been in His company; that very place where the Most Great Name was wont to stroll. How did this come about? It was due to the Afnan's purity of heart. Lacking this, all those ways and means could never have been brought to bear. Verily, God is the Mover of heaven and earth.

95 الحمد لله عاقبت در چنین موقعی که بکرات جمال  
مبارک تشریف برده‌اند بقدم مبارک فائز شده  
و در آنجا الواح نازل گشته و احبای بغداد در  
رکاب مبارک بودند در همان موقعی که اسم  
اعظم مشی میفرمودند دفن شد این از چه بود از  
آن خلوصی که جناب افنان داشتند و الا چنین  
اسبابی فراهم نمی‌آمد و ممکن نبود و لله اسباب  
السموات والأرض

- 96 I loved the Afnan very much. Because of him, I rejoiced. I wrote a long Visitation Tablet for him and sent it with other papers to Persia. His burial site is one of the holy places where a magnificent Mashriqu'l-Adhkar must be raised up. If possible, the actual arch of the royal palace should be restored and become the House of Worship. The auxiliary buildings of the House of Worship should likewise be erected there: the hospital, the schools and university, the elementary school, the refuge for the poor and indigent; also the haven for orphans and the helpless, and the travelers' hospice.
- 96 خیلی محبت بایشان داشتم خیلی از ایشان مسرور بودم یک زیارت نامه مفصلی نوشته و با اوراق به ایران فرستادم آن بقعه از بقاع مقدسه است که باید در آنجا مشرق الأذکار مفصلی ساخته شود و اگر ممکن باشد نفس طاق کسری تعمیر گردد و مشرق الأذکار گردد و همچنین متفرعات مشرق الأذکار و آن مریضخانه است و مدارس و دارالفنون است و مکتب های ابتدائیت و ملجأ فقرا و ضعفا و ملجأ یتام و عجزه و مسافرخانه است
- 97 Gracious God! That royal edifice was once splendidly decked forth and fair. But there are spiders' webs today, where hung the curtains of gold brocade, and where the king's drums beat and his musicians played, the only sound is the harsh cries of kites and crows. "This is verily the capital of the owl's realm, where thou wilt hear no sound, save only the echo of his repeated calls." That is how the barracks were, when we came to 'Akka. There were a few trees inside the walls, and on their branches, as well as up on the battlements, the owls cried all night long. How disquieting is the hoot of an owl; how it saddens the heart.
- 97 سبحان الله طاق کسری که در نهایت زینت بود حال بجای پرده زرینت پرده عنکبوت و بجای نوبت سلطانی آواز زاغ و زغن است چنانچه میفرماید کائنات دار حکومت الصدی لا تسمع من ارجائها الا ترجیع صوته وقتی که آمدیم عکا قشله همین قسم بود در قشله چند درخت بود که بر روی آنها و روی کنگره های قشله شب تا صبح بوم فریاد میزد و فی الحقیقه صوت این بوم چه قدر مزج است انسان چه قدر متأثر میشود
- 98 From earliest youth until he grew helpless and old, that sacred bough of the Holy Tree, with his smiling face, shone out like a lamp in the midst of all. Then he leapt and soared to undying glory, and plunged into the ocean of light. Upon him be the breathings of his Lord, the All-Merciful. Upon him, lapped in the waters of grace and forgiveness, be the mercy and favor of God.
- 98 باری فرع مقدس از بدایت جوانی تا ایام ناتوانی با روی نورانی در بین خلق چون شمع روشن میدرخشید تا آنکه بافی عزت ابدیه برپید و در بحر انوار مستغرق شد علیه نفحات ربه الرحمن و علیه الرحمة والرضوان مستغرقاً فی بحر الرحمة و الغفران
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- 100 Haji Mirza Hasan, the Afnan
- 100 ترجمه حال حضرت حاجی میرزا حسن افنان
- 101 Among the most eminent of those who left their homeland to join Baha'u'llah was Mirza Hasan, the great Afnan, who during the latter days won the honor of emigrating and of receiving the favor and companionship of his Lord. The Afnan, related to the Bab, was specifically named by the Supreme Pen as an offshoot of the Holy Tree. When still a small child, he received his portion of bounty from the Bab, and showed forth an extraordinary attachment to that dazzling Beauty. Not yet adolescent, he frequented the society of the learned, and began to study sciences and arts. He reflected day and night on the most abstruse of spiritual questions, and gazed in wonderment at the mighty signs of God as written in the Book of Life. He became thoroughly versed even in such material sciences as mathematics, geometry, and geography; in brief, he was
- 101 و از اعظم مهاجرین و مجاورین حضرت حاجی میرزا حسن افنان کبیرند که در ایام اخیر بشرف هجرت و جوار و عنایت پروردگار موفق گردید حضرتش بنقطه اولی روحی له الفداء منسوب و از افنان سدره مبارکه بقلم اعلی منصوب هنوز طفل رضیع بود که از ندی عنایت حضرت اعلی بهره و نصیب گرفت و بآن جمال منیر تعلق غریب داشت کودک مراقب بود که با دانایان مراقب گشت و بتحصیل علوم و فنون پرداخت شب و روز در غوامض مسائل الهی متفکر بود و از مشاهده آیات کبری در منشور آفاق متحیر حتی در علوم مادی نظیر ریاضی و هندسه و

well grounded in many fields, thoroughly conversant with the thought of ancient and modern times.

جغرافی نیز ماهر بود خلاصه در فنون شتی ید  
طولی داشت و بر آرای اسلاف و اخلاف اطلاع  
کامل

- 102 A merchant by profession, he spent only a short period of the day and evening at his business, devoting most of his time to discussion and research. He was truly erudite, a great credit to the Cause of God amongst leading men of learning. With a few concise phrases, he could solve perplexing questions. His speech was laconic, but in itself a kind of miracle.

102 در لیل و نهار اوقاتی قلیله صرف تجارت مینمود  
ولی اکثر اوقات در مطالعه و مذاکره میگذراند  
فی الحقیقه علامه آفاق بود و سبب عزت امر الله  
در بین علمای اعلام بکلماتی مختصر حل مسائل  
مشکله میکرد یعنی سخنش در نهایت ایجاز ولی از  
قبیل اعجاز بود

- 103 Although he first became a believer in the days of the Bab, it was during the days of Baha'u'llah that he caught fire. Then his love of God burned away every obstructing veil and idle thought. He did all he could to spread the Faith of God, becoming known far and wide for his ardent love of Baha'u'llah.

103 در ایام حضرت اعلی نفعه هدایت کبری بمشام  
رسید ولی در ایام مبارک نار محبت الله شعله زد  
چنان برافروخت که جمیع حجابات او هام بسوخت  
و بقدر امکان بترویج دین الله پرداخت و به محبت  
جمال مبارک شهر آفاق گشت

- 104 I am lost, O Love, possessed and dazed,

104 ای عشق منم از تو سر گشته و سودائی

- 105 Love's fool am I, in all the earth.

105 و اندر همه عالم مشهور بشیدائی

- 106 They call me first among the crazed,

106 در نامه مجنونان از نام من آغازند

- 107 Though I once came first for wit and worth

107 زین پیش اگر بودم سر دقت دانائی

- 108 After the ascension of the Bab, he had the high honor of serving and watching over the revered and saintly consort of the blessed Lord. He was in Persia, mourning his separation from Baha'u'llah, when his distinguished son became, by marriage, a member of the Holy Household. At this, the Afnan rejoiced. He left Persia and hastened to the sheltering favor of his Well-Beloved. He was a man amazing to behold, his face so luminous that even those who were not believers used to say that a heavenly light shone from his forehead.

108 باری بعد از صعود حضرت اعلی روحی له الفداء  
مواظب خدمت حضرت حرم طیبۀ طاهره  
ضجیع جمال کبریا بود و بلین منقبت عظمی  
موفق گردید و در ایران از فرقت حضرت  
رحمن مغموم و پریشان بود تا آنکه سلیل جلیش  
بشرف صهریت فائز گردید سرور و شادمانی  
نمود و فرح و کامرانی یافت ایران را بگذاشت  
و بظل عنایت جوار حضرت مقصود شتافت  
شمائل عجیبی داشت وجهش نورانی بود حتی  
اغیار میگفتند که در جبین پرتو نور مبین دارد

- 109 He went away for a time and sojourned in Beirut, where he met the noted scholar, Khajih Findik. This personage warmly praised the erudition of the great Afnan in various circles, affirming that an individual of such wide and diverse learning was rare throughout the East. Later on, the Afnan returned to the Holy Land, settling near the Mansion of Bahji and directing all his thoughts toward aspects of human culture. Much of the time he would occupy himself with uncovering the secrets of the heavens, contemplating in their detail the movements of the stars. He had a telescope with which he would make his observations every night. He lived a happy life, carefree and

109 باری مدتی به بیروت رفت و با عالم شهر خواجه  
فندیک ملاقات نمود و خواجه مذکور در بعضی  
محافل تعریف و توصیف از فضل و کمال افنان  
کبیر نمود که در شرق چنین متفنی نادر است  
بعد مراجعت بارض مقصود نمود و در جوار  
قصر حصر افکار در فضائل عالم انسانی کرد  
بسیاری از اوقات با کتشافات نجوم مشغول بود  
و در دقائق حرکات کواکب متفکر دوربینی در  
دست داشت و هر شب با کتشافات مشغول  
میشد ایام خوشی بسر میرد در نهایت فراغت و  
غایت مسرت و تمام بشاشت در جوار حضرت

light of heart. In the neighborhood of Baha'u'llah his days were blissful, his nights bright as the first morning in spring.

- 110 But then came the Beloved's departure from this world. The Afnan's peace was shattered, his joy was changed to grief. The Supreme Affliction was upon us, separation consumed us, the once bright days turned black as night, and all those roses of other hours were dust and rubble now. He lived on for a little while, his heart smoldering, his eyes shedding their tears. But he could not bear the longing for his Well-Beloved, and in a little while his soul gave up this life and fled to the eternal one, passed into the Heaven of abiding reunion and was immersed beneath an ocean of light. Upon him be most great mercy, plenteous bounty, and every blessing, as the ages and cycles roll on. His honored tomb is in 'Akka at the Manshiyyih.

111 - 7 -

112 Muhammad-'Aliy-i-Isfahani

- 113 Muhammad-'Ali of Isfahan was among the earliest of believers, guided to the Faith from its very beginning. He was one of the mystics; his house was a gathering place for them, and the philosophers. Noble, high-minded, he was one of Isfahan's most respected citizens, and served as a host and sanctuary for every stranger, rich or poor. He had verve, an excellent disposition, was forbearing, affable, generous, a boon companion; and it was known throughout the city that he enjoyed a good time.

- 114 Then he was led to embrace the Faith and caught fire from the Sinaitic Tree. His house became a teaching center, dedicated to the glory of God. Day and night the believers flocked there, as to a lamp lit by heavenly love. Over a long period, the sacred verses were chanted in that house and the clear proofs set forth. Although this was widely known, Muhammad-'Ali was not molested, because he was a kinsman of the Imam-Jum'ih of Isfahan. Finally, however, things came to such a pass that the Imam-Jum'ih himself sent him away, telling him: "I can protect you no longer. You are in grave danger. The best thing for you is to leave here, and go on a journey."

- 115 He left his home then, went to Iraq, and entered the presence of the world's Desired One. He spent some time there, progressing every day; he had little to live on, but was happy and content. A man of excellent disposition, he was congenial to believers and others alike.

احدیّت روزش فیروز بود و شبش روشن ماند  
نوروز

110 تا آنکه صعود حضرت مقصود وقوع یافت  
جمعیت خاطر پریشان شد و فرح و مسرت بآه  
و حسرت مبدّل گشت مصیبت کبری رخ  
نمود و فراق پراحتراق دست داد روز روشن  
شب تار گشت و صفای گلشن منقلب بخار  
گلخن گردید چشمها گریان بود و سوخته و  
افروخته آیامی چند بسر برد ولی تحمل فراق ننمود  
در مدت قلبه روح مبارکش ترک این جهان  
نموده بجهان ابدی شتافت و در جنت لقا فائز  
و مستغرق بحر انوار شد علیه الرحمة الکبری و  
له الموهبة العظمی و له البرکة علی ممر القرون و  
الأعصار قبر شریفش در عکا در منشیّه است

111 V

112 ترجمه حال آقا محمد علی اصفهانی

113 جناب آقا محمد علی اصفهانی از قدمای احبابند  
که از اول امر مقتبس از نار هدی گردیدند  
از جرگه عرفا بودند و منزلشان مجمع عرفا و  
حکما بسیار شخص کریمی بود و خلق عظیمی  
داشت در اصفهان از محترمین بود و ملجأ و  
پناه هر غریب از غنی و فقیر بسیار باذوق و  
خوش مشرب بود حلیم و سلیم بود و ندیم و  
کریم بود و بخوش گذرانی در شهر شهیر

114 تا آنکه مهدی بنور هدی شد و مشتعل بنار  
موقده در شجره سینا خانه اش محل تبلیغ گردید  
و کاشانه اش مرکز تجید ربّ کریم شد احبّا  
شب و روز در منزلش جمع و او مانند شمع بنار  
محبت الله افروخته مدتی مدیده بر این منوال در  
آن خانه ترتیل آیات ینات میشد و بیان براهین  
و حجج بالغات با وجود شهرت چون منتسب  
بامام جمعه اصفهان بود محفوظ و مصون ماند تا  
بدرجهائی رسید که امام جمعه خود عذر ایشان را  
خواست که من من بعد حفظ و صیانت نتوانم  
در خطری بهتر آن است که سفر کنی

115 لهذا از اصفهان به عراق شتافت و بشرف لقای  
محبوب آفاق فائز شد آیامی بسر میرد و روز  
بروز قدم پیشتر میگذاشت بمعیشت خفیف قانع  
بود و بخوشی و سرور زندگانی مینمود بسیار

- 116 When Baha'u'llah and His retinue left Baghdad for Constantinople, Muhammad-'Ali was in His company, and continued on with Him to the Land of Mystery, Adrianople. Not one to be inconstant, he maintained his characteristic immutability of heart. Whatever happened, he remained the same. In Adrianople as well, his days passed happily, under the protection of Baha'u'llah. He would carry on some business which, however trifling, would bring in surprisingly abundant returns.
- 117 From Adrianople, Muhammad-'Ali accompanied Baha'u'llah to the fortress of 'Akka, was put in jail there, and was numbered among Baha'u'llah's fellow captives for the rest of his life, achieving that greatest of all distinctions, to be in prison with the Blessed Beauty.
- 118 He spent his days in utter bliss. Here, too, he carried on a small business, which occupied him from morning till noon. In the afternoons he would take his samovar, wrap it in a dark-colored pouch made from a saddlebag, and go off somewhere to a garden or meadow, or out in a field, and have his tea. Sometimes he would be found at the farm of Mazra'ih, or again in the Ridvan Garden; or, at the Mansion, he would have the honor of attending upon Baha'u'llah.
- 119 Muhammad-'Ali would carefully consider every blessing that came his way. "How delicious my tea is today," he would comment. "What perfume, what color! How lovely this meadow is, and the flowers so bright!" He used to say that everything, even air and water, had its own special fragrance. For him the days passed in indescribable delight. Even kings were not so happy as this old man, the people said. "He is completely free of the world," they would declare. "He lives in joy." It also happened that his food was of the very best, and that his home was situated in the very best part of 'Akka. Gracious God! Here he was, a prisoner, and yet experiencing comfort, peace and joy.
- 120 Muhammad-'Ali was past eighty when he finally departed to eternal light. He had been the recipient of many Tablets from Baha'u'llah, and of endless bounty, under all conditions. Upon him be the glory of God the Most Glorious. Upon him be myriads of heavenly blessings; may God favor him with gladness forever and ever. His luminous grave is in 'Akka.
- خوش اخلاق بود و خوش اطوار و ممتزج با احبّا  
حتّى با اغيار
- تا آنکه موکب مبارک از بغداد حرکت به  
اسلامبول نمود در رکاب جمال قدم سفر کرد  
و از اسلامبول بارض سرّ ادرنه دائماً بر حالت  
واحد بود ابداً تلوّن نداشت بر یک اسلوب  
سلوک میکرد در آنجا نیز ایام خویش را در ظل  
جمال مبارک بخوش گذرانی گذارند کسب  
خفیفی مینمود ولی برکت عجیب مییافت
- و از ارض سرّ در معیت جمال قدم بقلعه عکا  
اسیر شد مدّت حیات از مسجونین محسوب و  
معدود و بآن شرافت کبری فائز که مسجون  
در ظلّ جمال مبارک بود
- ایام خویش را بنهایت سرور و شادمانی میگذراند  
کسب خفیفی داشت هر روز تا بظهر مشغول  
بکسب بود و بعد از ظهر سماور و چای را در  
ترک شبدر بسته یا باغ و راغ میرفت یا بصحرائی  
میشتافت یا در مزرعه بود یا در باغ رضوان بود  
و یا در قصر بشرف لقا فائز
- بهر نعمتی میرفت که این چای امروز چقدر  
خوش طعم و خوش رائحه و خوش رنگ است  
این صحرا چقدر دلنشین است و این گلها چه قدر  
رنگین هر چیزی را میگفت عطری دارد حتی  
آب و هوا را فی الحقیقه بسروری وقت میگذراند  
که وصف ندارد هر کس میگفت که پادشاهان  
عالم را چنین فرح عظیم میسر نه این پیر مرد در  
نهایت فراغت است و غایت مسرت و از قضای  
اتفاق از بهترین طعام تناول مینمود و در عکا در  
بهترین مقام منزل داشت سبحان الله در سجن و  
چنین راحت و آسایش و خوشی و شادمانی
- تا آنکه بعد از سنّ هشتاد بافق عزّت ابدیه عروج  
نمود الواح متعدّده از جمال قدم داشت و در جمیع  
احوال مظهر الطاف بی پایان علیه بهاء الأبهی  
و علیه آلاف من الرحمة و الرضوان و متعه الله  
بالروح و الریحان جدث منورش در عکا است

## 122 'Abdu's-Salih, the Gardener

123 Among those who emigrated and were companions in the Most Great Prison was Aqa 'Abdu's-Salih. This excellent soul, a child of early believers, came from Isfahan. His noble-hearted father died, and this child grew up an orphan. There was none to rear or care for him and he was the prey of anyone who chose to do him harm. At last he became adolescent, and older now, sought out his Well-Beloved. He emigrated to the Most Great Prison and here, at the Ridvan, achieved the honor of being appointed gardener. At this task he was second to none. In his faith, too, he was staunch, loyal, worthy of trust; as to his character, he was an embodiment of the sacred verse, "Of a noble nature art thou." That is how he won the distinction of being gardener at the Ridvan, and of thus receiving the greatest bounty of all: almost daily, he entered the presence of Baha'u'llah.

124 For the Most Great Name was held prisoner and confined nine years in the fortress-town of 'Akka; and at all times, both in the barracks and afterward, from without the house, the police and farrashes had Him under constant guard. The Blessed Beauty lived in a very small house, and He never set foot outside that narrow lodging, because His oppressors kept continual watch at the door. When, however, nine years had elapsed, the fixed and predetermined length of days was over; and at that time, against the rancorous will of the tyrant, 'Abdu'l-Hamid, and all his minions, Baha'u'llah proceeded out of the fortress with authority and might, and in a kingly mansion beyond the city, made His home.

125 Although the policy of Sultan 'Abdu'l-Hamid was harsher than ever; although he constantly insisted on his Captive's strict confinement—still, the Blessed Beauty now lived, as everyone knows, with all power and glory. Some of the time Baha'u'llah would spend at the Mansion, and again, at the farm village of Mazra'ih; for a while He would sojourn in Haifa, and occasionally His tent would be pitched on the heights of Mount Carmel. Friends from everywhere presented themselves and gained an audience. The people and the government authorities witnessed it all, yet no one so much as breathed a word. And this is one of Baha'u'llah's greatest miracles: that He, a captive, surrounded Himself with panoply and He wielded power. The prison changed into a palace, the jail itself became a Garden of Eden. Such a thing has not occurred in history before; no former age has seen its like: that a man confined to a prison should move about with authority and might; that one in chains should carry the fame of the Cause of God to the high heavens, should win splendid victories in both East

## 122 ترجمه حال جناب آقا عبدالصالح باغبان

123 و از جمله مهاجرین و مجاورین بجن اعظم جناب آقا عبدالصالح باغبان بود این وجود مسعود از اصفهان بود و از اولاد قدامی احباب پدر پاک گهرش فوت شد و این طفل در سیل الهی یتیم نشو و نما نمود بیکس و بیپرستار بود و مظلوم در دست هر ستمکار باری تا آنکه بلوغ رسید بعد از بلوغ آهنگ کوی دوست نمود و هجرت بسجن اعظم کرد و در باغ رضوان بشرف باغبانی فائز شد فی الحقیقه در باغبانی بی نظیر بود و در ایمان و ايقان متین و رزین و صادق و امین بود و در اخلاق مستفیض از آیه مبارکه و آنک لعلی خلق عظیم لهذا بیباغبانی رضوان سرافراز شد و باین وسیله در اکثر ایام بشرف لقا فائز بود و بموهبت عظمی حائز زیرا

124 اسم اعظم روحی لأحبائه الفداء نه سال در قلعه عکا محبوس و محصور و فرآشان و چاوشان در قشله و بعد در در خانه دائماً مواظب جمال مبارک در خانه محقری ساکن و از این لانه و آشیانه تنگ قدمی بیرون نمیگذاشتند زیرا عنوان مواظبت تامه داشتند ولی بعد از نه سال موعده ایام مقدور محتوم منقضی گشت و رغماً لأنف ستمکار عبدالحمید و عونہ اش بنهایت اقتدار از قلعه بیرون رفتند و در قصر ملوکانه خارج شهر منزل گرفتند

125 با وجود آنکه عبدالحمید بی نهایت تشدید مینمود و متصل تأکید در بجن میکرد لکن جمال مبارک روحی لأحبائه الفداء در نهایت عزت و اقتدار چنانکه معلوم عموم است گاهی در قصر بودند و گاهی در مزرعه و ایامی در حیفا و اوقاتی خیمه مبارک در قله جبل کرمیل زده میشد و احبابی الهی از هر دیار حاضر میشدند و بشرف لقا فائز میگشتند اهالی و ارکان حکومت جمیع میدیدند با وجود این نفسی نفسی نمیزد و این از اعظم معجزات جمال مبارک است که مسجون بودند ولی در نهایت حشمت و اقتدار حرکت میکردند زندان ایوان شد و نفس بجن باغ جنان گشت و این در قرون اولی ابداً وقوع ندارد که شخصی اسیر زندان بقوت و اقتدار حرکت فرماید و در زیر زنجیر صیت امر الله بفلک اثیر رسد و در شرق و غرب فتوحات عظیمه گردد و بقلم اعلی

and West, and should, by His almighty pen, subdue the world. Such is the distinguishing feature of this supreme Theophany.

کون را مسخر کند هذا ما امتاز به هذا الظهور العظيم

- 126 One day the government leaders, pillars of the country, the city's 'ulamas, leading mystics and intellectuals came out to the Mansion. The Blessed Beauty paid them no attention whatever. They were not admitted to His presence, nor did He inquire after any of them. I sat down with them and kept them company for some hours, after which they returned whence they had come. Although the royal farman specifically decreed that Baha'u'llah was to be held in solitary confinement within the 'Akka fortress, in a cell, under perpetual guard; that He was never to set foot outside; that He was never even to see any of the believers—notwithstanding such a farman, such a drastic order, His tent was raised in majesty on the heights of Mount Carmel. What greater display of power could there be than this, that from the very prison, the banner of the Lord was raised aloft, and rippled out for all the world to see! Praised be the Possessor of such majesty and might; praised be He, weaponed with the power and the glory; praised be He, Who defeated His foes when He lay captive in the 'Akka prison!

126 روزی جميع ارکان حکومت و امرای مملکت و علمای مدینه و مشاهیر عرفای بلاد بقصر آمدند جمال مبارک ابداً اعتنائی نفرمود و بساحت اقدس راه نداد حتی پرسش خاطری نفرمود این عبد با آنان نشسته ساعتی چند مصاحبت نمود بعد مراجعت کردند با وجود آنکه فرمان پادشاهی مصرح باین بود که جمال مبارک باید در داخل قلعه عکا در حجره تنها در تحت قراول محبوس باشند قدمی برون نهند حتی با نفسی از احباً ملاقات نکنند با وجود چنین فرمانی و حکم نافذی خیمه و خرگاه مبارک با نهایت حشمت در جبل کرم مرتفع چه قوه و قدرتی اعظم از این که در زندان علم رحمن مرتفع گردد و بر آفاق موج زند سبحان من له هذه القدرة و العظمة سبحان من له العزة و الکبرياء سبحان من له الغلبة على الأعداء و هو في سجن عکا

- 127 To resume: 'Abdu's-Salih lived under a fortunate star, for he regularly came into the presence of Baha'u'llah. He enjoyed the distinction of serving as gardener for many years, and he was at all times loyal, true, and strong in faith. He was humble in the presence of every one of the believers; in all that time he never hurt nor offended any one. And at the last he left his garden and hastened to the encompassing mercy of God.

127 باری عبدالصالح مذکور طالعش بلند و اخترش مسعود زیرا در اکثر اوقات بشرف لقا فائز چند سال باین خدمت سرافراز و در کمال امانت و دیانت و صداقت ایامی بسر برد و در نزد جميع احباً خاضع و خاشع بود در این مدت نفسی را مکدر نکرد عاقبت از این جوار باغ بجوار رحمت کبری شتافت

- 128 The Ancient Beauty was well pleased with 'Abdu's-Salih, and after his ascension revealed a Visitation Tablet in his honor, also delivering an address concerning him, which was taken down and published together with other Scriptures.

128 و جمال قدم از او راضی و بعد از صعودش زیارتی از برای او از قلم اعلی صادر و خطابی از فم مطهر نازل و مندرج در کتب و الواح است

- 129 Upon him be the glory of the All-Glorious! Upon him be God's gentleness and favor in the Exalted Realm.

129 و علیه البهاء الأبهی و علیه الرحمة فی الملکوت الأعلی

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130 9

131 Ustad Isma'il

131 جناب استاد اسمعیل

- 132 Yet another from amongst that blessed company was Ustad Isma'il, the builder. He was the construction overseer of Farukh Khan (Aminu'd-Dawlih) in Tihiran, living happily and prosperously, a man of high standing, well regarded by all. But he lost his heart to the Faith, and was enraptured by it, till his holy passion consumed every intervening veil. Then he

132 و از جمله نفوس مبارکه روح المخلصین له الفداء جناب استاد اسمعیل معمار است این مرد خدا در طهران معمار باشی امین الدوله فرخ خان بود و در نهایت عزت و اعتبار بود و بخوشی و کامرانی و عزت و احترام زندگانی مینمود این شخص نورانی سرگشته و سودائی شد و مفتون و شیدائی

cast caution aside, and became known throughout Tihran as a pillar of the Baha'is.

- 133 Farrukh Khan ably defended him at first. But as time went on, he summoned him and said, "Ustad, you are very dear to me and I have given you my protection and have stood by you as best I could. But the Shah has found out about you and you know what a bloodthirsty tyrant he is. I am afraid that he will seize you without warning, and he will hang you. The best thing for you is to go on a journey. Leave this country, go somewhere else, and escape from this peril."

- 134 Composed, happy, Ustad gave up his work, closed his eyes to his possessions, and left for Iraq, where he lived in poverty. He had recently taken a bride, and loved her beyond measure. Her mother arrived, and by subterfuge, obtained his permission to conduct the daughter back to Tihran, supposedly for a visit. As soon as she reached Kirmanshah, she went to the mujtahid, and told him that because her son-in-law had abandoned his religion, her daughter could not remain his lawful wife. The mujtahid arranged a divorce, and wedded the girl to another man. When word of this reached Baghdad, Isma'il, steadfast as ever, only laughed. "God be praised!" he said. "Nothing is left me on this pathway. I have lost everything, including my bride. I have been able to give Him all I possessed."

- 135 When Baha'u'llah departed from Baghdad, and traveled to Rumelia, the friends remained behind. The inhabitants of Baghdad then rose up against those helpless believers, sending them away as captives to Mosul. Ustad was old and feeble, but he left on foot, with no provisions for his journey, crossed over mountains and deserts, valleys and hills, and in the end arrived at the Most Great Prison. At one time, Baha'u'llah had written down an ode of Rumi's for him, and had told him to turn his face toward the Bab and sing the words, set to a melody. And so as he wandered through the long dark nights, Ustad would sing these lines:

- 136 I am lost, O Love, possessed and dazed,

- 137 Love's fool am I, in all the earth.

- 138 They call me first among the crazed,

گشت عشق الهی چنان نازه‌ئی افروخت که  
پرده و حجاب بسوخت و گریبان بخت جانان  
بدرید و در طهران مشهور برکن بهائیان شد

133 امین‌الدوله در بدایت بسیار حمایت کرد ولی در  
اواخر او را احضار نموده گفت استاد در نزد من  
بسیار عزیزی و تا توانستم ترا حمایت و محافظت  
کردم ولی شاه از حقیقت حال تو آگاه گشته  
و میدانی که چقدر غضوب و خونخوار است  
میتسم که بغتۀ ترا بدار زند لهذا خوشتر آنکه از  
این دیار بدیار دیگر سفر نمائید و از این خطر برهید

134 حضرت استاد با نهایت فرح و مسرت کار و بار  
را بگذاشت و از اموال و منال چشم پوشید و  
عازم عراق گشت ولی در غایت افلاس ایامی  
بسر میرد حرمی تازه داشت و تعلقی بی‌اندازه  
مادرزن به عراق آمد و بدسائس و حیل‌های  
چند دختر خویش را بعنوان موقت باجازه‌ی استاد  
به طهران برد بورود کرمانشاه نزد مجتهد رفت  
که داماد من از دین برگشته لهذا دختر من بر  
او حرام است باری مجتهد طلاق داده و از برای  
دیگری نکاح نمود این خبر چون به بغداد رسید این  
شخص مؤمن صادق بخندید و گفت الحمد لله که  
در سبیل الهی از برای من هیچ چیز باقی نماند  
حتی حرم رفت و باین جانفشانی و پاک‌بازی  
موفق شدم

135 باری چون جمال قدم و اسم اعظم روحی له  
القداء از بغداد حرکت به رومیلی فرمودند احباب  
الهی در بغداد ماندند بعد اهالی بغداد بر احباب  
قیام کردند و آن مظلومان را باسیری به موصل  
فرستادند این استاد جلیل با وجود پیری و ناتوانی  
پیاده بی زاد و توشه جبال و بیابان و تلال و  
دره قطع نموده و بسجن اعظم وصول یافت  
وقتی جمال مبارک از برای او این غزل ملای  
رومی را مرقوم فرمودند که جناب استاد توجه  
بنقطه‌ی اولی و حضرت اعلیٰ نماید و این نغمه را  
بآهنگ خوش بسراید لهذا شبهای تار و تاریک  
طی مسافت مینمود و این غزل را تغنی میکرد

- 136 ای عشق منم از تو سرگشته و سودائی

- 137 و اندر همه عالم مشهور بشیدائی

- 138 در نامه مجنونان از نام من آغازند

- 139 Though I once came first for wit and worth. 139 زین پیش اگر بودم سردقتر دانائی
- 140 O Love, who sellest me this wine, 140 ای باده فروش من
- 141 O Love, for whom I burn and bleed, 141 سرمایه جوش من
- 142 Love, for whom I cry and pine— 142 ای از تو خروش من
- 143 Thou the Piper, I the reed. 143 من نایم و تو نائی
- 144 If Thou wishest me to live, 144 گر زندگیم خواهی
- 145 Through me blow Thy holy breath. 145 در من نفسی دردم
- 146 The touch of Jesus Thou wilt give 146 من مرده صدساله
- 147 To me, who've lain an age in death. 147 تو جان مسیحائی
- 148 Thou, both End and Origin, 148 اول تو و آخر تو
- 149 Thou without and Thou within— 149 ظاهر تو و باطن تو
- 150 From every eye Thou hidest well, 150 مستور ز هر چشمی
- 151 And yet in every eye dost dwell. 151 در عین هویدائی
- 152 He was like a bird with broken wings but he had the song and  
it kept him going onward to his one true Love. By stealth, he  
approached the Fortress and went in, but he was exhausted,  
spent. He remained for some days, and came into the presence  
of Baha'u'llah, after which he was directed to look for a lodging  
in Haifa. He got himself to Haifa, but he found no haven there,  
no nest or hole, no water, no grain of corn. Finally he made  
his home in a cave outside the town. He acquired a little tray  
and on this he set out rings of earthenware, and some thimbles,  
pins and other trinkets. Every day, from morning till noon, he  
peddled these, wandering about. Some days his earnings would  
amount to twenty paras, some days thirty; and forty on his best  
days. Then he would go home to the cave and content himself  
with a piece of bread. He was always voicing his thanks, always  
saying, "Praise be to God that I have attained such favor and  
grace; that I have been separated from friend and stranger  
alike, and have taken refuge in this cave. Now I am of those  
who gave their all, to buy the Divine Joseph in the market  
place. What bounty could be any greater than this!" 152 باری این مرغ بال و پر شکسته باین آهنگ  
بدیع مشغول آهنگ کوی مقصود نمود خفیاً  
بقشله وارد گشت ولی خسته و ناتوان ایامی  
چند بشرف لقا فائز بود بعد مأمور بسکنی در  
حیفا شد و خود را به حیفا رسانید نه منزلی  
نه مأوایی نه لانهائی و نه کاشانهائی و نه آبی و  
نه دانهائی در مغارهائی خارج شهر منزل نمود و  
مجموعه صغیری تهیه و تدارک کرد چند انگشتر  
خزف و انگشترانه و سنجاق و غیره در آن  
گذاشت و از صبح تا ظهر میگشت یک روز  
بیست پاره یک روز سی پاره روز پرمداخلش  
چهل پاره بوده رجوع بمغاره میکرد و بلقمه  
نانی قناعت مینمود و بتسبیح و تقدیس ربّ  
ودود میپرداخت هر دم شکرانه بر زبان میراند  
که الحمد لله باین موهبت عظمی فائز شدم و  
از دوست و آشنا بیگانه گشتم و در این مغاره  
لانه و آشیانه نمودم و از خریداران یوسف الهی  
شمرده شدم چه نعمتی است اعظم از این
- 153 Such was his condition, when he died. Many and many a time,  
Baha'u'llah was heard to express His satisfaction with Ustad  
Isma'il. Blessings hemmed him round, and the eye of God was  
on him. Salutations be unto him, and praise. Upon him be  
the glory of the All-Glorious. 153 باری در این حالت صعود نمود و از لسان  
مبارک بکرات و مرات در حق او رضایت  
مسموع گشت مشمول الطاف بود و منظور نظر  
کبریا علیه التحية و الثناء و علیه البهاء الأبهی

## 155 Nabil-i-Zarandi

- 156 Still another of those who emigrated from their native land to be near Baha'u'llah was the great Nabil. In the flower of youth he bade farewell to his family in Zarand and with Divine aid began to teach the Faith. He became a chief of the army of lovers, and on his quest he left Persian Iraq for Mesopotamia, but could not find the One he sought. For the Well-Beloved was then in Kurdistan, living in a cave at Sar-Galu; and there, entirely alone in that wasteland, with no companion, no friend, no listening soul, He was communing with the beauty that dwelt in His own heart. All news of Him was completely cut off; Iraq was eclipsed, and in mourning.

- 157 When Nabil discovered that the flame which had once been kindled and tended there was almost out, that the believers were few, that Yahya had crawled into a secret hole where he lay torpid and inert, and that a wintry cold had taken over—he found himself obliged to leave, bitterly grieving, for Karbila. There he stayed until the Blessed Beauty returned from Kurdistan, making His way to Baghdad. At that time there was boundless joy; every believer in the country sprang to life; among them was Nabil, who hastened to the presence of Baha'u'llah, and became the recipient of great bestowals. He spent his days in gladness now, writing odes to celebrate the praises of his Lord. He was a gifted poet, and his tongue most eloquent; a man of mettle, and on fire with passionate love.

- 158 After a time he returned to Karbila, then came back to Baghdad and from there went on to Persia. Because he associated with Siyyid Muhammad he was led into error and sorely afflicted and tried; but like the shooting stars, he became as a missile to drive off satanic imaginings, and he repulsed the evil whisperers and went back to Baghdad, where he found rest in the shade of the Holy Tree. He was later directed to visit Kirmanshah. He returned again, and on every journey was enabled to render a service.

- 159 Baha'u'llah and His retinue then left Baghdad, the "Abode of Peace," for Constantinople, the "City of Islam." After His departure, Nabil put on the dress of a dervish, and set out on foot, catching up with the convoy along the way. In Constantinople he was directed to return to Persia and there teach the Cause of God; also to travel throughout the country, and acquaint the believers in its cities and villages with all that had taken place. When this mission was accomplished, and the drums of "Am I not your Lord?" were rolling out—for it was the "year

## 155 جناب نبیل زرندی

- 156 و از جمله مهاجرین و مجاورین حضرت نبیل جلیل است این ذات محترم در ریعان عمر و عنفوان شباب در زرند خویش و پیوند بگذاشت و بعون و عنایت حضرت خداوند علم هدایت برافراخت سرخیل عاشقان شد و سرور طالبان گشت و از عراق عجم به عراق عرب شتافت ولی مقصد خویش را نیافت چه که حضرت مقصود در کردستان در مغاره سرگو بود و فریداً وحیداً در آن خلوتگاه بجمال خویش عشق میباخت نه مونسى و نه یارى و نه مجالسى و نه غمگسارى بکلی خبر منقطع و عراق از فراق نیر آفاق بخسوف احتراق مبتلا

- 157 جناب مذکور چون نار موقده را مخمود دید و یاران را معدود و یحیی در حفرة خفا غنوده و خزیده و نخوده و جمود استیلا یافته مجبوراً با نهایت کرب و بلا راه کربلا گرفت در آنجا زیست نمود تا جمال قدم از کردستان به دارالسلام عودت فرمود هر یک از احباب عراق را جان تازه و وجد و طربی بی اندازه دست داد از جمله نبیل جلیل بود که بحضور شتافت و نصیب موفور یافت ایامی بسرور و شادمانی میگذراند و قصائدی در محامد ربانی انشاء مینمود طبع روانی داشت و فصاحت لسانی شعله و شوری داشت و سودا و سروری

- 158 بعد از مدتی مراجعت به کربلا نمود و از آنجا عودت و از بغداد به ایران رفت از معاشرت با سید محمد در امتحانات و افتانات شدید افتاد ولی مانند نجوم شیاطین اوهام را رجوم بود و بمثابة شهاب ثاقب بر اهل وسوس غالب یاز به بغداد مراجعت نمود و در سایه شجره مبارکه آرمید از بغداد مأمور به کرمانشاه شد دوباره عودت کرد و در هر سفر بخدمتی موفق گشت

- 159 تا آنکه موکب مبارک از دارالسلام به مدینه الاسلام یعنی اسلامبول حرکت نمود نبیل جلیل بعد از سفر جمال قدم بلباس درویشی درآمد و پیاده قطع مراحل کرد تا در راه بموکب مقدس پیوست از اسلامبول مأمور بمراجعت به ایران شد تا در ایران بتبلیغ امر الله پردازد و از بلاد و قری عبور نموده احباب را از وقایع مستخبر سازد چون این خدمت را انجام داد و آوازه

eighty”—Nabil hurried to Adrianople, crying as he went, “Yea verily Thou art! Yea verily!” and “Lord, Lord, here am I!”

- 160 He entered Baha'u'llah's presence and drank of the red wine of allegiance and homage. He was then given specific orders to travel everywhere, and in every region to raise the call that God was now made manifest: to spread the blissful tidings that the Sun of Truth had risen. He was truly on fire, driven by restive love. With great fervor he would pass through a country, bringing this best of all messages and reviving the hearts. He flamed like a torch in every company, he was the star of every assemblage, to all who came he held out the intoxicating cup. He journeyed as to the beat of drums and at last he reached the 'Akka fortress.

- 161 In those days the restrictions were exceptionally severe. The gates were shut, the roads closed off. Wearing a disguise, Nabil arrived at the 'Akka gate. Siyyid Muhammad and his wretched accomplice immediately hurried to the Governorate and informed against the traveler. “He is a Persian,” they reported. “He is not, as he seems, a man of Bukhara. He has come here to seek for news of Baha'u'llah.” The authorities expelled him at once.

- 162 Nabil, despairing, withdrew to the town of Safad. Later he came on to Haifa, where he made his home in a cave on Mount Carmel. He lived apart from friend and stranger alike, lamenting night and day, moaning and chanting prayers. There he remained as a recluse, and waited for the doors to open. When the predestined time of captivity was over, and the gates were flung wide, and the Wronged One issued forth in beauty, in majesty and glory, Nabil hastened to Him with a joyful heart. Then he used himself up like a candle, burning away with the love of God. Day and night he sang the praises of the one Beloved of both worlds and of those about His threshold, writing verses in the pentameter and hexameter forms, composing lyrics and long odes. Almost daily, he was admitted to the presence of the Manifestation.

- 163 This went on until the day Baha'u'llah ascended. At that supreme affliction, that shattering calamity, Nabil sobbed and trembled and cried out to Heaven. He found that the numerical value of the word “shidad”—year of stress—was 309, and it thus became evident that Baha'u'llah foretold what had now come to pass.

- 164 Utterly cast down, hopeless at being separated from Baha'u'llah, fevered, shedding tears, Nabil was in such anguish that anyone seeing him was bewildered. He struggled

طبل الست در سنه ثمانین بلند شد بی بی گویان  
و لیلیک لیلیک زنان بارض سرپویان گشت

- 160 بعد از فوز بلقا و تجرّ صهای وفا بامر محتوم  
عازم هر مرز و بوم گردید تا در هر ارض و  
بوم ندا بظهور حضرت ربّ قیوم نماید و بشارت  
بطولع شمس حقیقت دهد فی الحقیقه شعله آتش  
بود و نائره عشق سرکش در نهایت انجذاب بیدار  
عبور نمود و بشارت کبری قلوب را روح موفور  
بخشید هر جمعی را شمع بود و هر محفلی را شاهد  
انجن گشت جام محبت بدست گرفت و حریفان  
را سرمست نمود با طبل و دهل قطع سبل مینمود  
تا بسجن اعظم وصول یافت

- 161 آن ایام ضیق شدید بود ابواب مسدود و راهها  
مقطوع لباس تبدیل بدروازه عکا رسید سید محمد  
و رفیق بی توفیق فوراً به حکومت سعایت نمودند  
که این شخص بخاری نیست ایرانی است محض  
جستجوی خبر از جمال مبارک باین دیار سفر  
نموده فوراً او را اخراج نمودند

- 162 و در نهایت نومیدی بقصبة صند حرکت نمود  
عاقبت به حيفا آمد و در مغاره‌ئی از کوه کرمل  
مأوی کرد از یار و اغیار در کنار بود و شب  
و روز ناله و مناجات میفرمود مدتی در این  
حوالی معتکف بود و فتح باب را منتظر بود چون  
میقات محتوم بجن منقضى شد و مظلوم آفاق در  
نهایت اقتدار جلوه فرمود ابواب مفتوح گشت  
جناب نبیل مذکور با صدری مشروح بحضور  
شتافت و مانند شمع بنار محبت الله میگداخت و  
شب و روز در محامد دلبر دو جهان و متعلقین  
نظر بنسبت آستان غزل و قصائد و مخمس و  
مسدس میساخت و اکثر ایام بشرف حضور  
مثول مییافت

- 163 تا آنکه صعود واقع شد از مصیبت کبری و رزیه  
عظمی چنان تزلزل در ارکان افتاد که میگریید  
و میلرزید و فریاد و فغان باوج اعلی میرسید  
مصیبت کبری را با سنه شداد تطبیق نمود و  
بتحقیق رسید که حضرت مقصود از وقایع مشهود  
اخبار داده‌اند

- 164 باری نبیل جلیل از هجران و حرمان چنان سوزان  
و گریان گشت که هر کس مبهوت و حیران  
میشد میسوخت و میساخت و نزد جانفشانی

on, but the only desire he had was to lay down his life. He could suffer no longer; his longing was aflame in him; he could stand the fiery pain no more. And so he became king of the cohorts of love, and he rushed into the sea.

165 Before that day when he offered himself up, he wrote out the year of his death in the one word: "Drowned." Then he threw down his life for the Well-Beloved, and was released from his despair, and no longer shut away.

166 This distinguished man was erudite, wise, and eloquent of speech. His native genius was pure inspiration, his poetic gift like a crystal stream. In particular his ode "Baha, Baha!" was written in sheer ecstasy. Throughout all his life, from earliest youth till he was feeble and old, he spent his time serving and worshiping the Lord. He bore hardships, he lived through misfortunes, he suffered afflictions. From the lips of the Manifestation he heard marvelous things. He was shown the lights of Paradise; he won his dearest wish. And at the end, when the Daystar of the world had set, he could endure no more, and flung himself into the sea. The waters of sacrifice closed over him; he was drowned, and he came, at last, to the Most High.

167 Upon him be abundant blessings; upon him be tender mercies. May he win a great victory, and a manifest grace in the Kingdom of God.

168 - 11 -

169 Darvish Sidq-'Ali

170 Aqa Sidq-'Ali was yet one more of those who left their native land, journeyed to Baha'u'llah and were put in the Prison. He was a dervish; a man who lived free and detached from friend and stranger alike. He belonged to the mystic element and was a man of letters. He spent some time wearing the dress of poverty, drinking the wine of the Rule and traveling the Path, but unlike the other Sufis he did not devote his life to dusty hashish; on the contrary, he cleansed himself of their vain imaginings and only searched for God, spoke of God, and followed the path of God.

171 He had a fine poetic gift and wrote odes to sing the praises of Him Whom the world has wronged and rejected. Among them is a poem written while he was a prisoner in the barracks at 'Akka, the chief couplet of which reads:

172 A hundred hearts Thy curling locks ensnare,

173 And it rains hearts when Thou dost toss Thy hair.

میباخت تجلّ نماید صبر و قرار فرار کرد آتش  
عشق شعله‌ور گردید طاقت صبوری طاق شد  
سرخیل عشاق گردید بی‌محابا رو بدریا زد

165 و تاریخ وفات خویش را قبل از جانفشانی نوشت  
و با کلمه غریق تطبیق نمود جان بجانان باخت و  
از هجران و حرمان نجات یافت

166 این شخص محترم عالم و دانا بود و فصیح و بلیغ  
و ناطق و گویا قریحه‌اش الهام صریحه بود و  
طبع روان و شعر مانند آب زلال علی‌الخصوص  
قصیده بهاء بهاء در نهایت انجذاب گرفته و مدت  
حیات را از عنفوان جوانی تا سن ناتوانی بر  
عبودیت و خدمت حضرت رحمن گذراند تجلّ  
مشقات کرده و متاعب و زحمات دیده و از فم  
مظهر بدایع کلمات شنیده و تجلی ملکوت انوار  
دیده و بنهایت آمال رسیده و عاقبت در فراق نیر  
آفاق طاقتش طاق شد بدریا زد و غریق بحر فدا  
شد و برفیق اعلی رسید

167 علیه التّحیّة الوفیّة و علیه الرّحمة الواسعة و له الفوز  
العظیم و الفیض المبین فی ملکوت ربّ العالمین

168 العالمین ۱۱

169 جناب درویش صدق علی

170 و از جمله مهاجرین و مجاورین و مسجونین جناب  
آقا صدق علی درویش و آزاد از پیگانه و خویش  
بود در سلک عرفا بود و از جمله ادبا ایامی در  
کسوت فقر بسر میرد و از ساغر طریقت باده  
سلوک میاشامید ولی چون مانند متصوفین دیگر  
اوقات خویش را صرف حشیش اغبر نمینمود  
بلکه خود را از اوهام صوفیه تزکیه و تصفیه  
میکرد و جویای حق بود و گویای حق و پویا  
در سبیل حق

171 طبع شعری در نهایت سلاست داشت و  
قصائدی در محامد مظلوم آفاق مینگاشت از  
جمله قصائد قصیده‌ایست که در حبس قشله  
گفته است شاه‌بیت آن قصیده اینست

172 هر تار ز گیسویت صد دل بکشد آورد

173 دل بر سر دل ریزد چون زلف برافشانی

- 174 That free and independent soul discovered, in Baghdad, a trace of the untraceable Beloved. He witnessed the dawning of the Daystar above the horizon of Iraq, and received the bounty of that sunrise. He came under the spell of Baha'u'llah, and was enraptured by that tender Companion. Although he was a quiet man, one who held his peace, his very limbs were like so many tongues crying out their message. When the retinue of Baha'u'llah was about to leave Baghdad he implored permission to go along as a groom. All day, he walked beside the convoy, and when night came he would attend to the horses. He worked with all his heart. Only after midnight would he seek his bed and lie down to rest; the bed, however, was his mantle, and the pillow a sun-dried brick.
- 174 باری این درویش آزاد در بغداد از دلبر بی نشان نشان یافت و طلوع نیر آفاق را از افق عراق مشاهده نمود و از فیض اشراق بهره و نصیب برد مفتون دلبر آفاق گشت و مجنون یار مهربان گردید هر چند ساکت و صامت بود ولی ارکان و اعضایش مانند لسان ناطق ببیان فائق بود چون موکب مبارک از دارالسلام در شرف حرکت بود بجان شتافت و تمنای مهتری یعنی سایی در رکاب مبارک کرد روز پیاده با قافله پویا بود و شب بتیمار اسبها میپرداخت بجان و دل میکوشید و بعد از نصف شب در بستر خواب میارمید ولی بستر احرام بود و بالین خشتی خام
- 175 As he journeyed, filled with yearning love, he would sing poems. He greatly pleased the friends. In him the name bespoke the man: he was pure candor and truth; he was love itself; he was chaste of heart, and enamored of Baha'u'llah. In his high station, that of groom, he reigned like a king; indeed he gloried over the sovereigns of the earth. He was assiduous in attendance upon Baha'u'llah; in all things, upright and true.
- 175 باری در بین راه قصائد میسرود و در نهایت شوق و وله غزلهائی مینمود و سبب سرور احباب و اصحاب بود اسم با مسمی بود صدق محض بود حب صرف پاک جان بود و آشفته دلبر مهربان در این منصب عالی یعنی مهتری پادشاهی حقیقی مینمود و بر سلطنت جهان مفخرت میکرد همیشه عاکف آستان بود و سرحلقه آستان
- 176 The convoy of the lovers went on; it reached Constantinople; it passed to Adrianople, and finally to the 'Akka prison. Sidq-'Ali was present throughout, faithfully serving its Commander.
- 176 تا آنکه قافله سالار عشق به اسلامبول و ادرنه و سجن عکا رسید در جمیع این مراحل مقیم درگاه بود و مستقیم بر ایمان و ایقان
- 177 While in the barracks, Baha'u'llah set apart a special night and He dedicated it to Darvish Sidq-'Ali. He wrote that every year on that night the dervishes should bedeck a meeting place, which should be in a flower garden, and gather there to make mention of God. He went on to say that "dervish" does not denote those persons who wander about, spending their nights and days in fighting and folly; rather, He said, the term designates those who are completely severed from all but God, who cleave to His laws, are firm in His Faith, loyal to His Covenant, and constant in worship. It is not a name for those who, as the Persians say, tramp about like vagrants, are confused, unsettled in mind, a burden to others, and of all mankind the most coarse and rude.
- 177 در قشله شبی از قلم اعلی بنام او تخصیص یافت که هر سال درویشان در آن شب انجمنی بیارایند و گلزار و گلشنی مهیا کنند و بذکر حق مشغول گردند بعد حقیقت درویشان از فم مطهر بیان گشت که مقصود از درویشان نفوسی عالم گرد و شب و روز در طیش و نبرد نیستند بلکه مراد نفوسی هستند که از ماسوی الله فارغ و بشریعت الله متمسک و در دین الله ثابت و بر میثاق الله راسخ و بر عبودیت الهیه قائم و در عبادت قدمی راسخ دارند نه بمصطلح اهل ایران سرگشته و پریشان و حمل بر دیگران و سرحلقه بی ادبان
- 178 This eminent dervish spent his whole life span under the sheltering favor of God. He was completely detached from worldly things. He was attentive in service, and waited upon the believers with all his heart. He was a servant to all of them, and faithful at the Holy Threshold.
- 178 باری این درویش بزرگوار در ظل عنایت پروردگار جمیع حیات را بسر برد و در نهایت انقطاع از ماسوی بود مواظبت بر خدمت مینمود و از جان و دل خدمت بینندگان حق میکرد جمیع را خادم بود و بر عبودیت آستان قائم

179 Then came that hour when, not far from his Lord, he stripped off the cloak of life, and to physical eyes passed into the shadows, but to the mind's eye betook himself to what is plain as day; and he was seated there on a throne of lasting glory. He escaped from the prison of this world, and pitched his tent in a wide and spacious land. May God ever keep him close and bless him in that mystic realm with perpetual reunion and the beatific vision; may he be wrapped in tiers of light. Upon him be the glory of God, the All-Glorious. His grave is in 'Akka.

180 - 12 -

181 Aqa Mirza Mahmud and Aqa Rida

182 These two blessed souls, Mirza Mahmud of Kashan and Aqa Rida of Shiraz, were like two lamps lit with God's love from the oil of His knowledge. Encompassed by Divine bestowals from childhood on, they succeeded in rendering every kind of service for fifty-five years. Their services were countless, beyond recording.

183 When the retinue of Baha'u'llah left Baghdad for Constantinople, He was accompanied by a great crowd of people. Along the way, they met with famine conditions. These two souls strode along on foot, ahead of the howdah in which Baha'u'llah was riding, and covered a distance of seven or eight farsakhs every day. Wayworn and faint, they would reach the halting-place; and yet, weary as they were, they would immediately set about preparing and cooking the food, and seeing to the comfort of the believers. The efforts they made were truly more than flesh can bear. There were times when they had not more than two or three hours sleep out of the twenty-four; because, once the friends had eaten their meal, these two would be busy collecting and washing up the dishes and cooking utensils; this would take them till midnight, and only then would they rest. At daybreak they would rise, pack everything, and set out again, in front of the howdah of Baha'u'llah. See what a vital service they were able to render, and for what bounty they were singled out: from the start of the journey, at Baghdad, to the arrival in Constantinople, they walked close beside Baha'u'llah; they made every one of the friends happy; they brought rest and comfort to all; they prepared whatever anyone asked.

179 تا آنکه در جوار ربّ ودود خلع قیص وجود کرد  
و از بصر سر نابود گردید ولی بصیرت سر مشهود  
و بر سریر عزّت ابدیه جلوس نمود و از اسیری  
این عالم عنصری رهائی یافت و در جهانی وسیع  
خیمه برافراشت زاده الله قرباً و وصالاً و رزقه  
الله المشاهدة و اللّقاء فی عالم الأسرار مستغرقاً فی  
بحر الأنوار و علیه بهاء الله الأبهی قبر منورش در  
عکا است

۱۲ 180

181 ترجمه احوال آقا میرزا محمود و آقا رضا علیهما بهاء الله

182 و از جمله مهاجرین و مجاورین و مسجونین جناب  
آقا میرزا محمود از اهل کاشان علیه بهاء الله الأبهی  
و جناب آقا رضا از اهل شیراز بودند این دو  
نفس مبارک مانند دو شمع محبت الله بدهن  
معرفت الله مشتعل بودند از بدو طفولیت در  
ظلّ عنایات الهیه پنجاه و پنج سال بهر خدمتی  
موفق شدند

183 خدمات این دو نفس مقدّس خارج از تحریر و  
تقریر است زیرا چون موکب مبارک از بغداد  
توجه به اسلامبول نمود در رکاب مقدّس جم  
غفیری حاضر بودند و در راه قطعی و غلا  
این دو شخص شخیص پای پیاده در جلو کجاوه  
هر روز هفت هشت فرسخ راه طی میکردند و  
خسته و ناتوان بمنزل میرسیدند با نهایت خستگی  
فوراً تهیه و تدارک طعام و طبخ مینمودند و  
سبب راحتی یاران میگشتند فی الحقیقه زحمتی  
میکشیدند که فوق طاقت بشر بود زیرا بعضی  
روزها تصادف میکرد که در بیست و چهار  
ساعت دو یا سه ساعت میخوابیدند یعنی بعد  
از اینکه همه احباب طعام تناول مینمودند  
آنان بشستن و جمعآوری آلات و ادوات طبخ  
مشغول میگشتند تا نصف شب کار را با کمال  
میرساندند و استراحت میکردند طلوع صبح نیز  
برخاسته جمیع اسباب را میبستند و در رکاب  
مبارک در جلو کجاوه میرفتند ملاحظه کنید  
بچه خدمت عظیمه موفق شدند و بچه موهبتی  
مخصّص گشتند که از بدایت خروج بغداد و  
وصول به اسلامبول در رکاب مبارک مشی  
میکردند سبب فرح و سرور کل احباب بودند و

باعث راحت و آسایش جمیع حاضرین هر کسی آنچه میخواست مهیا مینمودند

184 Aqa Rida and Mirza Mahmud were the very essence of God's love, utterly detached from all but God. In all that time no one ever heard either of them raise his voice. They never hurt nor offended anyone. They were trustworthy, loyal, true. Baha'u'llah showered blessings upon them. They were continually entering His presence and He would be expressing His satisfaction with them.

184 باری این آقا رضا و آقا میرزا محمود هر دو جوهر محبت الله بودند و منقطع از ما سوی الله در این مدت کسی صدای آنان را نشنید و سبب تکدر خاطری نشدند بنهایت صداقت و امانت مشی و حرکت مینمودند جمال مبارک نهایت عنایت را در حق ایشان داشتند و همیشه بحضور مشرف میشدند و جمال مبارک اظهار رضایت میفرمودند

185 Mirza Mahmud was a youth when he arrived in Baghdad from Kashan. Aqa Rida became a believer in Baghdad. The spiritual condition of the two was indescribable. There was in Baghdad a company of seven leading believers who lived in a single, small room, because they were destitute. They could hardly keep body and soul together, but they were so spiritual, so blissful, that they thought themselves in Heaven. Sometimes they would chant prayers all night long, until the day broke. Days, they would go out to work, and by nightfall one would have earned ten paras, another perhaps twenty paras, others forty or fifty. These sums would be spent for the evening meal. On a certain day one of them made twenty paras, while the rest had nothing at all. The one with the money bought some dates, and shared them with the others; that was dinner, for seven people. They were perfectly content with their frugal life, supremely happy.

185 آقا میرزا محمود در بدایت بلوغ بود که از کاشان به بغداد رسید آقا رضا در بغداد مؤمن و موقن شد ولی بحالتی بودند که وصف ندارد انجمنی بودند هفت نفر از اجله احباب که در بغداد از بی بضاعتی در اطاقی خیلی حقیر منزل داشتند و معیشت بسیار سخت ولی بدرجهائی روح و ریحان داشتند که خود را در فردوس جنان میدیدند بی نهایت مسرور و شادمان بودند بعضی شبها تا الی صبح بتلاوت مناجات مشغول بودند هر روز میرفتند و بکسب مشغول میگشتند تا شام یکی ده پاره شاید یکی بیست پاره و برخی دیگر چهل پنجاه پاره بدست میآوردند و این وجوه را در طعام شب صرف مینمودند روزی یکی از آنان بیست پاره بدست آورد دیگران کسی نکردند آن شخص این مبلغ زهید را خرما گرفت و آورد هفت نفر آن را طعام شام نمودند و بنهایت قناعت معیشت میکردند ولی در نهایت فرح و مسرت بسر میبردند

186 These two honored men devoted their days to all that is best in human life: they had seeing eyes; they were mindful and aware; they had hearing ears, and were fair of speech. Their sole desire was to please Baha'u'llah. To them, nothing was a bounty at all, except service at His Holy Threshold. After the time of the Supreme Affliction, they were consumed with sorrow, like candles flickering away; they longed for death, and stayed firm in the Covenant and labored hard and well to spread that Daystar's Faith. They were close and trusted companions of 'Abdu'l-Baha, and could be relied on in all things. They were always lowly, humble, unassuming, evanescent. In all that long period, they never uttered a word which had to do with self.

186 باری این دو نفس محترم ایام خویش را در فضائل عالم انسانی بسر بردند بینا بودند و هوشیار شنوا بودند و خوش گفتار آرزویی جز رضای مبارک نداشتند موهبتی جز خدمت آستان مقدس نمیشمردند بعد از ظهور مصیبت کبری یعنی صعود مبارک مانند شمع میگذاختند و آرزوی صعود میکردند و بر عهد و میثاق ثابت بودند و در ترویج امر نیر آفاق ساعی و فائق عبدالبهاء را مجالس و مؤانس و محل اعتماد در جمیع امور معتمد بودند و در نهایت خضوع و خشوع و مبتهل و متواضع در این مدت کلمهئی از لسان آنان صادر نشد که دلالت بر وجود کند همیشه فانی محض بودند

- 187 And at the last, during the absence of ‘Abdu’l-Baha, they took their flight to the Kingdom of unfading glory. I sorrowed much because I was not with them when they died. Although absent in body, I was there in my heart, and mourning over them; but to outward seeming I did not bid them good-by; this is why I grieve.
- 188 Unto them both be salutations and praise; upon them be compassion and glory. May God give them a home in Paradise, under the Lote-Tree’s shade. May they be immersed in tiers of light, close beside their Lord, the Mighty, the All-Powerful.
- 189 - 13 -
- 190 Pidar-Jan of Qazvin
- 191 The late Pidar-Jan was among those believers who emigrated to Baghdad. He was a godly old man, enamored of the Well-Beloved; in the garden of Divine love, he was like a rose full-blown. He arrived there, in Baghdad, and spent his days and nights communing with God and chanting prayers; and although he walked the earth, he traveled the heights of Heaven.
- 192 To obey the law of God, he took up a trade, for he had nothing. He would bundle a few pairs of socks under his arm and peddle them as he wandered through the streets and bazars, and thieves would rob him of his merchandise. Finally he was obliged to lay the socks across his outstretched palms as he went along. But he would get to chanting a prayer, and one day he was surprised to find that they had stolen the socks, laid out on his two hands, from before his eyes. His awareness of this world was clouded, for he journeyed through another. He dwelt in ecstasy; he was a man drunken, bedazzled.
- 193 For some time, that is how he lived in Iraq. Almost daily he was admitted to the presence of Baha’u’llah. His name was ‘Abdu’llah but the friends bestowed on him the title of Pidar-Jan—Father Dear—for he was a loving father to them all. At last, under the sheltering care of Baha’u’llah, he took flight to the “seat of truth, in the presence of the potent king.”
- 194 May God make fragrant his sepulcher with the outpouring rains of His mercy and cast upon him the eye of Divine compassion. Salutations be unto him, and praise.
- 195 - 14 -
- 196 Shaykh Sadiq-i-Yazdi
- تا آنکه در غیاب عبدالهّاء صعود بملکوت عزّت  
ابدیه نمودند بسیار متأثر و متحسر شدم که در  
وقت عروج آنها باقی اعلی حاضر نبودم ولی بدل  
و جان حاضر بودم و متأثر و متحسر اما بحسب  
ظاهر وداع نمودم از این جهت متأثرم
- علیهما التّحیّة و الثّناء و علیهما الرّحمة و البهّاء و  
اسکنهما الله فی جنة المأوی و ظلّ سدرۃ المنتهی  
مستغرقین فی بحر الأنوار عند ربهم العزیز المختار
- ۱۳
- جناب پدر جان قزوینی
- و از جملهّ مهاجرین به بغداد مرحوم جناب پدر  
جان قزوینی بود این پیر زنده دل آشفته روی یار  
بود و گل شکفته گلشن محبت الله چون به بغداد  
وارد شد شب و روز تبتّل و مناجات مینمود  
هرچند بر روی زمین مشی میکرد ولی در اعلی  
علیین سیر مینمود
- محض امثال امر الهی به کسب و کار مألوف  
بود چون بضاعتی نداشت چند جفت جوراب  
زیر بغل در کوچه و بازار گرفته میگذاشت و  
می فروخت طراران میدزدیدند نهایت مجبور بر این  
شد که در دو کف دست نهاده در کوچه  
و بازار عبور نماید ولی بمناجات مشغول میشد  
یک روز ملتفت شد که طراران جورابها را از  
پیش چشم که در روی دست او بوده ربوده اند  
و او ملتفت نبوده زیرا در عالم دیگر سیر میکرد  
درست ملتفت نمیشد حالتی عجیب داشت همیشه  
مانند مست مدهوش بود
- باری مدّتی بر این منوال در عراق بسر برد و در  
اکثر ایام بشرف لقا فائز اسمش عبدالله بود لکن  
احباً او را به پدر جان ملقب نمودند فی الحقیقه  
کلّ را پدر مهربان بود عاقبت در ظلّ مبارک  
بمقعد صدق عند ملیک مقتدر پرواز نمود
- طیب الله مضجعه بصیّب رحته و عمله بلحظات  
اعین رحمانیته و علیه التّحیّة و الثّناء
- ۱۴
- جناب آقا شیخ صادق یزدی

- 197 Another of those who emigrated to Baghdad was Shaykh Sadiq of Yazd, a man esteemed, and righteous as his name, Sadiq. He was a towering palm in the groves of Heaven, a star flaming in the skies of the love of God.
- 198 It was during the Iraq period that he hastened to the presence of Baha'u'llah. His detachment from the things of this world and his attachment to the life of the spirit are indescribable. He was love embodied, tenderness personified. Day and night, he commemorated God. Utterly unconscious of this world and all that is therein, he dwelt continually on God, remaining submerged in supplications and prayers. Most of the time, tears poured from his eyes. The Blessed Beauty singled him out for special favor, and whenever He turned His attention toward Sadiq, His loving-kindness was clear to see.
- 199 On a certain day they brought word that Sadiq was at the point of death. I went to his bedside and found him breathing his last. He was suffering from ileus, an abdominal pain and swelling. I hurried to Baha'u'llah and described his condition.
- 200 "Go," He said. "Place your hand on the distended area and speak the words: 'O Thou the Healer!'"
- 201 I went back. I saw that the affected part had swollen up to the size of an apple; it was hard as stone, in constant motion, twisting, and coiling about itself like a snake. I placed my hand upon it; I turned toward God and, humbly beseeching Him, I repeated the words, "O Thou the Healer!" Instantly the sick man rose up. The ileus vanished; the swelling was carried off.
- 202 This personified spirit lived contentedly in Iraq until the day when Baha'u'llah's convoy wended its way out of Baghdad. As bidden, Sadiq remained behind in that city. But his long-ing beat so passionately within him that after the arrival of Baha'u'llah at Mosul, he could endure the separation no more. Shoeless, hatless, he ran out alongside the courier going to Mo-sul; ran and ran until, on that barren plain, with mercy all about him, he fell to his rest.
- 203 May God give him to drink from "a wine cup tempered at the camphor fountain," and send down crystal waters on his grave; may God perfume his dust in that desert place with musk, and cause to descend there range on range of light.
- 204 - 15 -
- 205 Shah-Muhammad-Amin
- 206 Shah-Muhammad, who had the title of Amin, the Trusted One, was among the earliest of believers, and most deeply enamored.
- 197 و از جمله مهاجرین بغداد جناب شیخ صادق یزدی بود این جناب صادق بوستان الهی را نخل باسقی بود و افق محبت الله را نجم بارق
- 198 در ایام عراق بظل نیر آفاق شتافت انقطاع و انجذاب این نفس مبارک بوصف نیاید محبت مجسم بود و عشق مشخص در شب و روز آنی از ذکر حق فراغت نداشت و ابداً از دار دنیا و ما فیها خبر نداشت همیشه مستغرق تذکر و تبتل و تضرع بود و اکثر اوقات میگریست جمال مبارک یک نظر عنایت خاصی باو داشتند و هر وقت باو عطف نظر مینمودند نهایت عنایت ظاهر بود
- 199 روزی خبر دادند که آقا شیخ صادق دم عروج است رفتم بیعت ملاحظه شد که نفس آخر است قولنج ایلاقوس نموده است بساحت اقدس شتافتم کیفیت را عرض نمودم
- 200 فرمودند برو دست بموضع قولنج نه و بگو یا شافی
- 201 رفتم ملاحظه شد که محل قولنج ورم کرده نظیر سیبی مثل سنگ بالا آمده و مانند مار بر خود میپیچد و بی تاب است دست بر آن موضع نهاده و توجه نموده بلسان تضرع یا شافی گفتم فوراً برخاست قولنج زائل شد و آن ورم تحلیل رفت
- 202 باری این روح مجسم بحالت خوشی در عراق بسر میبرد تا آنکه موکب مبارک حرکت نمود امتثالاً للأمر در بغداد ماند ولی نائره محبت الله چنان شعله میزد که بعد از وصول جمال مبارک به موصل دیگر او را تحمل نماند پای برهنه سر برهنه در رکاب چارپا دوید دوید تا آنکه در آن صحرا در جوار رحمت کبری آرمید
- 203 سقاه الله كأساً مزاجها کافور و انزل علی جدته المطهر الماء الطهور و عطر تراه بالمسک الزکی فی ذلک الصحراء و انزل علیه طبقات من النور
- 204 ۱۵
- 205 جناب شاه محمد امین
- 206 جناب شاه محمد الملقب به امین از قدماى احبای الهی بود و سرگشته و سودائی در عنفوان جوانی

He had listened to the Divine summons in the flower of his youth, and set his face toward the Kingdom. He had ripped from his gaze the veils of idle suppositions and had won his heart's desire; neither the fancies current among the people nor the reproaches of which he was the target turned him back. Unshaken, he stood and faced a sea of troubles; staunch with the strength of the Advent day, he confronted those who tried to thwart him and block his path. The more they sought to instill doubts in his mind, the stronger he became; the more they tormented him, the more progress he made. He was a captive of the face of God, enslaved by the beauty of the All-Glorious; a flame of God's love, a jetting fountain of the knowledge of Him.

207 Love smoldered in his heart, so that he had no peace; and when he could bear the absence of the Beloved One no more, he left his native home, the province of Yazd. He found the desert sands like silk under his feet; light as the wind's breath, he passed over the mountains and across the endless plains, until he stood at the door of his Love. He had freed himself from the snare of separation, and in Iraq, he entered the presence of Baha'u'llah.

208 Once he made his way into the home of the Darling of mankind, he was emptied of every thought, released from every concern, and became the recipient of boundless favor and grace. He passed some days in Iraq and was directed to return to Persia. There he remained for a time, frequenting the believers; and his pure breathings stirred each one of them anew, so that each one yearned over the Faith, and became more restless, more impatient than before.

209 Later he arrived at the Most Great Prison with Mirza Abu'l-Hasan, the second Amin. On this journey he met with severe hardships, for it was extremely difficult to find a way into the prison. Finally he was received by Baha'u'llah in the public baths. Mirza Abu'l-Hasan was so overwhelmed at the majestic presence of his Lord that he shook, stumbled, and fell to the floor; his head was injured and the blood flowed out.

210 Amin, that is Shah-Muhammad, was honored with the title of the Trusted One, and bounties were showered upon him. Full of eagerness and love, taking with him Tablets from Baha'u'llah, he hastened back to Persia, where, at all times worthy of trust, he labored for the Cause. His services were outstanding, and he was a consolation to the believers' hearts. There was none to compare with him for energy, enthusiasm and zeal, and no man's services could equal his. He was a

ندای الهی شنید و توجّه بملکوت ربّانی نمود پرده اوهام بدرید و بمقصود دل و جان رسید شبهات قوم و شدائد لوم او را مانع و حائل نگشت و کثرت مصائب متزلزل ننمود در کمال ثبوت و استقامت یوم ظهور نور حقیقت معرضین و معرضین را مقاومت کرد هر چه بر القای شهباب افزودند بر ثبات و استقامت افزود و هر چه آزار و اذیت بیشتر کردند قدم پیشتر نهاد مفتون جمال کبریا شد و مجنون جمال ایهی گشت نائره محبت الله بود و فواره معرفت الله

207 آتش عشق چنان شعله زد که صبر و قرار نیافت و تجمل فراق ننمود از موطن خویش ولایت یزد برون آمد ریگ هامون را پرند و پرنیان یافت و چون نسیم صبا کوه و بیابان پیمود تا آنکه بکوی دوست بزمینزل جانان رسید از دام فراق نجات یافت و بشرف لقا در عراق فائز گشت

208 چون بخلوتگاه دلبر آفاق راه یافت از هر فکری خالی شد و از هر قیدی رهائی یافت و مظهر عنایات نامتناهی شد ایامی چند در عراق بود مأمور بروجوع به ایران گردید ایامی چند در ایران بسر برد و بایاران مؤانس و مجالس گشت و نفس طاهر سبب اشتعال و انجذاب دوستان شد و هر یک از احبّاء را وله و شوقی جدید داد

209 بعد از مدّتی با جناب میرزا ابوالحسن امین ثانی علیه بهاء الله الاهی در سین اعظم وارد و در این سفر بتعب و مشقت بسیار گرفتار زیرا دخول در سین بسیار دشوار حتی در حمام بشرف لقا فائز گشت و حضرت امین ثانی آقا میرزا ابوالحسن چنان مشاهده کبریا بر او تأثیر کرد که لرزید و پای لغزید و بیفتاد و رأس مجروح شد و دم جاری گشت

210 باری حضرت امین مذکور یعنی شاه محمد بشرف لقب امین فائز شد و مظهر الطاف بی پایان گشت و حامل الواح الهیه شد و در نهایت انجذاب دل و جان به ایران شتافت و بکمال امانت بخدمت برخاست خدمات نمایان نمود و یاران را راحت دل و جان گشت این شخص بزرگوار در همت و غیرت بی نظیر بود و در خدمات بی مثیل و در بین

haven amidst the people, known everywhere for devotion to the Holy Threshold, widely acclaimed by the friends.

211 He never rested for a moment. Not one night did he spend on a bed of ease, never did he lay down his head on comfort's pillow. He was continuously in flight, soaring as the birds do, running like a deer, guesting in the desert of oneness, alone and swift. He brought joy to all the believers; to all, his coming was good news; to every seeker, he was a sign and token. He was enamored of God, a vagrant in the desert of God's love. Like the wind, he traveled over the face of the plains, and he was restive on the heights of the hills. He was in a different country every day, and in yet another land by nightfall. Never did he rest, never was he still. He was forever rising up to serve.

212 But then they took him prisoner in Adhirbayjan, in the town of Miyandu'ab. He fell a prey to some ruthless Kurds, a hostile band who asked no questions of the innocent, defenseless man. Believing that this stranger, like other foreigners, wished ill to the Kurdish people, and taking him for worthless, they killed him.

213 When news of his martyrdom reached the Prison, all the captives grieved, and they shed tears for him, resigned to God and undefended as he was in his last hour. Even on the countenance of Baha'u'llah, there were visible tokens of grief. A Tablet, infinitely tender, was revealed by the Supreme Pen, commemorating the man who died on that calamitous plain, and many other Tablets were sent down concerning him.

214 Today, under the shadowing mercy of God, he dwells in the bright Heavens. He communes with the birds of holiness, and in the assemblage of splendors he is immersed in light. The memory and praise of him shall remain, till the end of time, in the pages of books and on the tongues and lips of men.

215 Unto him be salutations and praise; upon him be the glory of the All-Glorious; upon him be the most great mercy of God.

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217 Mashhadi Fattah

218 Mashhadi Fattah was personified spirit. He was devotion itself. Brother to Haji 'Ali-'Askar-of the same pure lineage-through the latter he came into the Faith. Like the twins, Castor and Pollux, the two kept together in one spot, and both were illumined with the light of belief.

219 In all things, the two were united as a pair; they shared the same certitude and faith, the same conscience, and made their way out of Adhirbayjan to Adrianople, emigrating at the same

خلق ظلّ ظلیل صیبتش بعبودیت آستان مقدّس  
منتشر و صوتش در محافل یاران مشتر

211 دقیقه‌ای آرام نداشت و در بستر راحت شبی  
نیارمید و سربالین آسایش نهاد شب و روز مانند  
طیور در پرواز بود و بمثابه آهوی بر وحدت پویان  
و دوان جمیع یاران مسرور و شادمان هر نفسی را  
بشارتی بود و هر طالی را اشارتی سرگشته کوی  
یار مهربان بود و گمگشته بادیّه محبت جانان در  
دشت و بادیّه بادیه بود و در کهسار بی صبر و  
بی قرار هر روزی در اقلیمی بود و هر شبی در  
کشوری مقیم ابد آرام نداشت و بر خدمت قیام  
نمود

212 تا آنکه در آذربایجان در میان دو آب گرفتار  
بدست اشرار اکراد گشت آن عوانان بدون  
جستجوی حال آن بیگانه بگان دیگران مظلوماً  
شہید نمودند بگان کردند که آن غریب نیز نظیر  
طوائف دیگر است و بدخواه کردان و بی هنر

213 خبر شهادت چون بارض سخن رسید جمیع  
مسجونین محزون و دلتون شدند و بر مظلومیت  
آن بزرگوار بگریستند حتی در ساحت اقدس  
آثار حزن ظاهر و مشهود بود از قلم اعلی ذکر آن  
شہید دشت بلا با نهایت عنایت صادر و همچنین  
الواح متعدده در حق او نازل

214 و حال در جوار رحمت کبری در جنت ابی با  
طیور قدس همدم و همراز و در محفل تجلی غرق  
انوار و ذکر و ستایشش در السن و افواه و بطون  
اوراق الی ابد الابد باقی و برقرار

215 علیه التّحیّة و التّناء و علیه البهّاء الأبهی و علیه  
الرّحمة الکبری

216 ۱۶

217 جناب مشہدی فتّاح

218 جناب مشہدی فتّاح علیه البهّاء الأبهی این روح  
مجسم زہد و تقوای مصوّر برادر پاک گھر جناب  
حاجی علی عسکر است بدالت برادر بشریعت  
اللہ وارد

219 و بمثابه دوپیکر یعنی جوزا در نقطه واحده جمع  
شدند و بنور هدایت کبری منور گشتند این

time. In every circumstance of their life, they lived as one individual; their disposition, their aims, their religion, character, behavior, faith, certitude, knowledge—all were one. Even in the Most Great Prison, they were constantly together.

شخص محترم با حاجی علی عسکر در جمیع مراتب هم‌عنان بود و شریک ایمان و سیم و جدان حتی در هجرت از آذربایجان بارض سر این دو برادر در جمیع مراتب و شئون وجود بمثابه شخص واحد بودند در مشرب در مسلک در مذهب در اخلاق در اطوار در ایمان در ایقان در عرفان در اطمینان حتی در سجن اعظم همیشه با هم بودند

220 Mashhadi Fattah possessed some merchandise; this was all he owned in the world. He had entrusted it to persons in Adrianople, and later on those unrighteous people did away with the goods. Thus, in the pathway of God, he lost whatever he possessed. He passed his days, perfectly content, in the Most Great Prison. He was utter selflessness; from him, no one ever heard a syllable to indicate that he existed. He was always in a certain corner of the prison, silently meditating, occupied with the remembrance of God; at all times spiritually alert and mindful, in a state of supplication.

220 آنچه از مایملک دنیا داشت مال التجاره بود در ادرنه امانت گذاشت بعد بنی انصافان آن اموال را از میان بردند در سبیل الهی پاکبازی نمود و در سجن اعظم بنهایت قناعت بسر برد و فانی محض بود ابداً از این شخص کلمه‌ئی که دلالت بر وجود کند استماع ننشد همیشه در زاویه سجن منزوی و در گوشه صمت و سکوت منعکف بذکر الله مشغول در جمیع احوال در حالت تنبه و تضرع بود

221 Then came the Supreme Affliction. He could not tolerate the anguish of parting with Baha'u'llah, and after Baha'u'llah's passing, he died of grief. Blessed is he; again, blessed is he. Glad tidings to him; again, glad tidings to him. Upon him be the glory of the All-Glorious.

221 تا آنکه مصیبت کبری رخ نمود و از شدت حزن و احتراق تحمل فراق ننمود بعد از صعود عروج بملکوت ابهی کرد طوبی له ثم طوبی بشری له ثم بشری و علیه البهاء الأبهی

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223 Nabil of Qa'in

223 جناب نبیل قائن

224 This distinguished man, Mulla Muhammad-'Ali, was one of those whose hearts were drawn to Baha'u'llah before the Declaration of the Bab; it was then that he drank the red wine of knowledge from the hands of the Cupbearer of grace. It happened that a prince, who was the son of Mir Asadu'llah Khan, prince of Qa'in, was commanded to remain as a political hostage in Tihiran. He was young, far away from his loving father, and Mulla Muhammad-'Ali was his tutor and guardian. Since the youth was a stranger in Tihiran, the Blessed Beauty showed him special kindness. Many a night the young prince was Baha'u'llah's guest at the mansion, and Mulla Muhammad-'Ali would accompany him. This was prior to the Declaration of the Bab.

224 جناب نبیل قائن ملا محمد علی علیه بهاء الله الأبهی این شخص عظیم از کسانی است که قبل از طلوع صبح هدی نقطه اولی روحی له الفداء منجذب جمال مبارک شد و صهبای عرفان از دست ساقی عنایت نوشید یعنی یکی از امرا پسر میر اسدالله خان امیر قائن در طهران برسم رهن سیاسی مأمور اقامت بود و جناب ملا محمد علی محافظ و مربی آن زیرا امیر جوان بود و دور از پدر مهربان از این جهت که امیر غریب و در طهران مقیم بود جمال مبارک نهایت عنایت را در حق او مبذول میداشتند بسا شبها که در در خانه مهمان بود و جناب ملا محمد علی الملقب به نبیل قائن همدم آن این پیش از ظهور نقطه اولی روحی له الفداء بود

225 It was then that this chief of all trusted friends was captivated by Baha'u'llah, and wherever he went, spread loving praise of Him. After the way of Islam, he also related the great miracles

225 این سرور ثقات در آن اوقات منجذب جمال مبارک گشت و در هر محفل و مجلسی لسان بستایش در نهایت وله و عشق گشود و بقاعده

which he had, with his own eyes, seen Baha'u'llah perform, and the marvels he had heard. He was in ecstasy, burning up with love. In that condition, he returned to Qa'in with the prince.

- 226 Later on that eminent scholar, Aqa Muhammad of Qa'in (whose title was Nabil-i-Akbar) was made a mujtahid, a doctor of religious law, by the late Shaykh Murtada; he left, then, for Baghdad, became an ardent follower of Baha'u'llah, and hastened back to Persia. The leading divines and mujtahids were well aware of and acknowledged his vast scholarly accomplishments, the breadth of his learning, and his high rank. When he reached Qa'in, he began openly to spread the new Faith. The moment Mulla Muhammad-'Ali heard the name of the Blessed Beauty, he immediately accepted the Bab. "I had the honor," he said, "of meeting the Blessed Beauty in Tihiran. The instant I saw Him, I became His slave."

- 227 In his village of Sar-Chah, this gifted, high-minded man began to teach the Faith. He guided in his own family and saw to the others as well, bringing a great multitude under the law of the love of God, leading each one to the path of salvation.

- 228 Up to that time he had always been a close companion of Mir 'Alam Khan, the Governor of Qa'in, had rendered him important services, and had enjoyed the Governor's respect and trust. Now that shameless prince turned against him in a rage on account of his religion, seized his property and plundered it; for the Amir was terrified of Nasiri'd-Din Shah. He banished Nabil-i-Akbar and ruined Nabil of Qa'in. After throwing him in prison and torturing him, he drove him out as a homeless vagrant.

- 229 To Nabil, the sudden calamity was a blessing, the sacking of his earthly goods, the expulsion into the desert, was a kingly crown and the greatest favor God could grant him. For some time he remained in Tihiran, to outward seeming a pauper of no fixed abode, but inwardly rejoicing; for this is the characteristic of every soul who is firm in the Covenant.

- 230 He had access to the society of the great and knew the condition of the various princes. He would, therefore, frequent some of them and give them the message. He was a consolation to

سابق کرامات عظیم روایت مینمود که من بدیده خود مشاهده نمودم و بسمع خود شنیدم باری شور و شعنی عجیب داشت و بنار عشق احتراق عظیم با این حالت با امیر مراجعت به قائن نمود

226 تا آنکه حضرت فاضل جلیل الملقب به نبیل اکبر جناب آقا محمد قائی روح المخلصین له الفداء بعد از اجازه اجتهد از مرحوم شیخ مرتضی و وصول به بغداد و اشتعال بنار محبت الله به ایران شتافت و جمیع علما و مشاهیر مجتهدین معترف بفضل و کمال و فنون و علوم و علو منزلت ایشان بودند چون وارد به قائن گشت بی محابا زبان بتبلیغ گشود جناب ملا محمد علی بجزرد استماع نام مبارک فوراً متجذب حضرت اعلی شد و فرمود من بشرف حضور جمال مبارک در طهران فائز شدم و در وهله اولی مشتعل بنار محبت او گشتم

227 باری این شخص محترم علویت آسمانی داشت و موهبت ربانی در قریه خویش سر چاه علم هدایت کبری برافراشت و زبان بتبلیغ گشود خاندان خویش را هدایت کرد و بسائر نفوس پرداخت جم غفیری را بر شریعت محبت الله وارد نمود و از هدایت کبری نصیب بخشید

228 با وجود آنکه میر علم خان حاکم قائن را همواره یار غار بود و خدمات فائده نمود و امین محترم بود آن امیر بی پاک محض ایمان و ابقان این جان پاک بکمال غضب قیام نمود و بغارت و نهب پرداخت زیرا خوف از ناصرالدین شاه داشت حضرت نبیل اکبر را اخراج کرد و جناب نبیل قائن را تالان و تاراج نمود بعد از حبس و زجر سرگردان دیار کرد و آواره دشت و کهسار نمود

229 این شخص نورانی بلای ناگهانی را کامرانی شمرد و تالان و تالاج را تاج جهانبانی انگاشت و سرگونی را شادکامی و اعظم موهبت ربانی شمرد مدتی در طهران بظاهر پریشان و بی سر و سامان بسر برد ولی بیاطن در نهایت روح و ریحان و هذا شأن کل نفس ثبتت علی الميثاق

230 بمخافه بزرگان راه داشت و از حقیقت احوال امرا آگاه لهذا با بعضی ملاقات میکرد و آنچه باید و شاید القا مینمود یاران الهی را تسلی خاطر بود و

the hearts of the believers and as a drawn sword to the enemies of Baha'u'llah. He was one of those of whom we read in the Qur'an: "For the Cause of God shall they strive hard; the blame of the blamer shall they not fear." Day and night he toiled to promote the Faith, and with all his might to spread abroad the clear signs of God. He would drink and drink again of the wine of God's love, was clamorous as the storm clouds, restless as the waves of the sea.

231 Permission came, then, for him to visit the Most Great Prison; for in Tihiran, as a believer, he had become a marked man. They all knew of his conversion; he had no caution, no patience, no reserve; he cared nothing for reticence, nothing for dissimulation. He was utterly fearless and in terrible danger.

232 When he arrived at the Most Great Prison, the hostile watchers drove him off, and try as he might he found no way to enter. He was obliged to leave for Nazareth, where he lived for some time as a stranger, alone with his two sons, Aqa Qulam-Husayn and Aqa 'Ali-Akbar, grieving and praying. At last a plan was devised to introduce him into the fortress and he was summoned to the prison where they had immured the innocent. He came in such ecstasy as cannot be described, and was admitted to the presence of Baha'u'llah. When he entered there and lifted his eyes to the Blessed Beauty he shook and trembled and fell unconscious to the floor. Baha'u'llah spoke words of loving-kindness to him and he rose again. He spent some days hidden in the barracks, after which he returned to Nazareth.

233 The inhabitants of Nazareth wondered much about him. They told one another that he was obviously a great and distinguished man in his own country, a notable and of high rank; and they asked themselves why he should have chosen such an out-of-the-way corner of the world as Nazareth and how he could be contented with such poverty and hardship.

234 When, in fulfillment of the promise of the Most Great Name, the gates of the Prison were flung wide, and all the friends and travelers could enter and leave the fortress-town in peace and with respect, Nabil of Qa'in would journey to see Baha'u'llah once in every month. However, as commanded by Him, he continued to live in Nazareth, where he converted a number of Christians to the Faith; and there he would weep, by day and night, over the wrongs that were done to Baha'u'llah.

235 His means of livelihood was his business partnership with me. That is, I provided him with a capital of three krans; with it he bought needles, and this was his stock-in-trade. The women of

بدخواهان جمال مبارک را سیف شاهرا از نفوسی بود که در قرآن عظیم میفرماید لا تأخذه فی الله لومة لائم شب و روز مشغول بنشر نفحات بود و انتشار آیات ینات بقدر قوه خویش میکوشید و باده محبت الله مینوشید چون بحر پر جوش بود و چون ابر پر خروش

231 تا آنکه از سجن اعظم اجازه حضور از برای او رفت زیرا در طهران بشیدائی و رسوائی پیرهن چاک نمود و معروف عموم و بی باک بود و صبر و شکیب نمیدانست و محابا و مدارا نمیشناخت لهذا بی خوف و بیم بود ولی خطر عظیم

232 چون بسجن رسید عوانان او را اخراج کردند آنچه کوشید بدخول سجن راهی نیافت مجبوراً به ناصره شتافت ایامی چند در آنجا فریداً وحیداً با دو سلیل خویش آقا غلامحسین و آقا علی اکبر در نهایت تذلل و ابتهال بسر میرد تا آنکه تدبیری در دخول او بسجن گردید و احضار بزدان ابرار شد بحالتی وارد سجن گشت که خارج از تحریر و تقریر است و بشرف لقا فائز گردید و چون بساحت اقدس رسید و بصرش روی جمال مبارک دید بلرزید و بیفتاد و بیپوش شد بعد از اظهار عنایت برخاست و ایامی چند خفياً در قشله بود بعد مراجعت به ناصره کرد

233 جمیع اهل ناصره در احوال او حیران بودند که این شخص واضحست که جلیل است و البته در وطن خود معروف و بی مثیل چگونه زاویه ناصره را انتخاب کرده و بمعیشت پرعسرتی راضی شده

234 باری بعد از آنکه ابواب سجن مطابق وعد اسم اعظم جمال قدم مفتوح شد و جمیع یاران و مسافرین در نهایت عزت و راحت داخل و خارج قلعه میشدند جناب ملا محمد علی نبیل قائن هر ماهی میآمد و بشرف لقا فائز میشد ولی بحسب امر مبارک قرارگاه مدینه ناصره بود در آنجا چند نفر از مسیحیان را تبلیغ نمود و شب و روز بر مظلومیت جمال مبارک میگریست

235 و مدار معیشتش شراکت با من بود یعنی سه قران من سرمایه دادم و ایشان آن را سوزن

Nazareth gave him eggs in exchange for his needles and in this way he would obtain thirty or forty eggs a day: three needles per egg. Then he would sell the eggs and live on the proceeds. Since there was a daily caravan between 'Akka and Nazareth, he would refer to Aqa Rida each day, for more needles. Glory be to God! He survived two years on that initial outlay of capital; and he returned thanks at all times. You can tell how detached he was from worldly things by this one fact: the Nazarenes used to say it was plain to see from the old man's manner and behavior that he was very rich, and that if he lived so modestly it was only because he was a stranger in a strange place—hiding his wealth by setting up as a peddler of needles.

گرفتند و این را متاع تجارت قرار دادند زنهای ناصره تخم مرغ میدادند و از ایشان سوزن میگرفتند روزی سی چهل تخم جمع میکرد هر تخمی بسه سوزن تخمها را میفروخت و از منفعت آن گذران میکرد لهذا هر روز مجدّد از آقا رضا سوزن میخواست زیرا کاروان بین عکا و ناصره هر روز بود سبحانالله دو سال باین سرمایہ گذران کرد و لسان بشکرانه میگشود ملاحظه کنید که چقدر قناعت داشت که همه اهل ناصره میگفتند از حرکات و روش این مرد پیر واضحست که ثروتی بی پایان دارد ولی چون در غربت است محافظه میخواهد و بسوزن فروشی ثروت خویش مستور میدارد

236 Whenever he came into the presence of Baha'u'llah he received still more evidences of favor and love. For all seasons, he was a close friend and companion to me. When sorrows attacked me I would send for him, and then I would rejoice just to see him again. How wonderful his talk was, how attractive his society. Bright of face he was; free of heart; loosed from every earthly tie, always on the wing. Toward the end he made his home in the Most Great Prison, and every day he entered the presence of Baha'u'llah.

236 هر وقت که بحضور مبارک مشرف میشد مظهر عنایت جدید میگشت و این عبد را مونس جان و ندیم روز و شب بود هر وقت که احزان هجوم میکرد او را احضار میکردم بجزّ ملاقات مسرت رخ میداد چه قدر خوش صحبت بود و خوش مشرب و گشاده روی و آزاد قلب از هر قیدی رهائی یافته همواره در پرواز بود عاقبت در سجن اعظم مسکن و مأوی نمود و هر روز بشرف لقا فائز میشد

237 On a certain day, walking through the bazar with his friends, he met a gravedigger named Haji Ahmad. Although in the best of health, he addressed the gravedigger and laughingly told him: "Come along with me." Accompanied by the believers and the gravedigger he made for Nabiyu'llah Salih. Here he said: "O Haji Ahmad, I have a request to make of you: when I move on, out of this world and into the next, dig my grave here, beside the Purest Branch. This is the favor I ask." So saying, he gave the man a gift of money.

237 تا آنکه روزی در بازار شخصی قبرکن حاجی احمد نام را دید و با بعضی دوستان همراه بود با وجود آنکه در نهایت صحت و عافیت بود خنده گان بقبرکن گفت با من بیا با احباب متفقاً با قبرکن به نبی الله صالح رفت گفت ای حاجی احمد من از تو خواهشی دارم و آن اینست چون از این عالم بجهان دیگر انتقال نمایم قبر من را در اینجا بکن یعنی در جوار حضرت غصن اطهر خواهش من اینست و بخششی باو نمود

238 That very evening, not long after sunset, word came that Nabil of Qa'in had been taken ill. I went to his home at once. He was sitting up, and conversing. He was radiant, laughing, joking, but for no apparent reason the sweat was pouring off his face—it was rushing down. Except for this he had nothing the matter with him. The perspiring went on and on; he weakened, lay in his bed, and toward morning, died.

238 بعد از غروب آفتاب خبر دادند که جناب نبیل قائن بیمار شده اند فوراً این عبد بمنزل ایشان رفت ملاحظه شد که نشسته اند و صحبت میفرمایند و بسیار شادمانند و میخندند و شوخی و مزاح میکنند ولی عرق از سر و صورت ایشان بدون سبب جاری است اما شدید و جز این بیماری ندارند عرق آمد آمد تا اینکه بیحال شدند و در بستر خوابیدند دم صبح صعود فرمودند

239 Baha'u'llah would refer to him with infinite grace and loving-kindness, and revealed a number of Tablets in his name. The Blessed Beauty was wont, after Nabil's passing, to recall that

239 جمال مبارک نهایت عنایت در حق او اظهار داشتند و الواح مبارکه شتی در حق او نازل و بعد از صعودش هر وقت بمناسبتی ذکر ایمان و

ardor, the power of that faith, and to comment that here was a man who had recognized Him, prior to the advent of the Bab.

- 240 All hail to him for this wondrous bestowal. "Blessedness await-eth him and a goodly home And God will single out for His mercy whomsoever He willeth."

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- 242 Siyyid Muhammad-Taqi Manshadi

243 Muhammad-Taqi came from the village of Manshad. When still young, he learned of the Faith of God. In holy ecstasy, his mind turned Heavenward, and his heart was flooded with light. Divine grace descended upon him; the summons of God so enraptured him that he threw the peace of Manshad to the winds. Leaving his kinsfolk and children, he set out over mountains and desert plains, passed from one halting-place to the next, came to the seashore, crossed over the sea and at last reached the city of Haifa. From there he hastened on to 'Akka and entered the presence of Baha'u'llah.

- 244 In the early days he opened a small shop in Haifa and carried on some trifling business. God's blessing descended upon it, and it prospered. That little corner became the haven of the pilgrims. When they arrived, and again at their departure, they were guests of the high-minded and generous Muhammad-Taqi. He also helped to manage the affairs of the believers, and would get together their means of travel. He proved unfailingly reliable, loyal, worthy of trust. Ultimately he became the intermediary through whom Tablets could be sent away and mail from the believers could come in. He performed this service with perfect dependability, accomplishing it in a most pleasing way, scrupulously despatching and receiving the correspondence at all times. Trusted by everyone, he became known in many parts of the world, and received unnumbered bounties from Baha'u'llah. He was a treasury of justice and righteousness, entirely free from any attachment to worldly things. He had accustomed himself to a very spare way of life, caring nothing for food or sleep, comfort or peace. He lived all alone in a single room, passed the nights on a couch of palm branches, and slept in a corner. But to the travelers, he was a spring in the desert; for them, he provided the softest of pillows, and the best table he could afford. He had a smiling face and by nature was spiritual and serene.

- 245 After the Daystar of the Supreme Concourse had set, Siyyid Manshadi remained loyal to the Covenant, a sharp sword confronting the violators. They tried every ruse, every deceit,

ایقان و انجذاب او را میفرمودند که این شخصی است که قبل از ظهور حضرت اعلی روحی له الفداء منجذب بنفحات جنت ابهی شد

- 240 طوبی له و حسن مآب بشری له من هذه الموهبة الكبرى و يختص الله بفضله من يشاء

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- 242 جناب آقا سید تقی منشادی

243 جناب آقا سید تقی منشادی منشأش قریه منشاد بود در جوانی نفعه رحمانی بمشام رسید و حالات روحانی رخ داد فکرش ربانی شد قلب نورانی گشت توفیقات سبحانی رخ داد ندای آسمانی چنان وله و طرب بخشید که راحت منشاد بیاد داد و تارک اقربا و اولاد شد و سرگشته کوه و بیابان گشت قطع مراحل نمود تا بسواحل رسید سفر دریا کرد تا بمدینه حیفاء واصل شد بسوی عکا شتافت تا بشرف لقا فائز گردید

244 در بدایت در حیفاء دکان صغیری بگشاد و بکسب ضعیفی پرداخت برکت شامل شد و نعمت کامل گشت کاشانه لانه و آشیانه زائران شد و حین ورود و وقت خروج میهمان آن سرور آزادگان بودند و همچنین بمشیت امور یاران میپرداخت و وسائط سفر حاضر میکرد و در نهایت صدق و استقامت قائم بود تا آنکه واسطه ارسال الواح شد و وسیله تقدیم عرائض گشت این خدمت را بنهایت اتقان مجرا داشت و بطرز دلنشین جاری میداشت در ارسال و مرسل محکم و متین بود و معتمد و امین شهر آفاق شد و معروف بلاد گردید مظهر الطاف جمال مبارک شد و معدن عدل و انصاف از تعلق دنیا بکلی آزاد بود و بخشونت در معیشت معتاد نه در قید طعام و خواب بود و نه تعلق براحات و آسایش داشت تنها در اطاق منزل داشت و اکثر شبها برغیفی میگذراند و در گوشه‌ای میخفت ولی مسافین را ماء معین بود بالین راحت مهیا میکرد و بقدر قدرت سفره مهیا میگسترده روی شکفته و خندان و اخلاق پر روح و ریحان

- 245 بعد از صعود نیر ملاً اعلی ثابت و راسخ بر عهد و پیمان و مانند سیف قاطع در مقابل ناقضان آنان هرچند بلطائف الحیل کوشیدند و مافوق تصور

all their subtlest expedients; it is beyond imagining how they showered favors on him and what honors they paid him, what feasts they prepared, what pleasures they offered, all this to make a breach in his faith. Yet every day he grew stronger than before, continued to be staunch and true, kept free from every unseemly thought, and shunned whatever went contrary to the Covenant of God. When they finally despaired of shaking his resolve, they harassed him in every possible way, and plotted his financial ruin. He remained, however, the quintessence of constancy and trust.

- 246 When, at the instigation of the violators, ‘Abdu’l-Hamid began his opposition to me, I was obliged to send Manshadi away to Port Said, because he was widely known among the people as the distributor of our mail. I then had to relay the correspondence to him through intermediaries who were unknown, and he would send the letters on as before. In this way the treacherous and the hostile were unable to take over the mail. During the latter days of ‘Abdu’l-Hamid, when a commission of investigation appeared and—urged on by those familiars-turned-strangers—made plans to tear out the Holy Tree by the roots; when they determined to cast me into the depths of the sea or banish me to the Fezzan, and this was their settled purpose; and when the commission accordingly tried their utmost to get hold of some document or other, they failed. In the thick of all that turmoil, with all the pressures and restraints, and the foul attacks of those persons who were pitiless as Yazid, still the mail went through.

- 247 For many long years, Siyyid Manshadi befittingly performed this service in Port Said. The friends were uniformly pleased with him. In that city he earned the gratitude of travelers, placed those who had emigrated in his debt, brought joy to the local believers. Then the heavy heat of Egypt proved too much for him; he took to his bed, and in a raging fever, cast off the robe of life. He abandoned Port Said for the Kingdom of Heaven, and rose up to the mansions of the Lord.

- 248 Siyyid Manshadi was the essence of virtue and intellect. His qualities and attainments were such as to amaze the most accomplished minds. He had no thought except of God, no hope but to win the good pleasure of God. He was the embodiment of “Keep all my words of prayer and praise confined to one refrain; make all my life but servitude to Thee.”

- 249 May God cool his feverish pain with the grace of reunion in the Kingdom, and heal his sickness with the balm of nearness

احترام و مهربانی مجرا داشتند و سفره مهیا نهند  
و عیش مهیا شایان رایگان نمودند تا بتوانند رخنه  
در ثبوت و رسوخ او نمایند روز بروز بر استقامت  
افزود و از هر فکری آزاد بود و از غیر میثاق الهی  
بیزار و چون مأیوس از تزلزل او شدند انواع جفا  
روا داشتند و در صدد پریشانی او افتادند ولی او  
جوهر ثبوت بود و حقیقت استقامت

- 246 و چون بتحریک بیوفایان عبدالحمید خان در  
صدد تعرض باین عبد افتاد و جناب آقا سید  
تقی نزد جمهور مشهور بارسال و مرسول اوراق  
لذا مجبور بر آن شدم که او را به پورت سعید  
ارسال دارم و اوراق را بوسائط غیر معروفه نزد  
او فرستم و او باطراف ارسال نماید باین تدبیر  
بیوفایان و عوانان نتوانستند که اوراق بدست  
آرند حتی هیئت تفتیشیه در اواخر ایام عبدالحمید  
چون حاضر گشتند و بتحریک آشنایان بیگانه  
بفکر قلع و قمع شجره مبارکه افتادند حتی مصمم  
بر آن شدند که این عبد را یا بقعر دریا اندازند و  
یا به فیضان بفرستند این مقرر بود لذا کوشیدند  
که ورقهائی بدست آرند عاجز و قاصر ماندند در  
بحبوحه تضییق شدید و هجوم هر یزد پلید باز  
ارسال و مرسول در نهایت اتقان بود

- 247 خلاصه جناب مشار الیه کما هی حقها باین  
خدمت در پورتسعید سنین عدیده قائم بود  
و جمیع یاران از او خوشنود مسافرین ممنون  
مهاجرین محجول و یاران پورتسعید در نهایت  
سرور ولی تحمل گرمای خطه مصریه نتوانست  
اسیر فراش شد و بجای محرقه خلع ثیاب نمود  
و از پورتسعید بملکوت رب مجید پرواز کرد و  
ببارگاه کبریا صعود نمود

- 248 این جوهر تقی و گوهر عقل و نهی فضائل و  
خصائل داشت که محیر عقول فحول رجال بود  
هیچ فکری جز فکر حق نداشت و هیچ آمیدی  
جز رضای ربّ وحید نخواست مظهر حقّی  
اجعل اورادی و اذکاری ورداً واحداً و حالی  
فی خدمتک سرمداً بود

- 249 برّ الله لوعته بفیض الوصال و شفی علته بدریاق  
القرب فی ملکوت الجمال و علیه البهاء الأبهی

to Him in the Realm of the All-Beauteous. Upon him be the glory of God the Most Glorious.

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251 Muhammad-'Ali Sabbaq of Yazd

251 جناب آقا محمد علی صباغ یزدی

252 Early in youth, Muhammad-'Ali Sabbaq became a believer while in Iraq. He tore away hindering veils and doubts, escaped from his delusions and hastened to the welcoming shelter of the Lord of Lords. A man to outward seeming without education, for he could neither read nor write, he was of sharp intelligence and a trustworthy friend. Through one of the believers, he was brought into the presence of Baha'u'llah, and was soon widely known to the public as a disciple. He found himself a corner to live in, close beside the house of the Blessed Beauty, and mornings and evenings would enter the presence of Baha'u'llah. For a time he was supremely happy.

252 و از جمله مهاجرین جناب آقا محمد علی صباغ یزدی است این شخص غیور در عنفوان شباب در عراق کشف حجاب نمود و پرده ارتیاب بدرید از اوهم نجات یافت و بظل عنایت رب الأرباب شتافت شخصی بود بظاهر بی سواد ولی در نهایت ذکا و صادق الوداد بدلالی یکی از احباب بحضور مبارک شرف مثول یافت و در میان اغیار معروف و مشهور گشت و در جوار بیت مبارک لانه و آشیانه نمود و صبح و شام بحضور مشرف و آیای در نهایت سرور و فرح بسر میبرد

253 When Baha'u'llah and His retinue left Baghdad for Constantinople, Aqa Muhammad-'Ali was of that company, and fevered with the love of God. We reached Constantinople; and since the Government obliged us to settle in Adrianople we left Muhammad-'Ali in the Turkish capital to assist the believers as they came and went through that city. We then went on to Adrianople. This man remained alone and he suffered intense distress for he had no friend nor companion nor anyone to care for him.

253 تا آنکه موکب مبارک از بغداد بسمت اسلامبول حرکت کرد ملازم رکاب بود و از نارحبت الله پر تب و تاب تا بمدينه قسطنطنیه رسیدیم چون دولت تکلیف بسکون در ادرنه کرد آقا محمد علی مذکور را بجهت تمشیت عبور و مرور احباب در قسطنطنیه گذاشتیم و حرکت بارض سر شد این شخص فرید و وحید در عذاب شدید افتاد زیرا نه مونسى نه مجالسى نه آشنائى نه یار مهربانى

254 After two years of this he came on to Adrianople, seeking a haven in the loving-kindness of Baha'u'llah. He went to work as a peddler, and when the great rebellion began and the oppressors drove the friends to the extreme of adversity, he too was among the prisoners and was exiled with us to the fortress at 'Akka.

254 بعد از دو سال به ادرنه آمد و در جوار الطاف مبارک پناه آورد به پهلپوری مشغول شد چون دریای طغیان بجوش آمد و عوانان عرصه بر یاران تنگ نمودند او نیز داخل اسیران بود و در معیت بقلعه عکا نفی شد

255 He spent a considerable time in the Most Great Prison, after which Baha'u'llah desired him to leave for Sidon, where he engaged in trade. Sometimes he would return and be received by Baha'u'llah, but otherwise he stayed in Sidon. He lived respected and trusted, a credit to all. When the Supreme Affliction came upon us, he returned to 'Akka and passed the remainder of his days near the Holy Tomb.

255 مدتی در سجن اعظم بود تا آنکه باراده مبارک بشهر صیدا رحلت کرد و در آنجا مشغول بکسب و تجارت شد گاهی بشرف حضور مثول مییافت و در شهر صیدا بسر میبرد در افعال و افعال در نهایت عزت و اعتبار بود و سبب علویت در اعیان و انظار بعد از وقوع مصیبت کبری رجوع به عکا نمود و در جوار روضه مبارکه روحی لترتبه الفداء مابقی حیات را بسر برد

256 The friends, one and all, were pleased with him, and he was cherished at the Holy Threshold; in this state he soared to abiding glory, leaving his kin to mourn. He was a kind man, an excellent one: content with God's will for him, thankful, a man of dignity, long-suffering. Upon him be the glory of the

256 جمیع یاران از او راضی و مقرب درگاه کبریا باین حالت باقی عزت ابدیه شتافت و متعلقین را بنار حسرت بگذاخت مظهر الطاف بود و ممدوح الأوصاف قنوع و شکور بود و وقور و صبور علیه

All-Glorious. May God send down, upon his scented tomb in 'Akka, tiers of celestial light.

الْبَهَاءُ الْأَبْهَى وَانْزِلْهُ عَلَى قَبْرِهِ طَبَقَاتِ النُّورِ  
مِنَ السَّمَاءِ قَبْرَ طَيْبِشْ دَر عَكَا اسْت

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258 'Abdu'l-Ghaffar of Isfahan

258 جناب آقا عبدالغفار از اهل اصفهان

259 Another of those who left their homeland to become our neighbors and fellow prisoners was 'Abdu'l-Ghaffar of Isfahan. He was a highly perceptive individual who, on commercial business, had traveled about Asia Minor for many years. He made a journey to Iraq, where Aqa Muhammad-'Ali of Sad (Isfahan) brought him into the shelter of the Faith. He soon ripped off the bandage of illusions that had blinded his eyes before, and he rose up, winging to salvation in the Heaven of Divine love. With him, the veil had been thin, almost transparent, and that is why, as the first word was imparted, he was immediately released from the world of idle imaginings and attached himself to the One Who is clear to see.

259 و از جمله مهاجرین و مجاورین و مسجونین جناب آقا عبدالغفار از اهل اصفهان است این شخص هوشیار سالهای چند در مرز و بوم روم سیاحت و تجارت میکرد تا آنکه سفری به عراق نمود بنفس پاک جناب آقا محمد علی از اهل صاد بدرگاه پاک مقدس ملیک وجود و حقیقت موجود پناه برد پرده او هام درید و بجناح فلاح و نجات در فضای محبت الله برپرید حجاب رقیقی داشت لهذا بالقای کلمه ای از عالم موهوم رهائی یافت و بحضرت معلوم پیوست

260 On the journey from Iraq to the Great City, Constantinople, 'Abdu'l-Ghaffar was a close and agreeable companion. He served as interpreter for the entire company, for he spoke excellent Turkish, a language in which none of the friends was proficient. The journey came peacefully to an end and then, in the Great City, he continued on, as a companion and friend. The same was true in Adrianople and also when, as one of the prisoners, he accompanied us to the city of Haifa.

260 و هنگام سفر از عراق بمدینه کبری و درین راه همدم و همراز بود و هم نغمه و هم آواز و ترجمان جمیع احباب زیرا در ترکی ماهر بود و جمیع احباب در آن لسان قاصر بنهایت روح و ریحان سفر بانتهی رسید و در مدینه کبری مؤانس و مجالس بود و همچنین در ارض سر و همچنین مسجوناً همراه تا بمدینه حیفا رسیدیم

261 Here, the oppressors determined to send him to Cyprus. He was terrified and shouted for help, for he longed to be with us in the Most Great Prison. When they held him back by force, from high up on the ship he threw himself into the sea. This had no effect whatever on the brutal officers. After dragging him from the water they held him prisoner on the ship, cruelly restraining him, and carrying him away by force to Cyprus. He was jailed in Famagusta, but one way or another managed to escape and hastened to 'Akka. Here, protecting himself from the malevolence of our oppressors, he changed his name to 'Abdu'llah. Sheltered within the loving-kindness of Baha'u'llah, he passed his days at ease, and happy.

261 عوانان خواستند که او را به قبرس ببرند جزع و فرغ نمود خواست در سجن عکا همدم باشد چون عوانان او را بقوه جبریّه مانع شدند خود را از فراز کشتی بدریا انداخت ولی مأمورین حیا ابداً متنبه نگشت از دریا برون آورد و در کشتی مسجون نمود و بعنف و جبر به قبرس برد در ماغوسا مسجون بود ولی بهر وسیله ای بود مجال فرار یافت و بسوی عکا شتافت در عکا نام خویش را عبدالله نهاد تا از شرّ عوانان محفوظ و مصون ماند و در ظلّ عنایت مستریح بود و اوقات بروح و ریحان میگذاشت

262 But when the world's great Light had set, to shine on forever from the All-Luminous Horizon, 'Abdu'l-Ghaffar was beside himself and a prey to anguish. He no longer had a home. He left for Damascus and spent some time there, pent up in his sorrow, mourning by day and night. He grew weaker and weaker. We despatched Haji 'Abbas there, to nurse him and give him treatment and care, and send back word of him every day. But

262 تا آنکه نیر اعظم بافق اعلی صعود فرمود پریشان شد و اسیر احزان گشت بی سر و سامان گردید تا آنکه بمدینه شام سفر کرد ایامی در آنجا در کلبه احزان لانه و آشیانه نمود و شب و روز بماتم و غم بسر میرید عاقبت علیل شد محض پرستاری و مواظبت جناب حاجی عباس را روانه نمودیم تا نهایت مواظبت و معالجه و پرستاری مجرا نماید

'Abdu'l-Ghaffar would do nothing but talk, unceasingly, at every hour, with his nurse, and tell how he longed to go his way, into the mysterious country beyond. And at the end, far from home, exiled from his Love, he set out for the Holy Threshold of Baha'u'llah.

و هر روز خبر بدهد باری جناب آقا عبدالغفار  
شب و روز با پرستار صحبت مینمود و آرزوی  
پرواز بجهان اسرار میکرد تا آنکه در غربت و  
هجرت و فراق رحلت باستان مقدس نیر آفاق  
نمود

- 263 He was truly a man long-suffering, and mild; a man of good character, good acts, and goodly words. Greetings and praise be unto him, and the glory of the All-Glorious. His sweet-scented tomb is in Damascus.

263 فی الحقیقه شخصی بود حلیم و بردبار و سلیم و  
خوش رفتار و خوش خلق و خوش گفتار علیه  
التحیة و الثناء و علیه البهاء الأبهی و علیه الرحمة  
من ربّه العلیّ الاعلیّ تراب خوش مشامش در  
شام است

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- 265 'Ali Najaf-Abadi

265 جناب آقا علی نجف آبادی

- 266 Also among the emigrants and near neighbors was Aqa 'Ali Najaf-Abadi. When this spiritual young man first listened to the call of God he set his lips to the holy cup and beheld the glory of the Speaker on the Mount. And when, by grace of the light, he had attained positive knowledge, he journeyed to the Most Great Prison, where he witnessed the substance of knowledge itself, and arrived at the high station of indubitable truth.

266 و از جمله مهاجرین و مجاورین جناب آقا علی  
نجف آبادی است این جوان روحانی چون ندای  
ربّ غفور شنید از جام ظهور سرمست شد و  
پرتو ظهور مکلم طور مشاهده نمود بعنایت نور  
مبین چون بعلم یقین فائز گردید بسجن اعظم  
شتافت و مشاهده انوار عین یقین کرد و برتبه  
بلند حق یقین رسید

- 267 For a long time he remained in and about the sacred city; he became the proverbial Habibu'llah the Merchant, and spent his days relying upon God, in supplication and prayer. He was a man meek, quiet, uncomplaining, steadfast; in all things pleasing, worthy of praise. He won the approval of all the friends and was accepted and welcome at the Holy Threshold. During his latter days, when he felt that a happy end was in store for him, he again presented himself at the holy city of the Most Great Prison. Upon arrival he fell ill, weakened, passed his hours in supplicating God. The breath of life ceased within him, the gates of flight to the supreme Kingdom were flung wide, he turned his eyes away from this world of dust and went onward to the Holy Place.

267 مدتی مدید در ماحول مدینه مقدسه الکاسب  
حبیب الله شد و در نهایت توکل و تبتّل و  
تضرع ایام بسر میرد و بسیار شخص مظلومی  
بود و بی صدا و ندا و پر صبر و سکون اخلاق  
حمیده داشت و اطوار پسندیده جمیع یاران از  
او راضی و خود او در درگاه احدیت مقبول  
و مرضی در اواخر ایام چون احساس حسن  
ختام نمود بمدینه مقدسه سجن اعظم حاضر شد  
بورود ضعیف و علیل گشت و شب و روز  
تضرع بدرگاه ربّ جلیل مینمود انفاس حیات  
منتهی گشت و ابواب صعود بملکوت اعلی  
مفتوح شد و از این جهان خاک رو بگرداند و  
بجهان پاک توجه کرد

- 268 'Ali Najaf-Abadi was tender and sensitive of heart, at all times mindful of God and remembering Him, and toward the close of his life detached, without stain, free from the contagion of this world. Sweetly, he gave up his corner of the earth, and pitched his tent in the land beyond. May God send upon him the pure saviors of forgiveness, brighten his eyes with beholding the Divine Beauty in the Kingdom of Splendors, and refresh his spirit with the musk-scented winds that blow from the Abha

268 حالت پررقی داشت همیشه متنبّه و متذکر بود و  
در اواخر ایام بسیار منقطع گشت از هر آلودگی  
مقدس و منزّه بود در چنین حالت پرحلاوتی  
ترک لانه و آشیانه این جهان نمود و خیمه و  
خرگاه در جهان بالا زد عطر الله مشامه بنفحة  
قدسیة من العفو والغفران و نور بصره بمشاهدة  
الجمال فی ملکوت الجلال و روح روحه بنسمات

Realm. Unto him be salutation and praise. His sweet and holy dust lies in 'Akka.

مسکینه تعقی من ملکوت الاهی و علیہ التّحیّة  
و الثّناء قبر طیب طاهرش در عکا است

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270 Mashhadi Husayn and Mashhadi Muhammad-i-Adhirbayjani

270 جناب مشهدی حسین و مشهدی محمد آذربایجانی

271 Mashhadi Husayn and Mashhadi Muhammad were both from the province of Adhirbayjan. They were pure souls who took the great step in their own country: they freed themselves from friend and stranger alike, escaped from the superstitions that had blinded them before, strengthened their resolve, and bowed themselves down before the grace of God, the Lord of Life. They were blessed souls, loyal, unsullied in faith; evanescent, submissive, poor, content with the will of God, in love with His guiding Light, rejoicing over the great message. They left their province and traveled to Adrianople. Here beside the holy city they lived for quite a time in the village of Qumruq-Kilisa. By day, they supplicated God and communed with Him; by night, they wept, bemoaning the plight of Him Whom the world hath wronged.

271 و از جمله مهاجرین و مجاورین جناب مشهدی حسین و مشهدی محمد آذربایجانی است این دو نفس مبارک از احبای آذربایجانند و در وطن خویش قدم پیش نهادند و از بیگانه و خویش آزاد گشتند و بنیاد ثبوت و استقامت نهادند از حجابات اوهام رهیدند و بعنایت و الطاف ملیک وجود سر بسجود نهادند دو نفس مبارکی بودند در نهایت صدق و صفا و در غایت فقر و فنا و مظهر تسلیم و رضا منجذب بنور هدی بودند و مستبشر بشارات کبری از آذربایجان برخاستند و بارض سر شتافتند مدتی در اطراف آن مدینه مبارکه در قصبة قرق کلیسا بسر میبردند روز در تضرع و تبتل بودند و شب را بگریه و زاری میگذرانیدند و بر مظلومیت نیر آفاق ناله و فغان مینمودند

272 When the exile to 'Akka was under way, they were not present in the city and thus were not arrested. Heavy of heart, they continued on in that area, shedding their tears. Once they had obtained a definite report from 'Akka, they left Rumelia and came here: two excellent souls, loyal bondsmen of the Blessed Beauty. It is impossible to tell how translucent they were of heart, how firm in faith.

272 در زمان سرگونی به عکا چون حاضر در شهر نبودند دستگیر نگشتند در آن حوالی با قلبی سوزان و چشمی گریان بسر میبردند چون از عکا خبر صحیح گرفتند ترک دیار روم نمودند و باین مرز و بوم شتافتند فی الحقیقه دو نفس نفیس بودند و دو بنده صادق جمال مبارک صفای قلب آنان بوصف نیاید و ثبات و استقامتشان از بیان خارج

273 They lived outside 'Akka in Bagh-i-Firdaws, worked as farmers, and spent their days returning thanks to God because once again they had won their way to the neighborhood of grace and love. But they were natives of Adhirbayjan, accustomed to the cold, and they could not endure the local heat. Furthermore, this was during our early days in 'Akka, when the air was noxious, and the water unwholesome in the extreme. They both fell ill of a chronic, high fever. They bore it cheerfully, with amazing patience. During their days of illness, despite the assault of the fever, the violence of their ailment, the raging thirst, the restlessness, they remained inwardly at peace, rejoicing at the Divine glad tidings. And at a time when they were offering thanks with all their heart, they hurried away from this world and entered the other; they escaped from this cage and were released into the garden of immortality. Upon

273 در خارج عکا در باغ فردوس ایام بسر میبردند و بفلاحت و زراعت مشغول بودند و لسان بشکرانه میگشودند که الحمد لله موفق شدند که دوباره بجوار عنایت رسیدند ولی چون از اهالی آذربایجان بودند و بهوای سرد معتاد تحمل حرارت این بلاد نمودند و بدایت ورود به عکا بود و هوا بسیار وخیم آب بسیار ثقیل لهذا مریض و علیل شدند و بناخوشی محرقه و مطبقة گرفتار گشتند ولی در نهایت انبساط و انشراح صبر عجیبی داشتند و تحمل غربی در ایام بیماری با وجود سورت حرارت و شدت مرض و عطش و اضطراب و انقلاب در نهایت سکون و قرار بودند و مستبشر بشارات الله در حالتی که دل و جان بشکرانه حضرت

them be the mercy of God, and may He be well pleased with them. Unto them be salutations and praise. May God bring them into the Realm that abides forever, to delight in reunion with Him, to bask in the Kingdom of Splendors. Their two luminous tombs are in 'Akka.

رحمن مشغول با روح و ریحان از این جهان  
بجهان دیگر شتافتند و از این قفس بگلشن باقی  
پرواز نمودند علیهما الرحمة و الرضوان و علیهما  
التحية و الثناء و ادخلهما الله فی عالم البقاء  
متمتعین باللقاء منشرحین فی الملکوت الأبی  
دو قبر منورشان در عکا است

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275 Haji 'Abdu'r-Rahim-i-Yazdi

275 جناب حاجی عبدالرحیم یزدی

276 Haji 'Abdu'r-Rahim of Yazd was a precious soul, from his earliest years virtuous and God-fearing, and known among the people as a holy man, peerless in observing his religious duties, mindful as to his acts. His strong religious faith was an indisputable fact. He served and worshiped God by day and night, was sound, mild, compassionate, a loyal friend.

276 و از جمله مهاجرین و مجاورین جناب حاجی  
عبدالرحیم یزدی است این نفس نفیس از اهالی  
یزد بود و از بدایت حیات در نهایت زهد و  
تقوی و در میان مردم بشخص مقدس شهر و  
در عبادت و مواظبت بر اعمال صالحه بی مثل و  
نظیر در نزد کلّ بدیانت مسلم و شب و روز در  
عبودیت درگاه احدیت ثابت و محکم بی نهایت  
سلیم و حلیم و رحیم و حمیم بود

277 Because he was fully prepared, at the very moment when he heard the summons from the Supreme Horizon—heard the drumbeats of “Am I not your Lord?”—he instantly cried out, “Yea, verily!” With his whole being, he became enamored of the splendors shed by the Light of the World. Openly and boldly he began to confirm his family and friends. This was soon known throughout the city; to the eyes of the evil 'ulamas, he was now an object of hate and contempt. Incurring their wrath, he was despised by those creatures of their own low passions. He was molested and harassed; the inhabitants rioted, and the evil 'ulamas plotted his death. The government authorities turned on him as well, hounded him, even subjected him to torture. They beat him with clubs, and whipped him. All this went on, by day and night.

277 باری چون استعداد کامل داشت بجزّ استماع  
ندا از ملکوت اعلی طبل الست را جواب بی  
گفت و بتامه منجذب اشراق نیر آفاق گشت و  
بی محابا بهدایت متعلقان و آشنایان پرداخت در  
شهر شهر شد و در نزد علمای سوء منفور و  
حقیر لهذا مورد اذیت و بلا گردید و مغضوب  
و مبعوض اهل نفس و هوی شد خلق شوریدند  
و علمای سوء در قتل او کوشیدند حکومت نیز  
نهایت جور و جفا مبذول داشت حتی این شخص  
سلیم را اذیت شدید نمودند چوب و تازیانه زدند  
و زجر روز و شبانه نمودند

278 He was forced, then, to abandon his home and go out of the city, a vagrant, climbing the mountains, crossing over the plains, until he came to the Holy Land. But so weak he was, and wasted away, that whoever saw him thought he was breathing his last; when he reached Haifa, Nabil of Qa'in hurried to 'Akka, and desired me to summon the Haji at once, because he was in his death agony and failing fast.

278 لهذا مجبور بر ترک اوطان گشت و آواره کوه  
و صحرا شد تا آنکه بارض مقدّس وارد گشت  
ولی در نهایت ناتوانی هر کس میدید گمان میکرد  
نفس اخیر است و نهایت تحلیل جسم علیل  
لذا بورود حیفا جناب نبیل قائن ملاّ محمد علی  
بسرعت به عکا آمد و از این عبد رجا نمود که  
فوراً حاجی مذکور را بخواهید زیرا بی حدّ ناتوان  
و در سكرات موت است

279 “Let me go to the Mansion,” I said, “and ask leave.”

279 گفتم تا بقصر بروم و از حضور اجازت طلبم

280 “It would take too long,” he said. “And then 'Abdu'r-Rahim will never see 'Akka. I long for him to have this bounty; for

him at least to see 'Akka, and die. I beg of You, send for him at once!"

280 فرمود که این بطول میانجامد و حاجی به عکا  
نمیرسد من مرادم اینست که نفس اخیر در عکا  
برآرد و باین موهبت عظمی مشرف گردد فوراً  
او را بخوانید

281 Complying with his wish, I summoned 'Abdu'r-Rahim. When he came, I could hardly detect in him a whisper of life. At times he would open his eyes, but he spoke no word. Still, the sweet savors of the Most Great Prison restored the vital spark, and his yearning to meet Baha'u'llah breathed life into him again. I looked in on him the next morning and found him cheerful and refreshed. He asked permission to attend upon Baha'u'llah. "It all depends," I answered, "on whether He grants you leave. God willing, you shall be singled out for this cherished gift."

281 این عبد نیز خواهش ایشان را پذیرفتم و فوراً  
حاجی مذکور را خواستم چون به عکا رسید این  
عبد در او جز همی از حیات ندید گاهی چشم  
میگشود و لکن ابداً تکلم نمینمود ولی از نفحات  
سین اعظم حیات جدید دید و شوق لقا نفخه تازه  
در او دمید چون صبح بیادت او رفتم حاجی  
را در نهایت روح و ریحان یافتم بساحت اقدس  
رجای مثل نمود گفتم موكول باذن و اجازه  
است انشاءالله باین عنایت مخصّص میگردید

282 A few days later, permission came, and he hastened to the presence of Baha'u'llah. When 'Abdu'r-Rahim entered there, the spirit of life was wafted over him. On his return, it was clear that this Haji had become a different Haji entirely: he was in the bloom of health. Nabil was dumbfounded, and said: "How life-giving, to a true believer, is this prison air!"

282 چند روز بعد اجازه تشرّف حصول یافت و  
پیشگاه حضور شتافت چون بساحت اقدس  
رسید روح حیات در او دمید بعد از مراجعت  
ملاحظه شد که حاجی حاجی دیگر است و  
در نهایت صحت و سلامت جناب نبیل قائنی  
مبهوت گشت و گفت هوای سین یاران حقیقی  
را حیات جدید است

283 For some time, 'Abdu'r-Rahim lived in the neighborhood. He spent his hours remembering and praising God; he chanted prayers, and carefully attended to his religious duties. Thus he saw few people. This servant paid special attention to his needs, and ordered a light diet for him. But it all came to an end with the Supreme Affliction, the ascension of Baha'u'llah. There was anguish then, and the noise of loud weeping. With his heart on fire, his eyes raining tears, he struggled weakly to move about; so his days went by, and always, he longed to make his exit from this rubbish heap, the world. At last he broke away from the torment of his loss, and hurried on to the Realm of God, and came to the assemblage of Divine splendor in the Kingdom of Lights.

283 باری شخص مذکور در جوار عنایت ایّامی بسر  
میرد و شب و روز بذكر و فکر و تلاوت آیات و  
مواظبت بر عبادات میگذراند لهذا معاشرت قلیل  
داشت و این عبد بسیار مواظبت مینمود و غذای  
خفیف سفارش میکرد تا آنکه صعود حضرت  
مقصود بنیان ویران کرد آتش حسرت شعله زد  
آه و فغان برخاست اکثر اوقات با چشمی گریان  
و قلبی سوزان حرکت مذبوحی مینمود بر این  
منوال ایّام بسر برد و هر روز آرزوی ترک این  
خاکدان میکرد تا از این حسرت و فرقت رهایی  
یافت و بجهان الهی شتافت و در عالم انوار در  
محفل تجلّی پروردگار درآمد

284 Unto him be salutations and praise, and mercy ineffable. May God scatter on his resting-place rays from the mysterious Realm.

284 علیه التّحیّة و الثّناء و علیه الرّحمة الکبری و نور  
الله مضجعه بسطوع الأنوار من ملکوت الأسرار

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286 Haji 'Abdu'llah Najaf-Abadi

286 جناب حاجی عبدالله نجف آبادی

287 Once he had become a believer, Haji 'Abdu'llah left his native Persia, hastened to the Holy Land, and under the sheltering

287 حاجی عبدالله نجف آبادی این شخص از ایران بعد  
از ایمان و ایقان بارض مقدّس شتافت و در ظلّ  
عنایت ساکن و مسترین گشت شخصی بود در

grace of Baha'u'llah found peace of heart. He was a man confident, steadfast and firm; certain of the manifold bounties of God; of an excellent disposition and character.

- 288 He spent his days in friendly association with the other believers. Then for a while he went to Ghawr, near Tiberias, where he farmed, both tilling the soil and devoting much of his time to supplicating and communing with God. He was an excellent man, high-minded and unsullied.

- 289 Later he returned from Ghawr, settled near Baha'u'llah in Junayna, and came often into His presence. His eyes were fixed on the Abha Kingdom; sometimes he would shed tears and moan, again he would rejoice, glad because he had achieved his supreme desire. He was completely detached from all but God, happy in God's grace. He would keep a vigil most of the night, remaining in a state of prayer. Then death came at the appointed hour, and in the shadowing care of Baha'u'llah he ascended, hurried away from this world of dust to the high Firmament, soared upward to the secret land. Unto him be salutations, mercy and praise, in the neighborhood of his exalted Lord.

290 - 25 -

- 291 Muhammad-Hadi-i-Sahhaf

- 292 Yet one more among those who emigrated and came to settle near Baha'u'llah was the bookbinder, Muhammad-Hadi. This noted man was from Isfahan, and as a binder and illuminator of books he had no peer. When he gave himself up to the love of God he was alert on the path and fearless. He abandoned his home and began a dreadful journey, passing with extreme hardship from one country to another until he reached the Holy Land and became a prisoner. He stationed himself by the Holy Threshold, carefully sweeping it and keeping watch. Through his constant efforts, the square in front of Baha'u'llah's house was at all times swept, sprinkled and immaculate.

- 293 Baha'u'llah would often glance at that plot of ground, and then He would smile and say: "Muhammad-Hadi has turned the square in front of this prison into the bridal bower of a palace. He has brought pleasure to all the neighbors and earned their thanks."

- 294 When his sweeping, sprinkling and tidying was done, he would set to work illuminating and binding the various books and Tablets. So his days went by, his heart happy in the presence

نهایت سکون و قرار و مطمئن بالطاف حضرت  
پروردگار خوش خلق و خوش خو

- 288 و شب و روز با یاران الهی در مذاکره و گفتگو  
ایامی چند به غور طبریافت و در آنجا بفلاح  
و زراعت مشغول شد اوقات بتبیل و تضرع  
میگذراند و توسل و تشبث مینمود قلب سلیم  
داشت و خلقی عظیم

- 289 بعد از غور مراجعت نمود و در جوار رحمت  
حضرت مئان در جنبه ساکن و برقرار گشت  
و در اکثر اوقات بشرف لقا فائز و بملکوت  
ابهی ناظر گاهی گریه و زاری مینمود و گاهی  
سرور و شادمانی و وقتی حبور و کامرانی از ما  
سوی الله آزاد بود و بعون و عنایت حق دلشاد  
اکثر شبها بیدار بود و در حالت مناجات تا آنکه  
اجل موعود رسید و در ظل حضرت مقصود  
صعود نمود از عالم خاک بجهان افلاک شتافت  
و بملکوت اسرار پرواز نمود علیه التَّحِیَّة و الثَّناء  
و علیه الرَّحمة فی جوار ربِّه الاعلی

290 ۲۵

- 291 جناب آقا محمد هادی صحاف

- 292 و از جمله مهاجرین و مجاورین آقا محمد هادی  
صحاف بود این شخص شاخص از اهل اصفهان  
بود و در تذهیب و تجلید ماهر و فائق بر دیگران  
چون بعشق الهی گریبان چاک نمود سریع و  
چالاک گشت و شجاع و بی باک وطن مألوف  
بگذاشت و سفری مخوف پیش نهاد بتعب و  
مشقّی زیاد مرور بر بلاد نمود تا آنکه ببقعه  
مبارکه رسید و با مسجونان مشارکه کرد جمیع  
اوقات عاکف آستان بود و جاروب کش و  
پاسیان میدانی که در مقابل بیت مبارک بود  
بهیمت مذکور شسته و رفته در نهایت نظافت  
و لطافت بود

- 293 همواره نظر مبارک بر آن میدان میافتاد و تبسم  
میفرمودند که آقا محمد هادی میدان سجن را  
جلوه گاه قصر مینماید و جمیع همسایگان را  
خوشنود و ممنون میکند

- 294 و چون روفتن و شستن اتمام مییافت بتذهیب و  
تجلید کتب و الواح میپرداخت بر این منوال ایام

of the Beloved of mankind. He was an excellent soul, righteous, true, worthy of the bounty of being united with his Lord, and free of the world's contagion.

بسر میرد و بلقای دلبر آفاق مسرور و شادمان  
بود فی الحقیقه بسیار نفس پاک و صادقی بود و  
موهبت وصال را سزاوار و لائق و از هر آلودگی  
فارغ

295 One day he came to me and complained of a chronic ailment. "I have suffered from chills and fever for two years," he said. "The doctors have prescribed a purgative, and quinine. The fever stops a few days; then it returns. They give me more quinine, but still the fever returns. I am weary of this life, and can no longer do my work. Save me!"

295 روزی نزد این عبد آمد و از امتداد بیماری شکایت  
نمود گفت دو سال است که تب لرز مینمایم و  
حکیمان مسهل و گنه‌گنه میدهند روزی چند  
تب فرصت میدهد باز عودت میکند باز گنه‌گنه  
میدهند باز برمیگردد من از حیات بیزار شده‌ام  
و از هر کاری بازمانده‌ام چاره‌ئی بنا

296 "What food would you most enjoy?" I asked him. "What would you eat with great appetite?"

296 گفتم چه غذائی میل داری و نهایت اشتها میطلبی

297 "I don't know," he said.

297 گفتم نمیدانم

298 Jokingly, I named off the different dishes. When I came to barley soup with whey (ash-i-kashk), he said, "Very good! But on condition there is braised garlic in it."

298 من بشوخی اطعمه را شمردم تا آنکه نام از آش  
کشک بردم گفت بسیار خوب لکن بشرط  
سیرداغ

299 I directed them to prepare this for him, and I left. The next day he presented himself and told me: "I ate a whole bowlful of the soup. Then I laid my head on my pillow and slept peacefully till morning."

299 باری سفارش کردم تا از برای او آماده نمودند  
و رفتم روز ثانی حاضر شد و گفت یک قلدح  
آش خوردم و سر بیالین نهادم و تا بصباح خفتم

300 In short, from then on he was perfectly well for about two years.

300 خلاصه قریب دو سال نهایت صحت را داشت

301 One day a believer came to me and said: "Muhammad-Hadi is burning up with fever." I hurried to his bedside and found him with a fever of 42 Centigrade. He was barely conscious. "What has he done?" I asked. "When he became feverish," was the reply, "he said that he knew from experience what he should do. Then he ate his fill of barley soup with whey and braised garlic; and this was the result."

301 روزی یکی از احباب حاضر و گفت آقا محمد  
هادی حمای محرقه نموده چون بیعت او شتافتم  
دیدم حرارت تب بیچهل و دو درجه رسیده و  
هوش کمی دارد از حاضرین پرسیدم چه کرده  
گفتند چون تب نمود گفت من دوا را تجربه  
کرده‌ام آش کشکی با سیرداغ یک شکم سیر  
خورد و باین حال گرفتار شد

302 I was astounded at the workings of fate. I told them: "Because, two years ago, he had been thoroughly purged and his system was clear; because he had a hearty appetite for it, and his ailment was fever and chills, I prescribed the barley soup. But this time, with the different foods he has had, with no appetite, and especially with a high fever, there was no reason to diagnose the previous chronic condition. How could he have eaten the soup!" They answered, "It was fate." Things had gone too far; Muhammad-Hadi was past saving.

302 از قضا و قدر متحیر ماندم گفتم چون دو سال  
پیش مسهل زیاد خورده بود و مزاج پاک بود  
و نهایت اشتها داشت و تب لرز بود لهذا آش  
کشک تجویز شد اما حال با وجود اخلاط و  
عدم اشتها علی‌الخصوص تب حی قیاس بتب لرز  
نمیشود چگونه آش کشک میل فرمود گفتند  
قضا و قدر چنین بود باری کار گذشته بود  
فرصت معالجه نبود

303 He was a man short of stature, lofty of station and mind. His heart was pure, his soul luminous. During all those days when he served the Holy Threshold, he was loved by the friends and

303 این شخص بظاهر کوتاه بود ولی همت عالی داشت  
و مقامی سامی قلبی پاک داشت و جانی تابناک  
ایامی که ملازمت آستان داشت در نزد دوستان

avored by God. From time to time, a smile on His lips, the Blessed Beauty would speak to him, expressing kindness and grace.

- 304 Muhammad-Hadi was loyal always, and he accounted all things other than God's good pleasure as fiction and fable, nothing more. Blessed is he for this gift bestowed upon him, glad tidings to him for the place to which he shall be led; may it do him good, this wine-cup tempered at the camphor fountain, and may all his strivings meet with thanks and be acceptable to God.

305 - 26 -

- 306 Mirza Muhammad-Quli

- 307 Jinab-i-Mirza Muhammad-Quli was a loyal brother of the Blessed Beauty. This great man was known even from his childhood for nobility of soul. He was newly born when his distinguished father passed away, and thus it came about that from the beginning to the end of his days, he spent his life in the sheltering arms of Baha'u'llah. He was detached from every selfish thought, averse to every mention except to whatever concerned the Holy Cause. He was reared in Persia under the care of Baha'u'llah, and in Iraq as well, especially favored by Him. In the presence of Baha'u'llah, it was he who would pass around the tea; and he waited upon his Brother at all times, by day and night. He was always silent. He always held fast to the Covenant of "Am I not your Lord?" He was encompassed by loving-kindness and bounty; day and night he had access to the presence of Baha'u'llah; he was invariably patient and forbearing, until in the end he reached the very heights of Divine favor and acceptance.

- 308 He kept always to his own way of being. He traveled in the company of Baha'u'llah; from Iraq to Constantinople he was with the convoy and at the halting-places it was his task to pitch the tents. He served with the greatest diligence, and did not know the meaning of lethargy or fatigue. In Constantinople as well, and later in the Land of Mystery, Adrianople, he continued on, in one and the same invariable condition.

- 309 With his peerless Lord, he then was exiled to the 'Akka fortress, condemned by order of the Sultan to be imprisoned forever. But he accepted in the same spirit all that came his way—comfort and torment, hardship and respite, sickness and health; eloquently, he would return thanks to the Blessed Beauty for His bounties, uttering praise with a free heart and a face that shone like the sun. Each morning and evening he waited upon

محبوب و مقرب درگاه کبریا بود جمال مبارک  
گاه‌گاهی تبسم کان صحبت میفرمودند و اظهار  
عنایت میکردند

- 304 دائماً شکرانه مینمود و جز رضای حق هر حالی  
را افسانه میشمرد طوی له من هذا الرد المرفود  
بشری له من هذا الورد المورود هنیئاً هذه الكأس  
مزاجها کافور و تقبل الله منه کل سعی مشکور

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- 306 جناب آقا میرزا محمد قلی

- 307 جناب آقا میرزا محمد قلی برادر صادق جمال  
مبارک این شخص بزرگوار از آغاز کودکی  
بآزادگی معروف و در وقت عروج حضرت  
والد تازه تولد یافته لهذا از آغاز تا انجام ایام  
خویش را در آغوش عنایت گذراند از هر فکری  
در نگار بود و از هر ذکری جز امر مبارک بری  
و بیزار در ایران در مهد الطاف پرورش یافت و  
در عراق منظور نظر نیر آفاق بود در حضور  
مبارک ساقی چای بود و در مرور مبارک  
ملازم لیل و نهار دائماً ساکت و صامت بود و  
بر عهد الست مستقیم و ثابت مشمول عواطف  
بود و مصدر لطائف شب و روز بشرف حضور  
مثول داشت و در جمیع موارد صبور و حمول تا  
باوج قبول رسید

- 308 بر یک وتیره حرکت میکرد و در رکاب مبارک  
سفر مینمود از عراق در موکب اسم اعظم  
توجه به اسلامبول نمود و در اثنای راه مأمور  
بنصب خیمه و خرگاه بود در خدمت بنهایت  
همت میپرداخت و ملال و کلال نمیدانست و  
همچنین در اسلامبول و ارض سر همیشه او را  
حال بر یک منوال

- 309 تا آنکه در معیت حضرت بیچون سرگون بسجن  
اعظم گردید و در فرمان مؤبداً اسیر زندان بود  
در راحت و زحمت و سختی و سستی و بیماری و  
تندرستی در حالت واحده بود و بشکرانه الطاف  
جمال مبارک در نهایت بلاغت ناطق و با قلبی  
فارغ و رخی بازغ بجمد و ستایش مألوف و در هر

Baha'u'llah, delighting in and sustained by His presence; and mostly, he kept silent.

- 310 When the Beloved of all mankind ascended to the Kingdom of Splendors, Mirza Muhammad-Quli remained firm in the Covenant, shunning the craft, the malice and hypocrisy which then appeared, devoting himself entirely to God, supplicating and praying. To those who would listen he gave wise advice; and he called to mind the days of the Blessed Beauty and grieved over the fact that he himself lived on. After the departure of Baha'u'llah, he did not draw an easeful breath; he kept company with no one, but stayed by himself most of the time, alone in his small refuge, burning with the fires of separation. Day by day he grew feebler, more helpless, until at the last he soared away to the world of God. Upon him be peace; upon him be praise and mercy, in the gardens of Heaven. His luminous grave is in Naqib, by Tiberias.

311 - 27 -

312 Ustad Baqir and Ustad Ahmad

- 313 And again among those who left their homeland were two carpenters, Ustad Baqir and Ustad Ahmad. These two were brothers, of pure lineage, and natives of Kashan. From the time when both became believers each held the other in his embrace. They harkened to the voice of God, and to His cry of "Am I not your Lord?" they replied, "Yea, verily!"

- 314 For a time they stayed on in their own country, occupied with the remembrance of God, characterized by faith and knowledge, respected by friend and stranger alike, known to all for righteousness and trustworthiness, for austerity of life and the fear of God. When the oppressor stretched forth his hands against them, and tormented them beyond endurance, they emigrated to Iraq, to the sheltering care of Baha'u'llah. They were two most blessed souls. For some time they remained in Iraq, praying in all lowliness, and supplicating God.

- 315 Then Ustad Ahmad departed for Adrianople, while Ustad Baqir remained in Iraq and was taken as a prisoner to Mosul. Ustad Ahmad went on with the party of Baha'u'llah to the Most Great Prison, and Ustad Baqir emigrated from Mosul to 'Akka. Both of the brothers were under the protection of God and free from every earthly bond. In the prison, they worked at their craft, keeping to themselves, away from friend and stranger alike. Tranquil, dignified, confident, strong in faith, sheltered by the All-Merciful, they happily spent their days. Ustad Baqir was the first to die, and some time afterward his brother followed him.

صبح و شام بحضور مثل مییافت و بشرف لقا  
محظوظ و مرزوق و بصمت و سکوت مألوف

- 310 چون دلبر آفاق بجهان اشراق صعود فرمود ثابت  
بر عهد و میثاق و بیزار از مکر و نفاق در نهایت  
تبتل و تضرع ایام بسر میرد و هر مستمعی را  
وعظ و نصیحت میکرد و ایام مبارک را متذکر  
و از بقای در این عالم متأثر بعد از صعود نفسی  
راحت ننمود و با نفسی مصاحبت نکرد اکثر  
اوقات یگانه و تنها در لانه و آشیانه خویش بسر  
میرد و از فراق در احتراق بود روز بروز بر  
ضعف و ناتوانی افزود تا آنکه بجهان الهی پرواز  
کرد و علیه السلام و علیه الثناء و علیه الرحمة فی  
حدیقة الرضوان رمس منورش در نقیب طبریاً  
است

311 ۲۷

312 جناب استاد باقر جناب استاد احمد

- 313 و از جمله مهاجرین جناب استاد باقر نجار و جناب  
استاد احمد نجار بودند این دو برادر یک گهر از  
بدایت هدایت دست در آغوش یکدیگر بودند و از  
اهل کاشان بودند ندای الهی شنیدند و خطاب  
الست را بلی گفتند

- 314 مدتی در وطن خویش بذکر حق مألوف بودند  
و بعرفان و هدایت رحمن موصوف در نزد یار و  
اغیار محترم بودند و بدیانت و امانت و زهد و  
تقوی مشهور و مسلم چون عوانان دست تطاول  
گشودند و عرصه بر ایشان تنگ کردند هجرت  
به عراق نمودند و بظل مبارک شتافتند بسیار دو  
نفس مبارکی بودند مدتی در عراق در نهایت  
تضرع و ابتال اوقاتی بسر بردند

- 315 استاد احمد به ادرنه شتافت استاد باقر در عراق  
بود به موصل اسیر شد استاد احمد در معیت  
مبارک بسجن اعظم آمد و استاد باقر از موصل  
به عکا هجرت کرد هر دو برادر در پناه حق  
بودند و از هر قیدی آزاد در بسج بصنعت خویش  
مشغول شدند و از بیگانه و خویش در کنار بودند  
در نهایت سکون و وقار و ايقان و اطمینان در  
پناه رحمن با روح و ریحان میگذرانیدند اول استاد  
باقر صعود نمود و مدتی بعد از او استاد احمد  
عروج کرد

316 These two were firm believers, loyal, patient, at all times thankful, at all times supplicating God in lowliness, with their faces turned in His direction. During that long stay in the prison they were never neglectful of duty, never at fault. They were constantly joyful, for they had drunk deep of the holy cup; and when they soared upward, out of the world, the friends mourned over them and asked that by the grace of Baha'u'llah, they should be favored and forgiven. These two were embosomed in bounty, and Divinely sustained, and the Blessed Beauty was well pleased with them both; with this provision for their journey, they set out for the world to come. Upon them both be the glory of God the All-Glorious; to each be a seat of truth in the Kingdom of Splendors.

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318 Muhammad Hana-Sab

319 This man of dignity and rank, Aqa Muhammad, was yet another among those who abandoned their homes, and was one of the earliest believers. From the dawn tide, he was widely known as a lover of the Most Great Light. He was then in Isfahan, and he shut his eyes to this world and the next as well, and opened them to the beauty of Him Who is the embodiment of all that is lovable.

320 Aqa Muhammad could no longer find rest, for he had come alive through the musk-laden breathings of God; his heart was alight, he could inhale the holy fragrance, he had an eye to see, an ear to hear. He guided a number of souls, remaining true and loyal to the great Cause. He endured terrible persecution and torment, but did not falter. Then he found favor in the eyes of the King of Martyrs and became a trusted attendant of the Beloved of Martyrs, serving them for some years. He was confirmed in his work, so that on many occasions the King of Martyrs expressed satisfaction with him, saying, "This man is one of those souls who are at rest; he is indeed well-pleased with his Lord, and well-pleasing unto Him. His faith is unalloyed, he loves God, he has a good character, and leads a good life. He is also an agreeable companion, and an eloquent one."

321 After the King of Martyrs was put to death, Aqa Muhammad stayed on for a time in Isfahan, consumed with mourning for him. Finally he emigrated to the Most Great Prison, where he was received by Baha'u'llah, and won the high honor of sweeping the ground about the Threshold. He was patient, forbearing, a true friend and companion. Then the Supreme

316 خلاصه کلام این دو برادر مؤمن و موقن ثابت و راسخ صابر و شاکر متضرع و مبتهل در جمیع اوقات توجّه بحضرت کبریا داشتند در مدّت اقامه در بجن قصوری نمودند فتوری نیاوردند بلکه در کمال فرح و سرور بودند و از جام طهور سرمست چون صعود نمودند یاران دلتون و محزون گشتند و جمیع از الطاف جمال مبارک طلب عنایت و عفو و مغفرت نمودند همیشه مشمول بالطاف بودند و مؤید باسعاف جمال مبارک از هر دو راضی با این زاد و توشه سفر آخرت نمودند و بجهان ابدی شتافتند علیهما البهاء الأبهی علیهما الرحمة من الطاف الکبرياء و لهما مقعد صدق فی ملکوت الأبهی هر دو قبر معطر در عکا است

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318 جناب آقا محمد حناساب

319 و از جمله مهاجرین جناب آقا محمد حناساب است این شخص پرنصاب از قدماى اصحاب از بدایت اشراق بحبت نیر اعظم شهره آفاق گشت از اصفهان چشم از دو جهان پوشید و بجمال جانان گشود

320 بی صبر و قرار شد و زنده بنفحه مشکبار قلبی منور داشت و مشای معطر چشمی بینا داشت و گوشتی شنوا سبب هدایت نفوسی گشت و در این امر عظیم صدق و خلوص داشت بسیار اذیت و زحمت کشید ولی فتور نیاورد قصور نمود تا آنکه مقرب در نزد سلطان الشهداء گشت و معتمد و مؤتمن در نزد محبوب الشهداء و سالهای چندى باین خدمت موفق بود و بعون و عنایت مؤید بکرات حضرت سلطان الشهداء اظهار رضایت از او نمودند که این شخص از نفوس مطمئنه است بلکه راضیه مرضیه خالص در دین الله است و مخلص در محبت حضرت کبریا خوش اخلاق و خوش رفتار بود و خوش صحبت و شیرین گفتار

321 بعد از شهادت سلطان الشهداء چندی در اصفهان از آتش فراق در نهایت احتراق بود عاقبت هجرت بسجن عکا کرد و بشرف لقا فائز شد و بجاووب کشتی آستان مبارک مفتخر گشت بسیار حلیم و سلیم بود و قرین و ندیم بعد از وقوع مصیبت کبری و صعود جمال ابهی

Affliction came upon us, and Aqa Muhammad was in such anguish that he was unable to rest for a moment. At every dawn he would rise and would sweep the ground about the house of Baha'u'llah, his tears pouring down like rain, chanting prayers as he worked.

- 322 What a holy being he was, how great a man! He could not bear the separation very long, but died, and hastened onward to the world of lights, to the assemblage where the beauty of God is unveiled. May God shed upon his grave rays from the realm of forgiveness, and lull his spirit in the heart of Paradise. May God exalt his station in the gardens above. His bright tomb is in 'Akka.

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- 324 Haji Faraju'llah Tafrishi

- 325 Yet another of those who came out of their homeland to live in the neighborhood of Baha'u'llah was Faraju'llah of Tafrish. This blessed individual was from earliest youth the servant of Baha'u'llah, and with his esteemed father, Aqa Lutfu'llah, he emigrated from Persia to Adrianople. Aqa Lutfu'llah was a staunch believer, lovingly devoted to the Blessed Beauty. Patient, long-suffering, completely indifferent to this world and its vanities, he lived content in the neighborhood of Baha'u'llah; and then humbly at the Threshold, with a contrite heart, he abandoned this fleeting life and soared away to the boundless realms beyond. His sweet-scented dust is in Adrianople.

- 326 As for Haji Faraju'llah, he lived on in that city, until the day when merciless oppressors banished Baha'u'llah to 'Akka, and in His company the Haji came here to the Most Great Prison. Later on, when hardship was changed into ease, he engaged in trade, becoming a partner to Muhammad-'Ali of Isfahan. For some time he prospered and was happy. Then he was given leave to go, and journeyed to India, where he spent a long period before he winged his way into the gardens of forgiveness, and entered the precincts of ineffable mercy.

- 327 This servant of the Blessed Beauty was one with the believers in their afflictions and calamities; he had his share of the anguish. The favors of Baha'u'llah compassed him about, and he rejoiced in that boundless grace. He was among the companions, a close associate of the friends, and he had a docile

روحي لأحبائه الفداء از فرقت چنان حرقی یافت که دقیقه‌ای آرام نداشت هر سحرگاه برمیخاست و اطراف خانه مبارک را میروفت و مثل باران میگریست و مناجات میخواند

322 چه وجود مقدسی بود چه قدر بزرگوار بود تحمل فراق ننمود از شدت احتراق قالب تهی کرد و بجهان انوار محفل تجلی پروردگار شتافت نور الله جدته بانوار ساطعة من ملکوت الغفران و روح الله روحه فی بحبوحة الجنان و اعلی الله درجاته فی حلیقة الرحمن رمس منورش در عکا است

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324 جناب حاجی فرج الله تفریشی

325 و از جمله مهاجرین و مجاورین جناب حاجی فرج الله تفریشی بود این شخص فرخنده از عنفوان جوانی بنده جمال مبارک بود و با پدر بزرگوارش آقا لطف الله از ایران بارض سر مهاجرت نمود جناب آقا لطف الله مؤمن و موقن و بر محبت جمال مبارک ثابت و راسخ متحمل و بردبار بود و از زخارف این عالم و حطام دنیا عاری و در یگار در نهایت قناعت در جوار حضرت احدیت ایام بسر میبرد و در نهایت تذلل و انکسار بدرگاه پروردگار از این جهان فانی بجهان نامتناهی پرواز کرد قبر معطر او در ادرنه است

326 اما حاجی فرج الله در ادرنه باقی و برقرار بود تا آنکه ستمکاران جمال مبارک را نفی به عکا نمودند در معیت جمال مبارک بلین سجن اعظم وارد شد بعد از آنی که سختی براحات مبدل گشت بکسب مشغول گردید و با جناب آقا محمد علی اصفهانی شریک و سهیم بود ایامی بنهایت راحت و خوشی میگذراند تا آنکه مرخص شد و به هندوستان شتافت مدتی در هندوستان بود تا آنکه پرواز بگلستان غفران کرد و بجوار رحمت پروردگار رسید

327 این بنده آستان جمال مبارک در رزایا و بلایا با دوستان شریک بود و در مصائب و رزایا سهیم مشمول الطاف جمال مبارک بود و مسرور به عنایت نامتناهی از جمله اصحاب بود و معاشر و مجالس با احباب قلب سلیم داشت و جسمی نحیف و علیل با وجود این شاکر بود و راضی و

heart. Although his body was thin and sickly, he was thankful, accepted it, was patient, and endured the trials of God's path. Unto him be greetings and praise; may he receive Heavenly gifts and blessings; upon him be the glory of God the All-Glorious. His pure sepulcher is in Bombay, India.

صابر در بلاای سبیل الهی علیه التَّحِیَّة و الثَّنَاء  
وله العطیَّة و البرکات من السَّمَاء و علیه البهَاء  
الأبھی قبر پاکش در بمبئی هندوستان است

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329 Aqa Ibrahim-i-Isfahani and His Brothers

329 آقا ابراهیم اصفهانی و اخوان

330 And among those who emigrated and came to settle in the Holy Land was Aqa Ibrahim, one of four honored brothers: Muhammad-Sadiq; Muhammad-Ibrahim; Aqa Habibu'llah; and Muhammad-'Ali. These four lived in Baghdad with their paternal uncle, Aqa Muhammad-Rida, known as 'Arid. They all lived in the same house, and remained together day and night. Bird-like, they shared the one nest; and they were always fresh and full of grace, like flowers in a bed.

330 و از جمله مهاجرین و مجاورین جناب آقا ابراهیم اصفهانی علیه التَّحِیَّة و الثَّنَاء است این نفوس مبارکه چهار برادر بودند آقا محمد صادق آقا محمد ابراهیم آقا حبیب الله آقا محمد علی در بغداد با عم بزرگوار جناب آقا محمد رضا المعروف به عریض در یک خانه بودند و شب و روز معاشر و مجالس طیور آسا لانه و آشیانه واحد داشتند و بمثابه گل و لاله همواره در نهایت لطافت و طراوت جلوه مینمودند

331 When the Ancient Beauty arrived in Iraq their house was in the neighborhood of His, and thus they had the joy of watching Him as He came and went. Little by little the manner of that Lord of hearts, what He did and what He did not do, and the sight of His lovable face, had its effect; they began to thirst after the Faith and to seek His grace and favor. They presented themselves at the door of His house, as if they were flowers blooming there; and they were soon enamored of the light that shone out from His brow, captives of the beauty of that dear Companion. They needed no teacher, then; by themselves, they saw through the veils that had blinded them before, and won the supreme desire of their hearts.

331 و چون جمال قدم بخطِّه عراق قدم گذاشت خانه و کاشانه آنان در جوار بیت مبارک بود و بدین سبب در عبور و مرور بمشاهده جمال مشعوف و مسرور میشدند اندک اندک حرکات و سکنات مبارک و مشاهده روی دلجوی محبوب آفاق در آنها اثر کرد تشنه زلال هدایت شدند و طالب الطاف و عنایت چون بدر خانه آمدند مانند شقایق و لاله رخ برافروختند و شیفته انوار ساطع از جبین مبین گردیدند و آشفته روی یار نازنین گشتند حجابات را بدون مبلِّغ خود دریدند و بمقصود دل و جان رسیدند

332 As commanded by the Blessed Beauty, Mirza Javad of Turshiz went to their house one night. Mirza Javad had hardly opened his mouth when they accepted the Faith. They did not hesitate for an instant, for they had amazing receptivity. This is what is meant by the Qur'anic verse: "whose oil would well nigh shine out, even though fire touched it not! It is light upon light." That is, this oil is so fully prepared, so ready to be lit, that it almost catches fire of itself, though no flame be at hand; which means that the capacity for faith, and the deserving it, can be so great, that without the communication of a single word the light shines forth. This is how it was with those pure-hearted men; truly they were loyal, staunch, and devoted to God.

332 جمال قدم میرزا جواد ترشیزی را امر فرمودند یک شب بخانه آنان رفت و بمجرد القای کلمه پذیرفتند ابداً توقف نمودند استعداد عجیبی داشتند اینست که در قرآن میفرماید یکاد زیتها یضیء ولو لم تمسسه نار نور علی نور یعنی دهن استعداد بدرجهئی شدید است که نزدیک است بنفسه مشتعل شود ولو بآتش نرسد یعنی استعداد و قابلیت هدایت بدرجهئی رسد که بدون القای کلمه نور هدایت بتابد این نفوس زکیه چنین بودند فی الحقیقه در نهایت ثبوت و استقامت و توجه بحضرت احدیت بودند

333 The eldest brother, Muhammad-Sadiq, accompanied Baha'u'llah from Iraq to Constantinople, and from there to Adrianople, where he lived happily for some time, close

333 برادر ارشد جناب آقا محمد صادق از عراق در رکاب دلبر آفاق به قسطنطنیه شتافت و بارض

to his Lord. He was humble, long-suffering, thankful; there was always a smile on his lips; he was light of heart, and his soul was in love with Baha'u'llah. Later he was given leave to return to Iraq, for his family was there, and he remained in that city for a while, dreaming and remembering.

- 334 Then a great calamity occurred in Iraq, and all four brothers with their noble uncle were taken prisoner. Victimized, captive, they were brought to Mosul. The uncle, Aqa Muhammad-Rida, was an old man, illumined of mind, spiritual of heart, a man detached from all worldly things. He had been extremely rich in Iraq, enjoying comforts and pleasures, but now in Hadba-Mosul—he became the chief victim among the prisoners, and suffered dire need. He was destitute, but remained dignified, patient, content, and thankful. Keeping to himself in an out-of-the-way place, he praised God day and night until he died. He gave up his heart to his heart's Love, burst from the shackles of this inconstant world and ascended to the Kingdom that endures forever. May God immerse him in the waters of forgiveness, make him to enter the garden of His compassion and good pleasure, and keep him in Paradise till the end of time.

- 335 As for Muhammad-Sadiq, he too, in Mosul, was subjected to hardships on God's path. He too was a soul at rest, well-pleased with his Lord and well-pleasing unto Him. In the end he too replied to the voice of the King of Glory: "Lord, here am I!" and came to fulfill the verses: "O thou soul who art well-assured, return unto thy Lord, well-pleased, and well-pleasing unto Him. Enter thou among My servants; enter Thou My Paradise."

- 336 And Muhammad-'Ali, once he was freed from captivity, hastened from Mosul to the Holy Land, to the precincts of inexhaustible grace. Here he still lives. Although he suffers hardship, his heart is at peace. As for his brother Ibrahim, referred to above, he also came on from Mosul to 'Akka, but to a region close by. There with patience, calm, contentment, but difficulty, he engaged in trade, meanwhile mourning the ascension of Baha'u'llah by day and night. Lowly and contrite, with his face turned toward the mysterious realms of God, he wore his life away. At the end, consumed by the years, hardly able to move about, he came to Haifa, where he found a corner of the travelers' hospice to live in, and spent his time humbly calling upon God, entreating Him, offering praise. Little by little, eaten away with age, his person began its dissolution, and at the end he stripped off the garment of flesh and with

سر حرکت نمود و در کمال روح و ریحان ایامی در جوار حضرت رحمن بسر میرد حلیم بود و سلیم و صبور بود و شکور دائماً لب خندان داشت و دلی خرم و شادمان و روحی منجذب روی جانان بعد مآذون بر جوع عراق گشت زیرا عائله در آنجا بود و بذکر و فکر ایامی چند بزیست

- 334 و چون در عراق امتحان و شدت بلوی رخ داد هر چهار برادر با عمومی پاک گهر از اسرا شدند و مظلوماً اسیراً به حدباء رسیدند حضرت آقا محمد رضای عموی پدری بود نورانی جان و دل رحمانی ذکر و فکر سبحانی و از هر قیدی آزاد با وجود آنکه در عراق متمول بود و خوش گذران و از هر جهت در رفاهیت بی پایان ولی در حدباء سرخیل اسرا شد و با احتیاج شدید مبتلا گشت در نهایت عسرت زندگانی مینمود با وجود این صابر و شکور بود و راضی و وقور شب و روز شکرانه مینمود و در زاویه‌ئی معتکف و منزوی بود تا آنکه جان بجان داد و از قیود این عالم فانی رهائی یافت و بجهان بی پایان پرواز کرد اغمسه الله فی بحار العفو والغفران و ادخله فی جنة الرحمة والرضوان و اخلده فی فردوس الجنان

- 335 و اما جناب آقا محمد صادق او نیز در حدباء در سبیل الهی بعسرت مبتلا بود ولی نفس مطمئنه بود راضیه و مرضیه گشت و نهایت خطاب رب عزت را لیبیک گفت و مظهریایا ایها النفس المطمئنة ارجعی الی ربک راضیه مرضیه فادخلی فی عبادی و ادخلی جنتی گردید

- 336 و اما آقا محمد علی از موصل بعد از اسارت ببقعه مبارکه شتافت و در جوار الطاف الی الآن بسر میرد هر چند در بقعه مبارکه در عسرتست ولی در نهایت مسرت و اما داداش ابراهیم مومی الیه او نیز از حدباء به عکا آمد ولی در بلاد مجاوره در نهایت صبر و سکون و قناعت و مشقت بکسب و سعی مشغول بود و شب و روز از صعود حضرت مقصود در آتش غم میگذاخت و بتذلل و انکسار و توجه بملکوت اسرار قطع انفس میکرد عاقبت سائلورده و از حرکت افتاده به حیفا آمد و در مسافر خانه لانه و آشیانه نمود و اوقات را بتذکر و تضرع روز و شبانه و بتبیل بخداوند یگانه میگذراند کم کم از

his unclothed spirit took flight to the realm of the All-Merciful. He was transported out of this dark life into the shining air, and was plunged in a sea of lights. May God brighten his grave with spreading rays, and lull his spirit with the fannings of Divine compassion. Upon him be the mercy of God, and His good pleasure.

337 As for Aqa Habibu'llah, he too was made a captive in Iraq and was banished away to Mosul. For a long time, he lived in that city, subjected to hardships, but remaining content, and his faith increasing day by day. When famine came to Mosul life was harder than ever on the outsiders, but in the remembrance of God their hearts were at rest, and their souls ate of food from Heaven. Thus they endured it all with astonishing patience, and the people wondered at those strangers in their midst who were neither distressed nor terrified as the others were, and who continued to offer praise day and night. "What amazing trust," the people said, "they have in God!"

338 Habib was a man with a great store of patience and a joyous heart. He accustomed himself to exile and he lived in a state of yearning love. After the departure from Baghdad, the prisoners of Mosul were constantly made mention of by Baha'u'llah; with regard to them, He expressed His infinite favor. A few years afterward, Habib hastened away to the encompassing mercy of God, and found a nest and refuge on the boughs of the celestial Tree. There, in the Paradise of all delights, with wondrous songs he poured out his praise of the bountiful Lord.

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340 Aqa Muhammad-Ibrahim

341 Muhammad-Ibrahim, who bore the title of Mansur-Victorious—was a coppersmith. This man of God, yet another among the emigrants and settlers, was a native of Kashan. In the early flowering of his youth he recognized the newborn Light and drank deep of the holy cup that is "tempered at the camphor fountain." He was a man of pleasing disposition, full of zest and the joy of life. As soon as the light of faith was lit in his heart, he left Kashan, journeyed to Baghdad, and was honored with coming into the presence of Baha'u'llah.

342 Aqa Muhammad had a fine poetic gift, and he would create verses like stringed pearls. In Zawra—that is, Baghdad, the Abode of Peace—he was on amicable terms with friend and

سانخوردگی وجود انحلال آغاز نمود تا عاقبت  
قبیص جسم را درید و با جان عریان بملکوت  
رحمن برپدید از عالم ظلماتی بفضای نورانی انتقال  
نمود و مستغرق بحر انوار گشت نور الله رمسه  
بسطوع الأنوار و روح الله روحه بنفحات العفو  
و الغفران و علیه الرحمة و الرضوان

337 و اما آقا حبیب الله او نیز در عراق از خیل اسرا  
گشت و به موصل حدباء سرگون شد مدتی  
مدیده در آن مدینه بعسرت و قناعت گذران  
میکرد ولی بر ایمان و ایقان میافزود در زمان قحطی  
و غلا در حدباء هر چند بر غربا بسیار بد گذشت  
ولی قلوب مطمئن بذکر الله بود و جانها غذای  
روحانی داشت و دلها طعام روحانی لهذا صبر و  
شکیب نمودند و تحمل غریب داشتند هر کس  
حیران بود که این غریبان چرا مانند دیگران از  
قحطی و غلا سرگشته و پریشان نیستند و شب و  
روز شکرانه مینمایند عجیب اطمینانی دارند

338 خلاصه جناب آقا حبیب از صبر و شکیب  
نصیب موفور داشت و قلبی بی نهایت شاد  
و مسرور بغربت وطن مألوف بود و همیشه  
مشغوف و مشغوف اسرای حدباء بعد از  
حرکت از زوراء همیشه در ساحت جمال ابری  
مذکور بودند و مورد الطاف نامحصور جناب  
حبیب بعد از سنین معدوده بجوار رحمت کبری  
شتافت و در افنان سدره منتهی لانه و آشیانه  
ساخت و بالخان بدیعه بتسبیح و تقدیس رب  
کریم در جنت نعیم پرداخت

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340 جناب آقا محمد ابراهیم الملقب به منصور

341 و از جمله مجاورین و مهاجرین جناب آقا محمد  
ابراهیم نحاس ملقب به منصور بود این مرد خدا  
از اهل کاشان بود و در ریعان شباب و عنفوان  
جوانی تجلی نورانی دید سرمست جام طهور  
گشت و مخمور از کأس مزاجها کافور بسیار  
خوش حالت بود و پر ذوق و بشاشت چون  
نور هدایت در زجاجه دل و جان برافروخت  
از کاشان به زوراء شتافت و بشرف لقا فائز  
گشت

342 طبعی روان داشت و قریحه‌ئی سیال و نظمی  
مانند عقد لال در دارالسلام با آشنا و بیگانه  
صلح و سلام داشت و همت را بمهربانی میگذاشت

stranger alike, ever striving to show forth loving-kindness to all. He brought his brothers from Persia to Baghdad, and opened a shop for arts and crafts, applying himself to the welfare of others. He, too, was taken prisoner and exiled from Baghdad to Mosul, after which he journeyed to Haifa, where day and night, lowly and humble, he chanted prayers and supplications and centered his thoughts on God.

343 He remained a long time in Haifa, successfully serving the believers there, and most humbly and unobtrusively seeing to the travelers' needs. He married in that city, and fathered fine children. To him every day was a new life and a new joy, and whatever money he made he spent on strangers and friends. After the slaying of the King of Martyrs, he wrote an elegy to memorialize that believer who had fallen on the field of anguish, and recited his ode in the presence of Baha'u'llah; the lines were touching in the extreme, so that all who were there shed tears, and voices were raised in grief.

344 Aqa Muhammad continued to live out his life, high of aim, unvarying as to his inner condition, with fervor and love. Then he welcomed death, laughing like a rose suddenly full-blown, and crying, "Here am I!" Thus he quitted Haifa, exchanging it for the world above. From this narrow slip of land he hastened upward to the Well-Beloved, soared out of this dust heap to pitch his tent in a fair and shining place. Blessings be unto him, and a goodly home. May God sheathe him in mercies; may he rest under the tabernacles of forgiveness and be brought into the gardens of Heaven.

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346 Zaynu'l-'Abidin Yazdi

347 One of the emigrants who died along the way to the Holy Land was Zaynu'l-'Abidin of Yazd. When, in Manshad, this devoted man first heard the cry of God, he was awakened to restless life. A holy passion stirred him, his soul was made new. The light of guidance flamed from the lamp of his heart; the love of God sparked a revolution in the country of his inner self. Carried away by love for the Loved One's beauty, he left the home that was dear to him and set out for the Desired Land.

348 As he traveled along with his two sons, gladdened by hopes of the meeting that would be his, he paused on every hilltop, in every plain, village and hamlet to visit with the friends. But the great distance stretching out before him changed to a sea of

اخوان خویش را از ایران به بغداد آورد و دگه صنعت گشود و بر فاهیت دیگران پرداخت او نیز از جمله اسرا بود و از زوراء به حدباء سرگون گشت و از آنجا به حیفا شتافت و در نهایت تبّتل و تضرع شب و روز متذکر بود و مناجات میکرد

343 مدّتی مدیده در حیفا بخدمت احبّا موفق بود و مسافری را بنهایت خضوع و خشوع مواظبت میکرد در حیفا تأهل نمود و اسلای اجلا یافت هر روز حیاتی تازه و بشاشتی بی اندازه میجست و آنچه میاندوخت صرف آشنا و بیگانه مینمود بعد از شهادت سلطان الشّهداء قصیده‌ئی در ماتم آن شهید دشت بلا گفت و در ساحت اقدس خواند بسیار مؤثر بود حاضرین جمیعاً گریستند و نحیب بکا بلند شد

344 باری این نفس زکیه بر حالت واحده ایام عمر بسر برد و بی نهایت با شور و وله بود مانند گل و شکوفه خندان و شکفته پیک اجل را لبیک گفت و از خطّه حیفا بعالم بالا عروج نمود و از برزخ ادنی بریق اعلی شتافت و از عالم خاک صعود نمود و در جهان پاک خیمه و خرگاه زد طوبی له و حسن مآب و تغمده الله برحمته فی ظل قباب الغفران و ادخله فی روضة الرضوان

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346 جناب آقا زین العابدین یزدی

347 و از جمله مهاجرین که در بین سفر بارض مقدّس در بین راه پیک اجل را لبیک گفت جناب آقا زین العابدین یزدی بود این شخص خالص مخلص چون در منشاء ندای حق شنید باهتزاز و حرکت آمد نائره محبت الله شعله زد دل و جان روح و ریحان یافت شمع هدایت در زجاجه قلب برافروخت عشق الهی آشوب و فتنه در اقلیم وجود انداخت انجذاب بجمال جانان چنان زمام از دست گرفت که ترک وطن محبوب نمود و بارض مقصود توجه کرد

348 در بین راه با دو پسر خویش سیر و حرکت مینمود و بامید وصل شادمانی و مسرت داشت و در هر کوه و بیابانی و قری و قصبه‌ئی با احبّا معاشرت میکرد ولی بعد مسافت طریق او را

troubles, and although his spirit yearned, his body weakened, and at the end he sickened and turned helpless; all this when he was without a home.

غریق دریای زحمت و مشقت نمود هرچند دل  
قوی داشت ولی تن ضعیف گشت و عاقبت  
مریض و ناتوان شد و علیل و بی سر و سامان  
گشت

- 349 Sick as he was, he did not renounce the journey, nor fail in his resolve; he had amazing strength of will, and was determined to keep on; but the illness worsened with every passing day, until at last he winged his way to the mercy of God, and yielded up his soul in a longing unfulfilled.

349 با وجود مرض کلال نیاورد و ملال ندانست  
عزم شدید داشت و قوه اراده غریب لهذا بیماری  
و ناتوانی روز بروز افزود عاقبت بجوار رحمت  
کبری پرواز نمود و در نهایت حسرت از فرقت  
جان داد

- 350 Although to outward eyes he never drained the cup of meeting, never gazed upon the beauty of Baha'u'llah, still he achieved the very spirit of spiritual communion; he is accounted as one of those who attained the Presence, and for him the reward of those who reached that Presence is fixed and ordained. He was a stainless soul, faithful, devoted and true. He never drew a breath except in righteousness, and his single desire was to worship his Lord. He walked the ways of love; he was known to all for steadfast loyalty and pure intent. May God fill up reunion's cup for him in a fair country, make him to enter the everlasting Kingdom, and console his eyes with beholding the lights of that mysterious Realm.

350 هرچند بظاهر جام وصال ننوشتید و بمشاهده جمال  
نرسید ولی فی الحقیقه روح روح و ریحان یافت و  
از جمله فائزین محسوب و اجر لقا از برای او مقدر  
و محتوم این شخص پاک جان در نهایت صدق و  
خلوص و ایمان و ایقان بود جز راستی نفسی  
برنمیآورد و بغیر از خداپرستی آرزویی نداشت  
طریق دوستی میپیمود و بحسن نیت و صداقت  
و ثبوت و استقامت معروف سقاء الله کأس  
الوصال فی ملکوت الجمال و ادخله فی عالم البقاء  
و قرّت عیناه بمشاهده الأنوار فی عالم الأسرار

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352 Haji Mulla Mihdiy-i-Yazdi

352 جناب حاجی ملا مهدی یزدی

- 353 Yet another who left his homeland was Mulla Mihdi of Yazd. Although to all appearances this excellent man was not of the learned class, he was an expert in the field of Muslim sacred traditions and an eloquent interpreter of orally transmitted texts. Persevering in his devotions, known for holy practices and nightly communings and vigils, his heart was illumined, and he was spiritual of mind and soul. He spent most of his time repeating communes, performing the obligatory prayers, confessing his failings and supplicating the Lord. He was one of those who penetrate mysteries, and was a confidant of the righteous. As a teacher of the Faith he was never at a loss for words, forgetting, as he taught, all restraint, pouring forth one upon another sacred traditions and texts.

353 و از جمله مهاجرین جناب حاجی ملا مهدی یزدی  
است این شخص کاملی فاضل هرچند بظاهر از  
اهل علم نبود ولی در تتبع احادیث و اخبار ماهر و  
در تفسیر آیات لسانی ناطق داشت و قوه غریبی  
در عبادت مشهور بتزهد بود و معروف بتعهد قلبی  
نورانی داشت و جانی ربّانی اکثر اوقات خویش  
را بقرائت ادعیه و نماز و عجز و نیاز می گذراند  
کشف اسرار بود و محرم ابرار لسان بلیغ در  
تبلیغ داشت و در هدایت ناس بی اختیار بود و  
احادیث و آیات را مسلسل روایت مینمود

- 354 When news of him spread around the town and he was everywhere charged, by prince and pauper alike, with bearing this new name, he freely declared his adherence and on this account was publicly disgraced. Then the evil 'ulamas of Yazd rose up, issuing a decree that he must die. Since the mujtahid, Mulla Baqir of Ardikan, refused to confirm the sentence of those dark divines, Mulla Mihdi lived on, but was forced to leave his native home. With his two sons, one the great

354 باری چون در شهر شهر شپیر شد و متهم باین اسم  
در نزد امیر و فقیر پرده کتمان درید و رسوا  
بآئین جدید علمای سوء در یزد بر او قیام نمودند  
و فتوی بر قتلش میدادند ولی چون حضرت  
مجتهد حاجی ملا باقر اردکانی با علمای ظلمانی  
موافقت ننمود عاقبت بخروج از وطن مجبور  
گردید با دو پسر خویش حضرت شهید مجید  
جناب ورقا و جناب میرزا حسین عزم کوی

martyr-to-be, Jinab-i-Varqa, and the other Jinab-i-Husayn, he set out for the country of his Well-Beloved. In every town and village along the way, he ably spread the Faith, adducing clear arguments and proofs, quoting from and interpreting the sacred traditions and evident signs. He did not rest for a moment; everywhere he shed abroad the attar of the love of God, and diffused the sweet breathings of holiness. And he inspired the friends, making them eager to teach others in their turn, and to excel in knowledge.

355 He was an eminent soul, with his heart fixed on the beauty of God. From the day he was first created and came into this world, he single-mindedly devoted all his efforts to acquiring grace for the day he should be born into the next. His heart was illumined, his mind spiritual, his soul aspiring, his destination Heaven. He was imprisoned along his way; and as he crossed the deserts and climbed and descended the mountain slopes he endured terrible, uncounted hardships. But the light of faith shone from his brow and in his breast the longing was aflame, and thus he joyously, gladly passed over the frontiers until at last he came to Beirut. In that city, ill, restive, his patience gone, he spent some days. His yearning grew, and his agitation was such that weak and sick as he was, he could wait no more.

356 He set out on foot for the house of Baha'u'llah. Because he lacked proper shoes for the journey, his feet were bruised and torn; his sickness worsened; he could hardly move, but still he went on; somehow he reached the village of Mazra'ih and here, close by the Mansion, he died. His heart found his Well-Beloved One, when he could bear the separation no more. Let lovers be warned by his story; let them know how he gambled away his life in his yearning after the Light of the World. May God give him to drink of a brimming cup in the everlasting gardens; in the Supreme Assemblage, may God shed upon his face rays of light. Upon him be the glory of the Lord. His sanctified tomb is in Mazra'ih, beside 'Akka.

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358 His Eminence Kalim (Mirza Musa)

359 Jinab-i-Mirza Musa was the true brother of Baha'u'llah, and from earliest childhood he was reared in the sheltering embrace of the Most Great Name. He drank in the love of God with his mother's milk; when yet a suckling, he showed an extraordinary attachment to the Blessed Beauty. At all times he was the object of Divine grace, favor and loving-kindness. After their distinguished father died, Mirza Musa was brought up by

جانان نمود ولی بهر شهری که مرور نمود و بهر قریه‌ئی که عبور کرد زبان فصیح بگشود و تبلیغ امر الله نمود اقامه حجت و برهان کرد و ادله لائحہ واضح و آشکار نمود روایت احادیث و اخبار کرد و تفسیر و تأویل آیات بیّنات نمود دقیقه‌ئی فرونگداشت ساعتی آرام نگرفت رائحه عطر محبت الله منتشر نمود و نفحات قدس بمشامها رساند یاران را تشویق مینمود و تحریص میکرد تا بهدایت دیگران پردازند و گوی سبقت از میدان عرفان برآیند

355 باری شخصی جلیل بود و توجه بر ربّ جمیل داشت از نشئه اولی در دار دنیا فراغت داشت و جمیع همت مصروف بلوغ موهبت در نشئه آخری بود قلب نورانی بود و فکر روحانی و جان ربّانی و همت آسمانی در راه اسیر بلا بود و در طی صحرا و صعود و نزول کوهها در مشقت بی‌منتها ولی از جبین نور هدی نمایان و در دل آتش اشتیاق در فوران لهذا با کمال سرور از حدود و ثغور مرور نمود تا آنکه به بیروت رسید بیمار و بی‌قرار ایامی چند در آن شهر اقامت نمود آتش شوق شعله افروخت و دل و جان چنان بهیجان آمد که با وجود عللی و بیماری صبر و شکیب نتوانست

356 پیاده عزم کوی جانان نمود چون موزه درستی در پا نبود زخم و مجروح شد شدت مرض مستولی گشت تاب و توان حرکت نماند با وجود این بهر قسمی بود خود را به مزرعه رساند و در جوار قصر مزرعه بملکوت الله صعود نمود جان بجنان رسید و طاقش از صبوری طاق شد و عبرت عشاق گشت و جان در طلب نیر آفاق بیاخت جرعہ الله کأساً دهاقاً فی جنّة البقاء و تلاًلاً وجهه نوراً و اشراقاً فی الرفیق الأعلى و علیه بهاء الله قبر مطهرش در مرزعه عکا واقع

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358 حضرت کلیم یعنی جناب آقا میرزا موسی

359 حضرت کلیم یعنی جناب آقا میرزا موسی علیه بهاء الله برادر حقیقی جمال مبارک بود لهذا از سن طفولیت در آغوش تربیت جمال قدم اسم اعظم نشو و نما نموده و محبت الهیه با شیر ممتاز شد یعنی در شیرخوارگی تعلق غریبی بجمال مبارک داشت همیشه مورد عنایت بود و مظهر

Baha'u'llah, growing to maturity in the haven of His care. Day by day, the youth's servitude and devotion increased. In all things, he lived according to the commandments, and he was entirely severed from any thoughts of this world.

الطاف حضرت احدیت بعد از وفات حضرت والدشان در پناه مبارک تربیت شد و در ظل عنایت نشو و نما نمود تا بدرجۀ بلوغ رسید روز بروز بر عبودیت افزود و در جمیع موارد امتثال اوامر مینمود از فکر دنیا بکلی فارغ بود

360 Like a bright lamp, he shone out in that Household. He wished neither rank nor office, and had no worldly aims at all. His one supreme desire was to serve Baha'u'llah, and for this reason he was never separated from his Brother's presence. No matter what torments the others inflicted, his loyalty equaled the cruelty of the rest, for he had drunk the wine of unadulterated love.

360 و مانند سراج بازغ در آن خاندان میافروخت ابداً در فکر مناصب نیفتاد و دلبستگی بمقاصد نداشت نهایت آمال و آرزویش خدمت جمال مبارک بود این بود که هیچ وجه از حضور انفکاک نیافت هر قدر که سائرین جفا نمودند او وفا کرد و از بادۀ صفا سرمست بود

361 Then the voice was heard, crying out of Shiraz, and from a single utterance of Baha'u'llah's his heart was filled with light, and from a single gust that blew over the gardens of faith, he caught the fragrance. At once, he began to serve the friends. He had an extraordinary attachment to me, and was at all times concerned for my well-being. In Tihiran he occupied himself day and night with propagating the Faith and gradually became well known to everyone; habitually he spent his time in the company of blessed souls.

361 تا آنکه ندا از شیراز بلند شد بیانی از فم مطهر قلبش منور گردید و بنفحه‌ئی از گلشن هدایت مشامش معطر شد و بخدمت یاران و عبودیت دوستان پرداخت تعلق غریبی بمن داشت و آتی از عبدالبهاء فراغت نداشت در طهران شب و روز بترویج مشغول بود و بتدریج معروف کل گردید و دائماً با نفوس مبارکه مألوف بود

362 Baha'u'llah then left Tihiran, journeying to Iraq, and of His brothers the two who were in His company were Aqay-i-Kalim and Mirza Muhammad-Quli. They turned their faces away from Persia and the Persians, and closed their eyes to comfort and peace; in the Beloved's path they chose with all their hearts to bear whatever calamity should be their lot.

362 تا آنکه جمال مبارک از طهران رو به عراق حرکت فرمودند از میان اخوان در رکاب مبارک او و آقا میرزا محمد قلی حرکت کردند از ایران و ایرانیان گذشتند و از راحت و آسایش خویش چشم پوشیدند و هر بلائی را بجان و دل در ره جانان پسندیدند

363 Thus they arrived in Iraq. During the days when Baha'u'llah had vanished from sight, that is, when He was on the journey to Kurdistan, Aqay-i-Kalim lived on the edge of an abyss; his life was constantly in danger, and each day that passed was worse than the one before; still, he bore it all, and knew no fear. When at last the Blessed Beauty returned out of Kurdistan, Aqay-i-Kalim resumed his post by the Holy Threshold, rendering every service within his power. For this he became known far and wide. At the time when Baha'u'llah left Baghdad for Constantinople, Aqay-i-Kalim was with Him and continued to serve along the way, as he did on the further journey from Constantinople to Adrianople.

363 تا آنکه به عراق رسیدند در ایام غیوبت مبارک یعنی سفر به کردستان حضرت کلیم در ورطۀ خوف و بیم بود یعنی هواره جاننش در خطر و هر روز از روز دیگر بتر بود ولی صبر و تجل مینمود خوف و هراسی نداشت تا آنکه جمال مبارک از کردستان مراجعت فرمودند بر منوال سابق همیشه در آستان حاضر بود و بقدر وسع در خدمت میکوشید چنانکه شهرۀ آفاق گشت و در وقت حرکت موکب مبارک از دارالسلام به اسلامبول در معیت مبارک حرکت نمود و خدمت میفرمود و همچنین از اسلامبول به ادرنه

364 It was during the sojourn in this latter city that he detected from Mirza Yahya the odor of rebellion. Day and night he tried

364 و در زمان سکون در ادرنه رائحهٔ خلاف از میرزا یحیی استشمام کرد شب و روز نصیحت مینمود و دلالت میفرمود ولی تأثیری نداشت

to make him mend his ways, but all to no avail. On the contrary, it was astonishing how, like a deadly poison, the temptings and satanic suggestions of Siyyid Muhammad worked on Mirza Yahya, so that Aqay-i-Kalim finally abandoned hope. Even then he never ceased trying, thinking that somehow, perhaps, he could still the tempest and rescue Mirza Yahya from the gulf. His heart was worn away with despair and grief. He tried everything he knew. At last he had to admit the truth of these words of Sana'i:

365 If to the fool my lore you'd bring,

366 Or think my secrets can be told

367 To him who is not wise—

368 Then to the deaf go harp and sing,

369 Or stand before the blind and hold

370 A mirror to his eyes.

371 When all hope was gone, he ended the relationship, saying: “O my brother, if others are in doubt as to this affair, you and I both know the truth. Have you forgotten the loving-kindness of Baha'u'llah, and how He trained us both? What care He took with your lessons and your penmanship; how constantly He saw to your spelling and your composition, and encouraged you to practice the different calligraphic styles; He even guided your copy with His own blessed fingers. Who does not know how He showered favors on you, how He brought you up in the haven of His embrace. Is this your thanks for all His tenderness—that you plot with Siyyid Muhammad and desert the shelter of Baha'u'llah? Is this your loyalty? Is this the right return for all His love?” The words had no effect whatever; on the contrary, with each passing day, Mirza Yahya disclosed a greater measure of his concealed intent. Then at the end, the final rupture took place.

372 From Adrianople, Aqay-i-Kalim went on with the convoy of Baha'u'llah, to the fortress of 'Akka. His name was specifically listed in the Sultan's decree, and he was condemned to perpetual banishment. He devoted all his time in the Most Great Prison to serving Baha'u'llah, and had the honor of being continually in his Brother's presence, also keeping company with the believers; until at last he left this world of dust and hastened to the holy world above, dying with lowliness and contrition, as he supplicated his Lord.

373 It happened that during the Baghdad period, the well-known Ilkhani, son of Musa Khan-i-Qazvini, received through Siyyid

بلکه وسوس سید محمد مانند سم مهلک تأثیری عجیب داشت عاقبت حضرت کلیم مایوس شد و با وجود این آرام نداشت که شاید این غبار را بنشاند و شخص معهود را از این ورطه مهلک برهاند و از شدت غموم و هموم در آتش تأسف میگذاخت و بهر آهنگی مینواخت عاقبت ملاحظه کرد که

365 نکته رمن

366 سنائی پیش

367 نادانان چنان

368 پیش کر

369 بربط سرا و پیش

370 کور آینه دار

371 چون نومید شد نگاره گرفت گفت ای برادر اگر دیگران پی بحقائق نبرند امر در پیش من و تو مشبه نیست آن الطاف جمال مبارک را فراموش نمودی که من و تو هر دو را تربیت مینمودند چه قدر مواظبت درس و مشق تو بودند شب و روز املا و انشاء تعلیم میدادند و هر دم بخطوط متعدده تشویق میفرمودند حتی بانامل مبارکه تعلیم مشق میدادند جمیع خالق میدانند که بچه درجه مورد الطاف بودی و چگونه تو را در آغوش عنایت تربیت فرمودند این شکرانه آن الطافست که با سید محمد همداستان شوی و از ظل مبارک خارج گردی این است شرط وفا این است پاس نعمت بی منتها ابداً تأثیری نداشت بلکه روز بروز شخص معهود ضمیر خویش را آشکار مینمود تا آنکه جدائی حاصل گشت

372 باری حضرت کلیم از ارض سر در رکاب مبارک بقلعه عکا شتافت و در فرمان سلطانی نام او نیز بنفی ابدی منصوص بود و در سخن اعظم آیام خویش را بخدمات جمال مبارک محصور مینمود و شب و روز بشرف لقا فائز و بالفت با یاران مألوف تا آنکه از این جهان خاک بعالم پاک شتافت و در نهایت تبطل و تضرع و ابتهال صعود فرمود

373 در آیام عراق ایلخانی مشهور پسر موسی خان قزوینی بواسطه جناب حاجی سید جواد

Javad-i-Tabataba'i an audience with Baha'u'llah. Siyyid Javad on that occasion made a plea in the Ilkhani's behalf, saying: "This Ilkhani, 'Ali-Quli Khan, although a sinner and a life-long creature of his passions, has now repented. He stands before You with regret as to his former ways, and from this day forward he will not so much as draw a breath that might be contrary to Your good pleasure. I beg of You, accept his repentance; make him the object of Your grace and favor."

374 Baha'u'llah replied: "Because he has chosen you as intercessor, I will hide away his sins, and I will take steps to bring him comfort and peace of mind."

375 The Ilkhani had been a man of unlimited wealth, but he had wasted it all on the desires of the flesh. He was now destitute, to such a point that he did not even dare to step outside his house, because of the creditors waiting there to fall upon him. Baha'u'llah directed him to go to 'Umar Pasha, the Governor of Damascus, and obtain from him a letter of recommendation to Constantinople. The Ilkhani complied, and he received every assistance from the Governor of Baghdad. After utter despair, he began to hope again, and left for Constantinople. When he arrived at Diyarbakr he penned a letter on behalf of two Armenian merchants. "These two are about to leave for Baghdad," his letter said. "They have shown me every courtesy, and have also asked me for an introduction. I had no refuge or shelter except Your bounty; thus I beg of You to show them favor." The superscription, that is, the address he had written on the envelope was: "To His Eminence Baha'u'llah, Leader of the Babis." The merchants presented this letter to Baha'u'llah at the head of the bridge, and when He inquired about it their reply was: "In Diyarbakr, the Ilkhani gave us particulars as to this Cause." Then they accompanied Him to His house.

376 When the Blessed Beauty entered the family apartments, Aqay-i-Kalim was there to meet Him. Baha'u'llah cried out, "Kalim, Kalim! The fame of the Cause of God has reached as far as Diyarbakr!" And He was smiling, jubilant.

377 Mirza Musa was indeed a true brother to the Blessed Beauty; this is why he remained steadfast, under all conditions, to the very end. Unto him be praise and salutations, and the breath of life, and glory; upon him be mercy and grace.

طباطبائی بحضور مبارک رسید جناب آقا سید جواد در حق او شفاعت نمود که ایلخانی علیقلی خان هرچند گناهکار است و در مدت حیات اسیر شهوات ولی پشیمان شده است و بحضور مبارک آمده است از شهوات نفسانی توبه مینماید و من بعد مخالف رضای مبارک نفسی نخواهد کشید استدعای آن دارم که توبه‌اش قبول شود و مظهر الطاف جمال مبارک گردد

374 فرمودند چون شما را شفیع نمود لهذا خطای او را میپوشم و در راحت و آسایش او میکوشم

375 ایلخانی معهود دولت بی پایان داشت لکن جمیع را در هوی و هوس برباد داد احتیاج بدرجه‌ئی رسید که جرئت خروج از خانه نداشت زیرا طلبکاران هجوم میکردند جمال مبارک او را امر فرمودند که نزد والی شام عمر پاشا رود و از او سفارش نامه به اسلامبول گیرد ایلخانی امتثال امر نمود و نهایت رعایت از والی بغداد دید بعد از نوبتی امیدوار گشت و حرکت به اسلامبول نمود چون به دیاربکر رسید در حق دو نفر تاجر ارمنی عریضه‌ئی سفارش نامه نوشت که این دو نفر عازم بغدادند و در حق من نهایت رعایت را مجرا داشتند و از من سفارش نامه خواستند من جز الطاف مبارک ملجأ و پناهی نداشتم لهذا استدعای آن دارم که عنایتی در حق آنها بفرمائید عنوان مکتوب یعنی روی پاکت را نوشته بود حضرت بهاء الله مقتدای بایان این عریضه را در سر جسر بحضور مبارک تقدیم نمودند و از آنان استفسار خاطر فرمودند گفتند که ایلخانی در دیاربکر تفصیل این امر را برای ما حکایت کرد و در معیت مبارک بخانه آمدند

376 جمال مبارک چون اندرون تشریف آوردند در مقابل جناب کلیم بود فرمودند کلیم کلیم صیت امر الله به دیاربکر رسید بنهایت بشاشت اظهار نمودند

377 باری فی الحقیقه جمال مبارک را برادر حقیقی بود این بود که در جمیع موارد استقامت نمود علیه التحية و الثناء و علیه الروح و البهاء و علیه الرحمة و الألفاف

379 Haji Muhammad Khan

380 Another of those who left their homes and came to settle in the neighborhood of Baha'u'llah was Haji Muhammad Khan. This distinguished man, a native of Sistan, was a Baluch. When he was very young, he caught fire and became a mystic—an 'arif, or adept. As a wandering dervish, completely selfless, he went out from his home and, following the dervish rule, traveled about in search of his murshid, his perfect leader. For he yearned, as the Qalandar dervishes would say, to discover that "priest of the Magi," or spiritual guide.

381 Far and wide, he carried on his search. He would speak to everyone he met. But what he longed for was the sweet scent of the love of God, and this he was unable to detect in anyone, whether Gnostic or philosopher, or member of the Shaykhi sect. All he could see in the dervishes was their tufted beards, and their palms-up religion of beggary. They were "dervish"—poor in all save God—in name only; all they cared about, it seemed to him, was whatever came to hand. Nor did he find illumination among the Illuminati; he heard nothing from them but idle argument. He observed that their grandiloquence was not eloquence and that their subtleties were but windy figures of speech. Truth was not there; the core of inner meaning was absent. For true philosophy is that which produces rewards of excellence, and among these learned men there was no such fruit to be found; at the peak of their accomplishment, they became the slaves of vice, led an unconcerned life and were given over to personal characteristics that were deserving of blame. To him, of all that constitutes the high, distinguishing quality of humankind, they were devoid.

382 As for the Shaykhi group, their essence was gone, only the dregs remained; the kernel of them had vanished, leaving the shell behind; most of their dialectics was lumber and superfluities by now.

383 Thus at the very moment when he heard the call from the Kingdom of God, he shouted, "Yea, verily!" and he was off like the desert wind. He traveled over vast distances, arrived at the Most Great Prison and attained the presence of Baha'u'llah. When his eyes fell upon that bright Countenance he was instantly enslaved. He returned to Persia so that he could meet with those people who professed to be following the Path, those friends of other days who were seeking out the Truth, and deal with them as his loyalty and duty required.

384 Both going and returning, the Haji betook himself to each one of his friends, foregathered with them, and let each one hear the new song from Heaven. He reached his homeland and set

379 جناب حاجی محمد خان

380 و از جمله مهاجرین و مجاورین حاجی محمد خان از اهل سیستانست این ذات مکرم از طائفه بلوچ بود در ریعان جوانی شوری در سر افتاد و بسلك عرفا درآمد درویش فانی شد و از وطن خویش برون آمد بقاعده درویشان در جستجوی مرشد کامل و باصلاح قلندران مشتاق پیر مغان گردید

381 بهر کوی بجستجوی رفت و با هر نفسی گفتگو نمود از هیچ طائفه‌ئی چه عارف و چه حکیم و چه شیخی رائحه محبت الله استشمام ننمود یعنی از دراویش جز ریش روئیده و کیش تکدی و در یوزه ندید بنام درویش ولی بحقیقت در قید هر کم و بیش مشاهده نمود در اشراقیون اشراق نیافت و جز مباحث بی نتیجه سخنی نشنید ملاحظه کرد که طمطراق الفاظ است و غوامض مجاز حقیقت مفقود و دقائق معانی معدوم حکمت حقیقی آن است که از آن نتیجه فضائل حاصل گردد این حکما بالعکس چون بنهایت کمال رسند اسیر ذائل شوند و لاابالی و ذمیم الخصال گردند و از منقبت عالم انسانی بکلی عاری و خالی شوند

382 و اما طائفه شیخی جوهر اخذ شده سفلی باقی مغز از میان رفته پوستی مانده و اکثر مسائل حشو و زوائد گردیده

383 لهذا بجز استماع ندا از ملکوت اعلی فریاد بلی برآورد و چون باد بادیه پیا شد مسافات بعیده طی نمود و بسجن اعظم وارد گشت و بشرف لقا فائز گردید بجز مشاهده طلعت نوراً منجذب شد و مراجعت به ایران کرد تا با مدعیان طریقت و رفقای سابق طالبان حقیقت ملاقات نماید و آنچه مقتضای وفا و فریضه ذمتست مجرا دارد

384 خلاصه با هر یک از آشنایان چه در ذهاب و چه در ایاب همدم و همراز شد و بمسامع آنان این آهنگ آسمانی را با نغمه و آواز رساند تا بوطن

his family's affairs in order, providing for all, seeing to the security, happiness and comfort of each one. After that he bade them all goodbye. To his relatives, his wife, children, kin, he said: "Do not look for me again; do not wait for my return."

خویش رسید و از برای متعلقان خود از هر جهت اسباب راحت و معیشت مهیا ساخت تا در نهایت خوشی زندگانی نمایند بعد جمیع اقربا و خویش و عیال و اولاد را وداع نمود که من بعد منتظر رجوع من مباشید

385 He took up a staff and wandered away; over the mountains he went, across the plains, seeking and finding the mystics, his friends. On his first journey, he went to the late Mirza Yusuf Khan (Mustawfiyu'l-Mamalik), in Tihiran. When he had said his say, Yusuf Khan expressed a wish, and declared that should it be fulfilled, he would believe; the wish was to be given a son. Should such a bounty become his, Yusuf Khan would be won over. The Haji reported this to Baha'u'llah, and received a firm promise in reply. Accordingly, when the Haji met with Yusuf Khan on his second journey, he found him with a child in his arms. "Mirza," the Haji cried, "praise be to God! Your test has demonstrated the Truth. You snared your bird of joy." "Yes," answered Yusuf Khan, "the proof is clear. I am convinced. This year, when you go to Baha'u'llah, say that I implore His grace and favor for this child, so that it may be kept safe in the sheltering care of God."

385 عصائی در دست گرفت و سرگشته کوه و بیابان شد و با دوستان قدیم یعنی عارف مشربان معاشر و مؤانس گشت در سفر اول در طهران با مرحوم آقا میرزا یوسف خان مستوفی الممالک ملاقات نمود چون با ایشان صحبت داشت خواهشی نمودند و آن را میزان حق و باطل شردند و خواهش اینکه ولد ی باو عنایت شود اگر چنین موهبتی رخ دهد بکلی مفتون حق گردد بساحت اقدس عرض نمود و وعده صریح بشنود لهذا در سفر ثانی چون بجناب میرزا یوسف خان ملاقات نمود ملاحظه کرد که طفلی در آغوش دارد گفت جناب میرزا الحمد لله میزان تام آمد و همای سعادت بدام آمد مرحوم میرزا یوسف گفت برهان واضح گشت و مرا اطمینان حاصل و در این سنه چون مشرف گردی این طفل را عنایت میطلبم تا در صون حمایت حق محفوظ و مصون ماند

386 Haji Muhammad then went to the blissful future martyr, the King of Martyrs, and asked him to intercede, so that he, the Haji, might be allowed to keep watch at the doorway of Baha'u'llah. The King of Martyrs sent in this request by letter, after which Haji Khan duly arrived at the Most Great Prison and made his home in the neighborhood of his loving Friend. He enjoyed this honor for a long time, and later, in the Mazra'ih garden as well, he was very frequently in Baha'u'llah's presence. After the Beloved had ascended, Haji Khan remained faithful to the Covenant and Testament, shunning the hypocrites. At last, when this servant was absent on the journeys to Europe and America, the Haji made his way to the travelers' hospice at the Haziratu'l-Quds; and here, beside the Shrine of the Bab, he took his flight to the world above.

386 باری حاجی خان مذکور نزد سرور سعدا حضرت سلطان الشهداء رفت و ایشان را شفیع نمود که پاسبان آستان مبارک گردد حضرت مشار الیه بعرضه ای استدعای حاجی خان را عرض نمود و شفاعت فرمود حاجی خان بسجن اعظم وارد و در جوار یار مهربان ساکن شد مدتی بشرف جوار موفق بعد در باغ مزرعه اکثر اوقات بشرف قدوم مبارک مشرف میشد و بعد از صعود حضرت مقصود روحی لترتبه الفداء ثابت بر عهد و میثاق بود و از اهل نفاق بیزار تا آنکه در غیوبت این عبد در سفر اروپا و امریک بمسافرخانه حظیره القدس شتافت و در جوار مقام اعلی بجهان بالا پرواز نمود

387 May God refresh his spirit with the musk-scented air of the Abha Paradise, and the sweet savors of holiness that blow from the highest Heaven. Unto him be greetings and praise. His bright tomb is in Haifa.

387 روح الله روحه بنفحة مسكية من جنة الأبهى و رائحة زكية من الفردوس الأعلى و عليه التحية و الثناء جدت نورانیش در حیفا است

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389 Aqa Muhammad-Ibrahim Amir

389 جناب آقا محمد ابراهیم امیر

390 Muhammad-Ibrahim Amir came from Nayriz. He was a blessed person; he was like a cup filled with the red wine of faith. At the time when he was first made captive by the tender Loved One, he was in the flower of his youth. Then he fell a prey to the oppressors, and following the upheaval in Nayriz and all the suffering, his persecutors laid hold of him. Three farrashes pinned his arms and tied his hands behind him; but the Amir by main strength burst his bonds, snatched a dagger from a farrash's belt, saved himself and ran away to Iraq. There he engaged in writing down the sacred verses and later won the honor of serving at the Holy Threshold. Constant and steadfast, he remained on duty day and night. During the journey from Baghdad to Constantinople, from there to Adrianople, and from there to the Most Great Prison, he was always at hand to serve. He married the handmaid of God, Habibih, who also served at the Threshold, and his daughter Badi'ih became the helpmeet of the late Husayn-Aqa Qahvih-chi.

391 Thus the Amir was steadfast in service throughout his life; but after the ascension of Baha'u'llah his health steadily declined, and at last he left this world of dust behind him and hastened away to the unsullied world above. May God illumine the place where he rests with rays from the all-highest Realm. Unto him be salutations and praise. His bright shrine is in 'Akka.

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393 Mirza Mihdiy-i-Kashani

394 This honored man, Mirza Mihdi, was from Kashan. In early youth, under his father's tutelage, he had studied sciences and arts, and had become skilled in composing both prose and verse, as well as in producing calligraphy in the style known as shikastih. He was singled out from his fellows, head and shoulders above the rest. When still a child, he learned of the Lord's Advent, caught fire with love, and became one of those who "gave their all to purchase Joseph." He was chief of the yearning seekers, lord of lovers; eloquently, he began to teach the Faith, and to prove the validity of the Manifestation.

395 He made converts; and because he yearned after God, he became a laughingstock in Kashan, disparaged by friend and stranger alike, exposed to the taunts of his faithless companions. One of them said: "He has lost his mind." And another: "He is a public disgrace. Fortune has turned against him. He is done for." The bullies mocked him, and spared him nothing.

390 و از جمله مهاجرین و مجاورین جناب آقا محمد ابراهیم امیر بود این وجود مسعود از اهل نیریز بود و از صهبای ایمان و ایقان جامی لبریز امیر شاب امرد بود که اسیر دلبر مهربان گردید و گرفتار دست عوانان شد بعد از صدمات و قوعات نیریز ستیکاران او را بدست آوردند و سه فراش او را مکث نمودند امیر بقوت بازو خود را از بند رها نمود و از کمر فراش خنجر غصب کرده خود را نجات داد و به عراق شتافت در آنجا بتجیر آیات پرداخت بعد بخدمت آستان مقدس موفق شد و در نهایت ثبات و استقامت شب و روز ملازم درگاه بود و در سفر عراق به قسطنطنیه و از آنجا به ادرنه و از ادرنه بسجن اعظم حاضر رکاب بود و بامه الله کنیز آستان حبیبه هم آشیان شد و صبیهاش بدیعه بمرحوم حسین آقا قهوه چی همدم و همراز گشت

391 باری امیر مذکور مدت حیات را در نهایت ثبات بعبودیت قیام داشت تا آنکه بعد از صعود مصباح ملا اعلی بانحلال تن مبتلا شد عاقبت عالم خاک را بگذاشت و بجهان پاک شتافت نور الله مضجعه بشعاع ساطع من الملكوت الاعلی و علیه التَّحیة و الثَّناء مزار پرانوارش در عکا است

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393 جناب آقا میرزا مهدی کاشانی

394 و از جمله مهاجرین و مجاورین جناب آقا میرزا مهدی کاشانی است این شخص محترم از اهل کاشان بود و در بدایت عمر تحصیل علوم و فنون از پدر مرحوم مینمود تا آنکه در شعر و انشاء و خط شکسته مهارت تام یافت و در بین اقربان ممتاز و از جوانان دیگر مستثنا بود در سن طفولیت از ظهور حضرت احدیت خبر گرفت و بنار محبت الله برافروخت و از خریداران یوسف حقیقی شد سر حلقه طالبان گردید و در دائره عاشقان درآمد لسان تبلیغ گشود و در اثبات ظهور بییان بلیغ پرداخت

395 بعضی را بشاهراه هدایت دلالت کرد و در کاشان بعشق الهی رسوای جهان شد مورد ملامت پیگانه و آشنا گردید و معرض شتمات هر یار بیوفا شد یکی گفت این سرگشته و سودانیست دیگری گفت این بخت برگشته و رسوائی جفاکاران زبان طعن گشودند و

When life became untenable, and open war broke out, he left his homeland and journeyed to Iraq, the focal center of the new Light, where he gained the presence of all mankind's Beloved.

396 He spent some time here, in the friends' company, composing verses that sang the praises of Baha'u'llah. Later he was given leave to return home, and went back to live for a while in Kashan. But again, he was plagued by yearning love, and could bear the separation no more. He returned, therefore, to Baghdad, bringing with him his respected sister, the third consort.

397 Here he remained, under the bountiful protection of Baha'u'llah, until the convoy left Iraq for Constantinople, at which time Mirza Mihdi was directed to remain behind and guard the Holy House. Restless, consumed with longing, he stayed on. When the friends were banished from Baghdad to Mosul, he was among the prisoners, a victim along with the others. With the greatest hardship, he got to Mosul, and here fresh calamities awaited him; he was ill almost all the time, he was an outcast, and destitute. Still he endured it for a considerable period, was patient, retained his dignity, and continually offered thanks. Finally he could bear the absence of Baha'u'llah no longer. He sought permission, was granted leave to come, and set out for the Most Great Prison.

398 Because the way was long and hard, and he suffered cruelly on the journey, when he finally reached the 'Akka prison he was almost helpless, and worn to the bone. It was during the time when the Blessed Beauty was imprisoned within the citadel, at the center of the barracks. Despite the terrible hardships, Mirza Mihdi spent some days here, in great joy. To him, the calamities were favors, the tribulations were Divine Providence, the chastisement abounding grace; for he was enduring all this on the pathway of God, and seeking to win His good pleasure. His illness worsened; from day to day he failed; then at the last, under sheltering grace, he took his flight to the inexhaustible mercy of the Lord.

399 This noble personage had been honored among men, but for God's love he lost both name and fame. He bore manifold misfortunes with never a complaint. He was content with God's decrees, and walked the ways of resignation. The glance of Baha'u'llah's favor was upon him; he was close to the Divine Threshold. Thus, from the beginning of his life till the end, he remained in one and the same inner state: immersed in an ocean of submission and consent. "O my Lord, take me, take

ستمکاران رحم نمودند چون عرصه تنگ شد و  
اشرار بستیزه و جنگ برخاستند جناب مذکور  
ترک وطن مألوف کرد و بمکرر اشراف خطه  
عراق شتافت و بحضور دلبز آفاق رسید

396 چندی بمصاحبت یاران پرداخت و بمحمد و  
نعت آهنگ خوشی مینواخت بعد از مدتی  
مأذون برجوع کاشان گشت و ایامی در وطن  
خویش بسر برد دوباره شور بسر آمد طاقت  
فراق نماند مراجعت به عراق کرد و همشیره  
خویش امه الله المحترمه حرم ثالث را به بغداد  
آورد

397 در بغداد در ظلّ عنایت بسر میرد تا آنکه موکب  
مبارک از عراق بسمت قسطنطنیه حرکت نمود  
در بغداد بمحافظه بیت مأمور شد و از آتش فراق  
در احتراق بود دمی آرام نداشت و نفسی اسایش  
و راحت نمود تا آنکه احباً از عراق به موصل  
نفی و تبعید شدند از جمله اسیران بود و از زمره  
مظلومان بنهایت تعب و مشقت به موصل رسید  
و در حذب اسیر محنت و بلا بود اکثر اوقات  
ضعیف و علیل بود و در منفی در نهایت فقر و  
فنا با وجود این صبور و شکور بود و حول و  
وقور تا آنکه طاقت طاق شد و تحمل فراق نماند  
اذن حضور خواست مأذوناً مأجوراً بسجن اعظم  
شتافت

398 از شدت صدمات راه و شدت محنت و مشقت  
با جسمی ضعیف و نحیف و ناتوان بزدان عکا  
واصل گشت ایامی بود که جمال مبارک در  
داخل قلعه در وسط قشله محبوس و مسجون  
بودند باری جناب مذکور با تعب موفور ایامی  
بوجد و سرور گذراند بلا را عطا یافت و زحمت  
را رحمت دانست و نعمت را نعمت شمرد زیرا  
در سبیل الهی بود و ابتغای رضای ربّانی ایام را  
میگذراند تا آنکه مرض شدت یافت و روز بروز  
جسم بر انحلال افزود و در پناه عنایت بجوار  
رحمت کبری طیران نمود

399 این ذات مکرم بین خلق محترم بود ولی در سبیل  
محبت الله بی نام و نشان گشت و انواع بلاها و  
رزایا تحمل نمود و هیچ وقت شکوه ننمود راضی  
بقضا بود و راه تسلیم و رضا میپیمود مشمول  
نظر عنایت بود و در درگاه کبریا مقرب لهذا از  
بدایت حیات تا نهایت بر حالت واحده مستغرق

me!" he would cry, until at last he soared away to the world that no man sees.

- 400 May God cause him to inhale the sweet scent of holiness in the highest Paradise, and refresh him with the crystalline wine cup, tempered at the camphor fountain. Unto him be salutations and praise. His fragrant tomb is in 'Akka.

401 - 38 -

402 Mishkin-Qalam

- 403 Among the exiles, neighbors, and prisoners there was also a second Mir 'Imad, the eminent calligrapher, Mishkin-Qalam. He wielded a musk-black pen, and his brows shone with faith. He was among the most noted of mystics, and had a witty and subtle mind. The fame of this spiritual wayfarer reached out to every land. He was the leading calligrapher of Persia and well known to all the great; he enjoyed a special position among the court ministers of Tihiran, and with them he was solidly established. He was famed throughout Asia Minor; his pen was the wonder of all calligraphers, for he was adept at every calligraphic style. He was besides, for human virtues, a bright star.

- 404 This highly accomplished man first heard of the Cause of God in Isfahan, and the result was that he set out to find Baha'u'llah. He crossed the great distances, measured out the miles, climbing mountains, passing over deserts and over the sea, until at last he came to Adrianople. Here he reached the heights of faith and assurance; here he drank the wine of certitude. He responded to the summons of God, he attained the presence of Baha'u'llah, he ascended to that apogee where he was received and accepted. By now he was reeling to and fro like a drunkard in his love for God, and because of his violent desire and yearning, his mind seemed to wander. He would be raised up, and then cast down again; he was as one distracted. He spent some time under the sheltering grace of Baha'u'llah, and every day new blessings were showered upon him. Meanwhile he produced his splendid calligraphs; he would write out the Most Great Name, Ya Baha'u'l-Abha, O Thou Glory of the All-Glorious, with marvelous skill, in many different forms, and would send them everywhere.

- 405 He was then directed to go on a journey to Constantinople, and set out with Jinab-i-Sayyah. When he reached that Great City, the leading Persians and Turks received him with every honor at first, and they were captivated by his jet black, calligraphic art. He, however, began boldly and eloquently to

بحر رضا بود و ربّ ادرکنی ادرکنی میگفت تا  
آنکه بجهان پنهان صعود نمود

400 عطر الله مشامه بنفحات القدس في الفردوس  
الأعلى وسقاه شراباً طهوراً في كأس كان مزاجها  
كافوراً وعليه التحية والثناء رمس معطرش در  
عكا است

401 ۳۸

402 جناب مشکین قلم

403 و از جمله مهاجرین و مجاورین و مسجونین خطاط  
شهر میر عماد ثانی حضرت مشکین قلم است  
قلم مشکین بود و جبین روشن بنور مبین از  
مشاهیر عرفا و سرحلقه ظرفا بود این عارف  
سالک صیتش بجمع ممالک رسید در ایران  
سرور خطاطان بود و معروف در نزد بزرگان  
در طهران در نزد وزرا و امانا مکانت مخصوصی  
داشت و بنیان مرصوسی گذاشت در روم  
شهر هر مرز و بوم بود و جمیع خطاطان حیران  
از مهارت قلم او زیرا در جمیع خطوط ماهر بود  
و در کالات نجی باهر

404 این شخص کامل صیت امر الله را در اصفهان  
شنید لهذا عزم کوی جانان نمود مسافات بعیده  
طی کرد و دشت و صحرا پیود و از کوه و  
دریا گذشت تا آنکه بارض سر وارد شد و  
بمتنا درجه ایمان و ایقان واصل گشت صهای  
اطمینان نوشید و ندای رحمن شنید بحضور ماثول  
یافت و باوج قبول عروج نمود سرمست باده  
عشق گردید و از شدت وله و شوق سرگشته و  
سرگردان گشت آشفته و سودائی شد و سرگشته  
و شیدائی گردید مدتی در جوار عنایت بسر میرد  
و هر روز مورد الطاف جدید میشد و بتزیین و  
تمتیم قطعه‌های رنگین میپرداخت و اسم اعظم  
یا بهاء‌الابهی را باشکال مختلفه در غایت اتقان  
مینگاشت و بجمع آفاق میفرستاد

405 پس مأمور سفر به اسلامبول گردید و با  
حضرت سیاح همراه شد چون بآن مدینه  
عظمی رسید در بدایت جمیع بزرگان ایرانی و  
عثمانی کل نهایت احترام مجرا داشتند و شیفته

teach the Faith. The Persian ambassador lurked in ambush; betaking himself to the Sultan's vazirs he slandered Mishkin-Qalam. "This man is an agitator," the ambassador told them, "sent here by Baha'u'llah to stir up trouble and make mischief in this Great City. He has already won over a large company, and he intends to subdue still more. These Baha'is turned Persia upside down; now they have started in on the capital of Turkey. The Persian Government put 20,000 of them to the sword, hoping by this tactic to quench the fires of sedition. You should awaken to the danger; soon this perverse thing will blaze up here as well. It will consume the harvest of your life; it will burn up the whole world. Then you can do nothing, for it will be too late."

خط مشکین او گردیدند ولی لسان بلیغ گشاد و بی محابا بتبلیغ پرداخت سفیر ایران در کمین بود حضرت مشکین را در نزد وزرا متهم باین نمود که این شخص از طرف حضرت بهاء الله بجهت فساد و فتنه و ضوضا باین مدینه کبری آمده جمعی را مسخر نموده و بانواع تدبیر باز بتسخیر مشغول است این بهائیان ایران را زیر و زیر نمودند حال پیانخت عثمانیان پرداختند دولت ایران بیست هزار نفر طعمه شمشیر کرد تا بتدبیر این نائره فساد را بنشانند حال شما بیدار شوید عنقریب آتش فساد شعله زند و عاقبت خرمن سوز بلکه جهانسوز گردد و چاره از دست برود

406 Actually that mild and submissive man, in that throne city of Asia Minor, was occupied solely with his calligraphy and his worship of God. He was striving to bring about not sedition but fellowship and peace. He was seeking to reconcile the followers of different faiths, not to drive them still further apart. He was of service to strangers and was helping to educate the native people. He was a refuge to the hapless and a horn of plenty to the poor. He invited all comers to the oneness of humankind; he shunned hostility and malice.

406 و حال آنکه آن مظلوم در پایتخت روم مشغول بخوشنویسی و معروف بخداپرستی بود در اصلاح میکوشید نه در فساد در الفت بین ادیان سعی مینمود نه کلفت بین مردمان غریبان را مینواخت و بتربیت اهل وطن میپرداخت بیچارگان را ملجأ و پناه بود و فقیران را گنج روان بوحده عالم انسانی دعوت مینمود و از بغض و عداوت بیزار بود

407 The Persian ambassador, however, wielded enormous power, and he had maintained close ties with the ministers for a very long time. He prevailed on a number of persons to insinuate themselves into various gatherings and there to make every kind of false charge against the believers. Urged on by the oppressors, spies began to surround Mishkin-Qalam. Then, as instructed by the ambassador, they carried reports to the Prime Minister, stating that the individual in question was stirring up mischief day and night, that he was a troublemaker, a rebel and a criminal. The result was, they jailed him and they sent him away to Gallipoli, where he joined our own company of victims. They despatched him to Cyprus and ourselves to the 'Akka prison. On the island of Cyprus, Jinab-i-Mishkin was held prisoner in the citadel at Famagusta, and in this city he remained, a captive, from the year 85 till 94.

407 ولی سفیر ایران نفوذ عظیم داشت و با وزرا روابط خصوصی قدیم جمعی را بر آن داشت که در مجالس و محافل داخل شوند و هر نسبت باین طائفه بدهند جواسیس بتحریک عنوانان از هر طرف احاطه بجناب مشکین نمودند و بتعلیم سفیر لوایحی بصدر اعظم تقدیم کردند که این شخص شب و روز بتحریک فساد مشغول طاغی و باغی است و عاصی و یاغی این بود که جناب مشکین را مسجون نمودند و به گالیپولی فرستادند و باین مظلومان همداستان شد او را به قبرس فرستادند و ما را بسجن عکا در جزیره قبرس در قلعه ماغوسا محبوس گردید و از سنه ۸۵ تا ۹۴ در ماغوسا مسجون و اسیر بود

408 When Cyprus passed out of Turkish hands, Mishkin-Qalam was freed and betook himself to his Well-Beloved in the city of 'Akka, and here he lived encompassed by the grace of Baha'u'llah, producing his marvelous calligraphs and sending them about. He was at all times joyous of spirit, ashine with the love of God, like a candle burning its life away, and he was a consolation to all the believers.

408 و چون قبرس از دست عثمانیان برفت حضرت مشکین از اسیری رهائی یافت و آهنگ کوی دوست در مدینه عکا نمود و در ظل عنایت ایام بسر میرد و بتزین و تنقیح لوحه های مکل میپرداخت و باطراف میفرستاد و شب و روز در نهایت روح و ریحان مانند شمع بنار محبت الله میگذاخت و جمیع یاران را تسلی خاطر بود

- 409 After the ascension of Baha'u'llah, Mishkin-Qalam remained loyal, solidly established in the Covenant. He stood before the violators like a brandished sword. He would never go half way with them; he feared no one but God; not for a moment did he falter, nor ever fail in service.
- 410 Following the ascension he made a journey to India, where he associated with the lovers of truth. He spent some time there, making fresh efforts every day. When I learned that he was getting helpless, I sent for him at once and he came back to this Most Great Prison, to the joy of the believers, who felt blessed to have him here again. He was at all times my close companion. He had amazing verve, intense love. He was a compendium of perfections: believing, confident, serene, detached from the world, a peerless companion, a wit—and his character like a garden in full bloom. For the love of God, he left all good things behind; he closed his eyes to success, he wanted neither comfort nor rest, he sought no wealth, he wished only to be free from the defilement of the world. He had no ties to this life, but spent his days and nights supplicating and communing with God. He was always smiling, effervescing; he was spirit personified, love embodied. For sincerity and loyalty he had no match, nor for patience and inner calm. He was selflessness itself, living on the breaths of the spirit.
- 411 If he had not been in love with the Blessed Beauty, if he had not set his heart on the Realm of Glory, every worldly pleasure could have been his. Wherever he went, his many calligraphic styles were a substantial capital, and his great accomplishment brought him attention and respect from rich and poor alike. But he was hopelessly enamored of man's one true Love, and thus he was free of all those other bonds, and could float and soar in the spirit's endless sky.
- 412 Finally, when I was absent, he left this darksome, narrow world and hastened away to the land of lights. There, in the haven of God's boundless mercy, he found infinite rewards. Unto him be praise and salutations, and the Supreme Companion's tender grace.
- 413 - 39 -
- 414 Ustad 'Ali-Akbar-i-Najjar
- 415 Ustad 'Ali-Akbar, the Cabinet-Maker, was numbered among the just, a prince of the righteous. He was one of Persia's
- و بعد از صعود حضرت مقصود در نهایت ثبوت و رسوخ در عهد و میثاق محکم و متین بود و مانند سیف شاهر بر رقاب ناکثین ابداً مدارا نمیدانست و لغير الله محاباً نمیکرد و دقیقه‌ئی در خدمت فتور نداشت و در هیچ موردی قصور ننمود
- 410 بعد از صعود سفری به هندوستان نمود و در آنجا با حقیقت‌پرستان آمیزش کرد ایامی بسر برد و هر روزی همتی جدید نمود چون خبر ناتوانی او باین عبد رسید فوراً او را احضار نمودم مراجعت باین سخن اعظم کرد یاران شادی نمودند و کامرانی کردند شب و روز همدم و همراز بود و هم‌نغمه و هم‌آواز حالت غریبی داشت و انجذاب شدیدی جامع فضائل بود و مجمع خصائل مؤمن و موقن و مطمئن و منقطع بود بسیار خوش‌مشرب و شیرین‌سخن و اخلاق مانند بوستان و گلشن ندیم بی‌نظیر بود و قرین بی‌مثیل در محبت الله از هر نعمتی گذشت و از هر عزتی چشم پوشید راحت و آسایش نخواست ثروت و آلائش نجست باین جهان تقیدی نداشت و شب و روز خویش را بر تبتّل و تضرّع میگذاشت همیشه بشوش بود و در جوش و خروش محبت مجسم بود و روح مصوّر در صدق و خلوص بی‌نظیر بود و در صبر و سکون بی‌مثیل بکلی فانی بود و بنفس رحمانی باقی
- 411 اگر آشفته جمال و دلبسته بملکوت جلال نبود از برای او هر خوشی میسر بود زیرا بهر مملکتی میرفت این خطوط متنوعه سرمایه عظیم بود و فضائلس واسطه حرمت و رعایت هر امیر و فقیر ولی چون سرگشته و سودائی معشوق حقیقی بود از جمیع این قیود آزاد شد و در اوج نامتناهی پرواز داشت
- 412 عاقبت در غیاب این عبد از این جهان تاریک و تنگ بعالم نورانی شتافت و در جوار رحمت کبری فیض نامتناهی یافت علیه التّحیّة و الثّناء و علیه الرحمة الکبری من الرّفیق الأعلى
- 39 413
- 414 جناب استاد علی اکبر نجّار
- 415 و از جمله مهاجرین و مجاورین جناب استاد علی اکبر نجّار بود از خیل ابرار بود و سرحلقه اخیار

earliest believers and a leading member of that company. From the beginning of the Cause a trusted confidant, he loosed his tongue to proclaim the Faith. He informed himself as to its proofs, and went deep into its Scriptures. He was also a gifted poet, writing odes in eulogy of Baha'u'llah.

416 Exceptionally skilled in his craft, Ustad produced highly ingenious work, fashioning carpentry that, for intricacy and precision, resembled mosaic inlay. He was expert in mathematics as well, solving and explaining difficult problems.

417 From Yazd, this revered man traveled to Iraq, where he achieved the honor of entering the presence of Baha'u'llah, and received abundant grace. The Blessed Beauty showered favors upon Ustad 'Ali, who entered His presence almost every day. He was one of those who were exiled from Baghdad to Mosul, and he endured severe hardships there. He remained a long time in Mosul, in extremely straitened circumstances but resigned to the will of God, always in prayer and supplication, and with a thankful tongue.

418 Finally he came from Mosul to the Holy Shrine and here by the tomb of Baha'u'llah he would meditate and pray. In the dark of the night, restless and uneasy, he would lament and cry out; when he was supplicating God his heart burned within him; his eyes would shed their tears, and he would lift up his voice and chant. He was completely cut off from this dust heap, this mortal world. He shunned it, he asked but one thing—to soar away; and he hoped for the promised recompense to come. He could not bear for the Light of the World to have disappeared, and what he sought was the paradise of reunion with Him, and what his eyes hungered to behold was the glory of the Abha Realm. At last his prayer was answered and he rose upward into the world of God, to the gathering-place of the splendors of the Lord of Lords.

419 Upon him be God's benediction and praise, and may God bring him into the abode of peace, as He has written in His book: "For them is an abode of peace with their Lord." "And to those who serve Him, is God full of kindness."

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421 Shaykh 'Ali-Akbar-i-Mazgani

422 This chief of free souls, of wanderers for the love of God, was only an infant when, in Mazgan, he was suckled at the breast of grace. He was a child of the eminent scholar, Shaykh-i-Mazgani; his noble father was one of the leading citizens of

در ایران از قدمای احباب بود و از اجله اصحاب از بدایت امر الله همدم و همراه گشت و با نغمه و آواز شد مطلع بر حجج و براهین شد و متبّع در آیات نور مبین طبع شعری داشت و قریحه سیال قصائدی در محامد جمال مبارک انشاء نمود

416 و در صنعت نجاری خارق العاده مهارت داشت مصنوعات دقیقه ترتیب میداد نجاری را بدقیقی مشابه خاتم سازی نموده بود در فن ریاضی نهایت مهارت داشت و ملاحظات دقیقی بیان مینمود

417 باری این شخص بزرگوار از یزد به عراق شتافت و بساحت اقدس مشرف گشت فوز عظیم یافت و فیضی مبین جست جمال مبارک نهایت عنایت در حق او مجرا میفرمودند و اکثر ایام بساحت اقدس مشرف میگشت و از جمله نفوسی است که از زوراء سرگون به حدباء گشت و مشقت زیادی دید مدتی در موصل در نهایت عسرت و بنهایت قناعت آیایی بسر میبرد همیشه زبان تشکر داشت و بیان تضرع و تبتل

418 نهایت از موصل ببقعه مبارکه آمد و در جوار روضه مقدسه بذکر و فکر و مناجات مشغول بود در شبهای تاریک جزع و زاری مینمود و بیقراری میکرد در مقام ابتال با چشمی اشکار و قلبی آتش بار مناجات مینمود و بکلی از این خاکدان فانی منقطع و بیزار بود و دائماً آرزوی صعود مینمود و رجای اجر موعود میفرمود زیرا از فراق نیر آفاق طاقش طاق و مشتاق جنت لقا و مشاهده انوار ملکوت ابهی بود عاقبت دعایش مستجاب شد و صعود بجهان الهی محفل تجلی رب الارباب نمود

419 علیه صلوات الله و سلامه و ادخله الله فی دار السلام بقوله تعالى ولهم دار السلام عند ربهم و الله رؤف بالعباد

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421 جناب آقا شیخ علی اکبر مازگانی

422 و از جمله مهاجرین و مجاورین جناب آقا شیخ علی اکبر مازگانی بود این سرور آزادگان و سرحلقه آوارگان طفل رضیع بود که در مازگان از پستان

Qamsar, near Kashan, and for piety, holiness, and the fear of God he had no peer. This father embodied all the qualities that are worthy of praise; moreover his ways were pleasing, his disposition good, he was an excellent companion, and for all these things he was well known. When he threw off restraint and openly declared himself a believer, the faithless, whether friend or stranger, turned their backs on him and began to plot his death. But he continued to further the Cause, to alert the people's hearts, and to welcome the newcomers as generously as ever. Thus in Kashan the fame of his strong faith reached as high as the Milky Way. Then the pitiless aggressors rose up, plundered his possessions and killed him.

عنایت شیرخوار گشت سلیل حضرت فاضل  
جلیل شیخ مازگانی بود پدر پاک گهرش در قصر  
کاشان شخص شهیر بود و در زهد و تقوی بی  
مثیل و نظیر جامع اخلاق حمیده بود و دارای  
اطوار پسندیده در خوش خوئی مسلم عموم بود و  
در حلاوت مشرب در نزد کل مشهور و معلوم  
در محبت الله چون خلع عذار کرد و کشف  
اسرار نمود بی وفایان از آشنا و بیگانه روی گردان  
گشتند و بر قتل آن بزرگوار قیام نمودند مدتی  
ترویج دین مبین نمود و تبیج قلوب سائرین میکرد  
و اکرام بر واردین مینمود تا آنکه در کاشان صیت  
و صوت ایمان و ایقان او بکهکشان رسید عوانان  
دست تطاول گشودند و مروت و رحم ننمودند  
و آن شیخ جمیل را شهید در سیل رب جلیل  
کردند

423 'Ali-Akbar, the son of him who had laid down his life in the pathway of God, could live in that place no longer. Had he remained, he too, like his father, would have been put to the sword. He passed some time in Iraq, and received the honor of being in the presence of Baha'u'llah. Then he went back to Persia, but again he longed to look upon Baha'u'llah, and with his wife he set out over the deserts and mountains, sometimes riding, sometimes on foot, measuring off the miles, passing from one shore to the other, reaching the Holy Place at last and in the shade of the Divine Lote-Tree finding safety and peace.

423 پسر مهرور جناب شیخ علی اکبر زیست در  
آن کشور توانست اگر بدست ستمکاران میافتاد  
بعد از پدر او نیز مانند پدر مهربان عرضه شمشیر  
میگشت و هرچند موعی الیه در عراق مدتی  
بشرف لقا فائز بود بعد به ایران رفت دوباره شوق  
مشاهده شعله ور شد و با حرم خویش سرگشته  
کوه و بیابان گشت پیاده و سواره قطع مراحل  
نمود و از سواحل مرور کرده با ضعیف خویش  
ببقعه مبارکه واصل گشت و در پناه حق امن و  
امان یافت و در ظل سدره منتهی روح و ریحان  
جست

424 When the beauty of the Desired One had vanished from this world, 'Ali-Akbar remained loyal to the Covenant and prospered under the grace of God. By disposition and because of the intense love in his heart, he yearned to write poetry, to fashion odes and ghazals, but he lacked both meter and rhyme:

424 و بعد از صعود طلعت مقصود روحی لأحبائه  
القداء ثابت عهد و پیمان بود و نابت از فیض  
رحمت یزدان بصرف فطرت از شدت محبت  
شوق شاعری داشت و آرزوی قصائد و  
غزلخوانی ولی عاری از سجع و قوافی

425 I planned a poem, but my Beloved told me,

425 قافیه اندیشم و دلدار من

426 "Plan only this, that thine eyes should behold Me."

426 گویدم مندیش جز دیدار من

427 With rapturous longing, his heart desired the realms of his compassionate Lord; consumed by burning love, he left this world at last, and pitched his tent in the world above. May God send down upon his grave, from the Kingdom of His forgiveness, a heavy rain of blessings, bestow a great victory upon him, and grant him mercies, pressed down and running over, in the retreats of Heaven.

427 باری شیخ مذکور در نهایت فرح و سرور شوق  
صعود بجهان رب غفور داشت لهذا بنار اشتیاق  
میگذاخت عاقبت از این جهان رفت و در جهان  
بالا خیمه برافراخت امطر الله علی جدته الوابل  
المطال من ملکوت الغفران و متعه بالفوز العظیم  
فی فردوس الجنان و افاض علیه سجال الرحمة فی  
جنة الرضوان

429 Mirza Muhammad, the Servant at the Travelers' Hospice

429 جناب آقا میرزا محمد خادم مسافرخانه

430 This youth of God was from Isfahan, and from an early age was known to its leading divines for his excellent mind. He was of gentle birth, his family was known and respected, and he was an accomplished scholar. He had profited from philosophy and history alike, from sciences and arts, but he thirsted after the secret of reality, and longed for knowledge of God. His feverish thirst was not allayed by the arts and sciences, however limpid those waters. He kept on seeking, seeking, carrying on debates in gatherings of learned men until at last he discovered the meaning of his longing dream, and the enigma, the inviolable secret, lay open before him. Suddenly he caught the scent of fresh flowers from the gardens of the splendor of God, and his heart was ashine with a ray from the Sun of Truth. Whereas before, he was like a fish taken from the water, now he had come to the wellspring of eternal life; before, he was a questing moth; now he had found the candle flame. A true seeker after truth, he was instantly revived by the supreme Glad Tidings; his heart's eye was brightened by the new dawn of guidance. So blinding was the fire of Divine love that he turned his face away from his life, its peace, its blessings, and set out for the Most Great Prison.

430 و از مهاجرین و مجاورین جناب آقا میرزا محمد خادم مسافرخانه است این جوان الهی از اهل اصفهان بود و در ریعان شباب در بین اجلای علما شهیر بفرط ذهن و ذکا از خانواده‌ئی محترم بود و در نجات و فطانت و تحصیل معارف مشهور و مسلم از منقول و معقول بهره گرفت و از علوم و فنون نصیب موفور یافت ولی تشنه اسرار حقیقت بود و طالب عرفان حضرت احدیت از زلال فنون و معارف حرارت و عطش ساکن نگشت همیشه جویا بود و پویا و در محافل با دانایان ناطق و گویا تا آنکه این رؤیا تعبیر گشت سر مکنون و رمز مصون ظاهر و آشکار شد از نفعه گلشن ابهی مشام معطر نمود و پرتوی از شمس حقیقت دل و جان را منور کرد ماهی تشنه لب بچشمه حیات رسید و پروانه مشتاق شمع روشن یافت بشارت کبری طالب صادق را احیا نمود و پرتو صبح هدی دل و دیده را روشن کرد چنان نار محبت الله برافروخت که دیده از این جهان و راحت کبری و نعمت عظمی بدوخت و بسجن اعظم توجه نمود

431 In Isfahan he had enjoyed every comfort, and the world was good to him. Now his yearning for Baha'u'llah freed him from all other bonds. He passed over the long miles, suffered intense hardships, exchanged a palace for a prison, and in the 'Akka fortress assisted the believers and attended upon and served Baha'u'llah. He who had been waited upon, now waited on others; he who had been the master was now the servant, he who had once been a leader was now a captive. He had no rest, no leisure, day or night. To the travelers he was a trusted refuge; to the settlers, a companion without peer. He served beyond his strength, for he was filled with love of the friends. The travelers were devoted to him, and the settlers grateful. And because he was continuously busy, he kept silent at all times.

431 در اصفهان برفاهیت معیشت مینمود و بخوشی و سرور زندگانی میفرمود ولی شوق لقا او را آزاد از هر قیود نمود قطع مسافت بعیده کرد و مشقت شدید دید و از ایوان زندان شتافت در سجن اعظم بعبودیت جمال ابهی و خدمت احباً پرداخت مخدوم بود خادم گشت خواجه بود بنده گردید سرور بود اسیر شد شب و روز آتی فراغت نداشت و دمی راحت ندید مسافرین را کھف امین بود و مجاورین را مونس بی نظیر فوق طاقت میکوشید و بحبت یاران میجوشید و میخروشید جمیع مسافرین از او راضی و خوشنود و جمیع مجاورین از او مسرور و ممنون و از کثرت خدمات دائماً ملازم صمت و سکوت بود

432 Then the Supreme Affliction came upon us and the absence of Baha'u'llah was not to be endured. Mirza Muhammad could not stay quiet, day or night. He wasted away, like a candle burning down; from the fiery anguish, his liver and heart were inflamed, and his body could bear no more. He wept and supplicated day and night, yearning to soar away to that undiscovered country. "Lord, free me, free me from this absence,"

432 تا آنکه مصیبت کبری رخ نمود و بنیان صبر و قرار ویران شد آتش فراق چنان جانسوز گشت که شب و روز آرام نداشت و مانند شمع میگداخت از شدت التهاب احتراق حاصل شد و شعله بر قلب و کبد زد جسم را تھل نمائد شب و روز تبتل و تضرع مینمود و آرزوی پرواز بجهان اسرار

he would cry, "let me drink of reunion's cup, find me a lodging in the shelter of Thy mercy, Lord of Lords!"

میگرد و ربّ ادرکنی ادرکنی من هذا الفراق و  
جرعنی کأس الوصال و اجرنی فی جوار رحمتک  
یا ربّ الأرباب میگفت

- 433 At last he quit this dust heap, the earth, and took his flight to the world that has no end. May it do him good, that cup brimming with the grace of God, may he eat with healthy relish of that food which gives life to heart and soul. May God lead him to that happy journey's end and grant him an abundant share in the gifts which shall then be bestowed.

433 تا آنکه از این خاکدان بجهان بی پایان طیران نمود  
هنبثاً له هذه الكأس الطائفة بموهبة الله مرثياً له  
هذه المائدة التي حياة للقلوب و الأرواح متّعه الله  
بالورود على الورد المورود و رزقه الحظّ الموفور من  
الرّفد المرفود

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435 Mirza Muhammad-i-Vakil

435 جناب آقا میرزا محمد وکیل

- 436 One of the captives who were sent on from Baghdad to Mosul was Mirza Muhammad-i-Vakil. This righteous soul was among those who became believers in Baghdad. It was there he drank from the cup of resignation to the will of God and sought his rest in the shade of the celestial Tree. He was a man high-minded and worthy of trust. He was also an extremely capable and energetic administrator of important affairs, famous in Iraq for his wise counsel. After he became a believer, he was distinguished by the title of Vakil-deputy. It happened in this way:

436 و از جمله اسرا از زوراء به حدباء جناب آقا میرزا  
محمد وکیل است این نفس زکیه از نفوسی است  
که در دارالسلام از کأس تسلیم و رضا آشامید  
و در سایه شجر طوبی بیاسود و بیارمید این شخص  
امین و کریم بود و در تمشیت مهام امور همت  
غربی داشت و غیرت شدید در عراق شخص  
شهر بود و معروف بحسن تدبیر چون مؤمن و  
موقن گردید بلقب وکیل ممتاز گشت و سبب  
تلقیب به وکیل این بود که

- 437 There was a notable in Baghdad by the name of Haji Mirza Hadi, the jeweler. He had a distinguished son, Aqa Mirza Musa, who had received from Baha'u'llah the title "Letter of Eternity." This son had become a staunch believer. As for his father, the Haji, he was a princely individual known for his lavish openhandedness not only in Persia and Iraq but as far away as India. To begin with he had been a Persian vazir; but when he saw how the late Fath-'Ali Shah eyed worldly riches, particularly the worldly riches of Persian vazirs, and how he snatched whatever they had accumulated, and how, not content with confiscating their costly vanities and lumber, he punished and tortured them right and left, calling it a legal penalty—the Haji dreaded that he too might be catapulted into the abyss. He abandoned his position as vazir, and his mansion, and fled to Baghdad. Fath-'Ali Shah demanded that the Governor of Baghdad, Davud Pasha, send him back, but the Pasha was a man of courage and the Haji was widely known for his able mind. Accordingly, the Pasha respected and helped him and the Haji set up in business as a jeweler. He lived with pomp and splendor, like a great prince. He was one of the most remarkable men of his time, for within his palace he carried on a life of gratification and opulence, but he left his pomp, style and retinue behind, occupied himself with his business affairs and realized great profits.

437 در بغداد شخص شهری بود معروف به حاجی  
میرزا هادی جواهری مشار الیه را فرزندی بود  
ارجمند نام او آقا میرزا موسی که از قلم اعلی  
به حرف البقاء ملقب گردید جناب حرف البقاء  
مؤمن و موقن شد و ثابت و راسخ و اما حاجی  
مشار الیه شخصی بود امیرمنش و در ایران و عراق  
حتی هندوستان معروف ببذل و بخشش از اصل  
از وزرای ایران بود چون مرحوم فتحعلی شاه را  
دیده بر اموال دنیا دید که طمع بمال وزرا مینماید  
و آنچه اندوخته اند میرباید بلکه در مصادره حطام  
دنیا بیحجاب عقوبت و شکنجه مینماید و نام آن  
را جریمه مینهد از خوف این ورطه خوفناک  
از وزارت و امارت گذشته به بغداد شتافت  
و فتحعلی شاه او را از والی بغداد داود پاشا  
بخواست ولی پاشای مذکور غیور بود و حاجی  
مشار الیه بحسن تدبیر مشهور لهذا حرمت و رعایت  
نمود و حاجی تجارت مشغول شد و به جواهری  
معروف گشت ولی نظیر امیری جلیل بحشمت  
بی پایان زندگانی مینمود و این شخص از نوادر دهر  
بود زیرا در قصر خویش در نهایت مکنّت ایام  
بسر میرد ولی خدم و حشم گذاشت تجارت  
مشغول و بمحصل منافع کلیه مألوف

438 The door of his house was always open. Turks and Persians, neighbors, strangers from far places, all were his honored guests. Most of Persia's great, when they came on pilgrimage to the Holy Shrines, would stop at his house, where they would find a banquet laid out, and every luxury ready to hand. The Haji was, indeed, more distinguished than Persia's Grand Vazir; he outshone all the vazirs for magnificence, and as the days passed by he dispensed ever more largesse to all who came and went. He was the pride of the Persians throughout Iraq, the glory of his fellow nationals. Even on the Turkish vazirs and ministers and the grandees of Baghdad he bestowed gifts and favors; and for intelligence and perceptivity he had no equal.

439 Because of the Haji's advancing years, toward the end of his days his business affairs declined. Still, he made no change in his way of life. Exactly as before, he continued to live with elegance. The prominent would borrow heavily from him, and never pay him back. One of them, the mother of Aqa Khan Mahallati, borrowed 100,000 tumans from him and did not repay one penny, for she died soon after. The Il-Khan, 'Ali-Quli Khan, was another debtor; another was Sayfu'd-Dawlih, a son of Fath-'Ali Shah; another, Valiyyih, a daughter of Fath-'Ali Shah; these are only a few examples out of many, from among the Turkish amirs and the great of Persia and Iraq. All these debts remained unpaid and irrecoverable. Nevertheless, that eminent and princely man continued to live exactly as before.

440 Toward the close of his life he conceived a remarkable love for Baha'u'llah, and most humbly, would enter His presence. I remember him saying one day, to the Blessed Beauty, that in the year 1250 and something over, Mirza Mawkab, the famed astrologer, visited the Shrines. "One day he said to me," the Haji continued, "'Mirza, I see a strange, a unique conjunction in the stars. It has never occurred before. It proves that a momentous event is about to take place, and I am certain that this event can be nothing less than the Advent of the promised Qa'im.'"

441 Such was the situation of that illustrious prince when he passed away, leaving as heirs a son and two daughters. Thinking him to be as wealthy as ever, the people believed that his heirs would inherit millions, for everyone knew his way of life. The Persian diplomatic representative, the latter-day mujtahids, and the faithless judge all sharpened their teeth. They started a quarrel among the heirs, so that in the resulting turmoil they

438 در خانه‌ی باز داشت و از ترک و تاجیک و دور و نزدیک همیشه مهمانان عزیز داشت بزرگان ایران چون زیارت عتبات عالیات می‌رفتند اکثر در خانه او مهمان میشدند سفره‌ی منا و عیشی مهیا موجود میدیدند و حاجی مشارالیه فی الحقیقه از صدر اعظم ایران محترم‌تر و از جمیع وزرا حشمتش بیشتر و بآینده و رونده در بذل و بخشش روز بروز قدم پیشتر مینهاد در عراق نفر ایرانیان بود و مباحات هموطنان حتی بر وزرا و مشیرین عثمانی و بزرگان بغداد بذل و بخشش و انعام مینمود در عقل و تدبیر بی‌نظیر بود

439 باری حاجی مشارالیه را هرچند در اواخر ایام از کبر سن امور تجارت پریشان شد ولی در زندگانی ابداً تغییر و تبدیلی نداد بر مثال سابق در نهایت حشمت و عزت زندگانی میکرد و اموال عزیزی بزرگان از او بوام گرفتند و ندادند از جمله والده آقا خان محلاتی صد هزار تومان قرض کرد ولی فلس واحد ادا ننمود زیرا بزودی فوت شد از جمله ایلخانی مسمی به علیقل خان از جمله سیف‌الدوله پسر فتحعلی شاه از جمله والیه دختر فتحعلی شاه و قس علی ذلک از بزرگان ایران و امرای عثمانی و اعظم عراق و جمیع این دیون سوخت نمود و لکن آن امیر کبیر بر حالت قدیم قائم و مستدیم

440 و در اواخر ایام محبت غربی بجمال مبارک پیدا نمود و بحضور مشرف میشد و خاضع بود روزی بخاطر دارم که در حضور مبارک عرض مینمود که در تاریخ هزار و دویست و پنجاه و چیزی میرزا موکب منجم مشهور در عتبات بود که شهیر آفاق بود روزی بمن گفت میرزا در نجوم قران عجیبی میبینم که مثل و نظیر نداشته و ندارد و این دلیل بر ظهور امر عظیمی است و یقین است که آن امر عظیم ظهور قائم موعود است

441 باری این امیر جلیل در این حالت بود که وفات نمود وارث یک پسر و دو دختر گذاشت ناس را گان چنان بود که حاجی مشارالیه بر ثروت سابق باقی و برقرار است لهذا مال میراث چند کرور موجود چه که هر کس از روش و سلوک او چنین گان مینمود کارپرداز ایران و مجتهدین آخر الزمان و قاضی بی‌ایمان جمیع دندان تیز نمودند

themselves would make substantial gains. With this in view they did whatever they could to ruin the heirs, the idea being to strip the inheritors bare, while the Persian diplomat, the mujtahids, and the judge would accumulate the spoils.

و در میان ورثه عربده و ستیزه انداختند تا باین واسطه مداخل کلیه نمایند لهذا تا توانستند بخرابی ورثه همت گماشتند کار بجائی رسید که جمیع ورثه فقیر و برهنه ماند و کارپرداز و مجتهدین و قاضی اموالی اندوخته نمایند

- 442 Mirza Musa was a staunch believer; his sisters, however, were from a different mother, and they knew nothing of the Cause. One day the two sisters, accompanied by the son-in-law of the late Mirza Siyyid Rida, came to the house of Baha'u'llah. The two sisters entered the family apartments while the son-in-law settled down in the public reception rooms. The two girls then said to Baha'u'llah: "The Persian envoy, the judge, and the faithless mujtahids have destroyed us. Toward the close of his life, the late Haji trusted no one but Yourself. We ourselves have been remiss and we should have sought Your protection before; in any case we come now to implore Your pardon and help. Our hope is that You will not send us away despairing, and that through Your favor and support we shall be saved. Deign, then, to look into this affair, and to overlook our past mistakes."

442 جناب حرف البقاء آقا میرزا موسی مؤمن و موقن و نفس مطمئنه بود ولی دو خواهر که از مادر دیگر بودند بکلی از امر بی خبر روزی این دو خواهر با داماد مرحوم میرزا میرزا سید رضی بدرج خانه آمدند دو دختر باندرن وارد و داماد در برون منزل نمود بعد بساحت اقدس دختران عرض کردند که ایلچی و قاضی و مجتهدان بی ایمان ما را ویران کردند اما جناب مرحوم میرزا در اواخر ایام اعتمادی جز بمقام مقدس نداشت هرچند غفلت نمودیم و در التجا تأخیر ورزیدیم حال پناه آورده ایم و عفو گاه میطلبیم امید چنانست که نومید نگردیم و در صون عینایت و حمایت از این خطر شدید نجات یابیم توجهی در امور ما بنمائید و از قصور چشم پوشید

- 443 Replying, the Blessed Beauty declared with finality that intervention in affairs of this kind was abhorrent to Him. They kept on pleading with Him, however. They remained a whole week in the family apartments, clamoring every morning and evening for favor and grace. "We will not lift our heads from off this Threshold," they said. "We will seek sanctuary here in this house; we will remain here, by the door of Him Who guards the angels, until He shall deign to look into our concerns and to save us from our oppressors."

443 جمال مبارک جواب قطعی فرمودند که مداخله در این امور منفور جمال مبارک است ولی آنان دست از دامان بر نداشته یک هفته در اندرون اقامت نمودند و هر صبح و شام فریاد الامان برآوردند و گفتند که ما از این درگاه سربرنداریم بلکه عاکف آستان شویم و مقیم عتبه ملائک پاسبان تا توجهی در امور ما گردد و از دست ستمکاران و ظالمان رهائی یابیم

- 444 Each day, Baha'u'llah would counsel them, saying, "Matters of this kind are in the hands of the mujtahids and the government authorities. We do not interfere in such affairs." But they kept on with their importunities, insisting, imploring, begging for help. It happened that the house of Baha'u'llah was bare of worldly goods, and these ladies, accustomed to the best of everything, could hardly be satisfied with bread and water. Food had to be procured for them on credit. Briefly, from every direction, there were problems.

444 جمال مبارک هر روز نصیحت میفرمودند که این امور راجع بحکام و مجتهدانست ما را مدخلی نیست ولی آنان بنهایت الحاح اصرار و ابرام مینمودند و استدعای نظر عنایت میکردند از قضا خانه مبارک از حطام دنیا منزّه و مقدس بود و حضرات خوش گذران یاب و نان قناعت نمینمودند باید بوام طعام مهیا گردد خلاصه از هر جهت مشکلات حاصل شد

- 445 Finally one day Baha'u'llah summoned me to His presence. "These esteemed ladies," He said, "with all their exactions, have put Us to considerable inconvenience. There is no help for it—you will have to see to this case. But you must solve this entire, complicated matter in a single day."

445 عاقبت روزی جمال مبارک مرا خواستند و فرمودند این مخدرات از کثرت الحاح ما را بزحمت انداخته اند چارهائی نه باید تو بروی ولی در یک روز این مسئله مهمه را انجام دهی

446 The next morning, accompanied by Aqay-i-Kalim, I went to the house of the late Haji. We called in appraisers and they collected all the jewels in an upper apartment; the ledgers and account books having to do with the properties were placed in a second room; the costly furnishings and art objects of the house in a third. A number of jewelers then went to work and set a value on the gems. Other experts appraised the house, the shops, the gardens, the baths. As soon as they began their work I came out and posted someone in each room so that the appraisers could duly complete their tasks. By this time it was nearly noon. We then had luncheon, after which the appraisers were directed to divide everything into two equal parts, so that lots could be cast; one part would be that of the daughters, and one that of the son, Mirza Musa. I then went to bed, for I was ill. In the afternoon I rose, had tea, and repaired to the family apartments of the mansion. Here I observed that the goods had been divided into three parts. I said to them: "My instructions were that everything should be divided into two parts. How is it that there are three?" The heirs and other relatives answered as one: "A third must certainly be set aside. That is why we have divided everything into three. One share is for Mirza Musa, one for the two daughters, and the third we place at Your disposal; this third is the portion of the deceased and You are to expend it in any way You see fit."

447 Greatly disturbed, we told them, "Such a thing is out of the question. This you must not require, for it cannot be complied with. We gave our word to Baha'u'llah that not so much as a copper coin would be accepted." But they, too, swore upon oath that it must be as they wished, that they would agree to nothing else. This servant answered: "Let us leave this matter for the present. Is there any further disagreement among you?" "Yes," said Mirza Musa, "what has become of the money that was left?" Asked the amount, he answered: "Three hundred thousand tumans." The daughters said: "There are two possibilities: either this money is here in the house, in some coffer, or buried hereabouts—or else it is in other hands. We will give over the house and all its contents to Mirza Musa. We two will leave the house, with nothing but our veils. If anything turns up we, as of now, freely accord it to him. If the money is elsewhere, it has no doubt been deposited in someone's care; and that person, well aware of the breach of trust, will hardly come forward, deal honorably by us, and return it—rather, he

446 روز ثانی با جناب کلیم بخانه حاجی مرحوم رفتیم فوراً ارباب خبره حاضر ساختیم جمیع جواهرات را در غرفه‌ئی میآ نمودند و دفاتر املاک را در غرفه دیگر و اشیای ذیقیمت خانه را در غرفه دیگر حاضر ساختند و چند نفر جواهری بتقویم جواهر پرداختند و چند نفر از اهل خبره قیمت خانه‌ها و دکانها و باغها و حمامها تعیین کردند چون آنان بکار مشغول شدند من بیرون آمدم و در هر غرفه‌ئی نفسی گشتم تا اهل خبره کار را باتقان تمام نمایند قریب ظهر بود که این کار انجام یافت بعد بصرف ناهار پرداخته شد بعد از ناهار گفته گشت اهل خبره این اشیاء را بدو قسم منقسم کنند تا قرعه انداخته شود قسمی سهم دختران و قسمی سهم جناب حرف بقا معلوم گردد و من بجهت دفع کسالت در بستر آرمیدم قریب عصر برخاستم و صرف چای شد باندرون خانه آمدم ملاحظه شد که سه قسمت کرده‌اند سؤال نمودم که من تنبیه کردم دو قسمت شود چگونه سه قسمت شد جمیع ورثه و متعلقین بقول واحد جواب دادند البتّه باید ثلث خارج گردد لهذا سه قسمت نمودیم یک قسمت تعلق بدختران و قسم ثالث در تحت تصرف شما است ثلث مال میت است هر نوع مناسبت و مصلحت دانید صرف نمائید

447 نهایت استیحاّش حاصل شد که چنین امری از امکان خارج است ابدأ چنین تکلیفی میارید که ممنوع و محال است و بجمال مبارک قسم یاد شد که فلس واحد قبول نمیشود آنان نیز قسم خوردند که ما جز باین قسم راضی نگردیم و قبول ننمائیم این عبد گفت پس حال این مسئله را بگذارید آیا حرفی دیگر در میان شما باقی مانده جناب حرف بقا فرمودند البتّه نقود موجوده بکجا رفته سؤال از مقدار شد گفتند سیصد هزار تومان صباّیای مرحوم حاجی گفتند از دو شق خارج نیست یا این مبلغ در خانه است در صندوق و یا در زیر خاک و یا در خارج است ما خانه و ما فیه را تسلیم میرزا میکنیم و هر یک با چادری برون میرویم و اگر چیزی یافت از حال باو هبه مینمائیم و اگر در خارج است لابدّ نزد شخصی امانت گذارده شده و آن شخص چون مطلع

will make off with it all. Mirza Musa must establish a satisfactory proof of what he says; his claim alone is not evidence.” Mirza Musa replied: “All the property was in their hands; I knew nothing of what was going on—I had no hint of it. They did whatever they pleased.”

448 In short, Mirza Musa had no clear proof of his claim. He could only ask, “Is such a thing possible, that the late Haji had no ready funds?” Since the claim was unsupported, I felt that pursuing it further would lead to a scandal and produce nothing of value. Accordingly I bade them: “Cast the lots.” As for the third share, I had them put it in a separate apartment, close it off, and affix a seal to the door. The key I brought to Baha’u’llah. “The task is done,” I said. “It was accomplished only through Your confirmations. Otherwise it could not have been completed in a year. However, a difficulty has arisen.” I described in detail the claim of Mirza Musa and the absence of any proof. Then I said, “Mirza Musa is heavily in debt. Even should he expend all he has, still he could not pay off his creditors. It is best, therefore, if You Yourself will accept the heirs’ request, since they persist in their offer, and bestow that share on Mirza Musa. Then he could at least free himself from his debts and still have something left over.”

449 On the following day the heirs appeared and implored the Blessed Beauty to have me accept the third share. “This is out of the question,” He told them. Then they begged and entreated Him to accept that share Himself and expend it for charitable purposes of His own choice. He answered: “There is only one purpose for which I might expend that sum.” They said, “That is no concern of ours, even if You have it thrown into the sea. We will not loose our hold from the hem of Your garment and we will not cease our importunities until You accede to our request.” Then He told them, “I have now accepted this third share; and I have given it to Mirza Musa, your brother, but on the condition that, from this day forward, he will speak no more of any claim against yourselves.” The heirs were profuse in their thanks. And so this weighty and difficult case was settled in a single day. It left no residue of complaints, no uproar, no further quarrels.

است که در این کار خیانت شده است چگونه با ما صداقت مینماید و آن مبلغ را اعاده میکند بلکه جمیع را از میان میبرد و جناب میرزا باید برهان کافی در این مسئله اقامه کند بجزر دعوی ثابت نگردد جناب حرف بقا فرمودند که جمیع اموال تسلیم آنان بود من نه خبر داشتم و نه اثری میدانستم هر قسم خواسته مجرا داشته‌اند

448 باری برهان واضحی در دست نداشت جز اینکه میفرمودند حاجی مرحوم ممکن است بی‌نقود باشند این عبد ملاحظه نمود که در این دعوی برهانی در دست نه و پایی شدن سبب رسوائیست و نتیجه ندارد لهذا گفتم قرعه بیندازید قرعه انداختند ثلث ثالث را گفتم در غرفه‌ای گذاشتند و مهر و موم نمودند مفتاح غرفه را بحضور مبارک آوردم عرض کردم کار باتمام انجامید و این بصرف تأیید مبارک بود و الا یک سال تمام نمیشد ولی مشکلی در میان آمده تفصیل ادعا و فقدان بیّنات را عرض کردم وقوعات را بتامه شرح دادم و عرض کردم که حضرت حرف بقا بسیار مدیونست و اگر موجود خویش را بدهد وام تمام نگردد پس بهتر آن است که مستدعای ورثه را بعد از الحاح نفس مبارک قبول فرمایند و به حرف بقا بخشند تا اقلاً از گیر و دار دیون رهائی یابد و چیزی از برای او باقی ماند

449 روز ثانی حضرات ورثه حاضر شدند و از ساحت اقدس رجا کردند که من ثلث را قبول نمایم فرمودند این مستحیل است بسیار الحاح و التماس و رجا نمودند که نفس مبارک قبول فرمایند و در موارد خیریه بامر مبارک صرف شود فرمودند من این مبلغ را شاید در مورد واحد صرف نمایم عرض کردند ما را در آن خصوص رأی نیست ولو بدریا افکنده شود و ممکن نیست دست از دامن برداریم مگر آنکه این رجا مقبول درگاه شود در جواب فرمودند من این ثلث را قبول نمودم و برادر شما حرف بقا بخشیدم بشرط آنکه من بعد بادعای دم نزنم و ورثه بشکرانه پرداختند و این قضیه عظیم در یوم واحد انجام یافت نه صدائی و نه ندائی و نه دعوائی باقی ماند

450 Mirza Musa did his best to urge some of the jewels on me, but I refused. Finally he requested that I accept a single ring. It was a precious ring, set with a costly pomegranate ruby, a flawless sphere, and unique. All around the central stone, it was gemmed with diamonds. This too I refused, although I had no 'aba to my back and nothing to wear but a cotton tunic that bespoke the antiquity of the world, nor did I own a copper coin. As Hafiz would say: "An empty purse, but in our sleeve a hoard."

451 Grateful for the bounty he had received, Mirza Musa offered Baha'u'llah everything he possessed: orchards, lands, estates—but it was refused. Then he appointed the 'ulamas of Iraq to intercede for him. They hastened to Baha'u'llah in a body and begged Him to accept the proffered gifts. He categorically refused. They respectfully told Him: "Unless You accept, in a very short time Mirza Musa will scatter it all to the winds. For his own good, he should not have access to this wealth."

452 Then in his own hand, Mirza Musa penned deeds of gift, made out according to each of the five creeds, in Arabic and Persian; two copies he made, and chose the 'ulamas as his witnesses. Through certain 'ulamas of Baghdad, among them the famed scholar 'Abdu's-Salam Effendi, and the erudite and widely known Siyyid Davud Effendi, he presented the deed of gift to Baha'u'llah. The Blessed Beauty told them: "We are appointing Mirza Musa himself as Our deputy."

453 After Baha'u'llah's departure for Rumelia, Mirza Musa, with a promissory note, purchased from the Government the tithes of Hindiyyih, a district near Karbila, and suffered a terrible loss, close to 100,000 tumans. The Government confiscated his properties and sold them for next to nothing. When told of the matter, Baha'u'llah said, "Do not speak of this, ever again. Do not so much as utter a word about those estates." Meanwhile the exile from Adrianople to 'Akka took place. Mirza Muhammad went to the Government authorities and said to them: "I am the deputy (vakil) of Baha'u'llah. These properties do not belong to Mirza Musa. How is it that you have taken them over?" But he had no documents to support him, for the title deeds were in 'Akka, and on this account the Government rejected his claim. However, in the process, he became known to all as Mirza Muhammad the Deputy. This is how he received the title.

450 حضرت حرف البقاء بنهایت الحاح خواستند قدری از جواهرها تعارف کنند قبول نمودم نهایت قبول انگشتی خواهش نمودند ولی انگشت گران قیمت یا قوت زمانی حبابی بی عیب بود نادر الأمثال بود و اطرافش مرصع بالماس بود قبول نشد در حالتی که عبا در بر نبود بلکه قبائی ریسمانی که از قدم عالم خبر میداد در بر بود و فلس واحد غیر مالک بقول خواجه حافظ گنج در آستین و کیسه تھی

451 باری جناب حرف بقا در مقابل این عنایت جمیع مایملک را از بساتین و عقار و اراضی و املاک تقدیم حضور نمود قبول نفرمودند بعد علمای عراق را شفیع قرار داد جمیعاً بحضور شتافتند و استدعای قبول نمودند بکلی امتناع فرمودند عرض کردند اگر قبول نفرمائید جناب حرف بقا در اندک زمانی جمیع را بباد میدهد خیر خود او اینست که تصرف در وی نتواند

452 باری بخط خود هبه نامه متعدده مطابق مذاهب خمسہ بعربی و فارسی دو نسخه مرقوم نمود و حضرات علما را شاهد اتخاذ کرد و هبه نامه را بواسطه علمای بغداد از جمله عبدالسلام افندی عالم تحریر و سید داود افندی فاضل شهر تقدیم کرد جمال مبارک فرمودند ما خود میرزا موسی را وکیل قرار دادیم

453 باری بعد از اینکه جمال مبارک به رومیلی تشریف بردند جناب حرف بقا بلوک هندیه که قریب کربلا است حاصلات عشریه اش را از حکومت بالتزام اشترا نمود و خسران عظیم کرد قریب صد هزار تومان زیان نمود حکومت املاک را ضبط کرد و جمیع را بفروخت ولی بانجس اثمان بساحت اقدس عرض شد فرمودند ابداً تفوه منمائید و نامی از این املاک مبرید در این اثنا از ادرنه نفی به عکا واقع شد جناب آقا میرزا محمد بحکومت مراجعت کرد که من وکیل جمال مبارک این املاک تعلق بحرف بقا ندارد چگونه ضبط نمودید ولی چون سندی در دست نداشت زیرا اوراق هبه در عکا بود لهذا مدعایش در نزد حکومت مقبول نیفتاد ولی در بین کل شهرت به میرزا محمد وکیل یافت اینست سبب تلقیب او بوکالت

454 When we were in Adrianople, Mirza Musa sent on the ruby ring, through Siyyid 'Ali-Akbar, and the Blessed Beauty directed us to accept it. After we reached 'Akka the believers fell ill, and lay suffering in their beds. I sent the ring to India, to one of the friends, asking him to sell it with all possible speed and forward the proceeds to us in 'Akka to be expended on the sick. That blessed individual never sent us a penny. Two years later he wrote to say that he had sold the ring for twenty-five pounds and had spent that sum on the pilgrims. This, when the ring was of such great value. I made no complaint. Rather, I praised God, thanking Him that out of all that wealth not a fleck of dust had settled on my robe.

455 Mirza Muhammad was taken prisoner and sent away from Baghdad to Mosul, where he fell a prey to fearful ills. He had been rich; in God's path he was now poor. He had enjoyed his ease and comfort; now, for the love of God, he suffered pain and toil. He lived on for a time in Mosul, suppliant, resigned, and lowly. And then, severed from all save God, irresistibly drawn by the gentle gales of the Lord, he rose out of this dark world to the land of light. Unto him be salutations and praise. May God shed down upon him the waters of forgiveness, and open before his grave the gates of Heaven.

456 - 43 -

457 Haji Muhammad-Riday-i-Shirazi

458 Haji Muhammad-Rida came from Shiraz. He was a man spiritually minded, lowly, contrite, the embodiment of serenity and faith. When the call of God was lifted up, that needy soul hurried into the shelter of heavenly grace. As soon as he heard the summons, "Am I not your Lord?" he cried out: "Yea, verily!" and became as a lamp to the people's feet.

459 For a long time he served the Afnan, Haji Mirza Muhammad-'Ali, and was his loyal and close companion, trusted in all things. Later, following a journey to distant countries, he went to the Holy Land, and there in utter submission and lowliness bowed his head before the Sacred Threshold and was honored with entering the presence of Baha'u'llah, where he drank in endless bounties from cupped hands. For quite a time he remained there, attending upon Baha'u'llah almost every day, encompassed by holy favor and grace. He was outstanding as to character, and lived after the commandments of God: tranquil and long-suffering, in his surrender to God's will he was

454 باری در ادرنه بودیم که خاتم مذکور یعنی یاقوت را بواسطه سید علی اکبر جناب حرف بقا ارسال نمود جمال مبارک امر بقبول فرمودند چون به عکا رسیدیم یاران الهی بیمار شدند و در بستر بعلل و امراض گرفتار گشتند این عبد آن انگشتر را به هندوستان نزد نفسی از احباب فرستاد تا بزودی بفروشد و مبلغ را بفرستند و صرف بیماران گردد ولی آن نفس مبارک فلسی نفرستاد بعد از دو سال مرقوم نمود که من به بیست و پنج لیره فروختم و صرف زائرین کردم و حال آنکه قیمت خاتم وافر بود ولی این عبد شکوه نمود و بشکرانه پرداخت که الحمد لله از آن اموال غباری بدامن تعلّق نیافت

455 خلاصه جناب میرزا محمد وکیل اسیراً از عراق به حدباء ارسال شد و بنهایت زحمت و مشقت گرفتار گشت غنی بود فی سبیل الله فقیر شد راحت بود در راه خدا یزحمت افتاد و ایامی چند در نهایت تذلل و تبتل در موصل بسر برد و عاقبت منقطعاً عما سوى الله و منجذباً بنفحات الله از این عالم ظلمانی بجهان نورانی صعود نمود علیه التحية و الثناء و فتح الله علی ترابه ابواب السماء بماء منهم من العفو والغفران

456 ۴۳

457 جناب حاجی محمد رضای شیرازی

458 و از جمله مهاجرین و مجاورین جناب حاجی محمد رضای شیرازیست این شخص ربّانی از اهل شیراز بود در نهایت عجز و نیاز مظهر ایمان و ایقان بود و در نهایت اطمینان چون ندای الهی بلند شد این مستمند بظّل عنایت خداوند شتافت ندای الست را بلی گفت و مشکوة نور هدی گشت در نهایت تبتل و تضرع بود

459 و مدتی مدیده بخدمت افنان سدره مبارکه حضرت حاجی میرزا محمد علی موفق شد و همیشه مجالس و مؤانس بود و در جمیع امور خیرخواه و خالص تا آنکه بعد از مسافرت بممالک بعیده بارض مقدس شتافت و در نهایت خضوع و خشوع سر باستان حضرت احدیت گذارد و بشرف لقا فائز گشت و از دریای الطاف بی پایان مغترف شد مدتی در عتبه علیا اقامت نمود و در اکثر ایام بشرف حضور مشول مییافت نظر عنایت شامل بود و

selflessness itself. He had no personal aims whatever, no feeling of attachment to this fleeting world. His one desire was to please his Lord, his one hope, to walk the holy path.

460 He went on, then, to Beirut, serving the honored Afnan in that city. He spent a long time in this wise, returning again and again to enter the presence of Baha'u'llah and gaze upon that Most Great Beauty. Later, in Sidon, he fell ill. Unable to make the journey to 'Akka, in perfect acquiescence and contentment he ascended to the Abha Kingdom, and was plunged in the ocean of lights. By the Supreme Pen, endless bounty was bestowed upon his memory. He was indeed one of the loyal, the steadfast, a solid pillar of servitude to Baha'u'llah. Many and many a time, from the lips of the Blessed Beauty, we heard his praise.

461 Unto him be greetings and praise, and the glory of the All-Glorious. Upon him be compassion and most great mercy from the Lord of the High Heavens. His shining grave is in Sidon, near the place called the Station of John the Holy.

462 - 44 -

463 Husayn Effendi Tabrizi

464 This youth was from Tabriz, and he was filled with the love of God like a cup flowing and brimming over with red wine. In the flower of his youth he left Persia and traveled to Greece, making his living as a merchant there; till a day came when, guided by Divine bounty, he went from Greece to Smyrna, and there he was given the glad tidings of a new Manifestation on earth. He shouted aloud, was frenzied, was drunk with the music of the new message. He escaped from his debits and credits, set out to meet the Lord of his heart, and entered the presence of Baha'u'llah. For some time, a trusted attendant and companion, he served the Blessed Beauty. He was then directed to seek a lodging in the city of Haifa.

465 Here he faithfully waited upon the believers, and his home was a way station for Baha'i travelers. He had an excellent disposition, a wonderful character, and high, spiritual aims. He was friendly with friend and stranger alike; he was kind to people of every nation and wished them well.

فضل و موهبت کامل و در حسن اخلاق فائق و بتعالیم الهیه سالک و عامل در نهایت صبر و سکون بود و بکلی فانی در اراده حضرت بیچون از خود مقصدی نداشت و تعلق باین عالم فانی نیافت جز رضای الهی آرزو نبود و بغیر از سلوک در سبیل او آمال و امانی نه

460 بعد بمدینه بیروت شتافت و در آنجا بخدمات حضرت افنان علیه بهاء الله قیام کرد مدتی مدیده بر این منوال ایام بسر برد و بکرات و مرات باستان مقدس رجوع نمود و بمنظر اکبر ماثول یافت تا آنکه در صیدا علیل و مریض شد و طاقت و تحمل رجوع به عکا نماند در نهایت تسلیم و رضا بملکوت ابهی پرواز کرد و متسغرق بحر انوار گردید و از قلم اعلی در ذکر او عنایت بی پایان صدور یافت فی الحقیقه این شخص از ثابترین راضین بود و در عبودیت جمال مبارک رکنی رکین بکرات و مرات از فم مطهر ذکر خیر او مسموع گشت

461 علیه التَّحِيَّةُ وَ التَّنَاءُ وَ عَلَيْهِ الْبَهَاءُ الْأَبْهَى وَ عَلَيْهِ الرَّحْمَةُ الْكُبْرَى وَ لَهُ الْمَغْفَرَةُ الْعَظْمَى مِنْ رَبِّ السَّمَوَاتِ الْعُلَى قَبْرُ مَنْوَرٍ فِي مَدِينَةِ صَيْدَا فِي جَوَارِ مَقَامِ مَشْهُورٍ بِمَقَامِ حَضْرَتِ يَحْيَى اسْت

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463 جناب حسین افندی تبریزی

464 و از جمله مهاجرین و مجاورین حسین افندی تبریز است این جوان از اهل تبریز و از صهبای محبت الله جام لبریز بود در ریعان جوانی از ایران به یونان سفر نمود و ایامی در آن خطه و دیار بکسب و کار مشغول بود و اوقاتی بسر میبرد تا آنکه بدرقه عنایت رسید از یونان به ازمیر شتافت و در آن اقلیم بشارت ظهور جدید شنید بجوش و خروش آمد و از آهنگ سروش مست و مدهوش شد از سود و زیان پرست و آهنگ کیوی جانان نمود و باستان مقدس فائز گشت مدتی ملازم درگاه بود و مقرب بارگاه بعد مأمور بسکنی در مدینه حیفا گردید

465 همواره بخدمت یاران پرداخت و محط رحال دوستان بود بسیار خوش خلق و خوش خو بود اخلاق بدیع داشت و مقصد رفیع با دوست و

- 466 When the Most Great Light ascended to the Concourse above, Husayn Effendi remained faithful to Him, steadfast and firm; and as before, he continued to be a close friend to the friends. Thus he lived for a considerable period, and felt himself better off than the kings of the earth. He became the son-in-law of Mirza Muhammad-Quli, brother of the Blessed Beauty, and remained for a time peaceful and serene. He carefully avoided any occasion of being seduced into error, for he dreaded that the tempest of afflictions might mount in fury, surge ever higher, and sweep many a soul into the fathomless gulf. He would sigh and mourn, for this fear was with him at all times. At last he could bear the world no longer, and with his own hands stripped off the garment of life.
- 467 Praise be unto him, and salutations, and the mercy of God, and Divine acceptance. May God pardon him and make him to enter the highest Heaven, the Paradise that towers above all the rest. His sweet-scented grave is in Haifa.
- 468 - 45 -
- 469 Jamshid-i-Gurji
- 470 Yet another of the emigrants and settlers was the valiant Jamshid-i-Gurji, who came from Georgia, but grew up in the city of Kashan. He was a fine youth, faithful, trustworthy, with a high sense of honor. When he heard of a new Faith dawning, and awoke to the tidings that on Persia's horizons the Sun of Truth had risen, he was filled with holy ecstasy, and he longed and loved. The new fire burned away those veils of uncertainty and doubt that had closed him round; the light of Truth shed down its rays, the lamp of guidance burned before him.
- 471 He remained in Persia for a time, then left for Rumelia, which was Ottoman territory, and in the Land of Mystery, Adrianople, won the honor of entering the presence of Baha'u'llah; it was there that his meeting took place. His joy and fervor were boundless. Later, at Baha'u'llah's command he made a journey to Constantinople, with Aqa Muhammad-Baqir and Aqa 'Abdu'l-Ghaffar. In that city, the tyrannous imprisoned him and put him in chains.
- 472 The Persian ambassador informed against Jamshid and Ustad Muhammad-'Ali-i-Dallak as enemy leaders and fighters. Jamshid he described as a latter-day Rustam while
- بیگانه آشنا بود و بجمع ملل ارض خیرخواه و مهربان
- بعد از صعود نیر اعظم بملاً اعلی ثابت و مستقیم بود و بر عبودیت جمال مبارک راسخ و مستدیم و با یاران مونس و ندیم مدتی مدیده بر این منوال سلوک مینمود و خود را عزیزتر از سلاطین و ملوک میدید تا آنکه صهریت حضرت آقا میرزا محمد قلی برادر جمال مبارک حاصل کرد بر این منوال اوقاتی در کمال روح و ریحان بسر برد و از افتتان و امتحان خائف و هراسان بود که مبادا طوفان امتحان اوج گیرد و موج افتتان نفوس را بقعر بی پایان رساند همواره خائف و هراسان بود و آه و فغان مینمود تا آنکه از حیات دنیا بیزار شد و بدست خویش نزع ثیاب حیات این جهان کرد
- عليه التَّحِيَّةِ وَالنَّعَاءِ و عليه الرَّحْمَةُ وَالرَّضْوَانُ وَ غفر عنه و ادخله الله في الجنة العليا و فردوسه الأعلی قبر معطرش در حيفا است
- ۴۵
- جناب آقا جمشید گرجی
- و از جمله مهاجرین و مجاورین جناب آقا جمشید گرجی بود این رجل رشید منشأ حیاتش گرجستان بود و نشو و نمایش در شهر کاشان جوانی بود در نهایت صدق و امانت و دیانت و غیرت چون بشارت طلوع صبح هدی شنید و بمژده اشراق شمس حقیقت از افق ایران بیدار شد بشور و وله آمد و شوق و شعف یافت نار محبت الله برافروخت پرده شبهه و ارتباب بسوخت نور حقیقت درخشید شمع هدایت روشن گردید
- مدتی در ایران بود عاقبت به رومیلی اقلیم عثمانیان شتافت در ارض سرّ بحضور ماثول یافت و بشرف لقاء فائز گردید در نهایت انجذاب و انبساط بود تا آنکه بامر مبارک با جناب آقا محمد باقر و جناب آقا عبدالغفار به اسلامبول سفر نمود در آنجا اسیر ستمکاران گشت و بسلاسل و زنجیر افتاد
- سفیر کبیر ایران او را با جناب استاد محمد علی دلاک هر دو را صفدر و صف شکن قلم داد جناب جمشید را رستم دستان گفت و جناب

Muhammad-‘Ali, according to the envoy, was a ravening lion. These two respected men were first imprisoned and caged; then they were sent out of Turkish territory, under guard to the Persian frontier. They were to be delivered over to the Persian Government and crucified, and the guards were threatened with terrible punishments should they once relax their vigilance and let the prisoners escape. For this reason, at every stopping place the victims were kept in some almost inaccessible spot. Once they were thrown into a pit, a kind of well, and suffered agonies all through the night. The next morning Jamshid cried out: “O you who oppress us! Are we Joseph the Prophet that you have thrown us in this well? Remember how He rose out of the well as high as the full moon? We too walk the pathway of God, we too are down here for His sake, and we know that these depths are the heights of the Lord.”

473 Once arrived at the Persian frontier, Jamshid and Muhammad-‘Ali were handed over to Kurdish chiefs to be sent on to Tihiran. The Kurdish chiefs could see that the prisoners were innocent men, kindly and well-disposed, who had fallen a prey to their enemies. Instead of dispatching them to the capital, they set them free. Joyfully, the two hastened away on foot, went back to Baha’u’llah and found a home close by Him in the Most Great Prison.

474 Jamshid spent some time in utter bliss, receiving the grace and favor of Baha’u’llah and ever and again being admitted to His presence. He was tranquil and at peace. The believers were well-pleased with him, and he was well-pleased with God. It was in this condition that he hearkened to the celestial bidding: “O thou soul who art well-assured, return unto thy Lord, well-pleased with Him, and well-pleasing unto Him.” And to God’s cry: “Return!” he replied, “Yea, verily!” He rose out of the Most Great Prison to the highest Heaven; he soared away to a pure and gleaming Kingdom, out of this world of dust. May God succor him in the celestial company, bring him into the Paradise of Splendors, and safe in the Divine gardens, make him to live forevermore.

475 Salutations be unto him, and praise. His grave, sweet as musk, is in ‘Akka.

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477 Haji Ja’far-i-Tabrizi and His Brothers

478 There were three brothers, all from Tabriz: Haji Hasan, Haji Ja’far, and Haji Taqi. These three were like eagles soaring;

استاد محمد علی را شیر ژبان شمرد این دو نفس محترم را بعد از حبس و قفس از بلاد روم بمرز و بوم ایران اسیر فرستاد تا تسلیم حکومت آن دیار کنند و بدار و صلابه زنند تنبیهات شدیده نمودند که مواظبت تمام نمایند مبادا فرار کنند لهذا در منازل و مراحل آنان را در جاهای سخت حبس مینمودند تا روزی ایشان را در چاله‌ئی مانند چاه انداختند و تا بصبح آن دو بیگانه در نهایت مشقت و عنا اوقات بسر بردند صبح آقا جمشید فریاد برآورد که ای عوانان مگر ما حضرت یوسفیم که در قعر چاه افتاده‌ایم اما یوسف صدیق از قعر چاه باوج ماه رسید و چون وقوع ما در چاه در سبیل الهی است شبهه‌ئی نیست که این بئر عمیق رفیق اعلی است

473 باری آنان را در حدود و ثغور ایران تسلیم رؤسای اکراد کردند که به طهران بفرستند سروران اکراد چون این دو مظلوم را خیرخواه عباد دیدند که بدون گناه بدست تطاول اعدا مبتلا گشتند لهذا رها نمودند و به طهران نفرستادند بجزر رهائی با نهایت روح و ریحان پیاده بکوی جانان شتافتند تا آنکه در بجن اعظم در جوار جمال قدم منزل و مأوی نمودند

474 آقا جمشید ایامی بنهایت سرور و فرح راحت و خوشی میکرد و بالطاف حضرت رحمن وجد و طرب داشت و بعضی اوقات بشرف حضور مشول مییافت و در نهایت سکون و قرار بود جمیع یاران از او راضی و او از خدا راضی در این حالت ندای یا ایها النفس المطمئنة ارجعی الی ربک راضیه مرضیه شنید و ندای ارجعی را بلی گفت از بجن اعظم باوج اعلی شتافت و از عالم خاک بجهان پاک پرواز نمود اغاثه الله فی الرفیق الأعلی و ادخله فی فردوس الأبهی و اخلده فی جنّة المأوی

475 و علیه التّحیة و الثّناء قبر معبرش در عکا است

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477 حاجی جعفر تبریزی و اخوان

478 و از جمله مهاجرین و مجاورین جناب حاجی جعفر تبریزست اینها سه برادر بودند حاجی حسن و

they were three stars of the Faith, pulsing with the light of the love of God.

479 Haji Hasan was of the earlier day; he had believed from the new Luminary's first dawning. He was full of ardor, keen of mind. After his conversion he traveled everywhere, through the cities and villages of Persia, and his breath moved the hearts of long-ing souls. Then he left for Iraq, and on the Beloved's first journey, attained His presence there. Once he beheld that beauteous Light he was carried away to the Kingdom of Splen-dors; he was incandescent, he became a thrall of yearning love. At this time he was directed to go back to Persia. He was a peddler, a vendor of small wares, and would travel from city to city.

480 On Baha'u'llah's second journey to Iraq, Haji Hasan longed to behold Him again, and there in Baghdad was once more bedazzled by His presence. Every so often he would journey to Persia and then return, his thoughts centered on teaching and furthering the Cause. His business fell apart. His merchandise was carried away by thieves, and thus, as he put it, his load was lifted from him—he was disencumbered. He shunned every worldly tie. He was held fast as by a magnet; he fell hopelessly, madly in love with the tender Companion, with Him Who is the Well-Beloved of both worlds. He was known everywhere for the ecstasy he was in, and experienced strange states of being; sometimes, with utmost eloquence, he would teach the Faith, adducing as proofs many a sacred verse and holy tradition, and bringing sound and reasonable arguments to bear. Then his hearers would comment on the power of his mind, on his wisdom and his self-possession. But there were other times when love suddenly flamed within him, and then he could not remain still for an instant. At those times he would skip, and dance, or again in a loud voice he would cry out a verse from the poets, or a song. Toward the end of his days he became a close friend of Jinab-i-Munib; the two exchanged many a recondite confidence, and each carried many a melody in his breast.

481 On the friends' final journey he went to Adhirbayjan, and there, throwing caution to the winds, he roared out the Great-est Name: "Ya Baha'u'l-Abha!" The unbelievers there joined forces with his relatives, and they lured that innocent, that man in his ecstasy, away to a garden. Here, they first put questions to him and listened to his answers. He spoke out; he expounded the secret verities of the Faith, and set forth con-clusive proofs that the Advent had indeed come to pass. He recited verses from the Qur'an, and traditions handed down

حاجی جعفر و حاجی تقی این سه برادر مانند نسر طائر سه ستاره بودند که بنور محبت الله روشن و از افق ایمان و ایقان میدرخشیدند

479 اما حاجی حسن از سابقین بود و از بدایت طلوع فجر ساطع مستضیء و لامع گشت ولی پرشور بود و شدید الشعور بعد از ایمان بهر شهر و کوی ایران رفت و نفسش در قلوب مشتاقان اثر نمود تا آنکه به عراق عرب شتافت و در سفر اول طلعت مقصود بشرف حضور موفق گشت از مشاهده انوار جمال منجذب بملکوت جلال گردید سرگشته و سودائی شد و افروخته و نورانی گردید مأمور بر جوع به ایران شد تاجر پبله‌ور بود و از شهر بشهر سفر میکرد

480 در سفر ثانی جمال مبارک به عراق آتش اشتیاق شعله‌ور شد و در نهایت انجذاب در دارالسلام بغداد سرمست بادهٔ وصال گردید هر چندی سفر به ایران میکرد و مراجعت مینمود و بذکر و فکر و ترویج مشغول بود بکلی رشتهٔ تجارت از دست رفت و اموال تالان و تاراج دزدان گردید باصطلاح خود او سبکار شد و از هر تعلقی بیزار گشت انجذاب بدرجهٔئی رسید که مجنون یار مهربان شد و مفتون دلبر دو جهان گردید مشهور بمجنوبی شد حالات عجیبه رخ میداد گاهی در نهایت فصاحت و بلاغت تبلیغ میداد و آیات و احادیث شاهد میآورد و دلائل عقلیه اقامه مینمود حاضران میگفتند که این شخص بسیار عاقل و دانا و متین و رزین است و گاهی از فرط انجذاب صبر و قرار نماند برقص و طرب میداد گاهی باواز بلند اشعار میخواند گاهی بتصنیف تغنی میکرد و در اواخر ایام مؤانس و مصاحب جناب منیب بود و با یکدیگر رازها داشتند و آوازه در دل و جان

481 باری در سفر اخیر به ایران به آذربایجان شتافت و بی‌محبا نعرهٔ یابهاء الأبهی زد و بی‌مدارا صیحه بلند نمود بعضی از ملحدان با خویشان متفق شدند و آن مجذوب مظلوم را بیایگی بردند در بدایت سؤال و جواب کردند بی‌پرده بیان اسرار نمود و براهین قاطعه بر اشراق انوار اقامه کرد آیات قرآن تلاوت نمود و احادیث از حضرت رسول و ائمه اطهار علیهم السلام روایت کرد بعد در کمال

from the Prophet Muhammad and the Holy Imams. Following that, in a frenzy of love and longing rapture, he began to sing. It was a shahnaz melody he sang; the words were from the poets, to say that the Lord had come. And they killed him; they shed his blood. They wrenched and hacked his limbs apart and hid his body underneath the dust.

- 482 As for Haji Muhammad-Ja'far, the gently born, he too, like his brother, was bewitched by the Blessed Beauty. It was in Iraq that he entered the presence of the Light of the World, and he too caught fire with Divine love and was carried away by the gentle gales of God. Like his brother, he was a vendor of small wares, always on a journey from one place to the next. When Baha'u'llah left Baghdad for the capital of Islam, Haji Ja'far was in Persia, and when the Blessed Beauty and His retinue came to a halt in Adrianople, Ja'far and Haji Taqi, his brother, arrived there from Adhirbayjan. They found a corner somewhere and settled down. Our oppressors then stretched out arrogant hands to send Baha'u'llah forth to the Most Great Prison, and they forbade the believers to accompany the true Beloved, for it was their purpose to bring the Blessed Beauty to this prison with but a few of His people. When Haji Ja'far saw that they had excluded him from the band of exiles, he seized a razor and slashed his throat. The crowds expressed their grief and horror and the authorities then permitted all the believers to leave in company with Baha'u'llah—this because of the blessing that came from Ja'far's act of love.

- 483 They stitched up his wound but no one thought he would recover. They told him, "For the time being, you will have to stay where you are. If your throat heals, you will be sent on, along with your brother. Be sure of this." Baha'u'llah also directed that this be done. Accordingly, we left Ja'far in the hospital and went on to the 'Akka prison. Two months later, he and his brother Haji Taqi arrived at the fortress, and joined the other prisoners. The safely delivered Haji grew more loving, more ardent with every passing day. From dusk till dawn he would stay awake, chanting prayers, shedding his tears. Then one night he fell from the roof of the caravanserai and ascended to the Kingdom of miracles and signs.

- 484 Haji Taqi, born under a fortunate star, was in every sense a true brother to Haji Ja'far. He lived in the same spiritual condition, but he was calmer. After Haji Ja'far's death, he would stay in one room, all alone. He was silence itself. He would sit there, all alone, properly and courteously, even during

شوق و وله باواز و شهناز پرداخت و اشعاری که دلیل بر ظهور بود ترانه نمود آن ستمکاران خون آن مظلوم بریختند و جسد مطهرش را شرحه شرحه نموده در زیر خاک متواری نمودند

482 و اما جناب حاجی محمد جعفر این پاک گهر نظیر برادر منجذب جمال انور گردید و در عراق بلقاي نیر آفاق مشرف شد او نیز مشتعل بنار محبت الله گردید و منجذب بنفحات الله گشت مانند برادر پهلور بود و همیشه در گردش و سفر وقت حرکت جمال مبارک از دارالسلام به پایتخت اسلام در ایران بود و چون رکاب مقدس در ارض سر استقرار یافت از آذربایجان با برادر خویش حاجی تقی به ادرنه وارد شدند و در گوشه‌ئی منزل و مأوی کردند و چون ظالمان دست تطاول گشودند تا جمال مبارک را بسجن اعظم برند احبا را از معیت معشوق حقیقی ممانعت کردند مقصودشان آن بود که جمال مبارک را با معدودی از متعلقان باین زندان بیاورند حاجی مذکور چون خود را ممنوع دید بتیغی حلقوم خویش را برید بحالتی که خلق بجزع و فزع آمدند و حکومت اجازه سفر کل احباب بمعیت مبارک داد و این بیرکت حرکت عاشقانه حاجی مذکور شد

483 بعد حلقوم جناب حاجی را دوختند و بهیچ وجه گان التیام نگیرد و او را موقتاً گفتند که باید باشی اگر حلقوم التیام یافت ترا با برادر حرکت میدهم مطمئن باش و محبوب آفاق نیز چنین امر فرمودند لهذا حاجی مذکور را در خسته‌خانه گذاشتیم و بزندان عکا شتافتیم بعد از دو ماه جناب حاجی با برادر حاجی تقی وارد قلعه عکا شدند و بمسجونین انضمام یافتند جناب حاجی ناجی روز بروز شعله بیشتر میزد و از شام تا سحر بیدار بود و بمناجات و گریه میپرداخت تا آنکه شبی از ایوان رباط بیفتاد و صعود بملکوت آیات نمود

484 و همچنین برادر خوش‌اخترش حاجی تقی او نیز جعفر را از هر جهت برادر بود بهمان حالت لکن ساکن تر همیشه بعد از حاجی در اطاقی تنها بسر میبرد و صمت و سکوت صرف بود و دائماً تنها در کمال ادب می‌نشست حتی در شبها شبی

the night. One midnight he climbed up to the roof to chant prayers. The next morning they found him where he had fallen, on the ground by the wall. He was unconscious, and they could not tell whether this was an accident or whether he had thrown himself down. When he came to himself he said: "I was weary of this life, and I tried to die. Not for a moment do I wish to linger in this world. Pray that I may go on."

- 485 This, then, is the life story of those three brothers. All three were souls well-assured; all three were pleased, and pleasing unto God. They were flames; they were captives of the Faith; they were pure and holy. And therefore, cut off from the world, turning their faces toward the Most High Kingdom, they ascended. May God wrap them in the garment of His grace in the realm of forgiveness, and immerse them in the waters of His mercy forever and ever. Greetings be unto them, and praise.

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487 Haji Mirza Muhammad-Taqi, the Afnan

- 488 Among those souls that are righteous, that are luminous entities and Divine reflections, was Jinab-i-Muhammad-Taqi, the Afnan. His title was Vakilu'd-Dawlih. This eminent Bough was an offshoot of the Holy Tree; in him an excellent character was allied to a noble lineage. His kinship was a true kinship. He was among those souls who, after one reading of the Book of Iqan, became believers, bewitched by the sweet savors of God, rejoicing at the recital of His verses. His agitation was such that he cried out, "Lord, Lord, here am I!" Joyously, he left Persia and hurried away to Iraq. Because he was filled with longing love, he sped over the mountains and across the desert wastes, not pausing to rest until he came to Baghdad.

- 489 He entered the presence of Baha'u'llah, and achieved acceptance in His sight. What holy ecstasy he had, what fervor, what detachment from the world! It was beyond description. His blessed face was so comely, so luminous that the friends in Iraq gave him a name: they called him "the Afnan of all delights." He was truly a blessed soul, a man worthy to be revered. He never failed in his duty, from the beginning of life till his last breath. As his days began, he became enamored of the sweet savors of God, and as they closed, he rendered a supreme service to the Cause of God. His life was righteous, his speech agreeable, his deeds worthy. Never did he fail in servitude, in devotion, and he would set about a major undertaking with alacrity and joy. His life, his behavior, what he did, what he left undone, his dealings with others—were all

در بالای بام در نصف شب بمناجات مشغول بود صبح او را افتاده در پای دیوار یافتند ولی از هوش رفته معلوم نشد که سهواً افتاده و یا آنکه خود را انداخته چون بهوش آمد گفت چون از بقا بیزار شدم لهذا آرزوی فنا کردم نمیخواهم دقیقه‌ای در این جهان بمانم دعا کنید تا بروم

- 485 اینست شرح حال این سه برادر هر سه از نفوس مطمئن بودند و راضی و مرضیه گردیدند مشغول و منجذب بودند پاک و مقدس بودند لهذا در نهایت انقطاع و توجه بملکوت اعلی ارتحال و ارتقا کردند البسم الله خلع الفضل و الاحسان فی ملکوت الغفران و اغرقهم فی بحار رحمة الی ابد الآباد و علیهم التَّحیة و الثَّناء

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487 حضرت حاجی میرزا محمد تقی افنان

- 488 و از جمله نفوس زکیه و حقیقت نورانی و جلوه رحمانیه حضرت حاجی میرزا محمد تقی افنان وکیل الدوله است این فرع جلیل از افنان سدره مبارکه است و شرف اعراق با حسن اخلاق جمع نموده بود لهذا نسبتش نسبت حقیقی بود و از جمله نفوسی بود که بجز قرائت رساله ایقان منجذب بنفحات الله شد و منشرح بترتیل آیات الله چنان بهیجان آمد که از ایران لیبیک گویان در نهایت روح و ریحان به عراق شتافت آتش اشتیاق چنان برافروخت که کوه و بیابان طی کرد و تا ورود عراق آرام نیافت

- 489 در دارالسلام بساحت اقدس مثل یافت و باوج قبول رسید ولی بروحانیتی و ولی و انجذابی و انقطاعی که وصف نداشت وجه مبارکش چنان نورانی و صبیح بود که احباً نام او را در عراق افنان ملیح گذاشتند فی الحقیقه نفس مبارکی بود و شخصی محترم از بدایت حیات تا نفس اخیر در خدمت تقصیر نمود فاتحه الحیات انجذاب بنفحات الله و خاتمه المطاف اعظم خدمت بامر الله خوش رفتار بود و خوش گفتار و خوش کردار دقیقه‌ای در عبودیت فتور نداشت و نهایت فرح و سرور بهمأم امور میپرداخت اخلاق و اطواری داشت

a way of teaching the Faith, and served as an example, an admonishment to the rest.

- 490 After he had achieved the honor, in Baghdad, of meeting Baha'u'llah, he returned to Persia, where he proceeded to teach the Faith with an eloquent tongue. And this is how to teach: with an eloquent tongue, a ready pen, a goodly character, pleasing words, and righteous ways and deeds. Even enemies bore witness to his high-mindedness and his spiritual qualities, and they would say: "There is none to compare with this man for his words and acts, his righteousness, trustworthiness, and strong faith; in all things he is unique; what a pity that he is a Baha'i!" That is: "What a pity that he is not as we are, perverse, uncaring, committing sins, engrossed in sensuality, the creatures of our passions!" Gracious God! They saw with their own eyes that the moment he learned of the Faith he was transformed, he was severed from the world, he began to emit rays from the Sun of Truth; and still, they failed to profit by the example he set.

- 491 During his days in Yazd he was, outwardly, engaged in commercial pursuits, but actually teaching the Faith. His only aim was to exalt the Word of God, his only wish, to spread the Divine sweet savors, his only thought, to come nearer and ever nearer to the mansions of the Lord. There was no remembrance on his lips but the verses of God. He was an embodiment of the good pleasure of Baha'u'llah, a dawning-point of the grace of the Greatest Name. Many and many a time, Baha'u'llah expressed to those about Him, His extreme satisfaction with the Afnan; and consequently, everyone was certain that he would in future initiate some highly important task.

- 492 After the ascension of Baha'u'llah, the Afnan, loyal and staunch in the Covenant, rendered even more services than he had before; this in spite of many obstacles, and an overwhelming load of work, and an infinite variety of matters all claiming his attention. He gave up his comfort, his business, his properties, estates, lands, hastened away to 'Ishqabad and set about building the Mashriqu'l-Adhkar; this was a service of very great magnitude, for he thus became the first individual to erect a Baha'i House of Worship, the first builder of a House to unify man. With the believers in 'Ishqabad assisting him, he succeeded in carrying off the palm. For a long period in 'Ishqabad, he had no rest. Day and night, he urged the believers on. Then they too exerted their efforts, and made sacrifices above and beyond their power; and God's edifice arose, and word of it spread throughout East and West. The Afnan expended everything he possessed to rear this

که حرکات و سکنات و رفتار و معاملات تبلیغ امر الله بود و سبب تنبّه ناس

- 490 و چون در بغداد بشرف لقا فائز شد بعد از رجوع به ایران بلسان فصیح نیز مباشرت بتبلیغ کرد تبلیغ چنین باید بلسان فصیح و قلم سریع و حسن اخلاق و حلاوت گفتار و خوشی رفتار و کردار حتی اعدا و خصما شهادت بر علویت و روحانیت او میدادند که این شخص از جهت رفتار و گفتار و تقوی و امانت و دیانت بی نظیر است و در جمیع شئون فرید و وحید ولی حیف که بهائیت یعنی مثل ما بی باک و بی مبالاات و مرتکب سیئات و منهک در شہوات و مطیع نفس و هوی نیست سبحان الله ملاحظه نمودند که بجزّ وصول نفعات جنت ابدی بمشام آن مطلع هدی منقلب شد و منقطع گشت و مشکوة شعاع شمس حقیقت شد باری متنبّه نشدند

- 491 ایامی که در یزد بود بظاهر مشغول تجارت ولی بحقیقت سبب انتشار نور هدایت مقصدی جز اعلای کلمه الله نداشت و آرزویی جز نشر نفعات الله نمینمود و فکری جز تقرّب بارگاه کبریا نمیکرد و ذکری جز ترتیل آیات الله نداشت مظهر رضای جمال مبارک بود و مطلع عطای اسم اعظم بکرات و مرّات از فم مظهر نهایت رضایت در حقّ او استماع گردید لهذا یقین کلّ بود که مصدر امر عظیمی خواهد شد

- 492 تا آنکه بعد از صعود نهایت ثبوت و رسوخ در میثاق ظاهر نمود و بیش از پیش بخدمت پرداخت با وجود موانع بسیار و مشاغل بی حدّ و شمار و تشنّت افکار راحت و تجارت و املاک و اراضی و عقار را ترک نمود و به عشق آباد شتافت و بنای مشرق الأذکار پرداخت و این خدمتی عظیم بود زیرا اوّل شخصی است که بنیان مشرق الأذکار کرد و در بنای بیت توحید عالم انسانی بانی اوّل گشت و بمعاونت احبای عشق آباد موفق بآن شد که بر دیگران سبقت جست و مدت مدیدی در عشق آباد آرام نداشت شب و روز تشویق و تحریص میکرد تا احبای عشق آباد نیز همت نمودند و بیش از قوّت و استطاعت بانفاق پرداختند تا بنیان

building, except for a trifling sum. This is the way to make a sacrifice. This is what it means to be faithful.

رحمن بلند شد و صیت آن بشرق و غرب رسید  
جمع اموال خویش را در بنیاد این بنیان صرف  
نمود مگر اقلّ قلیل لهذا انفاق چنین باید و شرط  
وفا چنین است

- 493 Afterward he journeyed to the Holy Land, and there beside that place where the chosen angels circle, in the shelter of the Shrine of the Bab, he passed his days, holy and pure, supplicating and entreating the Lord. God's praise was always on his lips, and he chanted prayers with both his tongue and heart. He was wonderfully spiritual, strangely ashine. He is one of those souls who, before ever the drumbeat of "Am I not your Lord?" was sounded, drummed back: "Yea, verily Thou art!" It was in the Iraq period, during the years between the seventies and the eighties of the Hijra, that he first caught fire and loved the Light of the World, beheld the glory dawning in Baha'u'llah and witnessed the fulfillment of the words, "I am He that liveth in the Abha Realm of Glory!"

493 بعد بارض مقدّس شتافت و در جوار مطاف  
ملاً ابهی در پناه مقام اعلی در نهایت تضرّع و  
ابتهاال و غایت تنزیه و تقدیس ایامی بسربرد همیشه  
بذکر حق مشغول بود و بقلب و لسان مناجات  
میکرد روحانیت عظیمی داشت و نورانیت عجیبی  
از جمله نفوسی است که قبل از کوس الست  
طبل یلی زد در ایام عراق در سنین بین سبعین  
و ثمانین مشتعل بنار محبت نیر آفاق شد و مشاهده  
اشراق از افق ابهی نمود و آتی انا حی فی الأفق  
الابهی ملاحظه کرد

- 494 The Afnan was an uncommonly happy man. Whenever I was saddened, I would meet with him, and on the instant, joy would return again. Praise be to God, at the last, close by the Shrine of the Bab, he hastened away in light to the Abha Realm; but the loss of him deeply grieved 'Abdu'l-Baha.

494 بشاشت غربی داشت هر وقت محزون میشدم  
با ایشان ملاقات مینمودم فوراً فرح و سرور رخ  
میداد الحمد لله عاقبت در نهایت نورانیت در جوار  
مقام اعلی بملکوت ابهی شتافت و مصیبت ایشان  
به عبدالبهاء بسیار اثر کرد

- 495 His bright grave is in Haifa, beside the Haziratu'l-Quds, near Elijah's Cave. A tomb must be erected there, and built solidly and well. May God shed upon his resting-place rays from the Paradise of Splendors, and lave that holy dust with the rains that beat down from the retreats of the Exalted Companion. Upon him be the glory of the All-Glorious.

495 مرقد منورش در حيفا در جوار حظيرة القدس  
نزدیک بمقام خضر است باید در نهایت اتقان  
بنیان گردد نور الله مضجعه بأنوار ساطعة من  
ملکوت الابهی و طیب الله جدته المطهر بصیب  
مدرار من الرفیق الأعلی و علیه البهاء الابهی

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- 497 'Abdu'llah Baghdadi

497 جناب آقا عبدالله بغدادی

- 498 When he was very young, people thought of 'Abdu'llah Baghdadi as a libertine, solely devoted to pleasure. He was regarded by all as the sport of inordinate desires, mired down in his physical passions. But the moment he became a believer, he was carried away by the sweet savors of God, and was changed into a new creation. He found himself in a strange rapture, completely transformed. He had been of the world, now he was of Heaven; he had lived by the flesh, now he lived by the spirit; he had walked in darkness, now he walked in light. He had been a slave to his senses, now he was a thrall of God. He had been clay and earthenware before, now he was a dear-bought pearl; a dull and lusterless stone before, now a ruby glowing.

498 و از جمله مہاجرین و مجاورین جناب آقا عبدالله  
بغدادی است در بدایت جوانی در بین خلق  
مشہور بہوی و ہوس بود و منہمک در لذائذ  
کل او را اسیر شہوات میدانستند و مستغرق  
احساسات جسمانی میگفتند ولی بمجرد ایمان و  
ایقان و انجذاب بنفحات رحمن خلق جدیدی شد  
و حالت غربی یافت بکلی منقلب شد زمینی بود  
آسمانی شد جسمانی بود روحانی شد ظلمانی بود  
نورانی شد هوائی بود روحانی شد خرف بود در  
صدف گشت سنگ سیاه بود لعل درخشان شد

499 Even among the nonbelievers, people were astonished at the change. What could have come over this youth, they wanted to know; how did it happen that he was suddenly detached from the world, eager and devoted? "He was tainted, corrupted," they said; "today he is abstemious and chaste. He was sunk in his appetites, but is now the soul of purity, living a righteous life. He has left the world behind him. He has broken up the feast, dismissed the revelers, and folded the banquet cloth away. His mind is distracted by love."

500 Briefly, he let go his pleasures and possessions, and journeyed to 'Akka on foot. His face had turned so bright, his nature so luminous, that it was a joy to look at him. I used to say: "Aqa 'Abdu'llah, what condition are you in?" And he would answer to this effect: "I was in darkness; now, by the favor of the Blessed Beauty, I am in light. I was a heap of dust; He changed me to a fertile field. I was in constant torment; I am now at peace. I was in love with my chains; He has broken them. I was avid for this one and that; now I cling to the Lord. I was a bird in a cage; He let me out. Today, though I live in the desert, and I have the bare ground for my bed and pillow, it feels like silk. In the old time, my coverlet was satin, and my soul was on the rack. Now I am homeless, and happy."

501 But his burning heart broke when he saw how victimized was Baha'u'llah, how patiently He suffered. 'Abdu'llah yearned to die for Him. And thus it came about that he offered up his life for his tender Companion, and hastened away, out of this dark world to the country of light. His luminous grave is in 'Akka. Upon him be the glory of the All-Glorious; upon him be mercy, out of the grace of the Lord.

502 - 49 -

503 Muhammad-Mustafa Baghdadadi

504 Muhammad-Mustafa was a blazing light. He was the son of the famous scholar Shaykh Muhammad-i-Shibl; he lived in Iraq, and from his earliest youth was clearly unique and beyond compare; wise, brave, deserving in every way, he was known far and wide. From childhood, guided by his father, he had lit the light of faith in the chapel of his heart. He had rid himself of the hindering veils of illusion, gazed about with perceptive eyes, witnessed great new signs of God and, regardless of the consequences, had cried aloud: "The earth hath shone out with the light of her Lord!"

499 حتی در میان اغیار ولوله افتاد که این جوان را چه انقلابی حاصل شده منقطع و منجذب گشته آلوده بود پارسا گردیده منهک در هوی بود مظهر زهد و تقوی گشته از دنیا گذشته بساط عیش و طرب برچیده شور و وله یافته

500 باری آسایش و زندگانی رها کرد و پیاده رو به عکا گذارد بدرجهئی رویش نورانی و خویش روحانی شده بود که مشاهده اش سبب سرور انسان بود میگفتم آقا عبدالله در چه حالتی در جواب میفرمود بفضل و عنایت جمال مبارک تاریک بودم روشن گشتم گلخن بودم گلشن شدم معذب بودم راحت شدم دلبسته هر قیدی بودم پاک و منزله گشتم دلبستگی بخلق داشتم تعلق بحق یافتم مرغی در قفس بودم آزاد شدم هرچند در صحرا بستر و بالین از خاک است ولكن در نظرم پرند و پرنیان سابق فراش حریر بود اما روح در عذاب الیم حال بی سر و سامان ولی در نهایت روح و ریحان

501 باری این شخص آشفته دل از مشاهده مظلومیت نیر آفاق بخون آغشته گردید و آرزوی جانفشانی داشت تا آنکه فدای یار مهربان گشت و از این جهان تاریک بعالم نورانی شتافت قبر منورش در عکا است علیه البهاء الأبهی و علیه الرحمة من فیض الکبریاء

۴۹ 502

503 حضرت آقا محمد مصطفی بغدادی

504 و از جمله مہاجرین و مجاورین حضرت آقا محمد مصطفی بغدادی بود این سراج و هاج سلیل جلیل عالم نحریر الشیخ شبل در عراق عرب بود و از جوانی فرید و یگانه در نهایت شہامت و شجاعت و وفاق شہیر آفاق بود از بدو طفولیت در شبستان دل بدلالیت پدر شمع ہدایت برافروخت و پردہ موہوم بسوخت دیدہ بینا گشود و آیات کبری مشاہدہ نمود و بی محابا نعرہ قد اشرفت الأرض بنور ربہا بلند نمود

505 Gracious God! The opposition was powerful, the penalty obvious, the friends, every one of them, terrified, and off in some corner hiding their belief; at such a time this intrepid personality boldly went about his business, and like a man, faced up to every tyrant. The one individual who, in the year seventy, was famed in Iraq for his love of Baha'u'llah, was this honored person. A few other souls, then in Baghdad and its environs, had crept away into nooks and crannies and, imprisoned in their own lethargy, there they remained. But this admirable Muhammad-Mustafa would boldly, proudly come and go like a man, and the hostile, because of his physical strength and his courage, were afraid to attack him.

506 After Baha'u'llah's return from His journey to Kurdistan, the virile strength and bearing of that gallant individual was still further enhanced. Whenever leave was granted, he would attend upon Baha'u'llah, and would hear from His lips expressions of favor and grace. He was the leader, among all the friends in Iraq, and after the great separation, when the convoy of the Beloved left for Constantinople, he remained loyal and staunch, and withstood the foe. He girded himself for service and openly, publicly, observed by all, taught the Faith.

507 As soon as Baha'u'llah's declaration that He was "He Whom God Shall Manifest" had become known far and wide, Muhammad-Mustafa—being among those souls who had become believers prior to this Declaration, and before the call was raised—cried out: "Verily, we believe!" Because, even before this Declaration, the very light itself pierced through the veils that had closed off the peoples of the world, so that every seeing eye beheld the splendor, and every longing soul could look upon its Well-Beloved.

508 With all his strength, then, Muhammad-Mustafa arose to serve the Cause. He rested neither day nor night. After the Ancient Beauty had departed to the Most Great Prison; after the friends had been taken prisoner in Baghdad and sent away to Mosul; after the hostility of outstanding enemies and the opposition of the populace of Baghdad, he did not falter, but continued to stand his ground. A long time passed in this way. But with his yearning for Baha'u'llah, the tumult in his heart was such that he set out alone for the Most Great Prison. He reached there during the period of extreme restrictions, and had the honor of entering the presence of Baha'u'llah.

509 He asked then for leave to find a lodging somewhere in the neighborhood of 'Akka, and was permitted to reside in Beirut.

505 سبحان الله با وجود آنکه تعرض شدید بود و عقوبت پدید و یاران هر یک در زاویه تقیه در نهایت خوف و بیم در چنین اوقاتی آن شخص کریم در نهایت شجاعت جسورانه حرکت مینمود و مردانه مقاومت هر ظالمی میکرد کسی که در عراق در تاریخ هفتاد شهر بحبت نیر آفاق بود این ذات محترم بود چند نفسی دیگر که در دارالسلام و حوالی بودند در زوایای احتیاط و کتمان خزیده اسیر نسیان بودند باری این هژیر فائق در هر کوئی جسورانه و مردانه عبور و مرور مینمود و عوانان از قوت بازو و شدت بأس او جرئت تعرض نمینمودند

506 و چون جمال قدم از سفر کردستان رجوع فرمودند جلوه مردانه آن شخص رشید در اعین و انظار بیفزود هر وقت مأذون میشد بحضور میشتافت و از فم مطهر اظهار عنایت میشنید اول شخص احباً در عراق بود و بعد از وقوع فراق و حرکت موکب مبارک بمدینه کبری در نهایت ثبوت و استقامت مقاومت اعدا مینمود کمر بر خدمت بست و واضحاً مشهوداً نفوس را هدایت مینمود

507 چون اعلان من یظهره اللهی بمسامع اهل آفاق رسید جناب مشار الیه از نفوسی بود که قبل از اعلان مؤمن و موقن بود فرمود انا آمنا قبل ان یرفع النداء زیرا قبل از ندا نفس اشراق پرده از اهل آفاق برداشت هر بینائی مشاهده انوار مینمود و هر طالبی جمال مطلوب میدید

508 باری بنهایت قوت بر خدمت امر برخاست و شب و روز آرام نداشت بعد از حرکت جمال قدم بسجن اعظم و اسیری یاران از زوراء به حدباء و خصوصت اعدا و تعرض اهل بغداد در دارالسلام باز فتوری نیاورد بلکه بکمال استقامت مقاومت مینمود مدتی بر این منوال گذشت شوق لقا چنان بهیجان آمد که فریداً وحیداً توجه بسجن اعظم نمود و در ایام شدت و ضیق به عکا وارد گشت و بشرف لقا فائز گردید

509 و خواهش سکنی در حوالی عکا نمود مأذون به بیروت شد و در آنجا بخدمت پرداخت و جمیع

There he went and faithfully served the Cause, assisting all the pilgrims as they arrived and departed. He was an excellent servitor, a generous and kindly host, and he sacrificed himself to see to their affairs as they passed through. For all this he became known everywhere.

- 510 When the Sun of Truth had set and the Light of the Concourse on high had ascended, Muhammad-Mustafa remained loyal to the Covenant. He stood so firm against the waverers that they dared not draw a breath. He was like a shooting star, a missile hurled against the demons; against the violators, an avenging sword. Not one of the violators so much as dared pass through the street where he lived and if they chanced to meet him they were like those described in the Qur'an: "deaf, dumb, blind: therefore they shall not retrace their steps from error!" He was the very embodiment of: "The blame of the blamer shall not deflect him from the path of God, and the terrible might of the reviler shall not shake him."

- 511 Living in the same manner as before, he served the believers with a free mind and pure intent. With all his heart, he assisted the travelers to the Holy Land, those who had come to circumambulate that place which is ringed around by the Company on high. Later he moved from Beirut to Iskandarun, and there he spent some time, until, drawn as if by a magnet to the Lord, detached from all save Him, rejoicing in His glad tidings, holding fast to the cord that none can sever—he ascended on the wings of the spirit to his Exalted Companion.

- 512 May God lift him up to the highest Heaven, to the fellowship of glory. May God bring him into the land of lights, the mysterious Kingdom, the assemblage of the splendors of the mighty, all powerful Lord. Upon him be the glory of the All-Glorious.

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- 514 Sulayman Khan-i-Tunukabani

- 515 Sulayman Khan was the emigrant and settler who was given the title of Jamali'd-Din. He was born in Tunukaban, into an old family of that region. He was cradled in wealth, bred to ease, reared in the comfortable ways of luxury. From his early childhood he had high ambitions and noble aims, and he was honor and aspiration personified. At first he planned to outdistance all his fellows and achieve some lofty rank. For this reason he left his birthplace and went to the capital, Tihiran, where he hoped to become a leader, surpassing the rest of his generation.

زائرین را حین حضور و رجوع خادم صادق بود و عابد فائق بنهایت مهربانی میزدانی میکرد و در تمشیت امور حین عبور و مرور جانفشانی مینمود تا شهر آفاق گشت

- 510 و چون شمس حقیقت افول نمود و نیر ملاً اعلی صعود فرمود بر عهد و میثاق چنان ثبوت و استقامت بنمود که متزلزلین جرئت نفس نداشتند مثل شهاب ثاقب رجم شیاطین بود و مانند سیف قاطع ناظم ناکثین هیچ یک از ناکثین جرئت عبور و مرور از کوی او نینمود و اگر تصادف میکرد صم بکم عمی فهم لا یرجعون بودند مظهر لا تأخذه فی الله لومة لائم بود و لا یزعزعه صولة شاتم ظاهر و آشکار بود

- 511 باری بر غمط و اسلوب سابق بقلبی فارغ و نیتی صادق خادم یاران ثابت بود و قاصدان تربت پاک و طائفان مظاف ملاً اعلی را بجان و دل خدمت مینمود و از بیروت به اسکندرون نقل و حرکت نمود و در آنجا ایامی بسر برد و منجذباً الی الله و منقطعاً الیه و مستبشراً ببشارات الله و متشبثاً بالعروة الوثقی شهر تقدیس بگشود و بر فیک اعلی پرواز نمود

- 512 رفعه الله الی الأوج الأعلى و الرفیق الأبهی و ادخله فی عالم الأنوار ملکوت الأسرار محفل تجلی ربّه العزیز المختار و علیه البهاء الأبهی

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- 514 جناب سلیمان خان تنکابانی

- 515 و از جمله مهاجرین و مجاورین جناب سلیمان خان تنکابانی بود که ملقب به جمال الدین گشت جناب مذکور در تنکابان تولد یافت و از خاندان قدیم آن اقلیم است در مهد عزّت نشو و نما نمود و از پستان راحت و عنایت شیرخوار شد و در آغوش رفاهیت و ثروت تربیت گشت از صغر سن بدو طفولیت همتی بلند داشت و مقاصدی ارجمند غیرت مجسمه بود و همت مشخصه ب فکر مناصب افتاد و بر اقران و امثال تفوق خواست لهذا از موطن اصلی بمقر سریر سلطنت مدینه طهران شتافت امید سروری داشت و رجای مهتری و بر اقران و امثال برتری

- 516 In Tihiran, however, the fragrance of God was borne his way, and he listened to the summons of the Well-Beloved. He was saved from the perturbations of high rank; from all the din and clatter, the glory, the pomps and palaces, of this heap of dust, the world. He threw off his chains, and by God's grace, discovered peace. To him, the seat of honor was now no different from the place where people removed their slippers at the door, and high office was a thing soon gone and forgotten. He was cleansed from the stain of living, his heart was eased, for he had burst the shackles that held him to this present life.
- 517 Putting on the garments of a pilgrim, he set out to find his loving Friend, and came to the Most Great Prison. Here for a time he rested, under the protection of the Ancient Beauty; here he gained the honor of entering the presence of Baha'u'llah, and listened to momentous teachings from His holy lips. When he had breathed the scented air, when his eyes were illumined and his ears attuned to the words of the Lord, he was permitted to make a journey to India, and bidden to teach the true seekers after truth.
- 518 Resting his heart on God, in love with the sweet savors of God, on fire with the love of God, he left for India. There he wandered, and whenever he came to a city he raised the call of the Great Kingdom and delivered the good news that the Speaker of the Mount had come. He became one of God's farmers, scattering the holy seed of the Teachings. This sowing was fruitful. Through him a considerable number found their way into the Ark of Salvation. The light of Divine guidance was shed upon those souls, and their eyes were brightened with beholding the mighty signs of God. He became the focal point of every gathering, the honored guest. To this day, in India, the results of his auspicious presence are clear to see, and those whom he taught are now, in their turn, guiding others to the Faith.
- 519 Following his Indian journey, Sulayman Khan came back to Baha'u'llah, but when he arrived, the ascension had taken place. Continuously, he shed his tears, and his heart was a thurible for sorrow. But he remained loyal to the Covenant, well rooted in Heaven.
- 520 Not long before His passing, Baha'u'llah had said: "Should someone go to Persia, and manage to convey it, this message must be delivered to Aminu's-Sultan: 'You took steps to help the prisoners; you freely rendered them a befitting service; this service will not be forgotten. Rest assured that it will bring you honor and call down a blessing upon all your affairs. O Aminu's-Sultan! Every house that is raised up will one day fall
- 516 ولی در طهران نفحهٔ رحمن بمشام رسید و ندای یار مهربان بشنید و از دغدغهٔ جاه و غلغلهٔ بارگاه و حشمت و عزت این خاکدان برهید از قید آزاد شد و بموهبت الهیه دلشاد گشت صدر جلال را صف نعال شمرد و مسند و منصب را سریع الزوال یافت از آلودگی گذشت و بآسودگی دل بست از قید زنجیر آزاد شد و از سلاسل تعلق بدنیارهایی یافت
- 517 لهذا احرام حرم کبریا بست و عزم کوی دوست نمود و بسجن اعظم رسید و ایامی چند در پناه جمال قدم آرمید بشرف لقا فائز شد و در محضر کبریا از فم مطهر جوامع الکلم و فصل الخطاب استماع نمود چون مشام معطر گشت و بصر منور گردید و سمع باصغای خطاب ربّ جلیل بهره و نصیب یافت مأذون سفر هندوستان شد و مأمور بتبلیغ طالبان صادقان گردید
- 518 متوکلاً علی الله و منجذباً بنفحات الله و مشتعلّاً بنار محبت الله بخطّه هند شتافت و سرگشته آن بوم و دیار گردید بهر شهری رسید آهنگ ملکوت جلیل بلند کرد و بشارت بظهور مکلم طور داد دهقان الهی شد و تنخی پاک از تعالیم الهی بیفشاند آن بذر انبات گشت و جمعی بسفینهٔ نجات درآمدند نفوسی مهتدی بنور هدی شدند و دیده‌های جمعی بمشاهدهٔ آیات کبری روشن گشت شمع جمع گردید و شاهد انجن شد الی‌الآن اثر از آن وجود مسعود در خطّه هندوستان واضع و مشهود نفوسی را که تبلیغ نمود بر اثر او بهدایت خلق مشغولند
- 519 باری بعد از سیاحت هندوستان رجوع بساحت حضرت رحمن نمود ولی بعد از صعود وفود یافت و بآتش حسرت بگداخت دیده گریان بود و دل بجزر آتش سوزان ثابت بر پیمان بود و نابت در روضهٔ رضوان جمال مبارک
- 520 قبل از صعود فرمودند اگر نفوسی به ایران رود و از عهده برآید به امین‌السلطان این پیام برساند که همّتی در حق اسیران نمودی و معاونت شایان و رایگان کردی این خدمت فراموش نشود و یقین بدان سبب عزت و برکت در جمیع شئون گردد ای امین‌السلطان هر بنیانی بیایان ویران گردد مگر

to ruin, except the house of God; that will grow more massive and be better guarded day by day. Then serve the Court of God with all your might, that you may discover the way to a home in Heaven, and found an edifice that will endure forever.” After the departure of Baha’u’llah, this message was conveyed to Aminu’s-Sultan.

بنیان الهی که روز بروز بر متانت و محکمگی بیفزاید پس تا توانی خدمت بدیوان الهی نما تا بایوان رحمانی راه یابی و بنیانی بنهی که پایان ندارد بعد از صعود این پیام به امین السلطان رسید

521 In Adhirbayjan the Turkish clerics had brought down Aqa Siyyid Asadu’llah, hunted him down in Ardabil and plotted to shed his blood; but the Governor, by a ruse, managed to save him from being physically beaten and then murdered: he sent the victim to Tabriz in chains, and from there had him conducted to Tihran. Aminu’s-Sultan came to the prisoner’s assistance and, in his own office, provided Asadu’llah with a sanctuary. One day when the Prime Minister was ill, Nasiri’d-Din Shah arrived to visit him. The Minister then explained the situation, and lavished praise upon his captive; so much so that the Shah, as he left, showed great kindness to Asadu’llah, and spoke words of consolation. This, when at an earlier time, the captive would have been strung up at once to adorn some gallows-tree, and shot down with a gun.

521 و در آذربایجان جناب آقا سید اسدالله را آخوندهای ترک در اردبیل ذلیل نمودند جفا روا داشتند و بقتل برخاستند حکومت بلطائف الحیل از ضرب و قتل نجات داد مغلولاً به تبریز فرستاد و از تبریز به طهران ارسال داشتند امین السلطان رعایت نمود و جناب آقا سید اسدالله را در دیوانخانه خویش منزل و مأوی داد و چون مشار الیه بیمار گردید ناصرالدین شاه بیعادت آمد مشار الیه کیفیت را بیان نمود و مدح و ستایش کرد بنوعی که شاه حین خروج نهایت دلداری و مهربانی به آقا سید اسدالله مذکور نمود و حال آنکه اگر سابق بود فوراً زینت دار میگشت و هدف تیر آتشبار میشد

522 After a time Aminu’s-Sultan lost the Sovereign’s favor. Hated, in disgrace, he was banished to the city of Qum. Thereupon this servant dispatched Sulayman Khan to Persia, carrying a prayer and a missive written by me. The prayer besought God’s aid and bounty and succor for the fallen Minister, so that he might, from that corner of oblivion, be recalled to favor. In the letter we clearly stated: “Prepare to return to Tihran. Soon will God’s help arrive; the light of grace will shine on you again; with full authority again, you will find yourself free, and Prime Minister. This is your reward for the efforts you exerted on behalf of a man who was oppressed.” That letter and that prayer are today in the possession of the family of Aminu’s-Sultan.

522 باری مشار الیه امین السلطان بعد از چندی مغضوب شهریار گردید مبعوض و منکوب و سرگون بمدينة قم شد این عبد سلیمان خان مذکور را روانه به ایران کرد و مناجات و مکتوبی مصحوب داشت که اثر قلم خویش بود در مناجات طلب عون و عنایت الهی گردید و رجای صون و حمایت شد که مشار الیه از زاویه محمول باوج قبول رسد و در نامه صراحتاً نگاشته گردید که حاضر الرجوع به طهران باش عنقریب تأیید الهی رسد و پرتو عنایت بدرخشد و بر مسند صدارت در نهایت استقلال قرار خواهی یافت این مکافات خدمت است و پاس همت که در حق مظلومی مجرا داشتی آن نامه و آن مناجات الآن در خاندان امین السلطان موجود است

523 From Tihran, Sulayman Khan journeyed to Qum, and according to his instructions went to live in a cell in the shrine of the Immaculate. The relatives of Aminu’s-Sultan came to visit there; Sulayman Khan inquired after the fallen Minister and expressed the wish to meet him. When the Minister learned of this, he sent for Sulayman Khan. Placing all his trust in God, Sulayman Khan hastened to the Minister’s house and, meeting him in private, presented the letter from ‘Abdu’l-Baha. The Minister rose, and received the letter with extreme respect. Then addressing the Khan he said: “I had given up hope. If

523 جناب سلیمان خان از طهران به قم رفت و بموجب دستورالعمل در دائره معصومه در غرفهائی منزل کرد متعلقان امین السلطان بدیدن آمدند پرسش احوال نمود و اظهار اشتیاق ملاقات کرد چون این خبر بمشار الیه رسید احضار فرمود متوکلاً علی الله بخانه امین السلطان شتافت در خلوت ملاقات نمود و نامه این عبد را تقدیم کرد مشار الیه برخاست و نامه را در نهایت احترام تلقی نمود و به خان مشار الیه

this longing is fulfilled, I will arise to serve; I will preserve and uphold the friends of God." Then he expressed his gratitude, indebtedness and joy, and added, "Praise be to God, I hope again; I feel that by His aid, my dream will come true."

گفت که من نومید بودم اگر چنین آمیدی  
میسر گردد دامن خدمت بر کمر زخم و حمایت  
و صیانت یاران الهی نثارم اظهار ممنونیت کرد و  
بیان خوشنودی نمود و گفت الحمد لله امیدوار  
گشتم و یقین است بعون و عنایت الهی کامکار  
گردم

524 In brief, the Minister pledged himself to serve the friends, and Sulayman Khan took his leave. The Minister then desired to give him a sum of money to defray the expenses of his journey, but Sulayman Khan refused, and despite the Minister's insistence, would accept nothing. The Khan had not yet reached the Holy Land on his return journey when Aminu's-Sultan was recalled from exile and immediately summoned to the Premiership again. He assumed the position and functioned with full authority; and at first he did indeed support the believers, but toward the end, in the case of the Yazd martyrdoms, he was neglectful. He neither helped nor protected the sufferers in any way, nor would he listen to their repeated pleas, until all of them were put to death. Accordingly he too was dismissed, a ruined man; that flag which had flown so proudly was reversed, and that hoping heart despaired.

524 باری تعهد خدمت نمود و سلیمان خان وداع  
کرد مشار الیه بذل و بخششی بعنوان خرجی  
راه خواست به خان بدهد خان مشار الیه ابا  
از قبول نمود آنچه اصرار و ابرام کرد امتناع  
فرمود هنوز خان مذکور در بین راه بود که  
مشار الیه امین السلطان از سرگونی رهائی یافت  
و رأساً برای مسند صدارت احضار گردید در  
کمال استقلال بوزارت پرداخت و در بدایت  
فی الحقیقه حمایت میکرد ولی در اواخر در مسئله  
شهادی یزد کوتاهی کرد ابداً حمایت و صیانت  
نمود و آنچه شکایت کردند اذن صاغیه نداشت  
عاقبت جمیع شهید شدند لهذا او نیز معزول و  
منکوب علم افراخته منکوس شد و دل و جان  
امیدوار مأیوس گردید

525 Sulayman Khan lived on in the Holy Land, near the Shrine which the Exalted Assembly circle about. He kept company with the believers until the day of inescapable death, when he set out for the mansions of Him Who liveth, and dieth not. He turned his back on this heap of dust, the world, and hurried away to the country of light. He broke out of this cage of contingent being and soared into the endless, placeless Realm. May God enfold him in the waters of His mercy, cause His forgiveness to rain down upon him, and bestow on him the wonders of abounding grace. Salutations be unto him, and praise.

525 باری جناب سلیمان خان در بقعه مبارکه در  
جوار مطاف ملاً اعلی ایامی بسر برد و با یاران  
مألوف و مأنوس بود تا آنکه اجل محتوم رسید و  
آهنگ بارگاه حی قیوم فرمود از خاکدان بیزار  
شد و بجهان انوار شتافت و از قفس امکان رهائی  
یافت و بنضای نامتناهی لامکان پرواز نمود اغرقه  
الله فی غمار رحمت و انزل علیه شایب مغفرت و  
اسبغ علیه جلائل نعمته و رزقه جزیل موهبت و  
علیه التَّحِیَّة و التَّنَآء

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51 526

527 'Abdu'r-Rahman, the Coppersmith

527 جناب آقا عبدالرحیم مسگر

528 This was a patient and long-enduring man, a native of Kashan. He was one of the very earliest believers. The dawn was not yet upon his cheek when he drank of the love of God, saw with his own eyes the heavenly table spread out before him, and received his faith and his portion of abounding grace.

528 و از جمله مهاجرین و مجاورین آقا عبدالرحیم مسگر  
است این شخص بردبار و حلیم از اهل کاشان و از  
قدمای احبای حضرت یزدانست هنوز عارضش  
ساده که باده محبت الله نوشید و مائده آسمانی  
مهیّا و آماده دید نصیب از هدایت کبری یافت  
و بهره از موهبت عظمی

529 In a little while he left his home and set out for the rose garden that was Baghdad, where he achieved the honor of entering

529 بعد از اندک زمانی از موطن خویش بگلشن  
زوراء پرید و بشرف لقای حضرت مقصود رسید

the presence of Baha'u'llah. He spent some time in Iraq, and won a crown of endless favor: he would enter the presence of Baha'u'llah and many a time would accompany Him on foot to the Shrine of the Two Kazims; this was his great delight.

- 530 'Abdu'r-Rahman was among the prisoners exiled to Mosul, and later he fairly dragged himself to the fortress at 'Akka. Here he lived, blessed by Baha'u'llah. He carried on a small business, trifling, but he was content with it, happy and at peace. Thus, walking the path of righteousness, he lived to be eighty years old, at which time, serenely patient, he soared away to the Threshold of God. May the Lord enfold him there with His bounty and compassion, and clothe him in the garment of forgiveness. His luminous grave is in 'Akka.

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- 532 Muhammad-Ibrahim-i-Tabrizi

- 533 This man, noble and high-minded, was the son of the respected 'Abdu'l-Fattah who was in the 'Akka prison. Learning that his father was a captive there, he came with all speed to the fortress so that he too might have a share of those dire afflictions. He was a man wise, understanding, in a tumult from drinking the wine of the love of God, but with a wonderful, basic serenity and calm.

- 534 He had inherited the nature of his father, and he exemplified the saying that the child is the secret essence of its sire. For this reason, over a long period, he found delight in the neighborhood of the Divine Presence, enjoying utter peace. Daytimes, he would carry on his trade, and at night he would come in all haste to the door of the house, to be with the friends. He was close to all those who were staunch and true; he was full of courage; he was grateful to God, abstemious and chaste, expectant of and relying on the bounty and grace of the Lord. He made his father's lamp to shine, brightened the household of 'Abdu'l-Fattah, and left descendants to remain behind him in this swiftly passing world.

- 535 He always did what he could to provide for the happiness of the believers; he always saw to their well-being. He was sagacious, grave, and steadfast. By God's grace, he stayed loyal to the end, and sound in faith. May God give him to drink from the cup of forgiveness; may he sip from the spring of God's bounty and good pleasure; may God raise him up to the heights of Divine bestowal. His sweet-scented tomb is in 'Akka.

در عراق ایامی بسر برد از الطاف بی‌پایان تاجی  
بر سر نهاد زیرا بحضور مشرف میشد بکرات در  
رکاب مبارک پیاده به کاظمین علیهما السلام  
میشتافت و حظّ موفور مییافت

- 530 او نیز از جمله اسرا در موصل حداثه بود عاقبت  
خود را بقلعه عکا کشید و در جوار الطاف  
ایامی بسر میکرد کسب ضعیفی داشت ولی  
قناعت مینمود و مسرور و راضی بود و در  
سبیل رشاد عمرش به هشتاد رسید و در نهایت  
صبر و سکون بدرگاه حضرت پیچون صعود نمود  
تغمده الله بفضل و رحمت و البسه حلل الغفران  
فی جنة الرضوان قبر روشنش در عکا است

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- 532 جناب آقا محمد ابراهیم تبریزی

- 533 و از جمله مهاجرین و مجاورین جناب آقا محمد  
ابراهیم تبریزی بود این شخص کریم خلق عظیم  
داشت و سلیل جناب عبدالفتاح در سخن عکا  
بود چون از محبوسی پدر خبر یافت سریعاً بسجن  
عکا شتافت تا در این مشقت کبری شریک و  
سهم پدر بزرگوار باشد با هوش و گوش بود و از  
باده محبت الله مست و پرجوش سکونی غریب  
داشت و متانتی عجیب

- 534 از اخلاق پدر نصیب داشت و الولد سرّایه بود  
لذا در جوار پروردگار مدتی مدیده براحه و  
آسایش کبری محظوظ بود روز بکسب و کار  
میزداخت و شام بدر خانه میشتافت و با یاران  
دمساز بود و با ثباتان هم‌نغمه و هم‌آواز غیور بود  
و شکور و پاک بود و حضور و مطمئن بفضل و  
عنایت رب غفور شمع پدر برافروخت و خاندان  
مشهدی عبدالفتاح روشن نمود و سلالة باقی در  
این جهان فانی تشکیل نمود

- 535 همیشه سبب سرور یاران بود و باعث روح و  
ریحان دوستان فطین بود و ذکی و متین بود و  
رزین حیات خویش را بایمان و ایقان و اطمینان  
بفضل منان منتی نمود سقاء الله کأس العفو و  
الغفران و جرعه من عین العناية و الرضوان و رفعه  
الی اوج الفضل و الاحسان و قبر معطرش در  
عکا است

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537 Muhammad-'Aliy-i-Ardikani

537 جناب آقا محمد علی اردکانی

538 In the flower of tender youth, Muhammad-'Ali, the illumined, heard the cry of God, and lost his heart to heavenly grace. He entered the service of the Afnan, offshoot of the Holy Tree, and lived happy and content. This was how he came to the city of 'Akka, and was for quite a time present at the Sacred Threshold, winning a crown of lasting glory. The eye of Baha'u'llah's grace and favor was upon him. He served with a loyal heart. He had a happy nature, a comely face; he was a man believing, seeking, tested and tried.

538 و از جمله مهاجرین و مجاورین آقا محمد علی اردکانی بود این جوان نورانی در ربیع زندگانی و طراوت و لطافت جوانی ندای ربّانی شنید و دلبسته بفیض آسمانی گشت و بخدمت افنان شجره الهی پرداخت و بروح و ریحان زندگانی میکرد و باین وسیله بمدینه عکا رسید و مدتی بخدمت آستان مقدس مشرف بود لهذا افسری از موهبت کبری و دیهیمی از عزّت عظمی شایان و رایگان دید ملحوظ نظر عنایت بود و با نیتی صادق بخدمت قائم خوشخو بود و خوشرو و مؤمن و ممتحن و در جستجو

539 During the days of Baha'u'llah, Muhammad-'Ali remained steadfast, and after the Supreme Affliction his heart did not fail him, for he had drunk the wine of the Covenant and his thoughts were fixed on the bounties of God. He moved to Haifa and lived, a firm believer, near the Haziratu'l-Quds by the Holy Shrine on Mount Carmel till his final breath, when death came and the carpet of his earthly life was rolled up and put away.

539 در ایام نیر آفاق قدمی ثابت داشت و بعد از صعود و رزیه عظمی قلبی راسخ سرمست باده پیمان بود و دلبسته بالطاف حضرت یزدان بعد به حیف انتقال نمود و در جوار حظیره القدس مقام اعلی بنهایت ثبوت و استقامت عمری بسر میبرد تا آنکه انفاس منتهی شد و خاتمه المطاف رخ داد و بساط حیات منظوی گشت

540 This man was a true servant of the Threshold, a good friend to the believers. All were pleased with him, finding him an excellent companion, gentle and mild. May God succor him in His exalted Kingdom, and give him a home in the Abha Realm, and send upon him abounding grace from the gardens of Heaven—the place of meeting, the place of the mystical contemplation of God. His amber-scented dust is in Haifa.

540 این شخص آستان را خادم صادق بود و دوستان را حبیب موافق و هر کس از او راضی و خوشنود زیرا خوش مشرب بود و خوشخو اغاثه الله فی ملکوته الاعلی و اسکنه فی ملکوته الابهی و افاض علیه فیضاً مدراراً فی جنة الفردوس مقام المشاهدة واللقاء تراب معبرش در حیف است

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542 Haji Aqay-i-Tabrizi

542 حاجی آقای تبریزی

543 Early in his youth this spiritual man, who came from Tabriz, had sensed the mystic knowledge and drunk the heady wine of God, and he remained staunch as ever in the Faith during his years of helpless age.

543 و از جمله مجاورین و مهاجرین حاجی آقای تبریزی بود این مرد ربّانی از اهل تبریز و مشامش از نفحات گلشن عرفان مشکبیز بود در جوانی سرمست جام ربّانی گشت و تا ناتوانی قدمی ثابت داشت

544 He lived for a time in Adhirbayjan, enamored of the Lord. When he became widely known thereabouts as one bearing the name of God, the people ruined his life. His relatives and friends turned against him, finding a new excuse to hound him with every passing day. Finally he broke up his home, took his family and fled to Adrianople. He reached there during the

544 مدتی در آذربایجان بسر برد و شیفته جمال جانان بود در آن قطعه و دیار چون با سم حق شهر گشت عرصه بر او تنگ شد خویشان و آشنایان بستیزه برخاستند و هر روز بهانهائی جستند تا لانه و آشیانه بهم زد و با متعلقین بارض سرپرواز نمود

close of the Adrianople period and was taken prisoner by the oppressors.

- 545 Along with us homeless wanderers, and under the protection of the Ancient Beauty, he came to the Most Great Prison and was a confidant and companion, sharing with us the calamities and tribulations, humble and long-enduring. Afterward, when the restrictions were somewhat relaxed, he engaged in trade, and through the bounty of Baha'u'llah was comfortable and at peace. But his body had become enfeebled from the earlier hardships, and all the suffering, and his faculties had deteriorated; so that ultimately he fell ill, beyond hope of a remedy; and not far from Baha'u'llah, and shadowed by His protection, he hastened away from this least of worlds to the high Heavens, from this dark place to the land of lights. May God immerse him in the waters of forgiveness; may He bring him into the gardens of Paradise, and there keep him safe forevermore. His pure dust rests in 'Akka.

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- 547 Ustad Qulam-'Aliy-i-Najjar

- 548 This man, a carpenter and a master craftsman, came from Kashan. For faith and certitude, he was like a sword drawn from the scabbard. He was well known in his own city as a man righteous, true and worthy of trust. He was high-minded, abstemious and chaste. When he became a believer, his urgent longing to meet Baha'u'llah could not be stilled; full of joyous love, he went out of the Land of Kaf (Kashan) and traveled to Iraq, where he beheld the splendor of the rising Sun.

- 549 He was a mild man, patient, quiet, mostly keeping to himself. In Baghdad, he worked at his craft, was in touch with the friends, and sustained by the presence of Baha'u'llah. For some time he lived in utter happiness and peace. Then those who had been taken prisoner were sent away to Mosul, and he was among the victims and like them exposed to the wrath of the oppressors. He remained in captivity for quite a while and when freed came to 'Akka. Here too he was a friend to the prisoners and in the Fortress he continued to practice his skill. As usual he was inclined to solitude, apt to stay apart from friend and stranger alike, and much of the time lived by himself.

- 550 Then the supreme ordeal, the great desolation, came upon us. Qulam-'Ali took on the carpentry work of the Holy Tomb, exerting all his sure powers. To this day, the glass roof which is

و در اواخر ایام به ادرنه رسید ایامی نگذشت در دست عوانان اسیر شد

- 545 بهمراهی این آوارگان در ظلّ عنایت جمال قدیم بسجن اعظم آمد و همراه و همدم بود در بلایا و مصائب در این زندان شریک و سهم و صبور و سلیم بود بعد از آنکه اندک حرّیتی حاصل شد بکسب و تجارت پرداخت ایامی بسر میبرد و در سایه الطاف راحت و آسایش داشت ولی از صدمات اول و مصائب و بلایا جسم علیل بود و قوی ضعیف لهذا عاقبت مریض شد و بانحلال شدید مبتلا گشت و در جوار مبارک در ظلّ سدره منتهی از این عالم ادنی بفردوس اعلی شتافت و از این جهان ظلمانی بعالم نورانی پرواز نمود اغرقه الله فی بحار الغفران و ادخله فی جنّة الرضوان و اخلده فی فردوس الجنان خاک پاکش در عکا است

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- 547 جناب استاد غلامعلی نجّار

- 548 و از جمله مهاجرین و مجاورین استاد غلامعلی نجّار بود این استاد ماهر از اهل کاشان و در ایمان و ایقان سیف شاهر در وطن خویش در نزد بیگانه و خویش مسلم در دیانت بود و مجرب در امانت و عدم خیانت بسیار غیور بود و پاک و حصور چون دیده بنور هدی روشن کرد شوق لقا آتش افروخت در کمال وجد و طرب و شور و وله از ارض کاف به عراق سفر نمود و مشاهده انوار اشراق کرد

- 549 مهجور و مظلوم بود و در نهایت صبر و سکون در دارالسلام بصنعت خویش مشغول گشت و با یاران مألوف شد و بشرف حضور مرزوق گردید ایامی در نهایت راحت و سرور میگذراند تا آنکه حرکت اسرا بسمت حدباء گردید او نیز از مظلومان بود و مغضوب عوانان مدتی در اسیری بسر برد و چون حریت حاصل نمود بمدینه عکا آمد و با زندانیان همدم و همراه شد در این قلعه نیز بصنعت خویش پرداخت و از بیگانه و خویش در کنار بود به تنهایی میل داشت اکثر اوقات منفرداً زیست مینمود

- 550 تا آنکه مصیبت کبری رخ داد و رزیه عظمی واقع شد نجاری تربت پاک را در عهده گرفت و در نهایت اتقان سعی و کوشش نمود الی الآن

over the inner courtyard of the Shrine of Baha'u'llah remains as the product of his skill. He was a man crystal clear of heart. His face shone; his inner condition was constant; at no time was he changeable or unstable. He was staunch, loving, and true till his last breath.

- 551 After some years in this neighborhood, he rose upward to the neighborhood of the all-embracing mercy of God, and became a friend to those who dwell in the high Heavens. He had the honor of meeting Baha'u'llah in both worlds. This is the most precious bestowal, the costliest of all gifts. To him be salutations and praise. His bright grave is in 'Akka.

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- 553 Jinab-i-Munib, upon him be the Glory of the All-Glorious

- 554 His name was Mirza Aqa and he was spirit itself. He came from Kashan. In the days of the Bab, he was drawn to the sweet savors of God; it was then he caught fire. He was a fine youth, handsome, full of charm and grace. He was a calligrapher second to none, a poet, and he had as well a remarkable singing voice. He was wise and perceptive; staunch in the Faith of God; a flame of God's love, severed from all but God.

- 555 During the years when Baha'u'llah resided in Iraq, Jinab-i-Munib left Kashan and hastened to His presence. He went to live in a small and humble house, barely managed to subsist, and set about committing to writing the words of God. On his brow, the bestowals of the Manifestation were clear to see. In all this mortal world he had only one possession, his daughter; and even his daughter he had left behind in Persia, as he hurried away to Iraq.

- 556 At the time when, with all pomp and ceremony, Baha'u'llah and His retinue departed from Baghdad, Jinab-i-Munib accompanied the party on foot. The young man had been known in Persia for his easy and agreeable life and his love of pleasure; also for being somewhat soft and delicate, and used to having his own way. It is obvious what a person of this type endured, going on foot from Baghdad to Constantinople. Still, he gladly measured out the desert miles, and he spent his days and nights chanting prayers, communing with God and calling upon Him.

سقف شیشه که بر حیاط حجره مقدسه است کار و صنعت او است این شخص بی نهایت صافی ضمیر بود و روی منیر داشت بر حالت واحده ثابت بود تلون و تزلزل نداشت تا نفس اخیر در نهایت متانت و محبت و دیانت بود

- 551 بعد از سالهای چند که در جوار بود بجوار رحمت کبری پرواز نمود و با اهل جنت علیا همدم و همراز گردید در دو جهان بشرف لقا فائز شد اینست موهبت عظمی اینست عطیه کبری و علیه التحیه و الثناء و جدت نورانش در عکا است

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- 553 جناب منیب علیه بهاء الله الاهی

- 554 این روح مصور اسم مبارکش میرزا آقا و از اهل کاشان بود در ایام حضرت اعلی منجذب بنفحات الله شد و مشتعل بنار محبت الله جوانی بود بی نهایت برازنده و زبیده و در غایت صباحت و ملاحه خطاط بی مثل بود و طبعی روان داشت و الحانی بدیع زیرک و دانا بود و ثابت و مستقیم بر امر الله شعله نار محبت الله بود و منقطع از ما سوی الله

- 555 در ایامی که جمال مبارک روحی لأحبائه الفداء در عراق تشریف داشتند از کاشان مفارقت نمود و بساحت اقدس شتافت در خانه حقیری منزل نمود و بنهایت عسرت معیشت میکرد و بتقریر آیات و کلمات الهی مشغول بود و در جبین موهبت نور مبین واضح و آشکار داشت و بخدمت امر الله مشغول بود در این عالم فانی جز یک دختر چیز دیگر نداشت و آن را نیز در ایران گذاشت و به دارالسلام بغداد شتافت

- 556 و چون موکب جمال مبارک در نهایت عزت و حشمت از بغداد به اسلامبول حرکت نمود پیاده در رکاب مبارک بود این جوان در مدت حیات در ایران بنهایت رفاهیت و خوش گذرانی معروف و بنازکی و آزادی موصوف دیگر معلوم است چنین جسم لطیفی پیاده از بغداد تا به اسلامبول چه مشقتی تحمل نمود ولی در نهایت روح و ریحان بادیه میپیمود شب و روز بتضرع و ابتهال و مناجات مشغول

- 557 He was a close companion of mine on that journey. There were nights when we would walk, one to either side of the howdah of Baha'u'llah, and the joy we had defies description. Some of those nights he would sing poems; among them he would chant the odes of Hafiz, like the one that begins, "Come, let us scatter these roses, let us pour out this wine," and that other:
- و این عبد را مونس دل و جان بود حتی بعضی  
شبه در یمن و یسار رکاب مبارک میرفتم و  
بحالتی بودیم که از وصف خارج است در بعضی  
از شبه غزلی میخواند از جمله غزلهای حافظ را  
میخواند یا تا گل برافشانیم و می در ساغر اندازیم  
و همچنین غزل
- 558 To our King though we bow the knee,  
559 We are kings of the morning star.  
560 No changeable colors have we—  
561 Red lions, black dragons we are!
- گرچه ما بندگان پادشیم  
پادشاهان ملک صبحگیم  
رنگ تزویر پیش ما نبود  
شیر سرخیم و افعی سیم
- 562 The Blessed Beauty, at the time of His departure from Constantinople, directed Jinab-i-Munib to return to Persia and promulgate the Faith. Accordingly he went back, and over a considerable period he rendered outstanding services, especially in Tihran. Then he came again, from Persia to Adrianople, and entered the presence of Baha'u'llah, enjoying the privilege of attending upon Him. At the time of the greatest catastrophe, that is, the exile to 'Akka, he was made a prisoner on this Pathway and traveled, by now feeble and ill, with the party of Baha'u'llah.
- باری در اسلامبول در وقت سفر بارض سر  
جمال مبارک روحی لأحبائه الفداء حضرت  
منیب را مرخص فرمودند که رجوع به ایران  
نمایند و تبلیغ مشغول گردند لهذا مراجعت  
به ایران نمود و مدتی در ایران علی الخصوص  
در طهران بخدمات فائمه مشغول بود تا آنکه  
دوپاره از ایران بارض سرآمد و بساحت اقدس  
مشرف گشت و مدتی در آنجا بشرف لقا فائز  
بود و در بلیه کبری یعنی نفی به عکا ضعیف  
و علیل در رکاب حضرت رب جلیل در این  
سبیل اسیر گشت
- 563 He had been stricken by a severe ailment and was pitifully weak. Still, he would not agree to remaining behind in Adrianople where he could receive treatment, because he wanted to sacrifice his life and fall at the feet of his Lord. We journeyed along till we reached the sea. He was now so feeble that it took three men to lift him and carry him onto the ship. Once he was on board, his condition grew so much worse that the captain insisted we put him off the ship, but because of our repeated pleas he waited till we reached Smyrna. In Smyrna, the captain addressed Colonel 'Umar Bayk, the government agent who accompanied us, and told him: "If you don't put him ashore, I will do it by force, because the ship will not accept passengers in this condition."
- ولی بسیار ناتوان بود زیرا بمرضی شدید مبتلا با  
وجود این راضی نشد که در ادرنه بماند و بمعالجه  
پردازد بلکه آرزوی آن داشت که در اقدام جمال  
مبارک جانفشانی نماید آمدم تا بدریا رسیدیم از  
شدت ضعف سه نفر او را بلند نمودند تا آنکه  
بکشتی رساندند در کشتی مرض شدت یافت  
بدرجهائی که قاپیتان کشتی اصرار در اخراج  
نمود ولی بسبب الحاح ما تا از میر صبر نمود در  
از میر قاپیتان بمأمور دولت میرآلای عمر بیک  
که بهمراهی ما بود گفت اگر او را برون نبرید  
من جبرا برون کنم زیرا کشتی مریض قبول نکند
- 564 We were compelled, then, to take Jinab-i-Munib to the hospital at Smyrna. Weak as he was, unable to utter a word, he dragged himself to Baha'u'llah, lay down at His feet, and wept. On the countenance of Baha'u'llah as well, there was intense pain.
- لذا مجبور شدیم که ایشان را بخرسته خانه از میر  
بریم با آن حالت ضعف که توانائی تلفظ یک  
حرف نداشت خود را کشان کشان بقدم  
مبارک رساند بر پای مبارک افتاد و گریه بسیار  
کرد از وجه جمال مبارک نیز شدت احزان  
ظاهر و آشکار شد

565 We carried Jinab-i-Munib to the hospital, but the functionaries allowed us not more than one hour's time. We laid him down on the bed; we laid his fair head on the pillow; we held him and kissed him many times. Then they forced us away. It is clear how we felt. Whenever I think of that moment, the tears come; my heart is heavy and I summon up the remembrance of what he was. A great man; infinitely wise, he was, steadfast, modest and grave; and there was no one like him for faith and certitude. In him the inner and outer perfections, the spiritual and physical, were joined together. That is why he could receive endless bounty and grace.

566 His grave is in Smyrna, but it is off by itself, and deserted. Whenever this can be done, the friends must search for it, and that neglected dust must be changed into a much-frequented shrine, so that pilgrims who visit there may breathe in the sweet scent of his last resting-place.

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568 Mirza Mustafa Naraqi

569 Among that company of pure and goodly souls was Mirza Mustafa, a leading citizen of Naraq and one of the earliest believers. His face shone with the love of God. His mind was concerned with the anemones of mystic meanings, fair as meadows and beds of flowers.

570 It was in the days of the Bab that he first set his lips to the intoxicating cup of spiritual truth, and he had a strange tumult in his brain, a fierce yearning in his heart. In the path of God he threw down whatever he possessed; he gambled everything away, gave up his home, his kin, his physical well-being, his peace of mind. Like a fish on the sand, he struggled to reach the water of life. He came to Iraq, joined the friends of his soul, and entered the presence of Baha'u'llah. For some time he lived there, joyful and content, receiving endless bounty. Then he was sent back to Persia, where, to the utmost of his capacity, he served the Faith. He was a whole and accomplished man, staunch, firmly rooted as the hills; sound, and worthy of trust. To him, in all that turmoil and panic, the wild dogs howling were only buzzing flies; tests and trials rested his mind; when cast into the fire of afflictions that broke out, he proved to be shining gold.

565 بعد ایشان را بختسته خانه از میر بردیم ولی گماشتگان ما را بیش از یک ساعت مهلت ندادند آن وجود مبارک را در خسته خانه در بستر گذاشتیم و سر مبارکش را بر بالین نهادیم و از سر تا پا بوسیدیم بعد ستمکاران اجبار بر مراجعت نمودند دیگر معلوم است که چه حالتی دست داد که هر وقت بخاطر میاید با چشم گریان و قلبی سوزان ذکر اطوار و احوال آن بزرگوار مینمائیم بی نهایت فطین و متین و رزین بود و در ایمان و ایقان بی نظیر زیرا کالات معنویه با کالات صوریه در شخص ایشان جمع شده بود لهذا مورد الطاف بی پایان بود

566 قبر منورش در از میر است ولی مهجور هر وقت ممکن گردد باید احبای الهی تجسس و تحری نمایند و آن قبر مهجور را بیت معمور کنند تا زائرین را مشام براهی طیبه آن جدت مطهر معطر گردد

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568 جناب آقا میرزا مصطفی نراقی

569 از جمله نفوس طیبه طاهره جناب آقا میرزا مصطفی نراقی است این شخص محترم از معتبرین نراق بود و از قدمای احباء الله رخی پرتو محبت الله روشن و دلی بشقائق و حقائق معانی رشک گلزار و چمن داشت

570 در ایام حضرت اعلی روحی له الفداء از جام سرشار معنوی سرمست باده الهی گشت شوری عجیب در سر داشت و شوق شدید در قلب در سبیل الهی جانفشانی نمود بلکه پاکبازی کرد از وطن مألوف و اقربای معروف و راحت جسم و جان گذشت و مانند ماهیان تشنه لب بحر الهی شتافت به عراق آمد و پیاران روحانی پیوست و بشرف لقا فائز گشت مدتی در نهایت روح و ریحان در جوار الطاف بی پایان گذران مینمود تا آنکه مرخص گشت و به ایران شتافت و بقدر قوه خویش بخدمت پرداخت شخصی کامل بود و ثابت و راسخ مانند جبل شاخ متین و رزین بود و مکین و امین در شدت انقلاب و اضطراب نباح کلاب او را طنین ذباب بود و آزمایش سبب آسایش در آتش افتتان مانند ذهاب خالص رخ برافروخت

- 571 On the day when the convoy of Baha'u'llah was leaving Constantinople for Adrianople, Mirza Mustafa arrived from Persia. There was no opportunity for him to reach Baha'u'llah except once; and he was thereupon directed to return to Persia. At such a moment he had the honor of being received.
- 572 When Mirza Mustafa reached Adhirbayjan, he began to spread the Faith. Day and night he remained in a state of prayer, and there in Tabriz he drank of a brimming cup. His fervor increased, his teaching raised a tumult. Then the eminent scholar, the renowned Shaykh Ahmad-i-Khurasani, came to Adhirbayjan and the two of them joined forces. The result was such overwhelming spiritual fire that they taught the Faith openly and publicly and the people of Tabriz rose up in wrath.
- 573 The farrashes hunted them down, and caught Mirza Mustafa. But then the oppressors said, "Mirza Mustafa had two long locks of hair. This cannot be the right man." At once, Mirza Mustafa took off his hat and down fell the locks of hair. "Behold!" he told them. "I am the one." They arrested him then. They tortured him and Shaykh Ahmad until finally, in Tabriz, those two great men drained the cup of death and, martyred, hastened away to the Supreme Horizon.
- 574 At the place where they were to be killed, Mirza Mustafa cried out: "Kill me first, kill me before Shaykh Ahmad, that I may not see them shed his blood!"
- 575 Their greatness has been recorded for all time in the Writings of Baha'u'llah. They received many a Tablet from Him, and after their death He set down, with His exalted pen, the anguish they endured.
- 576 From youth till old age, this illustrious man, Mirza Mustafa, devoted his entire life to service on the pathway of God. Today he dwells in the all-glorious Realm, in the neighborhood of the ineffable mercy of God, and he rejoices with exceeding gladness, and he celebrates the praise of his Lord. Blessedness be his, and a goodly home. To him be tidings of great joy, from the Lord of Lords. May God grant him an exalted station, in that high Company.
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- 578 Zaynu'l-Muqarrabin
- 571 باری روزی که موکب مبارک از قسطنطنیه رو به ادرنه برخاست آن شخص بزرگوار از ایران وارد گشت فرصت نشد مگر یک دفعه بحضور مبارک رسید بعد مأمور بمراجعت به ایران گشت در چنین حالی بشرف لقا فائز گردید
- 572 و چون به آذربایجان رسید در آنجا بتبلیغ پرداخت شب و روز بحالت مناجات بود تا آنکه در تبریز جامی لبریز نوشید شورانگیز گشت و از تبلیغ رستخیز برخاست و چون جناب فاضل کامل و عالم نحریر شهر حضرت شیخ احمد خراسانی به آذربایجان رسید با آن شخص بزرگوار همدستان شد و هم نغمه و هم آواز گشت بدرجهائی شور و وله احاطه نمود که چهاراً بتبلیغ پرداختند و اهل تبریز بستیزه برخاستند
- 573 فرّاشان تجسس آن نفوس مبارکه نمودند آقا میرزا مصطفی را یافتند عوانان گفتند میرزا مصطفی زلف داشت یقین این او نیست فوراً کلاه برداشت و زلفها برون ریخت و گفت ببینید من خود او هستم پس او را گرفتند و آن دو بزرگوار را نهایت ظلم و اذیت نمودند عاقبت جام شهادت لبریز را در تبریز نوشیدند و بافق اعلی شتافتند
- 574 در قتلگاه آقا میرزا مصطفی رجا نمود که من را پیش از جناب شیخ شهید نمائید تا شهادت او را نبینم
- 575 در الواح مبارک ذکر بزرگواری آنان الی الأبد باقی زیرا توقیعات متعدده داشتند و بعد از شهادتشان از قلم اعلی ذکر مصیبتشان گشت
- 576 این شخص شخیص از عنفوان جوانی تا زمان ناتوانی جمیع اوقات را در سبیل ربّ الآیات بخدمات گذراند و ایوم در ملکوت ابری در جوار رحمت کبری در نهایت شادمانی و فرح و مسرت و کامرانی بتسبیح و تقدیس کبریا مشغول است طوبی له و حسن مآب بشری له من ربّ الأرباب جعل الله له مقاماً علیاً فی الرفیق الأعلی
- 577 ۵۸
- 578 جناب زین المقرّین

579 This distinguished man was one of the greatest of all the Bab's companions and all the loved ones of Baha'u'llah. When he lived under Islam, he was already famed for his purity and holiness of life. He was talented and highly accomplished in many directions. He was the leader and spiritual exemplar of the entire population of Najaf-Abad, and the eminent of that area showed him unbounded respect. When he spoke out, his was the deciding opinion; when he passed judgment, it took effect; for he was known to all as the standard, and the authority of last resort.

580 He had no sooner learned of the Bab's Declaration than he cried out from the depths of his heart, "O our Lord! we have indeed heard the voice of one that called. He called us to the Faith—'Believe ye on your Lord'—and we have believed." He rid himself of all impeding veils; his doubts dispelled, he began to extol and glorify the Beauty promised from of old. In his own home, and at Isfahan, he became notorious for declaring far and wide that the advent of the long-desired One had come to pass. By the hypocrites, he was mocked, cursed and tormented. As for the people, "the mass, as a snake in the grass," who had worshiped him before, now rose up to do him harm. Every day brought on a fresh cruelty, a new torment from his oppressors. He endured it all, and went on teaching with great eloquence. He remained staunch, unmoved, as their wrath increased. In his hands he held out a full cup of Divine glad tidings, offering to all who came that heady draught of the knowledge of God. He was utterly without fear, knew nothing of danger, and swiftly followed the holy path of the Lord.

581 After the attempt on the Shah, however, there was no shelter anywhere; no evening, no morning, without intense affliction. And since his staying on in Najaf-Abad at such a time was a great danger to the believers, he left there and traveled to Iraq. It was during the period when the Blessed Beauty was in Kurdistan, when He had gone into seclusion and was living in the cave on Sar-Galu, that Jinab-i-Zayn arrived in Baghdad. But his hopes were dashed, his heart grieved, for all was silence: there was no word of the Cause of God, no name nor fame of it; there were no gatherings, no call was being raised. Yahya, terror-stricken, had vanished into some dark hiding place. Torpid, flaccid, he had made himself invisible. Try as he might, Jinab-i-Zayn could find not one soul. He met on a single occasion with His Eminence Kalim. But it was a period when great caution was being exercised by the believers, and he went on to Karbila. He spent some time there, and occupied himself with copying out the Writings, after which he returned home

579 و از جمله مهاجرین و مجاورین حضرت زین‌المقرّین است این شخص جلیل از اجله اصحاب حضرت اعلی و اعظم احباب جمال ابهی بود در کور فرقان مشهور بتقدیس و تزهّد بود و در فنون شتی مهارت تامه داشت مقتدای جمیع اهل نجف آباد بود و در نزد اکابر و اعظم بلاد بی‌نهایت محترم کلمه‌اش کلمه فصل بود و حکمش نافذ و جاری زیرا مسلم عموم بود و مرجع خاص و عام

580 بجزّد استماع خبر از ظهور حضرت اعلی روحی له الفداء فریاد ربّنا انا سمعنا منادیاً ینادی للایمان ان آمنوا بریکم فآمنّا از جان برآورد و جمیع حیات بدرید و کشف سبحات نمود و دفع شبهات کرد و بتسیح و تقدیس جمال موعود برخاست و بتبلیغ ظهور حضرت مقصود در موطن خویش و اصفهان شهره آفاق شد و مورد طعن و لعن و اذیت اهل نفاق عوام کالهوم که او را می‌پرستیدند بعدی پرداختند هر روز جفائی از ستمکاران و اذیت و آزاری از عوانان صادر شد جمیع را متحمل بود و در تبلیغ لسان فصیح بگشود و در نهایت متانت مقاومت کرد و روز بروز بر غضب عوانان بیفزود جامی سرشار از بشارات الهی در دست داشت و بیاده معرفت الله هر نفسی را سرمست مینمود ابداً خوف و خطری نداشت بی‌باک بود و در سبیل الهی چالاک

581 ولی بعد از قضیه شاه پناه نماند و اذیت شدیده در هر شام و صبحگاه و چون بقای ایشان در نجف آباد از برای جمیع احبّا مورد خطر بود لهذا به عراق سفر نمودند در ایامی که جمال مبارک در کردستان بودند و مغاره سرگو خلوتگاه نموده بودند جناب زین به بغداد وارد ولی مأیوس و متأثر شد زیرا دید از امر الله نه صدائی و نه ندائی نه جمعی و نه انجمنی نه صوتی و نه صلیتی یحیی در گوشه خوف و نحول غائب و در زاویه خمود و خسوف آفل هر چه تحری نمود نفسی نیافت یک مرتبه با حضرت کلیم ملاقات کرد و چون تقیه بسیار بود سفر به کربلا نمود و مدتی در کربلا بتقریر آیات و کلمات مشغول گشت پس دوباره به نجف آباد رجوع نمود و از هجوم اعدا و فجور ظالمان بقا و استقرار نماند

to Najaf-Abad. Here the foul persecutions and attacks of his relentless enemies could hardly be endured.

582 But when the Trump had been sounded a second time, he was restored to life. To the tidings of Baha'u'llah's advent his soul replied; to the drum beat, "Am I not your Lord?" his heart drummed back: "Yea, verily!" Eloquently, he taught again, using both rational and historical proofs to establish that He Whom God Shall Manifest—the Promised One of the Bab—had indeed appeared. He was like refreshing waters to those who thirsted, and to seekers, a clear answer from the Concourse on high. In his writing and speaking, he was first among the righteous, in his elucidations and commentaries a mighty sign of God.

583 In Persia his life was in imminent peril; and since remaining at Najaf-Abad would have stirred up the agitators and brought on riots, he hastened away to Adrianople, seeking sanctuary with God, and crying out as he went, "Lord, Lord, here am I!" Wearing the lover's pilgrim dress, he reached the Mecca of his longing. For some time he tarried there, in the presence of Baha'u'llah, after which he was commanded to leave, with Jinab-i-Mirza Ja'far-i-Yazdi, and promulgate the Faith. He returned to Persia and began to teach most eloquently, so that the glad tidings of the Lord's advent resounded to the high heavens. In the company of Mirza Ja'far he traveled everywhere, through cities flourishing and ruined, spreading the good news that the Blessed Beauty was now manifest.

584 Once again, he returned to Iraq, where he was the center of every gathering, and rejoiced his hearers. At all times, he gave wise counsel; at all times he was consumed with the love of God.

585 When the believers were taken prisoner in Iraq and banished to Mosul, Jinab-i-Zayn became their chief. He remained for some time in Mosul, a consolation to the rest, working to solve their many problems. He would kindle love in people's hearts, and make them kind to one another. Later he asked for permission to attend upon Baha'u'llah; when this was granted he arrived at the Prison and had the honor of entering the presence of his Well-Beloved. He then busied himself with writing down the sacred verses, and encouraging the friends. He was love itself to the emigrants, and warmed the travelers' hearts. He never rested for a moment, and received new grace and bounty every day, meanwhile taking down the Baha'i Scriptures with faultless care.

582 ولی بنفخ صور مرّة آخری حیات تازه یافت و بشارت ظهور جمال مبارک را بگوش جان استماع کرد و بجواب طبل الست کوس بی زده و بتبلیغ امر مبارک لسان فصیح گشود و بدلائل عقلیه و نقلیه اثبات ظهور من یظهر الله مینمود هر تشنه را آب گوارا بود و هر طالبی را برهان ساطع ملاً اعلی در تقریر و تحریر سرور ابرار بود و در توضیح و تفسیر آیت کبری

583 باری در ایران در تحت خطر ناگهان بود و بقای در نجف آباد سبب وضوای اهل عناد لهذا لیبیک زنان بارض سرشتافت و قصد حرم کبریا نمود احرام کعبه دوست بست و بمشعر و مقام مقصود رسید اوقاتی در حضور بسر برد بعد با جناب آقا میرزا جعفر یزدی مأمور بتبلیغ شد دوباره به ایران رفت و در ایران با زبان و لسان بلیغ تبلیغ آغاز نمود و بشارت ظهور ملیک وجود را باعلی علین واصل نمود در ایران با آقا میرزا جعفر بهر شهر آباد و ویران مرور نمود و بشارت بظهور جمال مبارک داد

584 پس دوباره سفر به عراق نمود در آنجا شمع جمع بود و سبب روح و ریحان عموم همواره بنصائح و مواعظ میپرداخت و از آتش محبت الله میگذاخت

585 و چون یاران را در عراق اسیر کردند و به موصل نفی و گسیل نمودند سردار اسیران شد و سرور مظلومان گشت مدتی در موصل تسلی خاطر منفیان بود و حل مشکلات یاران میکرد قلوب را الفت میداد و نفوس را بیکدیگر مهربان مینمود بعد اذن و اجازه حضور خواست حاجتش بشرف قبول مقرون شد پس وارد سجن گشت و بحضور حضرت مقصود ماثول یافت و بتحریر آیات مشغول بود و بتشویق اصحاب مألوف مهاجرین را رشته الفت بود و مسافرین را شعله محبت آتی از خدمت فراغت نداشت و هر روز مورد عنایت میشد و کتب و الواح بکمال دقت صحیح مرقوم مینمود

586 From his early years till his last breath, this eminent man never failed in service to the Manifestation. After the ascension he was consumed with such grieving, such constant tears and anguish, that as the days passed by, he wasted away. He remained faithful to the Covenant, and was a close companion to this servant of the Light of the World, but he longed to rise out of this life, and awaited his departure from day to day. At last, serene and happy, rejoicing in the tidings of the Kingdom, he soared away to that mysterious land. There he was loosed from every sorrow, and in the gathering-place of splendors he was immersed in light.

587 Unto him be salutations and praise from the luminous Realm, and the glory of the All-Glorious from the Concourse on high, and great joy in that Kingdom which endures forever. May God provide him with an exalted station in the Abha Paradise.

588 - 59 -

589 'Azim-i-Tafrishi

590 This man of God came from the district of Tafrish. He was detached from the world, fearless, independent of kindred and stranger alike. He was one of the earliest believers, and belonged to the company of the faithful. It was in Persia that he won the honor of belief, and began to assist the friends; he was a servant to every believer, a trusted helper to every traveler. With Musay-i-Qumi, upon whom be the glory of God, he came to Iraq, received his portion of bounty from the Light of the World, and was honored with entering the presence of Baha'u'llah, attending upon Him and becoming the object of bestowals and grace.

591 After a time, 'Azim and Haji Mirza Musa went back to Persia, where he continued to render service to the friends, purely for God's sake. Without wage or stipend he served Mirza Nasru'llah of Tafrish for a number of years, his faith and certitude growing stronger with every passing day. Mirza Nasru'llah then left Persia for Adrianople, and in his company came Jinab-i-'Azim, and entered the presence of Baha'u'llah. He kept on serving with love and loyalty, purely for the sake of God; and when the convoy departed for 'Akka, 'Azim received the distinction of accompanying Baha'u'llah, and he entered the Most Great Prison.

592 In the prison he was chosen to serve the Household; he became the water carrier both within doors and on the outside. He undertook many hard tasks in the barracks. He had no rest

586 باری این شخص جلیل از بدایت حیات تا نفس  
اخیر در خدمت نور مبین فتور و قصور نمود و بعد  
از صعود چنان بآتش حسرت برافروخت که هر  
روز میگريست و میگذاخت و يوماً فیوماً انحلال  
جسم تزید مییافت در نهایت ثبوت و استقامت  
بر عهد و میثاق بود و مونس و انیس این بنده نیر  
آفاق هر روز منتظر صعود بود و هر دم آرزوی  
عروج میفرمود عاقبت در نهایت روح و ریحان  
و بشارت بملکوت رحمن پرواز بملکوت راز کرد  
و از هر غمی آزاد شد و در محفل تجلی غرق انوار  
گردید

587 علیه التَّحِيَّةِ وَ الثَّنَاءِ مِنْ مَلَكُوتِ الْأَنْوَارِ وَ عَلَيْهِ  
الْبَهَاءِ الْأَبْهَى مِنَ الْمَلَأِ الْأَعْلَى وَ لَهُ السَّرُورُ وَ الْحُبُورُ  
فِي عَالَمِ الْبَقَاءِ وَ جَعَلَ اللَّهُ لَهُ فِي جَنَّةِ الْأَبْهَى مَقَاماً  
عَلِيّاً

588 ۵۹

589 جناب عظیم تفریشتی

590 و از جمله مجاورین و مهاجرین جناب آقا عظیم  
تفریشتی بود این مرد خدا از بلوک تفریش بود و  
بی قید و تشویش و آزاد از هر بیگانه و خویش از  
قدمای احباب بود و از سلسله اهل وفا در ایران  
بشرف ایمان فائز شد و بخدمت یاران پرداخت  
هر شخص مؤمنی را خادم بود و هر مسافری را  
بنده صادق با جناب آقا میرزا موسای قی علیه  
بهاء الله و علیه التحية و الثناء به عراق وارد  
و از الطاف نیر آفاق بهره و نصیب گرفت در  
محضر کبریا حاضر و بشرف لقا فائز گشت مظهر  
الطاف بود و مشمول عنایت و اسعاف

591 بعد از مدتی با جناب حاجی مشار الیه مراجعت  
به ایران نمود حجاباً لله بخدمت احباب میپرداخت  
و بدون جیره و مواجب سالهای چند خدمت به  
میرزا نصرالله تفریشتی میکرد و روز بروز بر ایمان و  
ایقان میافزود تا آنکه آقا میرزا نصرالله مذکور از  
ایران رحلت نموده بارض سر وارد شد جناب  
عظیم در معیت او نیز بشرف لقا فائز گشت و  
در نهایت محبت و صداقت لله خدمت مینمود و  
چون موکب مبارک به عکا حرکت کرد بشرف  
معیت فائز و باین سجن اعظم وارد گردید

592 در سجن بخدمات در خانه تخصیص یافت و  
بآبیاری و سقائی در داخل و خارج قیام نمود

at all, day or night. 'Azim—"the great, the magnificent"—was magnificent as to character. He was patient, long-suffering, forbearing, shunning the stain of this earth. And since he was the family water carrier, he had the honor of coming into Baha'u'llah's presence every day.

593 He was a good companion to all the friends, a consolation to their hearts; he brought happiness to all of them, the present and the absent as well. Many and many a time, Baha'u'llah was heard to express His approval of this man. He always maintained the same inner condition; he was constant, never subject to change. He was always happy-looking. He did not know the meaning of fatigue. He was never despondent. When anyone asked a service of him, he performed it at once. He was staunch and firm in his faith, a tree that grew in the scented garden of God's tenderness.

594 After he had served at the Holy Threshold for many long years, he hastened away, tranquil, serene, rejoicing in the tidings of the Kingdom, out of this swiftly fading life to the world that does not die. The friends, all of them, mourned his passing, but the Blessed Beauty eased their hearts, for He lavished grace and praise on him who was gone.

595 Mercies be upon 'Azim from the Kingdom of Divine compassion; God's glory be upon him, at nightfall and the rising of the sun.

596 - 60 -

597 Mirza Ja'far-i-Yazdi

598 This knight of the battlefield was one of the most learned of seekers after truth, well versed in many branches of knowledge. For a long time he was in the schools, specializing in the fundamentals of religion and religious jurisprudence, and making researches into philosophy and metaphysics, logic and history, the contemplative and the narrated sciences. He began, however, to note that his fellows were arrogant and self-satisfied, and this repelled him. It was then that he heard the cry out of the Supreme Concourse, and without a moment's hesitation he raised up his voice and shouted, "Yea, verily!"; and he repeated the words, "O our Lord! We have heard the voice of one that called. He called us to the Faith—'Believe ye on your Lord'—and we have believed."

599 When he saw the great tumult and the riots in Yazd, he left his homeland and went to Najaf, the noble city; here for safety's sake he mingled with the scholars of religion,

و در قشله زحمات بسیار میکشید ابداً روز و شب آرام نداشت و عظیم خلق عظیم داشت و بسیار حلیم و سلیم و بردبار بود و از هر آلودگی بیزار و در کار و چون سقای در خانه بود هر روز بشرف حضور فائز

593 و با یاران و دوستان مؤانس و مجالس جمیع را تسلی خاطر بود و سبب فرح و مسرت هر حاضر و غائب بکرات و مرات از فم مطهر در حق او کلمه رضا صادر و بر حالت واحد بود ابداً تغییر و تبدیلی نداشت همیشه بشوش بود خستگی نمیدانست و آزرده‌گی نمییافت هر نفسی او را بخدمتی امر میکرد فوراً مجرا مینمود در ایمان و ایقان ثابت بود و در بوستان محبت الله شجری نابت

594 تا آنکه بعد از سالهای زیاد در آستان مقدس مشغول بخدمات بود در نهایت سکون و اطمینان مستبشراً بملکوت الله از این جهان فانی بجهان باقی شتافت و جمیع احبای از وفات او متأثر و متحسر گشتند جمال مبارک جمیع را تسلی دادند زیرا در حق او بسیار اظهار عنایت داشتند

595 علیه الرحمة من ملکوت الغفران و علیه بهاء الله فی کل عشی و اشراق

596 ۶۰

597 جناب آقا میرزا جعفر یزدی

598 و از جمله مهاجرین و مجاورین جناب آقا میرزا جعفر یزدی است این مرد میدان از طلاب علوم بود و در فنون شتی اطلاع داشت مدتی در مدارس و از فوارس میدان فقه و اصول بود و در منقول و معقول تتبع نمود چون اثر نخوت و تکبر از دیگران دید تنفر نمود در این اثنا ندا از ملا اعلی شنید بدون توقف و تردد فوراً فریاد بلی برآورد و ربنا انا سمعنا منادياً ینادی للایمان ان آمنوا برّبکم فآمنّا گفت

599 باری چون در یزد گیر و دار شدید دید و ازدحام عجیب لهذا از وطن مألوف به نجف اشرف شتافت و بجهت حفظ و صیانت با

becoming renowned among them for his own wide knowledge. Then, listening to the voice from Baghdad, he hastened there, and changed his mode of dress. That is, he put a layman's hat on his head, and went to work as a carpenter to earn his living. He traveled once to Tihran, returned, and sheltered by the grace of Baha'u'llah was patient and content, rejoicing in his garb of poverty. In spite of his great learning he was humble, self-effacing, lowly. He kept silent at all times, and was a good companion to every sort of man.

طلّاب محشور شد و بعلم و فضل مشهور گشت  
چون صیت دارالسلام بلند شد از نجف به بغداد  
شتافت و تبدیل لباس کرد یعنی بر سر کلاه نهاد  
و بجهت مدار معیشت بصنعت نجاری پرداخت  
سفری به طهران کرد بعد مراجعت نمود و در  
ظلّ عنایت در نهایت صبر و بردباری زندگانی  
مینمود و در لباس فقر کامکاری میکرد با وجود  
علم و فضل در نهایت خضوع و خشوع و محویت  
و فنا بود همواره صمت و سکوت داشت و با هر  
نفسی ممتزج و محشور

600 On the journey from Iraq to Constantinople, Mirza Ja'far was one of Baha'u'llah's retinue, and in seeing to the needs of the friends, he was a partner to this servant. When we would come to a stopping-place the believers, exhausted by the long hours of travel, would rest or sleep. Mirza Ja'far and I would go here and there to the surrounding villages to find oats, straw and other provisions for the caravan. Since there was a famine in that area, it sometimes happened that we would be roaming from village to village from after the noon hour until half the night was gone. As best we could, we would procure whatever was available, then return to the convoy.

600 تا آنکه در سفر عراق به اسلامبول در رکاب نیر  
آفاق بود و با این عبد شریک در خدمت یاران  
چون بمنزل میرسیدیم جمیع دوستان از خستگی  
راه میخفتند و راحت میجستند من و میرزا  
جعفر بدهات اطراف میرفتیم تا تهیه آذوقه این  
قافله و کاه و جو ثنائیم چون در راه قحط و  
غلا بود بعضی اوقات از بعد از ظهر تا نیمه شب  
در دهات سرگردان بودیم بهر نحوی بود چیزی  
بدست میاوردیم و مراجعت میکردیم

601 Mirza Ja'far was patient and long-suffering, a faithful attendant at the Holy Threshold. He was a servant to all the friends, working day and night. A quiet man, sparing of speech, in all things relying entirely upon God. He continued to serve in Adrianople until the banishment to 'Akka was brought about and he too was made a prisoner. He was grateful for this, continually offering thanks, and saying, "Praise be to God! I am in the fully-laden Ark!"

601 باری این شخص حلیم بردبار و سلیم بود و در  
آستان مقدس مقیم جمیع یاران را خادم بود و  
شب و روز بر عبودیت قائم بی صدا بود و بی ندا و  
در جمیع امور متوکل بر خدا باری در ارض سر  
مشغول بخدمت بود تا آنکه اسباب نفی به عکا  
فراهم آمد او نیز مسجون گشت و خوشنود و  
ممنون بود و همواره شکرانه بحضرت پیچون میکرد  
که الحمد لله در فلک مشحون است

602 The Prison was a garden of roses to him, and his narrow cell a wide and fragrant place. At the time when we were in the barracks he fell dangerously ill and was confined to his bed. He suffered many complications, until finally the doctor gave him up and would visit him no more. Then the sick man breathed his last. Mirza Aqa Jan ran to Baha'u'llah, with word of the death. Not only had the patient ceased to breathe, but his body was already going limp. His family were gathered about him, mourning him, shedding bitter tears. The Blessed Beauty said, "Go; chant the prayer of Ya Shafi—O Thou, the Healer— and Mirza Ja'far will come alive. Very rapidly, he will be as well as ever." I reached his bedside. His body was cold and all the signs of death were present. Slowly, he began to stir; soon he could move his limbs, and before an hour had passed he lifted his head, sat up, and proceeded to laugh and tell jokes.

602 زندان را گلستان میدید و تنگی سجن را فضای  
بوستان مییافت در سربازخانه زمان حبس بمرض  
شدید مبتلا گشت و اسیر بستر امراض متعدده  
گردید عاقبت طبیب جواب داد و دیگر حاضر  
نشد جناب آقا میرزا جعفر دم درکشید و نفس  
اخیر برآورد میرزا آقا جان بساحت اقدس شتافت  
و خبر فوت میرزا جعفر عرض کرد و گذشته از  
نفس اخیر بعضی از اعضا را قوت ماسکه نمانده  
بود و بکلی باز شده بود و متعلقینش بگریه و  
زاری انباز جمال مبارک فرمودند بروید مناجات  
یا شافی بخوانید میرزا جعفر زنده میشود و نهایت  
سرعت بحالت اول میاید بر سر بالین او آمدیم در  
حالتی که سرد شده بود و جمیع آثار موت ظاهر  
و مشهود بود اندک اندک بحرکت آمد و اعضا

بحالت اصلی عود نمود یک ساعت نگذشت که  
میرزا جعفر برخاست و نشست و بنای مازحه و  
مطایبه گذاشت

603 He lived for a long time after that, occupied as ever with serving the friends. This giving service was a point of pride with him: to all, he was a servant. He was always modest and humble, calling God to mind, and to the highest degree full of hope and faith. Finally, while in the Most Great Prison, he abandoned this earthly life and winged his way to the life beyond.

603 باری بعد از آن واقعه مدّت مدیدی زیست نمود  
همواره بخدمت یاران میپرداخت و این خدمت را  
مدار مفخرت میدانست یعنی هر نفسی را خادم  
بود در نهایت تبتّل و تذکّر بود و در منتهای ایمان  
و ایقان و اطمینان عاقبت در سخن اعظم عالم  
ناسوت بگذاشت و بجهان لاهوت پرواز کرد

604 Greetings and praise be unto him; upon him be the glory of the All-Glorious, and the favoring glances of the Lord. His luminous grave is in 'Akka.

604 علیه التّحیّة و الثّناء و علیه البهاء الأبهی و علیه  
نظر العناية من حضرة الكبرياء قبر منور در  
عكا است

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606 Husayn-Aqay-i-Tabrizi

606 جناب حسین آقای تبریزی

607 This man who was close to the Divine Threshold was the respected son of 'Ali-'Askar-i-Tabrizi. Full of yearning love, he came with his father from Tabriz to Adrianople, and by his own wish, went on with joy and hope to the Most Great Prison. From the day of his arrival at the fortress of 'Akka he took over the coffee service, and waited upon the friends. This accomplished man was so patient, so docile, that over a forty-year period, despite extreme difficulties (for day and night, friend and stranger alike thronged the doors), he attended upon each and every one who came, faithfully helping them all. During all that time Husayn-Aqa never offended a soul, nor did anyone, where he was concerned, utter a single complaint. This was truly a miracle, and no one else could have established such a record of service. He was always smiling, attentive as to the tasks committed to his care, known as a man to trust. In the Cause of God he was staunch, proud and true; in times of calamity he was patient and long-suffering.

607 و از جمله مهاجرین و مجاورین جناب حسین  
آقای تبریزی بود این مقرب درگاه کبریا سلیل  
محترم جناب آقا علی عسکر تبریزست از تبریز با  
نهایت شوق و وله در معیت پدر بارض سر سفر  
نمود و از ادرنه بسجن اعظم بخواش خویش  
در نهایت آرزو شتافت از بدایت ورود بقلعه  
عكا خدمت قهوه خانه بعهده گرفت و در آستان  
مقدس بخدمت یاران قیام کرد این شخص ادیب  
بدرجه ثی حلیم و سلیم بود که در مدّت چهل  
سال با وجود آنکه مشقّت عظیم داشت و شب  
و روز دوستان و بیگانه و آشنایان هجوم بدر  
خانه داشتند حسین آقا بخدمت کلّ فرداً فرداً  
میپرداخت و در نهایت اتقان عبودیت بکلّ مجرا  
میداشت در این مدت مدیده نفسی مکدر نشد  
و شکایت ننمود فی الحقیقه این معجزه بود جز  
حسین آقا کسی از عهده این خدمت برنمیآمد  
همیشه بشوش بود و مسرور و در خدمات  
موکوله خویش مواظب و باتقان مشهور و در  
امر الله مخلص و غیور و ثابت و وقور و در بلایا  
متحمل و صبور

608 After the ascension of Baha'u'llah the fires of tests leaped up and a whirlwind of violation battered the edifice down. This believer, in spite of a close tie of kinship, remained loyal, showing such strength and firmness that he manifested the words: "In the Cause of God, the blame of the blamer shall he not fear." Not for a moment did he hesitate, nor waver in his faith,

608 بعد از صعود نائره امتحان شعله زد و اریاح  
افتتان بنیان برافکند این مؤمن موقن با وجود  
خویشی نزدیک چنان استقامتی بنمود که لا  
تأخذه فی الله لومة لائم ظاهر گشت ابدّاً توقّف  
نمود و ادنی تزلزل نیافت بلکه مانند کوه ثابت و  
پرشکوه بود و بمثابة قلعه حصین رزین و رصین

but he stood firm as a mountain, proud as an impregnable citadel, and rooted deep.

609 The Covenant-breakers took his mother away to their own place, where her daughter lived. They did everything they could think of to unsettle her faith. To an extent beyond belief, they lavished favors upon her, and plied her with kindnesses, hiding the fact that they had broken the Covenant. Finally, however, that respected handmaid of Baha'u'llah detected the odor of violation, whereupon she instantly quit the Mansion of Bahji and hurried back to 'Akka. "I am the handmaid of the Blessed Beauty," she said, "and loyal to His Covenant and Testament. Though my son-in-law were a prince of the realm, what would that profit me? I am not to be won over by kinship and displays of affection. I am not concerned with external tokens of friendliness from those who are the very embodiment of selfish desire. I stand by the Covenant, and I hold to the Testament." She would not consent to meet with the Covenant-breakers again; she freed herself completely from them, and turned her face to God.

610 As for Husayn-Aqa, never did he separate himself from 'Abdu'l-Baha. He had the utmost consideration for me and was my constant companion, and it followed that his passing was a formidable blow. Even now, whenever he comes to mind I grieve, and mourn his loss. But God be praised that this man of God, in the days of the Blessed Beauty, remained at all times in close proximity to His House, and was the object of His good pleasure. Time and again, Baha'u'llah was heard to comment that Husayn-Aqa had been created to perform this service.

611 After forty years of serving, he forsook this swiftly passing world and soared away to the realms of God. Greetings and praise be unto him, and mercy from his bountiful Lord. May his grave be encircled with lights that stream from the exalted Companion. His resting-place is in Haifa.

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613 Haji 'Ali-'Askar-i-Tabrizi

614 The distinguished 'Ali-'Askar was a merchant from Tabriz. He was much respected in Adhirbayjan by all who knew him, and recognized for godliness and trustworthiness, for piety and strong faith. The people of Tabriz, one and all, acknowledged his excellence and praised his character and way of life, his qualities and talents. He was one of the earliest believers, and one of the most notable.

609 امة الله المقدسه والدهاش را ناقضان محلّ خویش نزد دخترش بردند و بجمع وسائل کوشیدند تا او را متزلزل نمایند محبت و مهربانی بدرجهئی کردند که بوصف نباید و نقض عهد را مستور میداشتند تا اینکه این کنیز محترمه جمال مبارک بوی نقض یافت فوراً قصر را گذاشت و به عکا شتافت گفت من کنیز جمال مبارکم و ثابت و راسخ بر عهد و میثاق داماد ولو امیر بلاد باشد چه ثمری از برای من دارد من دلبستگی بخویشی و مهربانی ندارم و وابسته مدارا از مظاهر نفسانی نخواهم بود من ثابت بر عهدم و متمسک بميثاق دیگر راضی نشد که با ناقضین ملاقات نماید بکلی تبرّا نمود و بحق تولى جست

610 باری جناب حسین آقای مذکور از عبدالبهاء دقیقهئی انفکاک نکرد همیشه مواظبت تام داشت و انیس و مونس دائمی بود لهذا نهایت تعلق باو داشتم و صعود او مصیبت عظیم بود الی الان هر وقت بخاطر میآید نهایت تأثر و تحسر حاصل میگردد ولی شکر خدا را که این مرد الهی در ایام مبارک شب و روز در جوار بیت زندگانی مینمود و مظهر رضا بود و بکرات و مراتب از فم مطهر مسموع شد که حسین آقا بجهت این خدمت خلق شده است باری این مؤمن نورانی

611 بعد از خدمات چهل ساله ترک این جهان فانی کرد و بعالم الهی پرواز نمود علیه التحية و الثناء و علیه الرحمة من فیض الکبرياء و حفّ جدّه بأنوار ساطعة من الرقیق الأعلى جدت نورانش در حيفا است

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613 جناب حاجی علی عسکر تبریزی

614 این شخص جلیل از اهل تبریز بود و تجارت مشغول در آذربایجان در نزد عموم آشنایان محترم و بدیانت و امانت و زهد و ورع و تقوی مسلم جمیع اهل تبریز شهادت بر بزرگواری او میدادند و ستایش اخلاق و اطوار مینمودند و

- 615 When the Trumpet first sounded, he fainted away, and at the second blast, he was awakened to new life. He became a candle burning with the love of God, a goodly tree in the Abha gardens. He led all his household, his other kindred and his friends to the Faith, and successfully rendered many services; but the tyranny of the wicked brought him to an agonizing pass, and he was beset by new afflictions every day. Still, he did not slacken and was not dispirited; on the contrary, his faith, his certitude and self-sacrifice increased. Finally he could endure his homeland no more. Accompanied by his family, he arrived in Adrianople, and here, in financial straits, but content, he spent his days, with dignity, patience, acquiescence, and offering thanks.
- 616 Then he took a little merchandise with him from Adrianople, and left for the city of Jum'ih-Bazar, to earn his livelihood. What he had with him was trifling, but still, it was carried off by thieves. When the Persian Consul learned of this he presented a document to the Government, naming an enormous sum as the value of the stolen goods. By chance the thieves were caught and proved to be in possession of considerable funds. It was decided to investigate the case. The Consul called in Haji 'Ali-'Askar and told him: "These thieves are very rich. In my report to the Government, I wrote that the amount of the theft was great. Therefore you must attend the trial and testify conformably to what I wrote."
- 617 The Haji replied: "Your Honor, Khan, the stolen goods amounted to very little. How can I report something that is not true? When they question me, I will give the facts exactly as they are. I consider this my duty, and only this."
- 618 "Haji," said the Consul, "We have a golden opportunity here; you and I can both profit by it. Don't let such a once-in-a-lifetime chance slip through your hands."
- 619 The Haji answered: "Khan, how would I square it with God? Let me be. I shall tell the truth and nothing but the truth."
- 620 The Consul was beside himself. He began to threaten and belabor 'Ali-'Askar. "Do you want to make me out a liar?" he cried. "Do you want to make me a laughingstock? I will jail you; I will have you banished; there is no torment I will spare you. This very instant I will hand you over to the police, and
- بهر منقبتی میستودند از قدمای احباب بود و از  
اجله یاران
- 615 در نفع اول صور منصعق و بنفخه ثانیه منجذب  
و حیات تازه یافت شمع محبت الله بود و شجره  
مبارکه در جنت ابهی جمیع خاندان و خویشان و  
آشنایان را هدایت کرد و موفق بخدمات گشت  
ولی از ظلم اشرار در ضیق شدید افتاد و در  
هر روزی بیلائی جدید مبتلا گردید ولکن بهیچ  
وجه ملال و کلال نیافت و روز بروز بر ایمان  
و ایقان و جانفشانی افزود تا آنکه از وطن بیزار  
گشت و با خاندان بارض سر یعنی ادرنه وارد  
شد در نهایت عسرت و قناعت اوقاتی بسر میرد  
وقور و صبور بود و راضی و شکور
- 616 در ارض سر قدری اجناس بهمراف برداشت و  
بشهر جمعه بازار شتافت که مدار معاش تحصیل  
نماید بضاعتی مزجات داشت و از هجوم طراران  
بیاد داد چون خبر بقونسول ایران رسید قونسول  
تقریری بحکومت داد و مبلغ گزافی بقلم آورد  
که اموال مسروقه مبلغی وافر بود از قضای  
اتفاق دزدان گرفتار شدند و متمول بودند قرار  
بر تحقیق مسئله شد قونسول حاجی را احضار  
نمود و گفت این سارقان پردولتند و من در  
تقریر خویش بحکومت مبلغی وافر نوشته‌ام لهذا  
شما بمجلس استنطاق بروید و مطابق آنچه من  
نوشته‌ام تقریر دهید
- 617 حاجی بزرگوار گفت سرکار خان اموال مسروقه  
چیزی جزئیست چگونه من بر خلاف واقع تقریر  
دهم در مجلس استنطاق عین واقع را خواهم  
گفت و جز این تکلیف خویش ندانم
- 618 قونسول گفت حاجی خوب وسیله‌ای بدست  
آمده ما و تو هر دو مداخل خواهیم نمود چنین  
منفعت عظیمی را از دست مده
- 619 جناب حاجی فرمود حضرت خان جواب خدا  
را چگونه بدهم از من دست بردار جز عین واقع  
نگویم
- 620 قونسول متغیر شد تهدید کرد که تو میخواهی مرا  
تکذیب کنی و رسوا نمائی تو را حبس کنم و نفی  
نمایم و هر اذیتی بر تو وارد آورم الآن تو را تسلیم

I will tell them that you are an enemy of the state, and that you are to be manacled and taken to the Persian frontier."

- 621 The Haji only smiled. "Jinab-i-Khan," he said. "I have given up my life for the truth. I have nothing else. You are telling me to lie and bear false witness. Do with me as you please; I will not turn my back on what is right."

- 622 When the Consul saw that there was no way to make 'Ali-'Askar testify to a falsehood, he said: "It is better, then, for you to leave this place, so that I can inform the Government that the owner of the merchandise is no longer available and has gone away. Otherwise I shall be disgraced."

- 623 The Haji returned to Adrianople, and spoke not a word as to his stolen goods, but the matter became public knowledge and caused considerable surprise.

- 624 That fine and rare old man was taken captive in Adrianople along with the rest, and he accompanied the Blessed Beauty to the 'Akka fortress, this prison-house of sorrows. With all his family, he was jailed in the path of God for a period of years; and he was always offering thanks, because the prison was a palace to him, and captivity a reason to rejoice. In all those years he was never known to express himself except in thankfulness and praise. The greater the tyranny of the oppressors, the happier he was. Time and again Baha'u'llah was heard to speak of him with loving kindness, and He would say: "I am pleased with him." This man, who was spirit personified, remained constant, true, and joyful to the end. When some years had passed, he exchanged this world of dust for the Kingdom that is undefiled, and he left powerful influences behind.

- 625 As a rule, he was the close companion of 'Abdu'l-Baha. One day, at the beginning of our time in the Prison, I hurried to the corner of the barracks where he lived—the cell that was his shabby nest. He was lying there, running a high fever, out of his head. On his right side lay his wife, shaking and trembling with chills. To his left was his daughter, Fatimih, burning up with typhus. Beyond them his son, Husayn-Aqa, was down with scarlet fever; he had forgotten how to speak Persian, and he kept crying out in Turkish, "My insides are on fire!" At the father's feet lay the other daughter, deep in her sickness, and along the side of the wall was his brother, Mashhadi Fattah,

پولیس کم و میگویم مغضوب دولت است باید دست بسته بمحدود ایران رسد

- 621 آن شخص بزرگوار تبسم نمود گفت جناب خان ما جان خویش را فدای صدق و راستی نموده ایم و از هر چیز در گذشته ایم حال ما را بکذب و افترا دلالت میفرماید البته آنچه میتوانی بکن من از راستی و حق پرستی رو نگردانم

- 622 قونسول چون ملاحظه کرد آن شخص جلیل ممکن نیست که خلاف واقع کلمه ای بر زبان راند لهذا خواهش نمود پس بهتر آن است که شما از اینجا بروید تا بحکومت بنگارم که صاحب مال اینجا نیست رفته است والا من رسوا خواهم شد

- 623 جناب حاجی رجوع به ادرنه نموده و نامی از اموال مسروقه نبردند این قضیه شهرت یافت و سبب حیرت دیگران گردید

- 624 باری آن پیر بی نظیر در ادرنه مانند دیگران اسیر شد و در رکاب جمال مبارک بسجن اعظم این زندان بلا شتافت ولی با جمیع خاندان سنین چند بنهایت شکرانیت در سبیل الهی مسجون بود مسجون سبب سرور و شادمانی بود و زندان او را ایوان در این مدت کلمه ای جز شکر و حمد از او استماع نشد هر چه عوانان بر ظلم افزودند او خوشنودتر گردید و از فم مطهر بکرات و مرات در حق او اظهار عنایت مسموع شد میفرمودند من از او راضی هستم باری این روح مصور بعد از سنینی چند در نهایت ثبوت و استقامت و فرح و مسرت از عالم خاک بجهان پاک شتافت و اثری عظیم گذاشت

- 625 در اکثر اوقات انیس و ندیم این عبد بود روزی در بدایت سجن بلانه و کاشانه او در قشله شتافتم در اطاق محقر منزل داشت خود حاجی تب شدید داشت و مست و مدهوش افتاده بود در طرف یمینش حرم محترمه اش در لرز شدید بود در یسارش دختر محترمه اش فاطمه محرقه نموده بود بالای سرش پسرش حسین آقا حصیه نموده بود و فارسی را فراموش کرده فریاد میکرد (باندی یوره گم) یعنی دلم آتش گرفته است در زیر پایش صبیّه دیگر مستغرق مرض در کنار اطاق برادرش مرحوم مشهدی فتاح

raving and delirious. In this condition, 'Ali-'Askar's lips were moving: he was returning thanks to God, and expressing joy.

سرسام کرده بود در چنین حالتی زبانش بشکرانه  
حضرت پروردگار مشغول و اظهار بشاشت و  
سرور مینمود

626 Praise be to God! He died in the Most Great Prison, still patient and thankful, still with dignity and firm in his faith. He rose up to the retreats of the compassionate Lord. Upon him be the glory of the All-Glorious; to him be salutations and praise: upon him be mercy and forgiveness forever and ever.

626 حمد خدا را که صابر و شکور و ثابت و وقور  
در بنج اعظم صعود بجوار رب غفور نمود علیه  
البهاء الأبهی و علیه التَّحیة و الثَّناء و علیه الرَّحمة  
و الغفران الى ابد الآباد

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628 Aqa 'Aliy-i-Qazvini

628 جناب آقا علی قزوینی

629 This eminent man had high ambitions and aims. He was to a supreme degree constant, loyal and firmly rooted in his faith, and he was among the earliest and greatest of the believers. At the very dawn of the new Day of Guidance he became enamored of the Bab and began to teach. From morning till dark he worked at his craft, and almost every night he entertained the friends at supper. Being host in this way to friends in the spirit, he guided many seekers to the Faith, attracting them with the melody of the love of God. He was amazingly constant, energetic, and persevering.

629 و از جمله مهاجرین و مجاورین جناب آقا علی  
قزوینی بود این شخص محترم همّتی عالی داشت و  
علوّی نامتناهی ثبوت و استقامتی عظیم داشت  
و قوّه ایمانی محکم و متین از قدمای احباب بود  
و از اجلّه اصحاب در بدایت طلوع صبح هدی  
منجذب بحضرت اعلی روحی له الفداء گردید و  
بهدایت دیگران پرداخت از صبح تا شام بصنعت  
مألوف بود و اکثر شبها بمیزبانی یاران مشغول و  
احبابی روحانی را مهمانی مینمود و باین وسیله  
بهدایت طالبان میپرداخت و آهنگ خوشی در  
عشق الهی مینواخت همّت غریبی داشت و ثبوت  
و استقامتی عجیب

630 Then the perfume-laden air began to stir from over the gardens of the All-Glorious, and he caught fire from the newly kindled flame. His illusions and fancies were burned away and he arose to proclaim the Cause of Baha'u'llah. Every night there was a meeting, a gathering that rivaled the flowers in their beds. The verses were read, the prayers chanted, the good news of the greatest of Advents was shared. He spent most of his time in showing kindness to friend and stranger alike; he was a magnanimous being, with open hand and heart.

630 و چون نفحات گلشن ابهی منتشر شد مشام  
معطر گردید فوراً بنار موقده برافروخت و پرده  
اوهام بسوخت و بنشر امر مبارک قیام کرد هر  
شب انجمنی بود و محفل غبطه گزار و گلشن  
تلاوت آیات بود و ترتیل مناجات و بشارت  
بظهور اعظم و اغلب اوقات محبت با یار و اغیار  
میکرد و الفت با آشنا و بیگانه مینمود شخصی کریم  
بود و دست و دل گشوده داشت

631 The day came when he set out for the Most Great Prison, and arrived with his family at the 'Akka fortress. He had been afflicted with many a hardship on his journey, but his longing to see Baha'u'llah was such that he found the calamities easy to endure; and so he measured off the miles, looking for a home in God's sheltering grace.

631 تا آنکه آهنگ بنج اعظم کرد و با خانواده بقلعه  
عکا وارد شد در راه زحمت و مشقت بسیار  
کشید ولی از شوق لقا هر بلائی گوارا بود راه  
میپیمود تا در جوار عنایت حق مسکن و مأوی  
نمود

632 At first he had means; life was comfortable and pleasant. Later on, however, he was destitute and subjected to terrible ordeals. Most of the time his food was bread, nothing else; instead of tea, he drank from a running brook. Still, he remained happy and content. His great joy was to enter the presence

632 در بدایت اسباب معیشت مهیا بود و بخوشی و  
راحت زندگانی مینمود ولی بعد نهایت عسرت  
رخ گشود و مشقت غریبی داشت اکثر اوقات  
جز نان طعمهائی نبود و بجای چای آب روان  
صرف مینمود ولی در نهایت قناعت و سرور و

of Baha'u'llah; reunion with his Beloved was bounty enough; his food was to look upon the beauty of the Manifestation; his wine, to be with Baha'u'llah. He was always smiling, always silent; but at the same time, his heart shouted, leapt and danced.

- 633 Often, he was in the company of 'Abdu'l-Baha. He was an excellent friend and comrade, happy, delightful; favored by Baha'u'llah, respected by the friends, shunning the world, trusting in God. There was no fickleness in him, his inner condition was always the same: stable, constant, firmly rooted as the hills.

- 634 Whenever I call him to mind, and remember that patience and serenity, that loyalty, that contentment, involuntarily I find myself asking God to shed His bounties upon Aqa 'Ali. Misfortunes and calamities were forever descending on that estimable man. He was always ill, continually subjected to unnumbered physical afflictions. The reason was that when at home and serving the Faith in Qazvin, he was caught by the malevolent and they beat him so brutally over the head that the effects stayed with him till his dying hour. They abused and tormented him in many ways and thought it permissible to inflict every kind of cruelty upon him; yet his only crime was to have become a believer, and his only sin, to have loved God. As the poet has written, in lines that illustrate the plight of Aqa 'Ali:

- 635 By owls the royal falcon is beset.  
636 They rend his wings, though he is free of sin.  
637 "Why"—so they mock—"do you remember yet  
638 That royal wrist, that palace you were in?"  
639 He is a kingly bird: this crime he did commit.  
640 Except for beauty, what was Joseph's sin?

- 641 Briefly, that great man spent his time in the 'Akka prison, praying, supplicating, turning his face toward God. Infinite bounty enfolded him; he was favored by Baha'u'llah, much of the time admitted to His presence and showered with endless grace. This was his joy and his delight, his great good fortune, his dearest wish.

شادمانی زندگانی میکرد شرف حضور او را سرور و حبور بود و لقای محبوب نعمت موفور غدایش مشاهده جمال بود و شرایش باده وصال همیشه بشوش بود و خاموش ولی دل و جان در نهایت جوش و خروش

- 633 اکثر اوقات این عبد را همدم بود و بی نهایت شاد و خرم رفیق و جلیس بود و وفیق و انیس در ساحت اقدس مقرب بود و در میان احباب و اصحاب محترم از دنیا بکلی بیزار بود و متوکل بحضرت پروردگار ابداً تلون نداشت بر حالت واحده بود و ثابت و مستقیم مانند جبل راسخ

- 634 چون صبر و سکون و قناعت و ثبوت او بخاطر آید بی اختیار طلب الطاف از حضرت پروردگار گردد نوازل شدیدی بر این شخص محترم مستولی بود که همیشه مریض و بیمار بود و در تعب و مشقت پیشمار سبب آن بود که در قزوین در سبیل الهی بدست اهل کین گرفتار گشت چندان بر سر مبارکش زدند که اثر تا نفس اخیر باقی بود انواع ستم ظالمان مجرا داشتند و عنوان هر اذیتی روا دانستند و جرمی جز ایمان و ایقان نداشت و گاهی غیر از محبت پروردگار نبود بقول شاعر

- 635 جغدها بر باز استم میکنند  
636 پر و بالش بیگامی میکنند  
637 که چرا تو یاد آری زان دیار  
638 یا ز قصر و ساعد آن شهریار  
639 جرم او اینست کو باز است و بس  
640 غیر خوبی جرم یوسف چیست پس

- 641 این مصداق حالت جناب آقا علی بود باری این شخص جلیل در نهایت تبیل و تضرع و توجه در سین اعظم اوقات میگذراند و منظور نظر عنایت بود و مشمول الطاف بی حد و حصر در اکثر اوقات بشرف حضور مثول مییافت و مورد الطاف نامتناهی میشد این بود سرور او این بود حبور او این بود شادمانی او این بود کامرانی او

642 Then the fixed hour was upon him, the daybreak of his hopes, and it came his turn to soar away, into the invisible realm. Sheltered under the protection of Baha'u'llah, he went swiftly forth to that mysterious land. To him be salutations and praise and mercy from the Lord of this world and the world to come. May God light up his resting-place with rays from the Companion on high.

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644 Aqa Muhammad-Baqir and Aqa Muhammad-Isma'il, the Tailor

645 These were two brothers who, in the path of God, captives along with the rest, were shut in the 'Akka fortress. They were brothers of the late Pahlavan Rida. They left Persia and emigrated to Adrianople, hastening to the loving-kindness of Baha'u'llah; and under His protection, they came to 'Akka.

646 Pahlavan Rida—God's mercy and blessings and splendors be upon him; praise and salutations be unto him—was a man to outward seeming untutored, devoid of learning. He was a tradesman, and like the others who came in at the start, he cast everything away out of love for God, attaining in one leap the highest reaches of knowledge. He is of those from the earlier time. So eloquent did he suddenly become that the people of Kashan were astounded. For example this man, to all appearances unschooled, betook himself to Haji Muhammad-Karim Khan in Kashan and propounded this question:

647 "Sir, are you the Fourth Pillar? I am a man who thirsts after spiritual truth and I yearn to know of the Fourth Pillar."

648 Since a number of political and military leaders were present, the Haji replied: "Perish the thought! I shun all those who consider me the Fourth Pillar. Never have I made such a claim. Whoever says I have, speaks falsehood; may God's curse be on him!"

649 A few days later Pahlavan Rida again sought out the Haji and told him: "Sir, I have just finished your book, Irshadu'l-'Avam (Guidance unto the Ignorant); I have read it from cover to cover; in it you say that one is obligated to know the Fourth Pillar or Fourth Support; indeed, you account him a fellow knight of the Lord of the Age. Therefore I long to recognize and know him. I am certain that you are informed of him. Show him to me, I beg of you."

642 تا آنکه اجل محتوم رسید و صبح امید دمید و نوبت صعود بجهان ناپدید آمد در ظلّ مبارک بملکوت اسرار شتافت علیه التّحیّة و الثّناء و علیه الرّحمة من ربّ الآخرة و الأولى نور الله مضجعه بأنوار ساطع من الرّقیق الأعلى

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644 جناب آقا محمد باقر و آقا محمد اسمعیل

645 و از نفوس مسجونہ کہ در سبیل الہی بزندان عکّا افتادند جناب آقا محمد باقر و آقا محمد اسمعیل خیاطند اینہا دو برادر مرحوم پهلوان رضا هستند کہ از ایران ہجرت بارض سر کردند و بظلّ عنایت شتافتند و در پناہ جمال مبارک بہ عکّا وارد شدند

646 اما پهلوان رضا علیه الرّحمة و الرّضوان و علیہ البہاء الابی و علیہ التّحیّة و الثّناء شخصی بود بظاہر از ردای علم عاری و در صفّ کسبہ مانند سائر اہالی ولی بعشق و محبت الہی گریبان درید و باوج اعظم عرفان برید از نفوس سابقین است چنان بیان و تبیین یافت کہ اہل کاشان مہیوت و حیران شدند از جملہ این شخص بظاہر عامی نزد حاجی محمد کریم خان در کاشان رفت سؤال کرد

647 جناب آقا شما رکن رابعید زیرا من تشنّہ عرفانم و رکن رابع را شناسائی خواہم

648 چون جمعی از امرای سیاسی و عسکری حاضر بودند حاجی مشار الیہ گفت استغفراللہ من از کسانی کہ مرا رکن رابع میدانند بیزارم من ابداً چنین ادّعائی ندارم ہر کس این روایت نماید کاذب است لعنہ اللہ علیہ

649 پهلوان رضا چند روز بعد دوبارہ نزد حاجی مذکور رفت و گفت جناب آقا من ارشاد العوام را من البداية الى النّہایہ مطالعہ کردہام معرفت رکن رابع را فرض و واجب دانستہ‌اید و فی الحقیقہ ہمعنان امام زمان شمرده‌اید لهذا نہایت آرزو دارم کہ او را بشناسم شما البتّہ برکن رابع واقفید رجا دارم بمن بنمائید

- 650 The Haji was wrathful. He said: "The Fourth Pillar is no figment. He is a being plainly visible to all. Like me, he has a turban on his head, he wears an 'aba, and carries a cane in his hand." Pahlavan Rida smiled at him. "Meaning no discourtesy," he said, "there is, then, a contradiction in Your Honor's teaching. First you say one thing, then you say another."
- 651 Furious, the Haji replied: "I am busy now. Let us discuss this matter some other time. Today I must ask to be excused."
- 652 The point is that Rida, a man considered to be unlettered, was able, in an argument, to best such an erudite "Fourth Pillar." In the phrase of 'Allamiy-i-Hilli, he downed him with the Fourth Support.
- 653 Whenever that lionhearted champion of knowledge began to speak, his listeners marveled; and he remained, till his last breath, the protector and helper of all seekers after truth. Ultimately he became known far and wide as a Baha'i, was turned into a vagrant, and ascended to the Abha Kingdom.
- 654 As for his two brothers: through the grace of the Blessed Beauty, after they were taken captive by the tyrants, they were shut in the Most Great Prison, where they shared the lot of these homeless wanderers. Here, during the early days at 'Akka, with complete detachment, with ardent love, they hastened away to the all-glorious Realm. For our ruthless oppressors, as soon as we arrived, imprisoned all of us inside the fortress in the soldiers' barracks, and they closed up every issue, so that none could come and go. At that time the air of 'Akka was poisonous, and every stranger, immediately following his arrival, would be taken ill. Muhammad-Baqir and Muhammad-Isma'il came down with a violent ailment and there was neither doctor nor medicine to be had; and those two embodied lights died on the same night, wrapped in each other's arms. They rose up to the undying Kingdom, leaving the friends to mourn them forever. There was none there but wept that night.
- 655 When morning came we wished to carry their sanctified bodies away. The oppressors told us: "You are forbidden to go out of the fortress. You must hand over these two corpses to us. We will wash them, shroud them and bury them. But first you must pay for it." It happened that we had no money. There was a prayer carpet which had been placed under the feet of Baha'u'llah. He took up this carpet and said, "Sell it. Give the money to the guards." The prayer carpet was sold for 170 piasters and that sum was handed over. But the two were
- 650 حاجی مشار الیه متغیر شد گفت رکن رابع شخص موهومی نیست شخص معلوم است نظیر من عمامه بسر دارد و عبائی در بر و عصائی در دست پهلوان رضا در جواب تبسم نمود گفت جناب حاجی بی ادبی است در بیان سرکار تناقض است اول چنین فرمودید و حالا چنین میفرمائید
- 651 که تغیر حاجی شدید شد و گفت حال من فرصت ندارم در وقتی دیگر در این مسئله صحبت با همدیگر میکنیم حال مرا معاف بدارید
- 652 مقصود این است که این شخص بظاهر عامی چنین رکن رابعی را بقول علامه حلی برکن رابع انداخت و ملزم و حیران کرد
- 653 باری این مرد میدان غضنفر عرفان در هر محفلی که زبان میگشود مستمعین را حیران میکرد و تا نفس اخیر مجیر و دستگیر هر طالبی بود تا آنکه باسم حق شهره آفاق شد و بی سرو سامان گشت و بملکوت ابهی صعود نمود
- 654 اما دو برادر مهرورزش بعنایت جمال مبارک اسیر عوانان گردیده در سجن اعظم مقید و شریک و سیم این آوارگان گردیدند و در نهایت انقطاع و انجذاب در بدایت ورود به عکا بملکوت ابهی شتافتند زیرا ستمکاران بحض ورود کل را در ضمن قلعه در قشله عسکر حبس نمودند و ممر دخول و خروج را بر بستند و هوای عکا در آن اوقات مسموم بود هر غریبی بجزرد ورود بستری میشد جناب آقا محمد باقر و آقا محمد اسمعیل مبتلا بمرض شدید شدند طبیب و دوائی در میان نبود آن دو نور مجسم در یک شب دست در آغوش یکدیگر صعود بجهان ابدی نمودند و یاران را بحسرت بی پایان انداختند آن شب جمیع گریان بودند
- 655 صبح خواستیم تا جسد مطهرشان را برداریم عوانان گفتند شما را خروج از قشله جائز نه این دو جنازه را تسلیم کنید ما غسل و کفن و دفن مینمائیم ولی مصارف را شما باید تکلف نمائید از قضا چیزی موجود نبود سجدائی زیر پای جمال مبارک بود جمال مبارک روحی لأجابه الفداء آن سجداده را از زیر پای مبارک برداشتند و فرمودند بفروشید و بعوانان بدهید

never washed for their burial nor wrapped in their winding sheets; the guards only dug a hole in the ground and thrust them in, as they were, in the clothes they had on; so that even now, their two graves are one, and just as their souls are joined in the Abha Realm, their bodies are together here, under the earth, each holding the other in his close embrace.

بصد و هفتاد غروش آن سجاده فروش رفت و  
تسلیم ستمکاران شد ولی آن ظالمان آن دو روح  
مجسم را نه غسل نمودند و نه کفنی بل زمین را  
کاویده آن دو مظلوم را با لباس دفن نمودند  
که الآن قبرشان متصل بهم است همچنان که  
جانشان در ملکوت ابهی همدم جسمشان نیز  
در زیر خاک دست در آغوش یکدیگر است

- 656 The Blessed Beauty showered His blessings on these two brothers. In life, they were encompassed by His grace and favor; in death, they were memorialized in His Tablets. Their grave is in 'Akka. Greetings be unto them, and praise. The glory of the All-Glorious be upon them, and God's mercy, and His benediction.

656 جمال مبارک نهایت عنایت در حق این دو برادر  
داشتند در ایام حیات مشمول الطاف بودند و  
بعد از وفات مذکور در الواح شدند قبرشان در  
عگا است و علیهم التحية و الثناء و علیهم البهاء  
الأبهی و علیهم الرحمة و الرضوان

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658 Abu'l-Qasim of Sultan-Abad

658 جناب آقا ابوالقاسم سلطان آبادی

- 659 Another among the prisoners was Abu'l-Qasim of Sultan-Abad, the traveling companion of Aqa Faraj. These two were unassuming, loyal and staunch. Once their souls had come alive through the breathings of the Faithful Spirit they hastened out of Persia to Adrianople, for such was the unabating cruelty of the malevolent that they could no longer remain in their own home. On foot, free of every tie, they took to the plains and hills, seeking their way across trackless waters and desert sands. How many a night they could not sleep, staying in the open with no place to lay their heads; with nothing to eat or drink, no bed but the bare earth, no food but the desert grasses. Somehow they dragged themselves along and managed to reach Adrianople. It happened that they came during the last days in that city, and were taken prisoner with the rest, and in the company of Baha'u'llah they traveled to the Most Great Prison.

659 و از جمله مسجونین جناب آقا ابوالقاسم  
سلطان آبادی است که رفیق سفر جناب آقا  
فرج بود این دو شخص مؤمن ثابت مستقیم با  
قلبی سلیم و جانی زنده بنفثات روح الامین از  
ایران بارض سر شتافتند زیرا از ظلم عوانان  
و اعتساف ستمکاران اقامت در وطن مألوف  
نخواستند پیاده از هر قیدی آزاده سرگشته  
کوه و صحرا شدند و گمگشته دشت و دریا  
بسی شبها که نخفتند و بی لانه و آشیانه ماندند  
و بی آب و دانه گذراندند بستی جز خاک  
نداشتند و رزق جز گیاه صحرا نیافتند تا خود را  
کشان کشان بارض سر رساندند از قضا در  
ایام اخیر بود آنان نیز اسیر شدند و در معیت  
جمال مبارک بسجن اعظم شتافتند

- 660 Abu'l-Qasim fell violently ill with typhus. He died about the same time as those two brothers, Muhammad-Baqir and Muhammad-Isma'il, and his pure remains were buried outside 'Akka. The Blessed Beauty expressed approval of him and the friends, all of them, wept over his afflictions and mourned him. Upon him be the glory of the All-Glorious.

660 جناب آقا ابوالقاسم بیمار شد و بحرقة شدیده  
گرفتار او نیز مقارن صعود آن دو برادر آقا  
محمد باقر و آقا محمد اسمعیل صعود نمود و جسم  
مطهرش در خارج عگا مدفون شد و جمال  
مبارک اظهار رضایت از او نمودند و جمیع یاران  
در مصیبت او با چشمی گریان و قلبی سوزان  
آه و فغان نمودند علیه البهاء الأبهی و اما

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662 Aqa Faraj

662 جناب آقا فرج

- 663 In all these straits, Aqa Faraj was the companion of Abu'l-Qasim. When, in Persian Iraq, he first heard the uproar caused by the Advent of the Most Great Light, he shook and trembled, clapped his hands, cried out in exultation and hastened off to Iraq. Overcome with delight, he entered the presence of his holy Lord. He was gathered into the loving fellowship, and blissfully received the honor of attending upon Baha'u'llah. Then he returned, bearing glad tidings to Sultan-Abad.
- 664 Here the malevolent were lying in wait, and disturbances broke out, with the result that the sainted Mulla-Bashi and some other believers who had none to defend them were struck down and put to death. Aqa Faraj and Abu'l-Qasim, who had gone into hiding, then hurried away to Adrianople, to fall, ultimately, with the others and with their Well-Beloved, into the 'Akka prison.
- 665 Aqa Faraj then won the honor of waiting upon the Ancient Beauty. He served the Holy Threshold at all times and was a comfort to the friends. During the days of Baha'u'llah he was His loyal servitor, and a close companion to the believers, and so it was after Baha'u'llah's departure: he remained true to the Covenant, and in the domain of servitude he stood like a towering palm; a noble, superior man, patient in dire adversity, content under all conditions.
- 666 Strong in faith, in devotion, he left this life and set his face toward the Kingdom of God, to become the object of endless grace. Upon him be God's mercy and good pleasure, in His Paradise. Greetings be unto him, and praise, in the meadows of Heaven.
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- 668 The Consort of the King of Martyrs
- 669 Among the women who came out of their homeland was the sorrowing Fatimih Begum, widow of the King of Martyrs. She was a holy leaf of the Tree of God. From her earliest youth she was beset with uncounted ordeals. First was the disaster which overtook her noble father in the environs of Badasht, when, after terrible suffering, he died in a desert caravanserai, died hard-helpless and far from home.
- 670 The child was left an orphan, and in distress, until, by God's grace, she became the wife of the King of Martyrs. But since he was known everywhere as a Baha'i, was an impassioned lover of Baha'u'llah, a man distracted, carried away, and since Nasiri'd-Din Shah thirsted for blood-the hostile lurked in their ambush,
- 663 در جمیع این موارد با آقا ابوالقاسم همدم و همقدم بود و چون در عراق عجم غلغلۀ ظهور نیر اعظم شنید زلزله بارکان افتاد زمزمه آغاز نمود هلهله‌گویان به عراق عرب شتافت وجد و طرب یافت بساحت قدس درآمد و در محفل انس داخل شد بشرف حضور مسرور گشت و بشارت موفور به سلطان‌آباد رجوع نمود
- 664 اهل کین در کین عاقبت نائرة فساد شعله زد و حضرت پاک و مقدس ملاًباشی با یارانی چند در نهایت مظلومی شهید شدند آقا فرج با آقا ابوالقاسم متواری گشتند بارض سر شتافتند عاقبت با یاران در معیت یار مهربان بزدان عکا افتادند
- 665 آقا فرج در سخن اعظم بشرف خدمت جمال قدم فائز دائم ملازم آستان بود و تسلی دوستان در ایام جمال مبارک خادم صادق بود و یاران را رفیق موافق و همچنین بعد از صعود مبارک بر عهد و میثاق ثابت و در بوستان بندگی نخلی باسق این شخص بارع صادق بجمع حالات قانع و در موارد بلا صابر
- 666 باری در کمال ایمان و ایقان و توجه بملکوت رحمن رحلت از این جهان نمود و مظهر الطاف بی‌پایان بود علیه الرحمة و الرضوان و علیه التحية فی جنة الرضوان و علیه النقاء فی فردوس الجنان
- 667 ۶۷
- 668 حرم حضرت السلطان‌الشهداء
- 669 و از جمله مهاجرات حرم حضرت السلطان‌الشهداء امة‌الله المحزونة فاطمه بیگم است این ورقة مقدسه شجره الهیه از بدایت جوانی در سبیل الهی بیلابای نامتناهی گرفتار گشت اول مصیبت پدر پاک گهرش در اطراف بدشت بعد از مشقت‌های عظیمه در بیابان در کاروانسرائی بزمحت بی‌پایانی در غربت و کربت و ناتوانی وفات نمود
- 670 و این مخدّره یتیم گشت چندی گرفتار بود تا آنکه بدرقه عنایت رسید و در ظلّ عفت و عصمت حضرت سلطان‌الشهداء درآمد و چون سلطان‌الشهداء بیبائی شهر آفاق و دلدادۀ دلبر

and every day they informed against him and slandered him afresh, started a new outcry and set new mischief afoot. For this reason his family was never sure of his safety for a single day, but lived from moment to moment in anguish, foreseeing and dreading the hour of his martyrdom. Here was the family, everywhere known as Baha'is; their enemies, stony hearted tyrants; their government inflexibly, permanently against them; their reigning Sovereign rabid for blood.

رحمانی و سرگشته و سودائی بود و ناصرالدین شاه در نهایت خونخواری و اعدا در کمین بودند هر روز سعایتی مینمودند و فتنه و آشوبی میانداختند لهذا خاندان سلطان الشهداء روزی در حق او امین نبودند و همیشه مترصد شهادت او بودند و در نهایت اضطراب ایام بسر میبردند خاندان مشهور بیهای اعدا در نهایت ظلم و پیدای حکومت در تعرض نامتناهی پادشاه اقلیم در غایت خونخواری

671 It is obvious how life would be for such a household. Every day there was a new incident, more turmoil, another uproar, and they could not draw a breath in peace. Then, he was martyred. The Government proved brutal and savage to such a degree that the human race cried out and trembled. All his possessions were stripped away and plundered, and his family lacked even their daily bread.

671 دیگر معلوم است که این خانواده ایام را چگونه بسر میبردند هر روز صدائی بود هر دم ضوضائی در هر نفس غوغائی تا آنکه شهادت حضرت سلطان الشهداء بمیان آمد حکومت چنان درندگی ظاهر نمود که عالم انسانی بجزع و فزع آمد و جمیع اموال بتالان و تاراج رفت و آن خانواده بقوت ضروری محتاج شد

672 Fatimih spent her nights in weeping; till dawn broke, her only companions were tears. Whenever she gazed on her children, she would sigh, wearing away like a candle in devouring grief. But then she would thank God, and she would say: "Praised be the Lord, these agonies, these broken fortunes are on Baha'u'llah's account, for His dear sake." She would call to mind the defenseless family of the martyred Husayn, and what calamities they were privileged to bear in the pathway of God. And as she pondered those events, her heart would leap up, and she would cry, "Praise be to God! We too have become companions of the Prophet's Household."

672 فاطمه بیگم هر شب زار زار گریه مینمود و تا بامداد همدم چشم اشکبار بود چون نظر باطفال مینمود از آتش حسرت مانند شمع میگداخت ولی بشکرانه حضرت پروردگار میپرداخت که الحمد لله این مصائب و نوائب در سبیل نیر آفاق و در محبت کوکب اشراق است مظلومیت خاندان حضرت سید الشهداء علیه السلام را بخاطر میآورد که بچه مصائب شدیده در راه خدا امتیاز یافتند چون متذکر میشد قلبش پرواز مینمود که الحمد لله ما نیز با خاندان نبوت همدم و همراز شدیم

673 Because the family was in such straits, Baha'u'llah directed them to come to the Most Great Prison so that, sheltered in these precincts of abounding grace, they might be compensated for all that had passed. Here for a time she lived, joyful, thankful, and praising God. And although the son of the King of Martyrs, Mirza 'Abdu'l-Husayn, died in the prison, still his mother, Fatimih, accepted this, resigned herself to the will of God, did not so much as sigh or cry out, and did not go into mourning. Not a word did she utter to bespeak her grief.

673 و چون تضییق بر خاندان سلطان الشهداء شدید بود لهذا جمال مبارک امر بحضور آنان نمودند تا در سجن اعظم در جوار موهبت کبری تلافی مافات گردد چندی در نهایت شکر و شادمانی در جوار رحمانی زندگانی نمود و هر دم حمد و ستایش ربانی بر زبان میراند با وجود آنکه سلیل سلطان الشهداء آقا میرزا عبدالحسین در سجن اعظم وفات نمود والده اش فاطمه بیگم در نهایت تسلیم و رضا بود ابدآه و فغان نمود و ماتم نگرفت و کلمه ئی متأثرانه و متحسرانه بر زبان نراند

674 This handmaid of God was infinitely patient, dignified and reserved, and at all times thankful. But then Baha'u'llah left the world, and this was the supreme affliction, the ultimate anguish, and she could endure no more. The shock and alarm

674 این امة الله بی نهایت صبور و شکور و وقور بود ولی بوقوع مصیبت کبری و رزیه عظمی صعود سراج ملأ اعلی صبر و قرار ثماند اضطراب و احتراق

were such that like a fish taken from the water she writhed on the ground, trembled and shook as if her whole being quaked, until at last she took leave of her children and she died. She rose up into the shadowing mercy of God and was plunged in an ocean of light. Unto her be salutations and praise, compassion and glory. May God make sweet her resting-place with the outpourings of His heavenly mercy; in the shade of the Divine Lote-Tree may He honor her dwelling.

675 He is God!

676 Thou seest, O my Lord, the assemblage of Thy loved ones, the company of Thy friends, gathered by the precincts of Thine all-sufficing Shrine, and in the neighborhood of Thine exalted garden, on a day among the days of Thy Ridvan Feast—that blessed time when Thou didst dawn upon the world, shedding thereon the lights of Thy holiness, spreading abroad the bright rays of Thy oneness, and didst issue forth from Baghdad, with a majesty and might that encompassed all mankind; with a glory that made all to fall prostrate before Thee, all heads to bow, every neck to bend low, and the gaze of every man to be cast down. They are calling Thee to mind and making mention of Thee, their breasts gladdened with the lights of Thy bestowals, their souls restored by the evidences of Thy gifts, speaking Thy praise, turning their faces toward Thy Kingdom, humbly supplicating Thy lofty Realms.

677 They are gathered here to commemorate Thy bright and holy handmaid, a leaf of Thy green Tree of Heaven, a luminous reality, a spiritual essence, who ever implores Thy tender compassion. She was born into the arms of Divine wisdom, and she suckled at the breast of certitude; she flourished in the cradle of faith and rejoiced in the bosom of Thy love, O merciful, O compassionate Lord! And she grew to womanhood in a house from which the sweet savors of oneness were spread abroad. But while she was yet a girl, distress came upon her in Thy path, and misfortune assailed her, O Thou the Bestower, and in her defenseless youth she drank from the cups of sorrow and pain, out of love for Thy beauty, O Thou the Forgiver!

678 Thou knowest, O my God, the calamities she joyfully bore in Thy pathway, the trials she confronted in Thy love, with a face that radiated delight. How many a night, as others lay on their beds in soft repose, was she wakeful, humbly entreating Thy heavenly Realm. How many a day did Thy people spend,

بدرجه‌ئی رسید که دائماً مانند ماهی لب‌تشنه بر روی خاک می‌غلطید و جمیع اعضا در اضطراب و انقلاب بود عاقبت مقاومت فراق نماد اطفال را وداع کرده بجوار رحمت کبری صعود نمود و بظّل عنایت حضرت احدیّت بشتافت و در بحر انوار مستغرق گشت علیها التّحیّة و الثّناء و علیها الرحمة و البهاء و طیب الله ترابها بصیب الرحمة من السّماء و اکرم الله مثواها فی ظلّ سدرۃ المنتهی

هو الله 675

676 و آنک انت یا الهی تری فی جوار روضتک الغناء و حوالی حدیقتک الغلبا بجمع احبائک و اجتماع ارقائک فی يوم من ایام عیدک الرضوان يوم السّعيد الذی فیہ اشرقت بأنوار تقدیسک علی الممکات و اظهرت انوار توحیدک علی الآفاق و خرجت من الزّوراء بقدره و سلطنة احاطت الآفاق و عظمة خرت لها الوجوه و ذلت لها الرقاب و عنت لها الوجوه و خضعت لها الأعناق متذکّرين بذکرک منشرحین الصّدر بأنوار الطافک و متعشّین الروح بآثار احسانک و ناطقین بالثناء علیک و متوجّهین الی ملکوتک و متضرّعين الی جبروتک لیتذکّروا بذکر امتک المقدّسة النوراء و ورقة شجرة رحمانیتک الخضراء الحقیقة النورانیة و الکینونة المتضرّعة الرّحمانیة الّتی ولدت فی حضن العرفان و رضعت من ثدی الایقان و نشأت فی مهد الاطمئنان و انتعشت فی حجر محبتک یا رحیم و یا رحمن

677 و بلغت شدّها فی بیت انتشرت منها نفحات التّوحید علی الآفاق و اصابتها الصّراء و الیأساء فی صغر سنّها فی سبیلک یا وهّاب و تجرّعت کؤوس الأحزان و الآلام منذ نعومة اظفارها حبّاً بجمالك یا غفّار

678 الهی انت تعلم بلایا الّتی احتملت بكلّ سرور فی سبیلک و الرّزایا الّتی قابلتها بوجه طالع بالسرور فی محبتک فکم من لیل استراحت النفوس فی مضاجعهم و هی تبتهل و تضرّع الی ملکوتک

safe in the citadel of Thy sheltering care, while her heart was harried from what had come upon Thy holy ones.

و كم من أيام اطمأنت عبادك في حصن امنك  
وامانك و هي مضطربة القلب مما جرى على  
اصفيائك

- 679 O my Lord, her days and her years passed by, and whenever she saw the morning light she wept over the sorrows of Thy servants, and when the evening shadows fell she cried and called out and burned in a fiery anguish for what had befallen Thy bondsmen. And she arose with all her strength to serve Thee, to beseech the Heaven of Thy mercy, and in lowliness to entreat Thee and to rest her heart upon Thee. And she came forth veiled in holiness, her garments unspotted by the nature of Thy people, and she entered into wedlock with Thy servant on whom Thou didst confer Thy richest gifts, and in whom Thou didst reveal the ensigns of Thine endless mercy, and whose face, in Thine all-glorious Realm, Thou didst make to shine with everlasting light. She married him whom Thou didst lodge in the assemblage of reunion, one with the Company on high; him whom Thou didst cause to eat of all heavenly foods, him on whom Thou didst shower Thy blessings, on whom Thou didst bestow the title: Martyrs' King.

679 فيا الهى مضت عليها أيام و اعوام كلما أصبحت  
بكت على مصائب ارقائك و كلما امست ضجت و  
صرخت و احترقت حزناً على ما ورد على امنايك  
و قامت بجميع قواها على عبادتك و التضرع الى  
سماء رحمتك و التبتل اليك و التوكل عليك و  
ظهرت بازار التقديس في حلل التنزيه عن شؤون  
خلقك الى ان دخلت في ظل عصمة عبدك  
الذي اكرمت عليه بمواهبك الكبرى و اظهرت  
فيه آثار رحمتك العظمى و نورت وجهه بنور  
البقاء في ملكوتك الأبهى و اسكنته في نزل  
اللقاء في الملا الأعلى و رزقته كل الموائد والآلاء  
و لقبته بسلطان الشهداء

- 680 And she dwelt for some years under the protection of that manifest Light; and with all her soul she served at Thy Threshold, holy and luminous; preparing foods and a place of rest and couches for all Thy loved ones that came, and she had no other joy but this. Lowly and humble she was before each of Thy handmaids, deferring to each, serving each one with her heart and soul and her whole being, out of love for Thy beauty, and seeking to win Thy good pleasure. Until her house became known by Thy name, and the fame of her husband was noised abroad, as one belonging to Thee, and the Land of Sad (Isfahan) shook and exulted for joy, because of continual blessings from this mighty champion of Thine; and the scented herbage of Thy knowledge and the roses of Thy bounty began to burgeon out, and a great multitude was led to the waters of Thy mercy.

680 فعاشت اعواماً في حمى ذلك النور المبين و  
خدمت بروحها عتبتك المقدسة النوراء بما كانت  
تهياً الموائد و المنازل و المضاجع لعموم احبايك  
و ليس لها سرور الا ذلك نفخعت و خشعت  
و بنجت لكل امة من امائك و خدمتها بروحها و  
ذاتها و كينونتها حباً بجمالك و طلباً لرضائك الى  
ان اشتهر بيتها باسمك و شاع صيت قرينها بنسبته  
اليك و اهتزت و ربت ارض الصاد بنزول  
ذلك الفيض المردار من ذلك الجليل المغوار  
و انبت رباحين معرفتك و اوراد موهبتك و  
اهتدى جم غفير الى معين رحمانيتك

- 681 Then the ignoble and the ignorant amongst Thy creatures rose against him, and with tyranny and malice they pronounced his death; and void of justice, with harsh oppression, they shed his immaculate blood. Under the glittering sword that noble personage cried out to Thee: "Praised be Thou, O my God, that on the Promised Day, Thou hast helped me to attain this manifest grace; that Thou hast reddened the dust with my blood, spilled out upon Thy path, so that it puts forth crimson flowers. Favor and grace are Thine, to grant me this gift which in all the world I longed for most. Thanks be unto Thee that Thou didst succor me and confirm me and didst give me to

681 فقاموا عليه جهلاء خلقك و الزنماء من برّيتك  
و افتوا بقتله ظلماً و عدواناً و سفكوا دمه الطاهر  
جوراً و اعتسافاً و ذلك الرجل الجليل بناجيك  
تحت اهتزاز السيف و يقول لك الحمد يا الهى  
على ما وقفتنى على هذا الفضل المشهود في اليوم  
الموعود و احمرت الغبراء بأرى في سبيلك و  
انبتت بأزهار حمراء لك الفضل و لك الجود  
على هذه الموهبة التي كانت اعظم آمالى في حيز  
الوجود و لك الشكر بما وقفتنى و ايدتني و سقيتني

drink of this cup that was tempered at the camphor fountain—on the Day of Manifestation, at the hands of the cupbearer of martyrdom, in the assemblage of delights. Thou art verily the One full of grace, the Generous, the Bestower.”

- 682 And after they had killed him they invaded his princely house. They attacked like preying wolves, like lions at the hunt, and they sacked and plundered and pillaged, seizing the rich furnishings, the ornaments and the jewels. She was in dire peril then, left with the fragments of her broken heart. This violent assault took place when the news of his martyrdom was spread abroad, and the children cried out as panic struck at their hearts; they wailed and shed tears, and sounds of mourning rose from out of that splendid home, but there was none to weep over them, there was none to pity them. Rather was the night of tyranny made to deepen about them, and the fiery Hell of injustice blazed out hotter than before; nor was there any torment but the evil doers brought it to bear, nor any agony but they inflicted it. And this holy leaf remained, she and her brood, in the grip of their oppressors, facing the malice of the unmindful, with none to be their shield.

- 683 And the days passed by when tears were her only companions, and her comrades were cries; when she was mated to anguish, and had nothing but grief for a friend. And yet in these sufferings, O my Lord, she did not cease to love Thee; she did not fail Thee, O my Beloved, in these fiery ordeals. Though disasters followed one upon another, though tribulations compassed her about, she bore them all, she patiently endured them all, to her they were Thy gifts and favors, and in all her massive agony—O Thou, Lord of most beauteous names—Thy praise was on her lips.

- 684 Then she gave up her homeland, rest, refuge and shelter, and taking her young, like the birds she winged her way to this bright and holy Land—that here she might nest and sing Thy praise as the birds do, and busy herself in Thy love with all her powers, and serve Thee with all her being, all her soul and heart. She was lowly before every handmaid of Thine, humble before every leaf of the garden of Thy Cause, occupied with Thy remembrance, severed from all except Thyself.

- 685 And her cries were lifted up at dawning, and the sweet accents of her chanting would be heard in the night season and at the bright noonday, until she returned unto Thee, and winged her way to Thy Kingdom; went seeking the shelter of Thy Threshold and soared upward to Thine everlasting sky. O my Lord, reward her with the contemplation of Thy beauty, feed her at the table of Thine eternity, give her a home in Thy

هذا الكأس الذي مزاجها كافور في يوم الظهور  
عن ساق الشهادة الكبرى في محفل الجبور أنك  
انت المعطي الكريم الوهاب

- 682 وبعدهم قتلوا اغاروا الى بيته المعمور وجمعوا هجوم  
الذئاب الكاسرة والسباع الضارية ونهبوا الأموال  
وسلبوا الأمتعة والحلى والحطام فكانت هي مع  
افلاذ كبدها في خطر عظيم وكان هذا الهجوم  
الشديد عند انتشار نيا قتل الشهيد فضج الأطفال  
وارتعب قلوب الأولاد وبكوا وصرخوا وارتفع  
العويل من ضواحي ذلك البيت الجليل فلم يرث  
لهم احد ولم ترق لهم نفس بل زادوا الظلمة  
طغياناً واشتدّ جحيم الاعتساف نيراناً فما ابقوا من  
عذاب إلا اجرؤه وما بقي من عقاب إلا نفذوه  
وبقت هذه الورقة المباركة مع اطفالها تحت سلطة  
الظالمين وتعرض الغافلين بلا ناصر ومعين

- 683 وقضت أيامها وانسبها بكائها وجلسها ضجيجها  
وقربها احزانها وخدينها آلامها وما وهنت يا  
الهي مع كل هذه الآلام في جبك ولا فترت يا  
محبوبتي مع هذه الأحزان في امرك فتتابعت عليها  
المصائب والرزايا وتراذفت عليها الحزن والبلايا  
وتحملت وصبرت وشكرت وحمدت على هذه  
المنحة العظمى وعدتها أنها هي المنحة الكبرى يا  
ذا الأسماء الحسنى

- 684 ثم تركت وطنها وراحتها ومسكنها ومأواها و  
طارت كالطير مع افراخها الى هذه الأرض  
المقدسة التوراء حتى تتعشش في اوكارها و  
تذكر كالطير بألحانها وتشتغل ببحبك بجميع  
قواها وخدمتك بقلبها وروحها وكينونتها و  
خضعت لكل امة من امائك وخشعت لكل  
ورقة من ورقات حديقة امرك وانقطعت عن  
دونك

- 685 وتذكرت بذكرك وكان يرتفع ضجيجها في الأسفار  
وصوت مناجاتها في جنح الليالي و رابعة النهار  
الى ان رجعت اليك وطارت الى ملكوتك  
والتجأت الى عتبة رحمتك وصعدت الى  
افق صمدانيتك اى رب احيا بمشاهدة لقائك  
وارزقها من مائدة بقائك واسكنها في جوارك

neighborhood, sustain her in the gardens of Thy holiness as Thou willest and pleasest; bless Thou her lodging, keep her safe in the shade of Thy heavenly Tree; lead her, O Lord, into the pavilions of Thy godhood, make her to be one of Thy signs, one of Thy lights.

686 Verily Thou art the Generous, the Bestower, the Forgiver, the All-Merciful.

687 - 68 -

688 Shamsu'd-Duha

689 Khurshid Begum, who was given the title of Shamsu'd-Duha, the Morning Sun, was mother-in-law to the King of Martyrs. This eloquent, ardent handmaid of God was the cousin on her father's side of the famous Muhammad-Baqir of Isfahan, widely celebrated as chief of the 'ulamas in that city. When still a child she lost both her parents, and was reared by her grandmother in the home of that famed and learned mujtahid, and well trained in various branches of knowledge, in theology, sciences and the arts.

690 Once she was grown, she was married to Mirza Hadiy-i-Nahri; and since she and her husband were both strongly attracted to the mystical teachings of that great luminary, the excellent and distinguished Siyyid Kazim-i-Rashti, they left for Karbila, accompanied by Mirza Hadi's brother, Mirza Muhammad-'Aliy-i-Nahri. Here they used to attend the Siyyid's classes, imbibing his knowledge, so that this handmaid became thoroughly informed on subjects relating to Divinity, on the Scriptures and on their inner meanings. The couple had two children, a girl and a boy. They called their son Siyyid 'Ali and their daughter Fatimih Begum, she being the one who, when she reached adolescence, was married to the King of Martyrs.

691 Shamsu'd-Duha was there in Karbila when the cry of the exalted Lord was raised in Shiraz, and she shouted back, "Yea, verily!" As for her husband and his brother, they immediately set out for Shiraz; for both of them, when visiting the Shrine of Imam Husayn, had looked upon the beauty of the Primal Point, the Bab; both had been astonished at what they saw in that transplendent face, in those heavenly attributes and ways, and had agreed that One such as this must indeed be some very great being. Accordingly, the moment they learned

و ارزقها ما تحبّ و ترضى في حديقته قدسك  
و اكرم مئواها و ظلل عليها بسدره رحمتك و  
ادخلها في خيام ربانيتك و اجعلها آية من آياتك  
و نوراً من انوارك

686 انك انت المكرم المعطى الغفور الرحيم

687 ٦٨

688 ترجمه احوال شمس الضحی

689 و از جمله مهاجرات و مجاورات والده حرم سلطان الشهداء امة الله المنجذبة بنفحات الله حضرت خورشید بیگم الملقبة بشمس الضحی است این امة الله الناطفة بنت عم حاجی سید محمد باقر معروف است که در اصفهان امیر العلماء و شهیر الآفاق بود این امة الله المنجذبه در سن طفولیت چون پدر و مادر وفات نمودند در آغوش جده شان در سرای عالم فائق مذکور و مجتهد مشهور تربیت شدند و در علوم و فنون و معارف دینی تتبع نمودند

690 و چون بسن بلوغ رسید اقتران بجناب آقا میرزا هادی نهری نمود و چون هر دو از نفحات عرفان النجم الساطع و البارع الصادق حضرت حاجی سید کاظم رشتی مشام معطر داشتند لهذا با برادر آقا میرزا هادی جناب آقا میرزا محمد علی نهری به کربلا شتافتند و در مجلس حضرت حاجی سید کاظم حاضر میشدند و اقتباس انوار معارف مینمودند تا آنکه امة الله المنجذبه از مسائل الهیه و کتب سماویة اطلاع و در حقائق و معانی تتبع تام یافت و یک دختر و یک پسر سلاله یافتند پسر نامش سید علی و دختر نامش فاطمه بیگم که بعد از بلوغ حرم حضرت سلطان الشهداء گشت

691 باری آن کنیز نورانی الهی در کربلا بود که ندای ربّ اعلی از شیراز بلند شد فوراً فریاد بلی برآورد اما قرین محترم آقا میرزا هادی نهری با برادر بزرگوارش فوراً عازم شیراز شدند زیرا این دو برادر در روضه سید الشهداء علیه الصلوة و السلام جمال مبارک نقطه اولی روحی له الفداء را مشاهده نموده بودند و از آن شمائل نورانی و خصائل و فضائل رحمانی حیران گشته بودند که

of His Divine summons, they answered: "Yea, verily!" and they burst into flame with yearning love for God. Besides, they had been present every day in that holy place where the late Siyyid taught, and had clearly heard him say: "The Advent is nigh, the affair most subtle, most elusive. It behoves each one to search, to inquire, for it may be that the Promised One is even now present among men, even now visible, while all about Him are heedless, unmindful, with bandaged eyes, even as the sacred traditions have foretold."

692 When the two brothers arrived in Persia they heard that the Bab had gone to Mecca on a pilgrimage. Siyyid Muhammad-'Ali therefore left for Isfahan and Mirza Hadi returned to Karbila. Meanwhile Shamsu'd-Duha had become friends with the "Leaf of Paradise," sister to Mulla Husayn, the Babu'l-Bab. Through that lady she had met Tahirih, Qurratu'l-'Ayn, and had begun to spend most of her time in close companionship with them both, occupied in teaching the Faith. Since this was in the early days of the Cause, the people were not yet afraid of it. From being with Tahirih, Shams profited immeasurably, and was more on fire with the Faith than ever. She spent three years in close association with Tahirih in Karbila. Day and night, she was stirred like the sea by the gales of the All-Merciful, and she taught with an eloquent tongue.

693 As Tahirih became celebrated throughout Karbila, and the Cause of His Supreme Holiness, the Bab, spread all over Persia, the latter-day 'ulamas arose to deny, to heap scorn upon, and to destroy it. They issued a fatva or judgment that called for a general massacre. Tahirih was one of those designated by the evil 'ulamas of the city as an unbeliever, and they mistakenly thought her to be in the home of Shamsu'd-Duha. They broke into Shams's house, hemmed her in, abused and vilified her, and inflicted grievous bodily harm. They dragged her out of the house and through the streets to the bazar; they beat her with clubs; they stoned her, they denounced her in foul language, repeatedly assaulting her. While this was going on, Haji Siyyid Mihdi, the father of her distinguished husband, reached the scene. "This woman is not Tahirih!" he shouted at them. But he had no witness to prove it, and the farrashes, the police and the mob would not let up. Then, through the uproar, a voice screamed out: "They have arrested Qurratu'l-'Ayn!" At this, the people abandoned Shamsu'd-Duha.

این شخص جلیل شبهه‌ئی نیست که رجل عظیم است لهذا بجزد استماع ندا فریاد یلی برآوردند و بنار محبت الله برافروختند و همچنین هر روز در محل پرفیض مرحوم سید صراحةً میشنیدند که میفرمودند ظهور نزدیک است و مطلب بسیار دقیق و باریک کل باید در تجسس و تفحص باشند شاید حضرت موعود در بین خلق حاضر و مشهود ولی کل غافل و محجوب چنانکه در حدیث اشاره بآن شده

692 باری آن دو برادر چون به ایران رسیدند سفر مکه حضرت اعلی را شنیدند لهذا حضرت آقا سید محمد علی به اصفهان رفتند و جناب آقا میرزا هادی به کربلا مراجعت کردند اما شمس الضحی در این بین با امة الله ورقة الفردوس همشیره جناب باب الباب آشنا گشتند و بواسطه ورقة الفردوس ملاقات با جناب طاهره کردند و شب و روز در نهایت الفت و محبت و مؤانست بودند و بتبلیغ مشغول چون بدایت امر بود استیحا ش ناس چندان نبود از ملاقات حضرت طاهره انجذاب و اشتعالشان پیشتر گشت و استفاضة یجد نمود سه سال در کربلا با حضرت طاهره معاشر و مجالس بود و شب و روز مانند دریا بنسائم رحمن پر جوش و خروش و بلسان فصیح در گفتگو

693 چون حضرت طاهره در کربلا شهرت یافت و امر حضرت اعلی روحی له الفداء صبتش در جمیع ایران منتشر گشت علمای آخر الزمان بر تکفیر و تدمیر و تحقیر قیام نمودند و فتوی بقتل عام دادند از جمله علمای سوء در کربلا جناب طاهره را تکفیر نمودند و چون گمان مینمودند که در خانه شمس الضحی است در خانه او ریختند و امة الله المنجذبه را احاطه کردند و بسب و شتم و لعن پرداختند و زجر و آسیب شدید وارد آوردند و کشان کشان از خانه بیزار بردند و بچوب و سنگ و دشنام هجوم مینمودند در این اثنا ابوی قرین محترمشان حاجی سید مهدی رسید فریاد برآورد که این زن جناب طاهره نیست ولی فراشان و چاوشان و نفیر عام دست برنداشتند و بر این مدعا شاهی خواستند در بین این ضوضا و غوغا شخصی فریاد برآورد که قرة العین را گرفتند لهذا از شمس الضحی دست برداشتند

694 Guards were placed at the door of Tahirih's house and no one was allowed to enter or leave, while the authorities waited for instructions from Baghdad and Constantinople. As the interval of waiting lengthened out, Tahirih asked for permission to leave for Baghdad. "Let us go there ourselves," she told them. "We are resigned to everything. Whatever happens to us is the best that can happen, and the most pleasing." With government permission, Tahirih, the Leaf of Paradise, her mother and Shamsu'd-Duha all left Karbila and traveled to Baghdad, but the snakelike mass of the populace followed them for some distance, stoning them from a little way off.

695 When they reached Baghdad they went to live at the house of Shaykh Muhammad-i-Shibl, the father of Muhammad-Mustafa; and since many crowded the doors there was an uproar throughout that quarter, so that Tahirih transferred her residence elsewhere, to a lodging of her own, where she continually taught the Faith, and proclaimed the Word of God. Here the 'ulamas, shaykhs and others would come to listen to her, asking their questions and receiving her replies, and she was soon remarkably well known throughout Baghdad, expounding as she would the most recondite and subtle of theological themes.

696 When word of this reached the government authorities, they conveyed Tahirih, Shamsu'd-Duha and the Leaf to the house of the Mufti, and here they remained three months until word as to their case was received from Constantinople. During Tahirih's stay at the Mufti's, much of the time was spent in conversations with him, in producing convincing proofs as to the Teachings, analyzing and expounding questions relative to the Lord God, discoursing on the Resurrection Day, on the Balance and the Reckoning, unraveling the complexities of inner truths.

697 One day the Mufti's father came in and belabored them violently and at length. This somewhat discomfited the Mufti and he began to apologize for his father. Then he said: "Your answer has arrived from Constantinople. The Sovereign has set you free, but on condition that you quit his realms." The next morning they left the Mufti's house and proceeded to the public baths. Meanwhile Shaykh Muhammad-i-Shibl and Shaykh Sultan-i-'Arab made the necessary preparations for their journey, and when three days had passed, they left Baghdad; that is, Tahirih, Shamsu'd-Duha, the Leaf of Paradise, the mother of Mirza Hadi, and a number of Siyyids from Yazd set out for Persia. Their travel expenses were all provided by Shaykh Muhammad.

694 باری در در خانه جناب طاهره مستحفظ گذاشتند و دخول و خروج ممنوع بود و منتظر اوامر از بغداد و اسلامبول بودند چون انتظار بطول انجامید جناب طاهره از حکومت خواهش نمودند که ما را بگذارید خود به بغداد میرویم و تسلیم صرف هستیم هر چه وارد گردد همان بهتر و خوشتر است حکومت نیز اجازه داد لهذا جناب طاهره و جناب ورقة الفردوس و والده شان و جناب شمس الضحی از کربلا رو به بغداد حرکت کردند ولی عوام کلهوام تا مسافتی از دور سنگسار مینمودند

695 چون به بغداد رسیدند در منزل جناب آقا شیخ محمد شبل والد جناب آقا محمد مصطفی منزل کردند چون از کثرت مراوده عربده در محله افتاد از آنجا بمنزل مخصوصی نقل و حرکت کردند و شب و روز بتبلیغ و اعلائی کلمة الله مشغول بودند و علما و مشایخ و دیگران حاضر میشدند و سؤال و جواب مینمودند لهذا در بغداد شهرت عجیب یافتند زیرا در ادق مسائل الهیه صحبت میداشتند

696 چون این اخبار بدیوان حکومت رسید حضرت طاهره را با شمس الضحی و ورقة الفردوس بخانه مفتی شهر بردند و مدت سه ماه در خانه او بودند تا جواب از اسلامبول رسید و در ایام اقامت در خانه مفتی با مشار الیه در اکثر اوقات بمکالمه و مذاکره مشغول بودند و اقامه براهین و حجت قاطعه مینمودند و تشریح مسائل الهیه میکردند و بحث از حشر و نشر مینمودند و از حساب و میزان سخن میرانند و بیان معضلات حقائق و معانی مینمودند

697 و بعد پدر مفتی روزی وارد و بنهایت تعرض و اطالة لسان پرداخت مفتی از این معامله قدری آزرده گشت و بعدخواهی پرداخت و گفت که جواب شما از اسلامبول آمد پادشاه شما را مرخص کرده ولی بشرط آنکه از مملکت او خارج شوید لهذا صبحی از خانه مفتی بیرون آمده بمقام رفتند و جناب حاجی شیخ محمد شبل و جناب شیخ سلطان عرب تهیه اسباب سفر دیدند و بعد از سه روز از بغداد بیرون آمدند یعنی جناب طاهره و جناب شمس الضحی و جناب ورقة الفردوس و والده آقا میرزا هادی و چند نفر از سادات یزدی از بغداد رو به ایران برون آمدند

و مصارف طریق را جناب شیخ محمد متحمل شد

698 They arrived at Kirmanshah, where the women took up residence in one house, the men in another. The work of teaching went on at all times, and as soon as the 'ulamas became aware of it they ordered that the party be expelled. At this the district head, with a crowd of people, broke into the house and carried off their belongings; then they seated the travelers in open howdahs and drove them from the city. When they came to a field, the muleteers set them down on the bare ground and left, taking animals and howdahs away, leaving them without food or luggage, and with no roof over their heads.

699 Tahirih thereupon wrote a letter to the Governor of Kirman-shah. "We were travelers," she wrote, "guests in your city. 'Honor thy guest,' the Prophet says, 'though he be an unbeliever.' Is it right that a guest should be thus scorned and despoiled?" The Governor ordered that the stolen goods be restored, and that all be returned to the owners. Accordingly the muleteers came back as well, seated the travelers in the howdahs again, and they went on to Hamadan. The ladies of Hamadan, even the princesses, came every day to meet with Tahirih, who remained in that city two months. There she dismissed some of her traveling companions, so that they could return to Baghdad; others, however, accompanied her to Qazvin.

700 As they journeyed, some horsemen, kinsfolk of Tahirih's, that is, her brothers, approached. "We have come," they said, "at our father's command, to lead her away, alone." But Tahirih refused, and accordingly the whole party remained together until they arrived in Qazvin. Here, Tahirih went to her father's house and the friends, those who had ridden and those who had traveled on foot, put up at a caravanserai. Mirza Hadi, the husband of Shamsu'd-Duha, had gone to Mah-Ku, seeking out the Bab. On his return, he awaited the arrival of Shams in Qazvin, after which the couple left for Isfahan, and when they reached there, Mirza Hadi journeyed on to Badasht. In that hamlet and its vicinity he was attacked, tormented, even stoned, and was subjected to such ordeals that finally, in a ruined caravanserai, he died. His brother, Mirza Muhammad-'Ali, buried him there, along the roadside.

701 Shamsu'd-Duha remained in Isfahan. She spent her days and nights in the remembrance of God and in teaching His Cause to the women of that city. She was gifted with an eloquent tongue;

698 تا آنکه به کرمانشاه رسیدند این مخدرات در خانه‌ی منزل نمودند و رجال در خانه دیگر ولی تبلیغ و تحقیق مستمر بود و چون علما مطلع شدند حکم باخراج دادند لهذا کدخدا با جمعی بخانه ریختند و اسباب حضرات را تالان و تاراج نمودند و در کجاوه بی‌روپوش نشانند و از شهر برانندند تا بصحرای رسانند مکاریها حضرات را بر روی خاک نهادند و دواب برداشتند و بردند نه زاد و توشه‌ی نه لانه و آشیانه‌ی نه اسباب سفری

699 جناب طاهره بوالی کرمانشاه نامه‌ی مرقوم نمودند که مسافر بودیم و میهمان اکرموا الضیف ولو کان کافرا آیا میهمان را تحقیر و تدمیر جائز و شایان والی شهر حکم باعاده منویات نمود که آنچه تالان و تاراج نمودند دوباره ارجاع نمایند لهذا مکاریها نیز از شهر آمدند و حضرات را سوار نموده به همدان وارد شدند و در همدان نساء حتی شاهزاده خانمها هر روز میآمدند و ملاقات مینمودند دو ماه در آنجا زیست نمودند جناب طاهره در همدان بعضی از همراهان را مرخص نمودند تا مراجعت به بغداد نمایند لکن بعضی دیگر تا قزوین مراقت نمودند

700 در بین راه سوارانی از منسوبین جناب طاهره رسیدند یعنی برادرانشان گفتند که ما به امر و اراده پدر آمده‌ایم تا او را تنها ببریم ولی جناب طاهره قبول ننمودند لهذا مجتمعاً وارد قزوین شدند جناب طاهره بخانه پدر رفتند و احباب از سواره و پیاده در کاروانسرائی منزل نمودند اما جناب آقا میرزا هادی قرین شمس الضحی بجهت تشرّف بحضور حضرت اعلی به ماکو رفته بود حین مراجعت در قزوین منتظر ورود شمس الضحی شد و چون وارد شدند با او به اصفهان حرکت نمودند و چون به اصفهان رسیدند جناب آقا میرزا هادی سفر به بدشت نمودند در بدشت و اطراف آن بدرجه‌ی اذیت و جفا و مشقت و ابتلا حتی سنگساری دیدند که در کاروانسرای خرابه‌ی وفات نمودند و جناب آقا میرزا محمد علی اخویشان در سر راه ایشان را دفن نمودند

701 حضرت شمس الضحی در اصفهان ماندند ولی شب و روز بذکر حق مشغول بودند و تبلیغ امر الله در بین نساء مألوف بلسان فصیح موفق

her utterance was wonderful to hear. She was highly honored by the leading women of Isfahan, celebrated for piety, for godliness, and the purity of her life. She was chastity embodied; all her hours were spent in reciting Holy Writ, or expounding the Texts, or unraveling the most complex of spiritual themes, or spreading abroad the sweet savors of God.

702 It was for these reasons that the King of Martyrs married her respected daughter and became her son-in-law. And when Shams went to live in his princely house, day and night the people thronged its doors, for the leading women of the city, whether friends or strangers, whether close to her or not, would come and go. For she was a fire lit by the love of God, and she proclaimed the Word of God with great ardor and verve, so that she became known among the non-believers as Fatimih, the Baha'is' Lady of Light.

703 And so time passed, until the day when the "She-Serpent" and the "Wolf" conspired together and issued a decree, a fatva, that sentenced the King of Martyrs to death. They plotted as well with the Governor of the city so that among them they could sack and plunder and carry off all that vast treasure he possessed. Then the Shah joined forces with those two wild animals; and he commanded that the blood of both brothers, the King of Martyrs and the Beloved of Martyrs, be spilled out. Without warning, those ruthless men—the She-Serpent, the Wolf, and their brutal farrashes and constabulary—attacked; they chained the two brothers and led them off to prison, looted their richly furnished houses, wrested away all their possessions, and spared no one, not even infants at the breast. They tortured, cursed, reviled, mocked, beat the kin and others of the victims' household, and would not stay their hands.

704 In Paris, Zillu's-Sultan related the following, swearing to the truth of it upon his oath: "Many and many a time I warned those two great scions of the Prophet's House, but all to no avail. At the last I summoned them one night, and with extreme urgency I told them in so many words: 'Gentlemen, the Shah has three times condemned you to death. His farmans keep on coming. The decree is absolute and there is only one course open to you now: you must, in the presence of the 'ulamas, clear yourselves and curse your Faith.' Their answer was: 'Ya Baha'u'l-Abha! O Thou Glory of the All-Glorious! May our lives be offered up!' Finally I agreed to their not cursing their Faith. I told them all they had to say was, 'We are not

بودند و بیان بدیع مؤید در میان اجلای نساء در اصفهان بسیار محترم بودند و در زهد و ورع و تقوی نزد کلّ مسلم عفت مجسمه بود و عصمت مشخصه و شب و روز یا ترتیل آیات مینمود یا تفسیر آیات کتاب یا تشریح غوامض مسائل الهیه یا تبلیغ امر الله و نشر نفعات قدسیه

702 لهذا حضرت سلطان الشهداء روح المقرّین له الفداء بصریت او قیام نمودند و بصیبه محترمشان اقتران کردند و چون در خانه ایشان منزل کردند و سرای حضرت سلطان الشهداء شب و روز مملو از آینده و رونده بود زیرا اجله نساء از آشنا و بیگانه و یار و اغیار مراوده مینمودند و شمس الضحی بنار محبت الله افروخته و بنهایت انجذاب در اعلائی کلمه الله میکوشید این بود که در میان اغیار به فاطمه الزهراى بهائیان مشهور گشت

703 حال بر این منوال میگذاشت که رقشا و ذئب اتفاق نمودند و فتوی بر قتل حضرت سلطان الشهداء دادند و با حاکم شهر همدستان شدند تا اموال بی پایان بتالان و تاراج ببرند شاه نیز با این دو گراز همراز گشت و هم آواز شد امر بسفک دم مطهر دو برادر حضرت سلطان الشهداء و حضرت محبوب الشهداء داد بغتة عوانان رقشا و ذئب و فراشان و چاوشان پرجفا هجوم نمودند و آن دو بزرگوار را بسلاسل و اغلال بحبس خانه بردند و سرای سلطان الشهداء و محبوب الشهداء را بنامه تالان و تاراج کردند حتی باطفال شیرخوار رحم نمودند تا توانستند بستگان و منسوبان آن دو نفس مقدس را طعن و لعن و سب و ضرب و اذیت بی پایان نمودند

704 ظلّ السلطان در پاریس حکایت میکرد و بقسم های مؤکده روایت مینمود که من آن دو سید جلیل را بکرات و مرات نصیحت نمودم ولی فائده بخشید عاقبت شبانه آنان را خواستم و بالمشافهه بنهایت الحاح پند و نصیحت دادم که حضرات سه مرتبه است که شاه امر بقتل شما نموده و فرمان پیاپی رسیده حکم قطعی است چارهئی ندارد مگر اینکه شما در حضور علما تبری نمائید در جواب گفتند یا بیهاء الأبی جانها فدا باد عاقبت راضی شدم که تبری نمایند

Baha'is.' 'Just those few words,' I said, 'will be enough; then I can write out my report for the Shah, and you will be saved.' 'That is impossible,' they answered, 'because we are Baha'is. O Thou Glory of the All-Glorious, our hearts hunger for martyrdom! Ya Baha'u'l-Abha!' I was enraged, then, and I tried, by being harsh with them, to force them to renounce their Faith, but it was hopeless. The decree of the rapacious She-Serpent and Wolf, and the Shah's commands, were carried out."

همین قدر بگویند که ما بهائی نیستیم گفتیم به این دو کلمه اکتفا مینمایم تا من این را وسیله نموده کیفیت را بشاه نگارم تا سبب خلاصی و نجات گردد گفتند این ممتنع است ما بهائی هستیم یا بهاء‌الابهی تشنه شهادت کبری هستیم یا بهاء‌الابهی عاقبت تغیر نمودم و بحدت و شدت خواستم که آنان را منحرف و منصرف نمایم ممکن نشد و فتوی رقشا و ذنب ضاری و حکم شاه مجرا گشت

705 After those two were martyred, Shamsu'd-Duha was hunted down, and had to seek a refuge in her brother's house. Although he was not a believer, he was known in Isfahan as an upright, pious and godly man, a man of learning, an ascetic who, hermit-like, kept to himself, and for these reasons he was highly regarded and trusted by all. She stayed there with him, but the Government did not abandon its search, finally discovered her whereabouts and summoned her to appear; the evil 'ulamas had a hand in this, joining forces with the civil authorities. Her brother was therefore obliged to accompany Shamsu'd-Duha to the Governor's house. He remained without, while they sent his sister into the women's apartments; the Governor came there, to the door, and he kicked and trampled her so savagely that she fainted away. Then the Governor shouted to his wife: "Princess! Princess! Come here and take a look at the Baha'is' Lady of Light!"

705 باری بعد از شهادت آنان پاپی شمس‌الضحی شدند آن امة‌الله المنجذه مجبور بر این شد که بخانه برادر رود زیرا برادرشان هرچند مؤمن نبود ولی در اصفهان مشهور بزهده و تقوی و علم و فضل و اعتکاف و انزوا بود لهذا محل رسوخ و اعتماد و اعتقاد عموم ناس گشت در خانه برادر ماندند ولی حکومت پاپی بود و در نهایت جستجو تا آنکه از او خبر یافت حکومت شمس‌الضحی را خواست علمای سوء نیز با حکومت همراه و همدستان شدند لهذا برادرشان مجبوراً او را برداشته بخانه حاکم رفتند خود در خارج و شمس‌الضحی را باندرون حاکم فرستادند حاکم در دم اندرون رسید و شمس‌الضحی را بزر لگد بدرجهائی کوبید که نفس منقطع شد و حاکم فریاد برآورد و بهم‌سر خویش خطاب کرد امیرزاده امیرزاده بیا و تماشای فاطمة‌الزهرای بهائیان نما

706 The women lifted her up and put her in one of the rooms. Meanwhile her brother, dumbfounded, was waiting outside the mansion. Finally, trying to plead with him, he said to the Governor: "This sister of mine has been beaten so severely that she is at the point of death. What is the use of keeping her here? There is no hope for her now. With your permission I can get her back to my house. It would be better to have her die there, rather than here, for after all, she is a descendant of the Prophet, she is of Muhammad's noble line, and she has done no wrong. There is nothing against her except her kinship to the son-in-law." The Governor answered: "She is one of the great leaders and heroines of the Baha'is. She will simply cause another uproar." The brother said: "I promise you that she will not utter a word. It is certain that within a few days she will not even be alive. Her body is frail, weak, almost lifeless, and she has suffered terrible harm."

706 باری زن‌ها او را برداشته در اطاق نهادند برادر در بیرون‌سرای حیران عاقبت شفاعت‌کنان بحاکم گفت که این خواهر از شدت ضرب بی جان و روان گشته و وجودش در این جا چه ثمر دارد امید حیاتی نه لهذا مساعده فرمائید که بخانه مراجعت دهم در آنجا اگر از این جهان درگذرد بهتر است این سیده است از سلاله طاهره است جرم و قصوری ندارد مگر آنکه منسوب بداماد خویش است حاکم گفت این از صناید بهائیانست یاز سبب هیجان گردد برادرشان گفت من تعهد مینمایم که نفسی برنیارد و یقین است بیشتر از چند روز بقائی نخواهد داشت جسمی است بی جان و تنی است در نهایت ضعف و ناتوان و مورد صدمات بی‌پایان

- 707 Since the brother was greatly respected and trusted by high and low alike, the Governor released Shamsu'd-Duha in his custody, letting her go. She lived for a while in his house, crying out, grieving, shedding her tears, mourning her dead. Neither was the brother at peace, nor would the hostile leave them alone; there was some new turmoil every day, and public clamor. The brother finally thought it best to take Shams away on a pilgrimage to Mashhad, hoping that the fire of civil disturbances would die down.
- 708 They went to Mashhad and settled in a vacant house near the Shrine of the Imam Rida.
- 709 Because he was such a pious man the brother would leave every morning to visit the Shrine, and there he would stay, busy with his devotions until almost noon. In the afternoon as well, he would hasten away to the Holy Place, and pray until evening. The house being empty, Shamsu'd-Duha managed to get in touch with various women believers and began to associate with them; and because the love of God burned so brightly in her heart she was unable to keep silent, so that during those hours when her brother was absent the place came alive. The Baha'i women would flock there and absorb her lucid and eloquent speech.
- 710 In those days life in Mashhad was hard for the believers, with the malevolent always on the alert; if they so much as suspected an individual, they murdered him. There was no security of any kind, no peace. But Shamsu'd-Duha could not help herself: in spite of all the terrible ordeals she had endured, she ignored the danger, and was capable of flinging herself into flames, or into the sea. Since her brother frequented no one, he knew nothing of what was going on. Day and night he would only leave the house for the Shrine, the Shrine for the house; he was a recluse, had no friends, and would not so much as speak to another person. Nevertheless there came a day when he saw that trouble had broken out in the city, and he knew it would end in serious harm. He was a man so calm and silent that he did not reproach his sister; he simply took her away from Mashhad without warning, and they returned to Isfahan. Here, he sent her to her daughter, the widow of the King of Martyrs, for he would no longer shelter her under his roof.
- 711 Shamsu'd-Duha was thus back in Isfahan, boldly teaching the Faith and spreading abroad the sweet savors of God. So vehement was the fiery love in her heart that it compelled her to speak out, whenever she found a listening ear. And when it was
- چون آن شخص بسیار محترم بود و محلّ اعتماد خواصّ و عام لهذا حاکم او را بخشید و بدست برادر بسپرد چندی در آن خانه بسر میرد و شب و روز بیکا و ناله و فغان و ماتم و عزاداری اوقات میگذراند ولی نه برادر راحت بود و نه عوانان دست بردار هر روز همههائی بود و هر وقت دمدمهائی برادرشان مصلحت در آن دید که او را زیارت مشهد برد بلکه این غوغا و ضوضا بنشیند
- و ایشان را زیارت مشهد برد و در جوار حضرت علی ابن موسی الرضّاء علیه السلام در خانه مخلا بطبع تنها منزل داد
- چون برادر بسیار زهد و تقوی داشت هر روز صبحی زیارت میرفت و تا قریب ظهر بعبادت مشغول بود و همچنین بعد از ظهر ببقعه مبارکه میشتافت و تا شام بنماز و اذکار میرداخت خانه خالی بود و همچنین شمس الضحی باین وسیله بنساء احباب راه یافت و بنای مراوده گذاشت و چون نار محبت الله در قلب مشتعل بود تجل سکوت و صمت نداشت در وقتی که برادر در خانه نبود مجلس گرم بود نساء احباب میرفتند و بیان بلیغ و کلام فصیح میشنیدند
- باری با وجود آنکه در آن اوقات در مشهد بی نهایت سخت بود و ستمکاران پاپی و بجزد آنکه احساس از نفسی مینمودند فوراً بقتل میرداختند ابداً راحت و امان نبود لکن شمس الضحی را اختیار از دست رفته با وجود آن بلایا بی محابا خود را باتش و دریا میزد برادر چون با کسی معاشر نبود و بی خبر و روز و شب از خانه زیارت و از زیارت بخانه مراجعت میکرد و کسی را نمیشناخت چون که منزوی بود حتی با نفسی مکالمه نمینمود با وجود این روزی ملتفت شد که در شهر همهه ایست و منجر بصدمة خواهد شد از بس که ساکن و بی صدا بود تعرض بخواهر نمود بغتة او را برداشت و مراجعت به اصفهان کرد و در اصفهان نزد صبیّه خویش حرم سلطان الشّهداء فرستاد در خانه خود منزل نداد
- باری شمس الضحی در اصفهان بود و در نطق و بیان جسور و در نشر نفحات الله از سورت نار محبت الله هر طالی مییافت بی محابا زبان میگشود و چون ملحوظ بود که خاندان سلطان الشّهداء

observed that once again the household of the King of Martyrs was about to be overtaken by calamities, and that they were enduring severe afflictions there in Isfahan, Baha'u'llah desired them to come to the Most Great Prison. Shamsu'd-Duha, with the widow of the King of Martyrs and the children, arrived in the Holy Land. Here they were joyously spending their days when the son of the King of Martyrs, Mirza 'Abdu'l-Husayn, as a result of the awful suffering he had been subjected to in Isfahan, came down with tuberculosis and died in 'Akka.

دوباره در رنج و بلا افتند و در اصفهان در نهایت زحمت و ابتلا هستند لهذا اراده مبارک بحضور آنان بسجن اعظم صدور یافت شمس الضحی با حرم سلطان الشهداء و اطفال بارض مقدس وارد شدند و در نهایت روح و ریحان و سرور بی پایان اوقات بسر میبردند تا آنکه سلیل جلیل حضرت سلطان الشهداء آقا میرزا عبدالحسین از اثر شدت صدمات در اصفهان بمرض سل مبتلا شده در عکا فوت شد

712 Shamsu'd-Duha was heavy of heart. She mourned his absence, she wasted away with longing for him, and it was all much harder because then the Supreme Affliction came upon us, the crowning anguish. The basis of her life was undermined; candle-like, she was consumed with grieving. She grew so feeble that she took to her bed, unable to move. Still, she did not rest, nor keep silent for a moment. She would tell of days long gone, of things that had come to pass in the Cause, or she would recite from Holy Writ, or she would supplicate, and chant her prayers—until, out of the Most Great Prison, she soared away to the world of God. She hastened away from this dust gulf of perdition to an unsullied country; packed her gear and journeyed to the land of lights. Unto her be salutations and praise, and most great mercy, sheltered in the compassion of her omnipotent Lord.

712 از وفات او شمس الضحی بی نهایت متأثر و محزون گردید و بآتش فرقت و حسرت میسوخت علی الخصوص چون مصیبت کبری و رزیه عظمی رخ نمود بکلی بنیان حیاتش متزلزل گشت و شب و روز چون شمع میگداخت عاقبت شمس الضحی بسترى شد و اسیر فراش گشت قوه حرکت نداشت یا وجود این دمی ساکن و ساکت نبود یا از ایام گذشته صحبت میداشت و از وقایع امریه حکایت میکرد یا ترتیل آیات ینات مینمود یا بتضرع و مناجات میپرداخت تا آنکه در سجن اعظم بجهان الهی پرواز نمود و از این ورطه خاک بجهان پاک شتافت و از این خاکدان رخت بریست و بعالم انوار رحلت نمود علیها التَّحیة و الثَّناء و علیها الرحمة العظمی فی جوار رحمة ربها الکبری

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714 Tahirih

714 جناب طاهره

715 A woman chaste and holy, a sign and token of surpassing beauty, a burning brand of the love of God, a lamp of His bestowal, was Jinab-i-Tahirih. She was called Umm-Salma; she was the daughter of Haji Mulla Salih, a mujtahid of Qazvin, and her paternal uncle was Mulla Taqi, the Imam-Jum'ih or leader of prayers in the cathedral mosque of that city. They married her to Mulla Muhammad, the son of Mulla Taqi, and she gave birth to three children, two sons and a daughter; all three were bereft of the grace that encompassed their mother, and all failed to recognize the truth of the Cause.

715 و از جمله نساء طاهرات و آیات باهرات قبسه نار محبت الله و سراج موهبت الله جناب طاهره است اسم مبارکش ام سلمه بود صبیّه حاجی ملا صالح مجتهد قزوینی برادرزاده ملا تقی امام جمعه قزوین و اقتران بملا محمد پسر حاجی ملا تقی نمودند و سه اولاد از ایشان تولد یافت دو اولاد ذکور و یک دختر ولی هر سه محروم از موهبت مادر

716 When she was still a child her father selected a teacher for her and she studied various branches of knowledge and the arts, achieving remarkable ability in literary pursuits. Such was the degree of her scholarship and attainments that her father would often express his regret, saying, "Would that she had been a

716 خلاصه در سن طفولیت پدر معلّمی تعیین نمود و بتحصیل علوم و فنون پرداختند و در علوم ادبی نهایت مهارت یافتند بدرجهائی که والدشان افسوس میخورد که اگر این دختر پسر بود خاندان مرا روشن مینمود و جانشین من میگشت

boy, for he would have shed illumination upon my household, and would have succeeded me!"

- 717 One day she was a guest in the home of Mulla Javad, a cousin on her mother's side, and there in her cousin's library she came upon some of the writings of Shaykh Ahmad-i-Ahsa'i. Delighted with what he had to say, Tahirih asked to borrow the writings and take them home. Mulla Javad violently objected, telling her: "Your father is an enemy of the Twin Luminous Lights, Shaykh Ahmad and Siyyid Kazim. If he should even dream that any words of those two great beings, any fragrance from the garden of those realities, had come your way, he would make an attempt against my life, and you too would become the target of his wrath." Tahirih answered: "For a long time now, I have thirsted after this; I have yearned for these explanations, these inner truths. Give me whatever you have of these books. Never mind if it angers my father." Accordingly, Mulla Javad sent over the writings of the Shaykh and the Siyyid.

- 718 One night, Tahirih sought out her father in his library, and began to speak of Shaykh Ahmad's teachings. The very moment he learned that his daughter knew of the Shaykhi doctrines, Mulla Salih's denunciations rang out, and he cried: "Javad has made you a lost soul!" Tahirih answered, "The late Shaykh was a true scholar of God, and I have learned an infinity of spiritual truths from reading his books. Furthermore, he bases whatever he says on the traditions of the Holy Imams. You call yourself a mystic knower and a man of God, you consider your respected uncle to be a scholar as well, and most pious—yet in neither of you do I find a trace of those qualities!"

- 719 For some time, she carried on heated discussions with her father, debating such questions as the Resurrection and the Day of Judgment, the Night-Ascent of Muhammad to Heaven, the Promise and the Threat, and the Advent of the Promised One. Lacking arguments, her father would resort to curses and abuse. Then one night, in support of her contention, Tahirih quoted a holy tradition from the Imam Ja'far-i-Sadiq; and since it confirmed what she was saying, her father burst out laughing, mocking the tradition. Tahirih said, "Oh my father, these are the words of the Holy Imam. How can you mock and deny them?"

- 720 From that time on, she ceased to debate and contend with her father. Meanwhile she entered into secret correspondence with Siyyid Kazim, regarding the solution of complex theological

717 روزی جناب طاهره بخانه پسر خاله ملا جواد مهمان گشتند در کتابخانه ملا جواد جزوه‌ای از تألیفات حضرت شیخ احمد احسائی یافت جناب طاهره بیانات را بسیار پسندید و خواست که با خود بخانه برد ولی ملا جواد استیحاş مینماید که پدر شما حاجی ملا صالح دشمن نورین نیرین شیخ احمد و آقا سید کاظم است اگر استشمام نماید که نفحه‌ای از گلشن معانی و رسائل آن دو بزرگوار بمشام شما رسیده قصد جان من نماید و شما را نیز مغضوب نماید در جواب جناب طاهره میگوید که من مدتی بود تشنه این جام بودم و طالب این معانی و بیانات شما از این گونه تألیف هر چه دارید بدهید ولو پدر متغیر گردد لهذا ملا جواد تألیف حضرت شیخ و حضرت سید را از برای او میفرستد

718 شی جناب طاهره در کتابخانه نزد پدر رفته و از مطالب و مسائل شیخ مرحوم صحبت میدارد بجزد احساس که دختر از مطالب شیخ باخبر است زبان شتم می‌گشاید که میرزا جواد ترا گمراه نموده در جواب میگوید که من از تألیف شیخ مرحوم این عالم ربانی معانی نامتناهی استنباط نمودم و جمیع مضامین مستند بروایات از ائمه اطهار است شما خود را عالم ربانی مینامید و همچنین عموی محترم خود را فاضل و مظهر تقوای الهی میدانید و حال آنکه اثری از آن صفات مشهود نه

719 باری مدتی با پدر در مسائل قیامت و حشر و نشر و بعثت و معراج و وعید و وعود و ظهور حضرت موعود مباحثه مینمود ولی پدر از عدم برهان بسبب و لعن می‌پرداخت تا آنکه شی جناب طاهره در اثبات مدعای خویش حدیثی از حضرت جعفر صادق علیه السلام روایت نمود چون حدیث برهان مدعای او بود پدر بسخریه و استهزا پرداخت گفت ای پدر این بیان جعفر صادق علیه السلام است چگونه شما استیحاş نمودید و سخریه مینمائید

720 من بعد دیگر با پدر مذاکره و مجادله ننمود خفیه بحضرت سید مرحوم مکاتبه میکرد و در حل مسائل معضله الهیه مخیره مینمود این بود که

problems, and thus it came about that the Siyyid conferred on her the name "Solace of the Eyes" (Qurratu'l-'Ayn); as for the title Tahirih ("The Pure One"), it was first associated with her in Badasht, and was subsequently approved by the Bab, and recorded in Tablets.

- 721 Tahirih had caught fire. She set out for Karbila, hoping to meet Siyyid Kazim, but she arrived too late: ten days before she reached that city, he passed away. Not long before his death the Siyyid had shared with his disciples the good news that the promised Advent was at hand. "Go forth," he repeatedly told them, "and seek out your Lord." Thus the most distinguished of his followers gathered for retirement and prayer, for fasts and vigils, in the Masjid-i-Kufih, while some awaited the Advent in Karbila. Among these was Tahirih, fasting by day, practicing religious disciplines, and spending the night in vigils, and chanting prayers. One night when it was getting along toward dawn she laid her head on her pillow, lost all awareness of this earthly life, and dreamed a dream; in her vision a youth, a Siyyid, wearing a black cloak and a green turban, appeared to her in the heavens; he was standing in the air, reciting verses and praying with his hands upraised. At once, she memorized one of those verses, and wrote it down in her notebook when she awoke. After the Bab had declared His mission, and His first book, "The Best of Stories," was circulated, Tahirih was reading a section of the text one day, and she came upon that same verse, which she had noted down from the dream. Instantly offering thanks, she fell to her knees and bowed her forehead to the ground, convinced that the Bab's message was truth.

- 722 This good news reached her in Karbila and she at once began to teach. She translated and expounded "The Best of Stories," also writing in Persian and Arabic, composing odes and lyrics, and humbly practicing her devotions, performing even those that were optional and supernumerary. When the evil 'ulamas in Karbila got wind of all this, and learned that a woman was summoning the people to a new religion and had already influenced a considerable number, they went to the Governor and lodged a complaint. Their charges, to be brief, led to violent attacks on Tahirih, and sufferings, which she accepted and for which she offered praise and thanks. When the authorities came hunting for her they first assaulted Shamsu'd-Duha, mistaking her for Tahirih. As soon, however, as they heard that Tahirih had been arrested they let Shams go—for Tahirih had

سید مرحوم لقب قرّة العین به او دادند و فرمودند بحقیقت مسائل شیخ مرحوم قرّة العین پی برده و اما لقب طاهره اول در بدشت واقع گشت و حضرت اعلی این لقب را تصویب و تصدیق نمودند و در الواح مرقوم گشت

- 721 باری جناب طاهره بجوش و خروش آمد و بجهت تشرف بحضور حاجی سید کاظم رشتی توجه به کربلا نمود ولی قبل از وصول بده روز پیش حضرت سید صعود ببلأ اعلی نمود لهذا ملاقات تحقیق نیافت اما حضرت سید مرحوم پیش از عروج تلامذه خویش را بشارت بظهور موعود میدادند و میفرمودند بروید و آقای خویش را تحری نمائید از اجله تلامذه ایشان رفتند و در مسجد کوفه معتکف گشتند و بر ریاضت مشغول شدند و بعضی در کربلا مترصد بودند از جمله جناب طاهره روز بصیام و ریاضات و شب بتهجد و مناجات مشغول بود تا آنکه شبی در وقت سحر سر بیالین نهاده از این جهان بخیبر شد و رؤیای صادقه دید در رؤیا ملاحظه نمود که سید جوانی عمامه سبز بر سر و عبای سیاه در بر دارد پای مبارکش از زمین مرتفع است در اوج هوا ایستاده و نماز میگذازد در قوت آیاتی تلاوت مینماید جناب طاهره یک آیه از آن آیات را حفظ مینماید و در گنجینه خویش مینگارد چون حضرت اعلی ظهور فرمودند و نخستین کتاب احسن القصص منتشر شد روزی در جزوه احسن القصص جناب طاهره ملاحظه مینمود آن آیه محفوظه را آنجا یافت فوراً بشکرانه پرداخت و بسجود افتاد و یقین نمود که این ظهور حق است

- 722 باری این بشارت در کربلا بایشان رسید مشغول بتبلیغ شدند و احسن القصص را ترجمه و تفسیر مینمودند و بتألیف فارسی و عربی میپرداختند و اشعار و غزلیاتی انشاء مینمودند و در نهایت خضوع و خشوع بعبادات میپرداختند حتی از مستحبات چیزی فرو نمیگذاشتند چون این خبر بعلمای سوء در کربلا وصول یافت که این زن ناس را بامر جدید دعوت مینماید و در جمعی سرایت نموده علماً بحکومت شکایت نمودند مختصر این است که این شکایت منتهی بآن شد که تعرضات شدیدة مجرا گشت و بشکرانه آن مصائب و بلایا پرداختند حکومت چون بجستجو پرداخت اول گمان نمودند که جناب

sent a message to the Governor saying, "I am at your disposal. Do not harm any other."

شمس الضحیٰ جناب طاهره است تعرض باو نمودند ولی چون عوانان مطلع شدند که جناب طاهره را گرفته اند لذا شمس الضحیٰ را رها نمودند زیرا جناب طاهره بجهت حکومت پیام فرستاد که من حاضرم شما دیگری را تعرض ننمائید

723 The Governor set guards over her house and shut her away, writing Baghdad for instructions as to how he should proceed. For three months, she lived in a state of siege, completely isolated, with the guards surrounding her house. Since the local authorities had still received no reply from Baghdad, Tahirih referred her case to the Governor, saying: "No word has come from either Baghdad or Constantinople. Accordingly, we will ourselves proceed to Baghdad and await the answer there." The Governor gave her leave to go, and she set out, accompanied by Shamsu'd-Duha and the Leaf of Paradise (the sister of Mulla Husayn) and her mother. In Baghdad she stayed first in the house of Shaykh Muhammad, the distinguished father of Aqa Muhammad-Mustafa. But so great was the press of people around her that she transferred her residence to another quarter, engaged night and day in spreading the Faith, and freely associated with the inhabitants of Baghdad. She thus became celebrated throughout the city and there was a great uproar.

723 حکومت خانه ایشان را در تحت ترصد گرفت و به بغداد نوشت تا دستورالعمل دهند که چه نوع معامله گردد مستحفظین سه ماه اطراف خانه را احاطه نمودند و بکلی مراوده را قطع کردند چون از برای حکومت جواب از بغداد تأخیر افتاد جناب طاهره بحکومت مراجعت نمودند که چون خبری از بغداد و اسلامبول نرسیده ما خود به بغداد میرویم و منتظر جواب اسلامبول میگردیم حکومت اجازه داد جناب طاهره با شمس الضحیٰ و ورقة الفردوس همشیره جناب بابالباب و والدۀ ورقة الفردوس عازم بغداد شدند در بغداد در خانه جناب آقا شیخ محمد والد جلیل آقا محمد مصطفی شرف نزول فرمودند چون مراودۀ ناس تکثر یافت منزل را تغییر دادند و شب و روز بتبلیغ پرداختند و مراوده و معاشرت با اهالی بغداد مینمودند لهذا در بغداد شهرت یافتند و ولوله در شهر افتاد

724 Tahirih also maintained a correspondence with the 'ulamas of Kazimayn; she presented them with unanswerable proofs, and when one or another appeared before her she offered him convincing arguments. Finally she sent a message to the Shi'ih divines, saying to them: "If you are not satisfied with these conclusive proofs, I challenge you to a trial by ordeal." Then there was a great outcry from the divines, and the Governor was obliged to send Tahirih and her women companions to the house of Ibn-i-Alusi, who was mufti of Baghdad. Here she remained about three months, waiting for word and directions from Constantinople. Ibn-i-Alusi would engage her in learned dialogues, questions would be asked and answers given, and he would not deny what she had to say.

724 و جناب طاهره با علمای کاظمین مخایره مینمودند و اتمام حجت میکردند هر یک حاضر میشد براهین قاطعه اقامه مینمودند عاقبت بعلمای شیعه خبر فرستادند که اگر قانع باین براهین قاطعه نیستید با شما مباحله مینمایم فزع و جزع از علما برخاست حکومت مجبور بر آن گردید که ایشان را با نساء دیگر بخانه مفتی بغداد ابن آلوسی فرستاد سه ماه در خانه مفتی بودند و منتظر امر و خبر از اسلامبول ابن آلوسی بمباحثات علمیه میپرداخت و سؤال و جواب میکرد و اظهار استیحاş نمینمود

725 On a certain day the mufti related one of his dreams, and asked her to tell him what it meant. He said: "In my dream I saw the Shi'ih 'ulamas arriving at the holy tomb of Imam Husayn, the Prince of Martyrs. They took away the barrier that encloses the tomb, and they broke open the resplendent grave, so that the immaculate body lay revealed to their gaze. They sought to take up the holy form, but I cast myself down on the corpse and I warded them off." Tahirih answered: "This

725 روزی ابن آلوسی حکایت رؤیائی از خویش نمود و خواهش تعبیر کرد گفت در عالم رؤیا دیدم که علمای شیعه در ضریح مطهر سیدالشهداء وارد گشتند و ضریح را برداشتند و قبر منور را نبش نمودند جسد مطهر نمودار شد خواستند هیکل مبارک را بردارند من خود را بر جسد منور انداختم مانعت نمودم جناب طاهره گفتند تعبیر

is the meaning of your dream: you are about to deliver me from the hands of the Shi'ih divines." "I too had interpreted it thus," said Ibn-i-Alusi.

726 Since he had discovered that she was well versed in learned questions and in sacred commentaries and Texts, the two often carried on debates; she would speak on such themes as the Day of Resurrection, the Balance, and the Sirat, and he would not turn away.

727 Then came a night when the father of Ibn-i-Alusi called at the house of his son. He had a meeting with Tahirih and abruptly, without asking a single question, began to curse, mock and revile her. Embarrassed at his father's behavior, Ibn-i-Alusi apologized. Then he said: "The answer has come from Constantinople. The King has commanded that you be set free, but only on condition that you leave his realms. Go then, tomorrow, make your preparations for the journey, and hasten away from this land."

728 Accordingly Tahirih, with her women companions, left the mufti's house, saw to arranging for their travel gear, and went out of Baghdad. When they left the city, a number of Arab believers, carrying arms, walked along beside their convoy. Among the escort were Shaykh Sultan, Shaykh Muhammad and his distinguished son Muhammad-Mustafa, and Shaykh Salih, and these were mounted. It was Shaykh Muhammad who defrayed the expenses of the journey.

729 When they reached Kirmanshah the women alighted at one house, the men at another, and the inhabitants arrived in a continuous stream to seek information as to the new Faith. Here as elsewhere the 'ulamas were soon in a state of frenzy and they commanded that the newcomers be expelled. As a result the kad-khuda or chief officer of that quarter, with a band of people, laid siege to the house where Tahirih was, and sacked it. Then they placed Tahirih and her companions in an uncovered howdah and carried them from the town to an open field, where they put the captives out. The drivers then took their animals and returned to the city. The victims were left on the bare ground, with no food, no shelter, and no means of traveling on.

730 Tahirih at once wrote a letter to the prince of that territory, in which she told him: "O thou just Governor! We were guests in your city. Is this the way you treat your guests?" When her letter was brought to the Governor of Kirmanshah he said: "I knew nothing of this injustice. This mischief was kindled by the

خواب اینست که شما مرا از دست علمای شیعه رهائی میدهید ابن آوسی گفت من نیز چنین تعبیر نمودم

726 و ابن آوسی چون جناب طاهره را مطلع بر مسائل علمیه و شواهد تفسیریّه دید اغلب اوقات بسؤال و جواب میپرداخت و از حشر و نشر و میزان و صراط و مسائل دیگر مذاکره مینمود و استیحا ش نمیکرد

727 ولی شبی پدر ابن آوسی بخانه پسر آمد و با جناب طاهره ملاقات نمود بدون تأمل و سؤال بسب و لعن پرداخت و بشتم و طعن زبان بگشاد و شرم و خجلت نداشت ابن آوسی بخجلت افتاد و زبان بمعذرت گشاد و گفت که جواب از اسلامبول آمد پادشاه شما را امر برهائی کردند ولی بشرط آنکه در ممالک عثمانی نمانید لهذا فردا بروید و تهیه اسباب سفر بنمائید و بخارج مملکت بشتابید

728 لهذا جناب طاهره با نساء دیگر از خانه مفتی برون آمدند و تهیه اسباب سفر کردند و از بغداد برون آمدند وقت برون آمدن از بغداد جمعی از احبای عرب مسلح پیاده همراه گشتند از جمله جناب شیخ سلطان و جناب شیخ محمد و سلیل جلیلشان آقا محمد مصطفی و شیخ صالح این چند نفر سوار بودند و جمیع مصارفات را جناب شیخ محمد متحمل بودند

729 تا وارد کرمانشاه شدند نساء در خانهائی و رجال در خانه دیگر منزل نمودند و اهل شهر متماداً حاضر میشدند و از مطالب جدیدیه اطلاع مییافتند در کرمانشاه نیز علما بهیجان آمدند و حکم باخراج نمودند لهذا کدخدای محله با جمعی هجوم بخانه نمودند و آنچه را که موجود بود تالان و تاراج نمودند و در کجاوه بدون روپوش نشانند و از شهر براندند تا آنکه بصحرائی رسیدند اسیران را پیاده نمودند و مکاریها حیوانات خود را برداشته بشهر عودت کردند این اسرا بدون زاد و راحله در آن بیابان بی سر و سامان شدند

730 جناب طاهره نامهائی بامیر کشور نوشت که ای حاکم عادل ما میهمان شما بودیم آیا به میهمان چنین رفتار سزاوار است چون نامه را بحاکم کرمانشاه رسانیدند حاکم گفت من از این ستم و جفا خبری ندارم این فتنه را علما برپا نموده اند

divines.” He immediately commanded the kad-khuda to return all the travelers’ belongings. That official duly surrendered the stolen goods, the drivers with their animals came back out of the city, the travelers took their places and resumed the journey.

- 731 They arrived in Hamadan and here their stay was a happy one. The most illustrious ladies of that city, even the princesses, would come to visit, seeking the benefits of Tahirih’s teaching. In Hamadan she dismissed a part of her escort and sent them back to Baghdad, while she brought some of them, including Shamsu’d-Duha and Shaykh-Salih, along with her to Qazvin.

- 732 As they traveled, some riders advanced to meet them, kinsmen of Tahirih’s from Qazvin, and they wished to lead her away alone, unescorted by the others, to her father’s house. Tahirih refused, saying: “These are in my company.” In this way they entered Qazvin. Tahirih proceeded to her father’s house, while the Arabs who had formed her escort alighted at a caravanserai. Tahirih soon left her father and went to live with her brother, and there the great ladies of the city would come to visit her; all this until the murder of Mulla Taqi, when every Babi in Qazvin was taken prisoner. Some were sent to Tihiran and then returned to Qazvin and martyred.

- 733 Mulla Taqi’s murder came about in this way: One day, when that besotted tyrant had mounted his pulpit, he began to mock and revile the great Shaykh Ahmad-i-Ahsa’i. Shamelessly, grossly, screaming obscenities, he cried out: “That Shaykh is the one who has kindled this fire of evil, and subjected the whole world to this ordeal!” There was an inquirer in the audience, a native of Shiraz. He found the taunts, jeers and indecencies to be more than he could bear. Under cover of darkness he betook himself to the mosque, plunged a spearhead between the lips of Mulla Taqi and fled. The next morning they arrested the defenseless believers and thereupon subjected them to agonizing torture, though all were innocent and knew nothing of what had come to pass. There was never any question of investigating the case; the believers repeatedly declared their innocence but no one paid them any heed. When a few days had passed the killer gave himself up; he confessed to the authorities, informing them that he had committed the murder because Mulla Taqi had vilified Shaykh Ahmad. “I deliver myself into your hands,” he told them, “so that you will set these innocent people free.” They arrested him as well, put him in the stocks, chained him, and sent him in chains, along with the others, to Tihiran.

و حکم قطعی داد که کدخدا اسبابی را که یغما شده اعاده نماید کدخدا اسباب منوبه را برده تسلیم داد و مکارها از شهر آمده سوار شدند و روانه گشتند

- 731 و به همدان رسیدند و در آن شهر بایشان بسیار خوش گذشت و اجله نساء شهر حتی شاهزادگان نزد جناب طاهره میآمدند و استفاضه از بیانات ایشان مینمودند در همدان جمعی از همراهان را مرخص به بغداد نمودند و بعضی را به قزوین همراه آوردند از آن جمله شمس الضحی و شیخ صالح را

- 732 سوارانی در بین راه از منسوبان جناب طاهره از قزوین رسیدند و خواستند او را تنها بخانه پدر ببرند جناب طاهره قبول ننمودند که اینها با منند باری باین ترتیب به قزوین وارد شدند جناب طاهره بخانه پدر رفتند و اعراب که همراه بودند در کاوانسرا محل گردیدند و جناب طاهره از خانه پدر بخانه برادر شتافتند و با نساء اعیان ملاقات مینمودند تا آنکه قتل ملا تقی وقوع یافت جمیع بابیان قزوین را گرفته چند نفر را به طهران فرستادند و از طهران رجوع به قزوین دادند و شهید کردند

- 733 و سبب قتل حاجی ملا تقی این شد که آن ظالم جهول روزی بر فراز منبر زبان بطعن و لعن بشیخ جلیل اکبر گشود یعنی حضرت شیخ احمد احسائی ولی با نهایت بیجائی که او آتش این فتنه برافروخت و جهانی را بزحمت و آزمایش انداخت بصوت جهوری شتائم بسیار رکیکه بر زبان راند شخصی از اهل شیراز از مبتدئین حاضر مجلس بود تحمل طعن و لعن شیخ نمود شبانه بمسجد رفت و نیزکی در دهن ملا تقی مذکور زد و خود فرار کرد صبحی احبّا را گرفتند و نهایت شکنجه و زجر مجرا داشتند ولی کلّ مظلوم و بیخبر تحقیقی نیز در میان نبود آنچه گفتند ما از این واقعه بیخبریم پذیرفته نشد بعد از چند روز شخص قاتل پای خود نزد حکومت حاضر شد و گفت من قاتلم و سبب قتل شتم و لعن بر شیخ احمد احسائی مرحوم حال خود را تسلیم میکنم تا این پیگهان رهائی یابند او را نیز گرفتند و اسیر کند و زنجیر شد و با دیگران در زیر سلاسل و اغلال روانه طهران نمودند

734 Once there he observed that despite his confession, the others were not released. By night, he made his escape from the prison and went to the house of Rida Khan—that rare and precious man, that star-sacrifice among the lovers of God—the son of Muhammad Khan, Master of the Horse to Muhammad Shah. He stayed there for a time, after which he and Rida Khan secretly rode away to the Fort of Shaykh Tabarsi in Mazindaran. Muhammad Khan sent riders after them to track them down, but try as they might, no one could find them. Those two horsemen got to the Fort of Tabarsi, where both of them won a martyr's death. As for the other friends who were in the prison at Tihiran, some of these were returned to Qazvin and they too suffered martyrdom.

735 One day the administrator of finance, Mirza Shafi', called in the murderer and addressed him, saying: "Jinab, do you belong to a dervish order, or do you follow the Law? If you are a follower of the Law, why did you deal that learned mujtahid a cruel, a fatal blow in the mouth? If you are a dervish and follow the Path, one of the rules of the Path is to harm no man. How, then, could you slaughter that zealous divine?" "Sir," he replied, "besides the Law, and besides the Path, we also have the Truth. It was in serving the Truth that I paid him for his deed."

736 These things would take place before the reality of this Cause was revealed and all was made plain. For in those days no one knew that the Manifestation of the Bab would culminate in the Manifestation of the Blessed Beauty and that the law of retaliation would be done away with, and the foundation-principle of the Law of God would be this, that "It is better for you to be killed than to kill"; that discord and contention would cease, and the rule of war and butchery would fall away. In those days, that sort of thing would happen. But praised be God, with the advent of the Blessed Beauty such a splendor of harmony and peace shone forth, such a spirit of meekness and long-suffering, that when in Yazd men, women and children were made the targets of enemy fire or were put to the sword, when the leaders and the evil 'ulamas and their followers joined together and unitedly assaulted those defenseless victims and spilled out their blood—hacking at and rending apart the bodies of chaste women, with their daggers slashing the throats of children they had orphaned, then setting the torn and mangled limbs on fire—not one of the friends of God lifted a hand against them. Indeed, among those martyrs, those real companions of the ones who died, long gone, at Karbila, was a man who, when he saw the drawn sword flashing over him, thrust sugar candy into his murderer's mouth and cried, "With a sweet taste on

734 در طهران ملاحظه کرد که با وجود اقرار و اعتراف دیگران رهائی نیافتند شبانه از زندان فرار نمود و بخانه دردانه صدف محبت الله و گوهر یگانه درج وفا و کوکب درخشنده برج فدا حضرت رضا خان پسر امیر آخور محمد شاه محمد خان وارد گشت و در آنجا بعد از چند روز اقامت خفياً فراراً با رضا خان همعنان بقلعه مازندران شتافتند از طرف محمد خان سوارانی چند بهر طرف بتاختند و آنچه جستجو نمودند نیافتند آن دو سوار بقلعه طبرسی وارد و جام شهادت کبری نوشیدند اما احبای دیگر که در طهران در زندان بودند چند نفر آنان را به قزوین فرستادند و شهید نمودند

735 روزی صاحب دیوان میرزا شفیع شخص قاتل را احضار نمود گفت ای جناب شما یا اهل طریقتید یا اهل شریعت اگر متمسک بشریعتید چرا چنین مجتهد پرفضیلت را چنین زخمی بدهان زدید و اگر اهل طریقتید از شروط طریقت عدم اذیت است پس چگونه بقتل عالم پررحمت پرداختید در جواب گفت جناب صاحب دیوان یک حقیقتی نیز داریم بنده بحقیقت جزای عمل او را دادم

736 باری این وقایع پیش از ظهور و وضوح حقیقت امر رخ داد زیرا کسی نمیدانست که ظهور حضرت اعلی روحی له الفداء منتهی بظهور جمال مبارک گردد و اساس انتقام از بنیان برافند و ان تقتلوا خیر من ان تقتلوا اساس شریعت الله گردد بنیاد نزاع و جدال برافند و بنیان حرب و قتال ویران گردد در آن اوقات چنین وقایع رخ میداد ولی الحمد لله بظهور جمال مبارک چنان نور صلح و سلام درخشید و مظلومیت کبری بمیان آمد که در یزد رجال و نساء و اطفال هدف تیر و عرصه شمشیر گشتند سروران و علمای سوء و پیروان بالاتفاق هجوم بر مظلومان نمودند و بسفک دماء ستمدگان پرداختند حتی مخدرات را شرحه شرحه نمودند و یتیمان ستمدیده را بخنجر جفا حنجر بریدند تنهای پاره پاره را آتش زدند با وجود این نفسی از احبای الهی دست نگشاد بلکه بعضی از شهیدان دشت بلا و همعنان شهادی کربلا چون قاتل را بسیف شاهر مهاجم دید نبات در دهن او گذاشت و گفت با مذاق شیرین بقتل این

your lips, put me to death—for you bring me martyrdom, my dearest wish!”

737 Let us return to our theme. After the murder of her impious uncle, Mulla Taqi, in Qazvin, Tahirih fell into dire straits. She was a prisoner and heavy of heart, grieving over the painful events that had come to pass. She was watched on every side, by attendants, guards, the farrashes, and her foes. While she languished thus, Baha'u'llah dispatched Hadiy-i-Qazvini, husband of the celebrated Khatun-Jan, from the capital, and they managed, by a stratagem, to free her from that embroilment and got her to Tihiran in the night. She alighted at the mansion of Baha'u'llah and was lodged in an upper apartment.

738 When word of this spread throughout Tihiran, the Government hunted for her high and low; nevertheless, the friends kept arriving to see her, in a steady stream, and Tahirih, seated behind a curtain, would converse with them. One day the great Siyyid Yahya, surnamed Vahid, was present there. As he sat without, Tahirih listened to him from behind the veil. I was then a child, and was sitting on her lap. With eloquence and fervor, Vahid was discoursing on the signs and verses that bore witness to the advent of the new Manifestation. She suddenly interrupted him and, raising her voice, vehemently declared: “O Yahya! Let deeds, not words, testify to thy faith, if thou art a man of true learning. Cease idly repeating the traditions of the past, for the day of service, of steadfast action, is come. Now is the time to show forth the true signs of God, to rend asunder the veils of idle fancy, to promote the Word of God, and to sacrifice ourselves in His path. Let deeds, not words, be our adorning!”

739 The Blessed Beauty made elaborate arrangements for Tahirih's journey to Badasht and sent her off with an equipage and retinue. His own party left for that region some days afterward.

740 In Badasht, there was a great open field. Through its center a stream flowed, and to its right, left, and rear there were three gardens, the envy of Paradise. One of those gardens was assigned to Quddus, but this was kept a secret. Another was set apart for Tahirih, and in a third was raised the pavilion of Baha'u'llah. On the field amidst the three gardens, the believers pitched their tents. Evenings, Baha'u'llah, Quddus and Tahirih would come together. In those days the fact that the Bab was the Qa'im had not yet been proclaimed; it was the

مسکین پرداز زیرا این مقام فدا است و این شهادت کبری و مرا آرزوی بختها

737 باری بر سر مطلب رویم جناب طاهره در قزوین بعد از قتل عموی پیدین در نهایت سختی افتاد محزون و مسجون و از وقایع مؤله دلتون بود و از هر طرف نگهبان و عوانان و فراشان و چاوشان مواظب بودند او در این حالت بود که جمال مبارک از طهران آقا هادی قزوینی زوج خاتون جان مشهور را فرستادند جناب طاهره را بحسن تدبیر از آن دار و گیر رهانیده شبانه به طهران رسانیدند وارد بسرای مبارک گشتند در بالاخانه منزل نمودند

738 خبر به طهران رسید حکومت در نهایت جستجو بود و در هر کوی گفتگو با وجود این در خانه متصل پاران میآمدند جناب طاهره در پس پرده بودند با آنان صحبت میکردند روزی جناب آقا سید یحیی وحید شخص فرید روح المقرین له الفداء حاضر شدند و در بیرون نشستند جناب طاهره و رای پرده نشستند و من طفل بودم و در دامن او نشسته بودم جناب وحید آیات و احادیثی نظیر در فرید از دهان میافشاند آیات و احادیث بسیار در اثبات این امر روایت فرمود بغتة طاهره بهیچان آمد گفت یا یحیی فأت بعمل ان كنت ذی عمل رشید حالا وقت نقل روایات نیست وقت آیات بینات است وقت استقامت است وقت هتک استار اوهام است وقت اعلای کلمة الله است وقت جانفشانی در سبیل الله است عمل لازم است عمل

739 باری جمال مبارک طاهره را با تپیه و تدارک مفصل از خدم و حشم به بدشت فرستادند بعد از چند روز رکاب مبارک نیز بان سمت حرکت نمود

740 در بدشت میدانی در وسط آب روان از یمن و یسار و خلف سه باغ غبطه روضه جنان در باغی جناب قدّوس روح المقرین له الفداء مخفیاً منزل داشتند و در باغی دیگر جناب طاهره مأوی داشتند و در باغی دیگر جمال مبارک در خیمه و خرگاه تشریف داشتند و در بین میدان واقع در وسط احباً خیمه زده بودند در شبا جمال مبارک و جناب قدّوس و طاهره ملاقات مینمودند هنوز قائمیت حضرت اعلی اعلان نشده بود جمال مبارک با جناب قدّوس

Blessed Beauty, with Quddus, Who arranged for the proclamation of a universal Advent and the abrogation and repudiation of the ancient laws.

قرار بر اعلان ظهور کلی و فسخ و نسخ شرایع دادند

741 Then one day, and there was a wisdom in it, Baha'u'llah fell ill; that is, the indisposition was to serve a vital purpose. On a sudden, in the sight of all, Quddus came out of his garden, and entered the pavilion of Baha'u'llah. But Tahirih sent him a message, to say that their Host being ill, Quddus should visit her garden instead. His answer was: "This garden is preferable. Come, then, to this one." Tahirih, with her face unveiled, stepped from her garden, advancing to the pavilion of Baha'u'llah; and as she came, she shouted aloud these words: "The Trumpet is sounding! The great Trump is blown! The universal Advent is now proclaimed!" The believers gathered in that tent were panic struck, and each one asked himself, "How can the Law be abrogated? How is it that this woman stands here without her veil?"

741 بعد روزی جمال مبارک را حکمتاً نقاهتی عارض یعنی نقاهت عین حکمت بود جناب قدّوس بغتۀ واضح و آشکار از باغ برون آمدند و بنجیمۀ مبارک شتافتند طاهره خبر فرستاد که چون جمال مبارک نقاهت دارند رجا دارم باین باغ تشریف بیاورند در جواب فرمودند این باغ بهتر است شما حاضر شوید طاهره بی‌پرده از باغ برون آمد بنجیمۀ مبارک شتافت ولی فریادگان این نقرۀ ناقور است این نفخۀ صور است اعلان ظهور کلی شد جمیع حاضرین پریشان شدند که چگونه نسخ شرایع شد و این زن چگونه بی‌پرده برون آمد

742 "Read the Surih of the Inevitable," said Baha'u'llah; and the reader began: "When the Day that must come shall have come suddenly Day that shall abase! Day that shall exalt! " and thus was the new Dispensation announced and the great Resurrection made manifest. At the start, those who were present fled away, and some forsook their Faith, while some fell a prey to suspicion and doubt, and a number, after wavering, returned to the presence of Baha'u'llah. The Conference of Badasht broke up, but the universal Advent had been proclaimed.

742 بعد جمال مبارک فرمودند سورۀ واقعه را بخوانید قاری سورۀ اذا وقعت الواقعة را تلاوت نمود اعلان دورۀ جدید شد و ظهور قیامت کبری گردید ولی جمیع اصحاب اول همه فرار کردند بعضی بکلی منصرف شدند و بعضی در شک و شبهه افتادند بعضی بعد از تردد دوباره بحضور آمدند باری بدشت بهم خورد ولی اعلان ظهور کلی گشت

743 Afterward, Quddus hastened away to the Fort of Tabarsi and the Blessed Beauty, with provisions and equipment, journeyed to Niyala, having the intention of going on from there by night, making His way through the enemy encampment and entering the Fort. But Mirza Taqi, the Governor of Amul, got word of this, and with seven hundred riflemen arrived in Niyala. Surrounding the village by night, he sent Baha'u'llah with eleven riders back to Amul, and those calamities and tribulations, told of before, came to pass.

743 بعد جناب قدّوس بقلعۀ طبرسی شتافتند و جمال مبارک با تپیه و تدارک مکی سفر نیالا فرمودند تا از آنجا شبانه باردو بزنند و داخل قلعۀ طبرسی شوند این بود که میرزا تقی حاکم امل باخبر شد و با هفتصد تنگچی به نیالا رسید شبانه محاصره کرد و جمال مبارک را با یازده سوار به امل رجوع داد و آن بلایا و مصائب که از پیش ذکر شده رخ داد

744 As for Tahirih, after the breakup at Badasht she was captured, and the oppressors sent her back under guard to Tihiran. There she was imprisoned in the house of Mahmud Khan, the Kalantar. But she was aflame, enamored, restless, and could not be still. The ladies of Tihiran, on one pretext or another, crowded to see and listen to her. It happened that there was a celebration at the Mayor's house for the marriage of his son; a nuptial banquet was prepared, and the house adorned. The flower of Tihiran's ladies were invited, the princesses, the wives of vazirs and other great. A splendid wedding it was, with instrumental music and vocal melodies—by day and night the

744 اما طاهره بعد از پریشانی بدشت گیر کرد او را در تحت نگهبانی عوانان به طهران فرستادند و در طهران در خانۀ محمود خان کلانتر مسجون شد ولی مشتعل بود منجذب بود ابداً سکون و قرار نداشت زنان شهر بیانه میرفتند و استماع کلام و بیان او مینمودند از قضای اتفاق در خانۀ کلانتر جشنی واقع گشت و بزمی آراسته شد سوار پسر کلانتر برپا گشت زنهای محترمه شهر از شاهزادگان و نساء وزرا و بزرگان بدعوت حاضر میشدند بزم مزین جشن مکی بود ساز و

lute, the bells and songs. Then Tahirih began to speak; and so bewitched were the great ladies that they forsook the cithern and the drum and all the pleasures of the wedding feast, to crowd about Tahirih and listen to the sweet words of her mouth.

745 Thus she remained, a helpless captive. Then came the attempt on the life of the Shah; a farman was issued; she was sentenced to death. Saying she was summoned to the Prime Minister's, they arrived to lead her away from the Kalantar's house. She bathed her face and hands, arrayed herself in a costly dress, and scented with attar of roses she came out of the house.

746 They brought her into a garden, where the headsman waited; but these wavered and then refused to end her life. A slave was found, far gone in drunkenness; besotted, vicious, black of heart. And he strangled Tahirih. He forced a scarf between her lips and rammed it down her throat. Then they lifted up her unsullied body and flung it in a well, there in the garden, and over it threw down earth and stones. But Tahirih rejoiced; she had heard with a light heart the tidings of her martyrdom; she set her eyes on the supernal Kingdom and offered up her life.

747 Salutations be unto her, and praise. Holy be her dust, as the tiers of light come down on it from Heaven.

MF, STAB#003, STAB#010, STAB#029, STAB#085, STAB#088, STAB#101, STAB#132, STAB#135

آواز چنگ و چغانه و ترانه روز و شبانه مستمع  
بود ولی طاهره بصحبت پرداخت چنان زنان را  
جذب نمود که تار و طنبور را گذاشتند و عیش  
و طرب را فراموش نمودند در پیرامون او جمع  
شده گوش بکلام شیرین او میدادند

745 بر این حالت مظلوم و مسجون ماند تا آنکه  
حکایت شاه واقع شد فرمان بقتل او صادر  
بعنوان خانه صدر اعظم او را از خانه کلانتر  
برون آوردند دست و روی بشت و لباس در  
نهایت ترین پوشید عطر و گلاب استعمال  
نمود و از خانه برون آمد

746 او را بباغی بردند میرغضببان در قتلش تردید و  
ابا نمودند غلامی سیاه یافتند در حال مستی آن  
سیاه و سیاه دل سیاه خود ستمالی در فم مبارکش  
فرو برد و محنوق نمود بعد جسد مطهرش را در آن  
باغ بپاهی انداختند و خاک و سنگ روی آن  
ریختند ولی او بنهایت بشاشت و غایت مسرت  
مستبشر بپشارات کبری متوجه بملکوت اعلی  
جان فدا فرمود

747 علیها التّحیّة و الثّناء و طابت تربّتها بطبقات نور  
نزلت من السّماء

MFP, IQN.174x, IQN.193x, MSBH1.496x,  
MSBH8.141-146x, OOL.C026



# Study guide to this volume

*Memorials of the Faithful* is a work of singular character among the writings of ‘Abdu’l-Baha: a deliberate literary monument to the first generation of Baha’is, composed from oral recollections delivered in Haifa during the early years of the First World War. Drawing on the ancient Persian tradition of the *tadhkirih* — a genre of biographical memorial devoted to poets, saints, and mystics — ‘Abdu’l-Baha transforms the form by making the organizing principle of spiritual value neither learning nor lineage nor poetic gift, but a single quality that he finds equally in the eminent mujtahid and the illiterate gardener, the renowned courier and the peddler of needles: the degree to which a life has been consumed by love for Baha’u’llah and transmuted into service, detachment, loyalty, and joy under suffering. Composed while ‘Abdu’l-Baha himself lived under the threat of execution by Ottoman military authorities, the *Memorials* are also an act of self-preparation: a celebration of those who have already completed their passage, offered with evident longing by one who expects to follow them soon. The seventy-nine sketches that make up the single item AB00002 range across exiles, prisoners, couriers, servants, teachers, poets, carpenters, bookbinders, gardeners, and merchants, and together they constitute a new kind of sacred biography — a theology of ordinary sanctity, in which every life has the structure of a parable.

## The Scholar Who Becomes a Flame: Learning, Transformation, and Spiritual Poverty

### Key Passages

He excelled not only in theology but in other branches of knowledge, such as the humanities, the philosophy of the Illuminati, the teachings of the mystics and of the Shaykhi School. He was a universal man, in himself alone a convincing proof. When his eyes were opened to the light of Divine guidance, and he breathed in the fragrances of Heaven, he became a flame of God. Then his heart leapt within him, and in an ecstasy of joy and love, he roared out like a leviathan in the deep. — AB00002 (Nabil-i-Akbar)

It is clear that whatever glory is gained outside the Cause of God turns to abasement at the end; and ease and comfort not met with on the path of God are finally but care and sorrow; and all such wealth is penury, and nothing more. A sign of guidance, he was, an emblem of the fear of God. For this Faith, he laid down his life, and in dying, triumphed. He passed by the world and its rewards; he closed his eyes to rank and wealth; he loosed himself from all such chains and fetters, and put every worldly thought aside. — AB00002 (Nabil-i-Akbar)

A teacher must proceed in this way: he must first teach himself, and then others. If he himself still walks the path of carnal appetites and lusts, how can he guide another to the “evident signs” of God? ... Like a fountain, his heart welled and jetted forth; meaning and truth, like soft-flowing crystal waters, began to stream from his lips. At first, with humility, with spiritual poverty, he garnered the new light, and only then he proceeded to shed it abroad. For how well has it been said, “Shall he the gift of life to others bear, who of life’s gift has never had a share?” — AB00002 (Mulla ‘Ali-Akbar)

## Context for Study

The first sketches in the *Memorials* introduce two men of great learning whose stories illuminate what ‘Abdu’l-Baha understands by the transformation of scholarship through faith. Nabil-i-Akbar was a polymath: theologian, philosopher, physician, mystic, logician. He held the rare distinction of being elevated to the rank of *mujtahid* by Shaykh Murtada Ansari, the supreme religious authority of his generation among Shi’i Muslims. When he recognized Baha’u’llah, all this learning became not the basis of his faith but the fuel for its fire: the “leviathan” image captures the eruption of something too large for ordinary discourse to contain. Yet ‘Abdu’l-Baha closes his portrait of Nabil-i-Akbar by noting that all those “generations of powerful clerics” to whom Nabil had once belonged “will disappear without a trace”; while because Nabil “stood steadfast in this holy Faith... that star, Nabil, will shine forever from the horizon of abiding light.” The criterion by which a life achieves permanence is not intellectual achievement but spiritual commitment.

The portrait of Mulla ‘Ali-Akbar makes the pedagogical principle explicit: a teacher who has not first taught himself cannot teach others. This is an ancient principle in the classical Islamic tradition of *adab* (moral cultivation as the ground of genuine learning), in Confucian ethics (the gentleman who cultivates himself before seeking to cultivate others), and in Plato’s *Republic* (the philosopher must ascend from the cave before returning to lead others out). What is distinctive in ‘Abdu’l-Baha’s formulation is the Sufi note of *faqr* (spiritual poverty): Mulla ‘Ali-Akbar “garnered the new light” first with humility and receptivity, and only then shed it abroad. The sequence matters: receptivity precedes radiance; inward transformation is the condition for outward transmission.

## Questions for Reflection

1. ‘Abdu’l-Baha says that Nabil-i-Akbar’s predecessors in the classical Islamic religious hierarchy “will disappear without a trace,” while Nabil will shine forever. What does this claim imply about the relationship between institutional religious authority and enduring spiritual significance?
2. Compare the sequence “first teach yourself, then others” with the Confucian program of self-cultivation in the *Great Learning*: “things being investigated, knowledge was extended; knowledge being extended, the will became sincere; the will being sincere, the mind was rectified; the mind being rectified, the person was cultivated.” What do these traditions share?
3. The *Memorials* describe scholars who, having mastered the entire religious tradition, then submitted themselves entirely to Baha’u’llah. What does this pattern suggest about the relationship between human learning and divine revelation?

4. How does the image of “spiritual poverty” (*faqr*) as the posture of the true teacher challenge contemporary models of religious education and spiritual formation?
5. Mulla ‘Ali-Akbar would put on his turban and sit waiting for the farrashes whenever trouble arose, certain he would be arrested. ‘Abdu’l-Baha says “observe the power of God! In spite of all this, he was kept safe.” What theology of divine protection is embedded in this observation?

## The Sacred Courier: Service as the Body of Love

### Key Passages

From the year 69 until the ascension of Baha’u’llah in 1309 A.H., Salman would arrive once a year, bringing letters, leaving with the Tablets, faithfully delivering each one to him for whom it was intended. Every single year throughout that long period, he came on foot from Persia to Iraq, or to Adrianople, or to the Most Great Prison at ‘Akka; came with the greatest eagerness and love, and then went back again. He had remarkable powers of endurance. He traveled on foot, as a rule eating nothing but onions and bread; and in all that time, he moved about in such a way that he was never once held up and never once lost a letter or a Tablet. Every letter was safely delivered; every Tablet reached its intended recipient. — AB00002 (Shaykh Salman)

From earliest youth until he grew helpless and old, that sacred bough of the Holy Tree, with his smiling face, shone out like a lamp in the midst of all. Then he leapt and soared to undying glory, and plunged into the ocean of light. — AB00002 (Mirza Muhammad-‘Ali, the Afnan)

He was the embodiment of “Keep all my words of prayer and praise confined to one refrain; make all my life but servitude to Thee.” Siyyid Manshadi was the essence of virtue and intellect. His qualities and attainments were such as to amaze the most accomplished minds. He had no thought except of God, no hope but to win the good pleasure of God. — AB00002 (Siyyid Manshadi)

### Context for Study

The portraits of Shaykh Salman and Siyyid Manshadi both center on the apparently mundane act of carrying and delivering correspondence. For forty years, Salman walked the roads between Persia and Iraq, Adrianople, and ‘Akka, carrying letters on foot, eating onions and bread, never losing a single Tablet. He was called by non-Baha’is “the Babist Angel Gabriel” — an extraordinary title that recognizes in his simple fidelity something of the function traditionally ascribed to the divine messenger between heaven and earth. Siyyid Manshadi spent years as the intermediary through whom Tablets were sent and letters received, maintaining the flow of correspondence even when ‘Abdu’l-Hamid’s investigators were trying to intercept it; during the most dangerous period, he was sent to Port Said, where he continued his service for years until the heat of Egypt broke his health.

In the Christian tradition, the messenger (Latin *angelus*, from Greek *angelos*, “messenger”) is a figure of great spiritual dignity; the letter of Paul to Philemon is a meditation on the significance

of one individual's faithful service as a courier. In Zen Buddhism, the story of the monk who sweeps the courtyard for thirty years before a sudden awakening makes the same point about consecrated service: the external task is the spiritual practice. What 'Abdu'l-Baha emphasizes in these portraits is the ontological weight of consistency: not the brilliant deed, the dramatic sacrifice, or the spectacular achievement, but the unchanging faithfulness of the same action repeated across decades. Salman never varied; he never tired; he never failed. In this consistency, 'Abdu'l-Baha suggests, is a form of love more demanding and more revealing than any single heroic gesture.

### Questions for Reflection

1. Why does 'Abdu'l-Baha devote extended attention to the service of letter-carriers and mail intermediaries? What does the preservation of correspondence between Baha'u'llah and His followers represent in the spiritual economy of a revelation?
2. The title "the Babis' Angel Gabriel" was given to Shaykh Salman by non-Baha'is. What does this spontaneous recognition suggest about how genuine spiritual function can be discerned even by those outside the tradition?
3. Compare Shaykh Salman's decades of foot-journeys, sustained by onions and bread, with the Sufi concept of *safa* (purity of heart maintained through austerity). In what sense is Salman's physical poverty a form of spiritual practice?
4. Siyyid Manshadi is praised for refusing every blandishment offered by those who wished to draw him away from the Covenant. How does the portrait illuminate the relationship between fidelity in small daily tasks and fidelity under great spiritual pressure?
5. 'Abdu'l-Baha notes that from Shaykh Salman's service, "there are Tablets revealed in his name." What is the significance of a Manifestation of God addressing formal Tablets to a courier who ate onions and walked on foot?

## The Joy of the Homeless: Detachment, Poverty, and the Paradox of Contentment

### Key Passages

When Baha'u'llah departed from Baghdad, and traveled to Rumelia, the friends remained behind. The inhabitants of Baghdad then rose up against those helpless believers, sending them away as captives to Mosul. Ustad was old and feeble, but he left on foot, with no provisions for his journey, crossed over mountains and deserts, valleys and hills, and in the end arrived at the Most Great Prison. "God be praised!" he said. "Nothing is left me on this pathway. I have lost everything, including my bride. I have been able to give Him all I possessed." — AB00002 (Ustad Isma'il)

Muhammad-'Ali would carefully consider every blessing that came his way. "How delicious my tea is today," he would comment. "What perfume, what color! How lovely this meadow is, and the flowers so bright!" He used to say that everything, even air and water, had its own special fragrance. For him the days passed in indescribable delight.

Even kings were not so happy as this old man, the people said. “He is completely free of the world,” they would declare. “He lives in joy.” It also happened that his food was of the very best, and that his home was situated in the very best part of ‘Akka. Gracious God! Here he was, a prisoner, and yet experiencing comfort, peace and joy. —

AB00002 (Muhammad-‘Ali-yi-Isfahani)

He acquired a little tray and on this he set out rings of earthenware, and some thimbles, pins and other trinkets. Every day, from morning till noon, he peddled these, wandering about. Some days his earnings would amount to twenty paras, some days thirty; and forty on his best days. Then he would go home to the cave and content himself with a piece of bread. He was always voicing his thanks, always saying, “Praise be to God that I have attained such favor and grace; that I have been separated from friend and stranger alike, and have taken refuge in this cave. Now I am of those who gave their all, to buy the Divine Joseph in the market place. What bounty could be any greater than this!” — AB00002 (Ustad Isma‘il, in Haifa)

## Context for Study

Three of the most memorable portraits in the *Memorials* center on poverty embraced as a form of spiritual consummation. Ustad Isma‘il, a master builder who had been a man of standing and property, lost his wife (forcibly divorced from him while he was an exile in Baghdad), his livelihood, and eventually his residence, ending his days in a cave outside Haifa where he sold thimbles and pins for a few paras a day. ‘Abdu’l-Baha records that he was “always voicing his thanks.” Muhammad-‘Ali of Isfahan, a fellow prisoner at ‘Akka, passed his long days as a prisoner noticing the perfume of his tea and the beauty of the meadows, and the people around him observed that no king was as happy as he. Nabil of Qa’in, a man who had once held high social standing, supported himself for two years in Nazareth on a capital investment of three *kran*s provided by ‘Abdu’l-Baha, exchanging needles for eggs and selling eggs to live — and the Nazarenes, observing his manner and bearing, assumed he must be secretly wealthy.

The theological category at work in all three portraits is what the Sufi tradition calls *faqr* (poverty, or freedom from attachment), which the great masters distinguish from mere destitution. True *faqr* is an inner condition that may coexist with material wealth or material poverty but is never defined by either. The Beatitudes of Jesus — “Blessed are the poor in spirit” — point to the same distinction. The Buddhist concept of *aparigraha* (non-grasping) is a systematic form of the same discipline. What ‘Abdu’l-Baha emphasizes in these portraits is the positive, joyful character of genuine detachment: Ustad Isma‘il’s “God be praised! Nothing is left me on this pathway” is an exclamation of triumph, not lamentation. Muhammad-‘Ali’s meticulous attention to the beauty of his tea is not the consolation of someone making the best of a bad situation; it is the natural capacity of a heart that has been freed from the burden of wanting more than what is present.

## Questions for Reflection

1. Ustad Isma‘il’s reaction to losing his wife — “I have been able to give Him all I possessed” — deliberately echoes the Abrahamic language of sacrificial offering. What theological claim is being made through this echo, and how does it transform the experience of loss?

2. Muhammad-‘Ali’s happiness as a prisoner at ‘Akka is contrasted with the unhappiness of kings. What does this contrast suggest about the relationship between freedom, circumstance, and interior condition?
3. The Nazarenes assumed Nabil of Qa’in must be secretly wealthy because of his bearing and manner. What does this observation suggest about the relationship between genuine detachment and the outward signs by which human dignity is recognized?
4. Compare the *Memorials*’ portrait of poverty embraced with the Franciscan tradition of voluntary poverty, the Buddhist *bhikku*’s begging bowl, and the wandering *sadhu* of the Indian tradition. What is common to all of them, and what is distinctive about the Baha’i form?
5. ‘Abdu’l-Baha himself was under threat of execution when composing these recollections. How does this context shape the meaning of his celebration of those who “gave their all” and were content?

## Love and the Letter of Sacrifice: Grief, Fidelity, and the Consumption of a Life

### Key Passages

This went on until the day Baha’u’llah ascended. At that supreme affliction, that shattering calamity, Nabil sobbed and trembled and cried out to Heaven. Utterly cast down, hopeless at being separated from Baha’u’llah, fevered, shedding tears, Nabil was in such anguish that anyone seeing him was bewildered. He struggled on, but the only desire he had was to lay down his life. He could suffer no longer; his longing was aflame in him; he could stand the fiery pain no more. And so he became king of the cohorts of love, and he rushed into the sea.

— AB00002 (Nabil-i-Zarandi)

This distinguished man was erudite, wise, and eloquent of speech. His native genius was pure inspiration, his poetic gift like a crystal stream. Throughout all his life, from earliest youth till he was feeble and old, he spent his time serving and worshiping the Lord. He bore hardships, he lived through misfortunes, he suffered afflictions. From the lips of the Manifestation he heard marvelous things. He was shown the lights of Paradise; he won his dearest wish. And at the end, when the Daystar of the world had set, he could endure no more, and flung himself into the sea.

— AB00002

(Nabil-i-Zarandi)

When news of his martyrdom reached the Prison, all the captives grieved, and they shed tears for him, resigned to God and undefended as he was in his last hour. Even on the countenance of Baha’u’llah, there were visible tokens of grief. A Tablet, infinitely tender, was revealed by the Supreme Pen, commemorating the man who died on that calamitous plain.

— AB00002 (Shah-Muhammad-Amin)

## Context for Study

Two of the most poignant portraits in the *Memorials* end in death by violence or by a deliberate act of final surrender to love. Shah-Muhammad-Amin, “the Trusted One,” a tireless courier and teacher who ran “like a deer” across the plains of Iran, was killed by hostile Kurds who took him for a worthless foreign vagrant — and ‘Abdu’l-Baha notes that “even on the countenance of Baha’u’llah, there were visible tokens of grief.” Nabil-i-Zarandi, the great poet and historian who had spent decades in service, wrote down the year of his death in a single word before it occurred, then threw himself into the sea after Baha’u’llah’s passing, unable to endure the separation.

Both deaths are presented without apology or excessive commentary. ‘Abdu’l-Baha calls Nabil-i-Zarandi “king of the cohorts of love” and says he “rushed into the sea” as an act of royal sovereignty over his own overwhelming grief. The classical Arabic and Persian lyric tradition of *‘ishq* (passionate divine love) regularly figures the lover’s destruction as the consummation of love’s logic: the candle is consumed in its own flame; the moth achieves its desire precisely in the moment of annihilation. Rumi’s *Masnawi* is saturated with the same image. In the Christian mystical tradition, the concept of *amor fati* and the language of “dying into God” in the writings of Hadewijch, Mechthild of Magdeburg, and the author of the *Cloud of Unknowing* point to a comparable structure. What is unusual about ‘Abdu’l-Baha’s treatment is the matter-of-fact quality of the grief: he does not sentimentalize Nabil’s drowning, does not moralize about it, does not explain it away. He names the love, names the loss, and calls the act royal.

## Questions for Reflection

1. ‘Abdu’l-Baha calls Nabil-i-Zarandi “king of the cohorts of love” after describing his death by drowning. What does this royal attribution imply about the relationship between sovereign love and the limits of human endurance?
2. The classical Persian lyric tradition figures the lover’s destruction as the fulfillment of love’s innermost logic. How does Nabil’s story draw on this tradition, and where does it exceed or transform it?
3. ‘Abdu’l-Baha notes that grief was visible on the face of Baha’u’llah at the news of Shah-Muhammad-Amin’s death. What does this disclosure of divine grief suggest about the nature of the relationship between a Manifestation of God and those who serve Him?
4. Shah-Muhammad-Amin was killed by those who did not know who he was — a stranger on the road, apparently worthless. What does his anonymity at the moment of death contribute to the meaning of his life’s work as the bearer of Tablets and the servant of the Threshold?
5. How does ‘Abdu’l-Baha’s willingness to record endings as dark as these challenge sentimentalized accounts of martyrdom and sacrifice? What does the absence of consoling explanation do for the portraits as works of literature and as theology?

## Portraits of Ordinary Sanctity: The Variety of Spiritual Types

### Key Passages

He had accustomed himself to a very spare way of life, caring nothing for food or sleep, comfort or peace. He lived all alone in a single room, passed the nights on a couch of palm branches, and slept in a corner. But to the travelers, he was a spring in the desert; for them, he provided the softest of pillows, and the best table he could afford. He had a smiling face and by nature was spiritual and serene. — AB00002 (Siyyid Manshadi)

The Ancient Beauty was well pleased with ‘Abdu’s-Salih, and after his ascension revealed a Visitation Tablet in his honor, also delivering an address concerning him, which was taken down and published together with other Scriptures. — AB00002 (‘Abdu’s-Salih the Gardener)

He was utter selflessness; from him, no one ever heard a syllable to indicate that he existed. He was always in a certain corner of the prison, silently meditating, occupied with the remembrance of God; at all times spiritually alert and mindful, in a state of supplication. Then came the Supreme Affliction. He could not tolerate the anguish of parting with Baha’u’llah, and after Baha’u’llah’s passing, he died of grief. — AB00002 (Mashhadi Fattah)

### Context for Study

Among the most striking features of the *Memorials* as a whole is the breadth of human types it celebrates. The book does not reserve its highest praise for scholars, teachers, or eloquent advocates; it finds the same quality of sanctity in a gardener who swept the path before Baha’u’llah’s house, a man so silent that “no one ever heard a syllable to indicate that he existed,” and a postal intermediary who gave travelers the best of what he had while sleeping himself on a couch of palm branches. ‘Abdu’l-Baha’s word for what each of these individuals possesses is not *‘ilm* (knowledge) or *maqam* (rank) but the quality that runs beneath all the portraits as a constant: *sadaqat* (fidelity, sincerity) combined with *mahabbat* (love), issuing in a life that is spent without remainder in the presence of, or in service to, the Beloved.

This anthropology of sanctity challenges every tradition that reserves the language of holiness for exceptional individuals set apart from ordinary life. The Catholic tradition of canonization, which requires documented miracles and a lengthy legal process, stands in striking contrast to the *Memorials’* implicit claim that a gardener’s daily sweeping of the path, a courier’s forty years of faithful walking, and an old man’s contentment over a cup of tea are each sufficient evidence of spiritual completeness. The Qur’anic concept of the *awliya’ Allah* (friends of God) provides the Islamic context for this democratization of holiness; but even within that tradition, the *awliya’* are typically understood as figures of extraordinary spiritual gifts. The *Memorials* suggests that ordinary fidelity, sustained across a lifetime, is itself the extraordinary gift.

## Questions for Reflection

1. ‘Abdu’l-Baha reveals that Baha’u’llah composed a specific Visitation Tablet for ‘Abdu’s-Salih the Gardener after his death. What does it mean for a Manifestation of God to address such formal recognition to a man whose entire service consisted in sweeping a path and growing flowers?
2. Mashhadi Fattah “died of grief” after Baha’u’llah’s passing — he could not survive the separation. ‘Abdu’l-Baha says of him: “Blessed is he; again, blessed is he.” How does this repeated blessing function as theological and emotional comment on a death that might otherwise seem merely tragic?
3. The *Memorials* includes portraits of the eminent and the obscure, the learned and the illiterate, the dramatic and the silent. What principle of spiritual equality is embodied in this range, and what does it imply about how Baha’i community life should understand and celebrate its members?
4. In medieval Christian biography, the saint is typically set apart from ordinary life by miracles, visionary experiences, and heroic ascetical feats. Compare this model with the *Memorials’* portraits of sanctity realized in cooking for a caravan, peddling needles, and maintaining a postal route. What theology of the ordinary is at work?
5. ‘Abdu’l-Baha composed the *Memorials* while under threat of execution. How does this context illuminate his comment that the figures he memorialized are “fortunate” to have “not lingered on, to witness the agonies that followed the ascension of Baha’u’llah”?

## Sacred Memory and the Work of Mourning

### Key Passages

Such blessed beings have now left this world. Thank God, they did not linger on, to witness the agonies that followed the ascension of Baha’u’llah — the intense afflictions; for firmly rooted mountains will shake and tremble at these, and the high-towering hills bow down.  
— AB00002 (after Ismu’llahu’l-Asdaq)

One night, not long ago, I saw him in the world of dreams. Although his frame had always been massive, in the dream world he appeared larger and more corpulent than ever. It seemed as if he had returned from a journey. I said to him, “Jinab, you have grown good and stout.” “Yes,” he answered, “praise be to God! I have been in places where the air was fresh and sweet, and the water crystal pure; the landscapes were beautiful to look upon, the foods delectable. It all agreed with me, of course, so I am stronger than ever now, and I have recovered the zest of my early youth.” — AB00002 (Mulla ‘Ali-Akbar, in a dream)

I long to visit the graves of the friends of God, could this be possible. These are the servants of the Blessed Beauty; in His path they were afflicted; they met with toil and sorrow; they sustained injuries and suffered harm. Upon them be the glory of God, the All-Glorious. Unto them be salutation and praise. Upon them be God’s tender mercy, and forgiveness.  
— AB00002 (after Mulla ‘Ali-Akbar)

## Context for Study

The *Memorials of the Faithful* closes each portrait with a liturgical refrain — “Upon him be the glory of God, the All-Glorious” — that transforms biography into prayer. ‘Abdu’l-Baha is not merely recording history; he is performing an act of commemoration that belongs simultaneously to the literary tradition of the *tadhkirih*, the Islamic tradition of the *ziyarat* (visitation), and the ancient human practice of communal mourning as a way of keeping the dead present to the living.

The dream of Mulla ‘Ali-Akbar is one of the most tender passages in the entire work. ‘Abdu’l-Baha himself becomes a character in his own book, receiving a nocturnal visit from the man he loved, who reports on the condition of the world beyond: fresh air, crystal water, beautiful landscapes, delectable food, recovered youth. The dream functions theologically as an oblique affirmation of the soul’s persistence and joy after death, offered in the intimate currency of personal recollection rather than doctrinal assertion. It resembles comparable passages in Dante’s *Purgatorio*, where the souls of friends appear to the poet and report on their condition; it recalls the appearance of the risen Christ to the disciples “in the breaking of bread,” where recognition comes through a familiar act. What is distinctive here is the humor and ease of the exchange: the great Hand of the Cause has become simply “good and stout.”

The liturgical refrain that closes each portrait — “upon him be the glory of God” — draws the reader into a posture of prayer and memory. In the Islamic tradition, the formula *rahimahu’llah* (“may God have mercy on him”) performs the same function; in the Jewish tradition, the words *alav ha-shalom* (“upon him be peace”) transform every mention of the dead into an act of blessing. The *Memorials* as a whole constitutes, in this sense, an extended act of communal *dhikr* — remembrance — in which the names of the beloved dead become part of the living community’s breath.

## Questions for Reflection

1. ‘Abdu’l-Baha says of the early believers who died before the period of greatest affliction that it was fortunate they were spared from witnessing it. How does this observation reframe our usual understanding of early death as loss?
2. The dream of Mulla ‘Ali-Akbar conveys the condition of the afterlife through the language of restored youth, fresh air, and good food. What does the choice of these particular images suggest about ‘Abdu’l-Baha’s understanding of the soul’s progress after death?
3. The refrain “upon him be the glory of God, the All-Glorious” closes each portrait. What does the repeated use of this liturgical formula do to the rhythm and meaning of the book as a whole?
4. Compare the *Memorials* as an act of sacred biography with the genre of hagiography in the Christian tradition (e.g., *The Golden Legend*) and the Islamic tradition of *tabaqat* literature. What does each tradition select as significant, and what does the *Memorials*’ selection reveal about Baha’i values?
5. ‘Abdu’l-Baha says he “longs to visit the graves of the friends of God.” He was effectively imprisoned when composing the *Memorials*. How does the impossibility of physical pilgrimage shape the act of written commemoration?

## A Guiding Question for the Whole Volume

*Memorials of the Faithful* preserves the names and characters of seventy-nine men and women who gave everything they had — rank, wealth, comfort, health, and life — in the service of Baha'u'llah. The portraits reveal a common structure beneath an extraordinary variety of character and circumstance: recognition of the Beloved, surrender of all competing attachments, sustained service whatever the cost, and an end in which grief and joy have become indistinguishable.

A guiding question for the whole volume might therefore be: **If ordinary lives — of couriers, gardeners, carpenters, peddlers, and poets — can be so thoroughly transmuted by love and fidelity as to become sacred and enduring, what is the discipline and what is the grace required to live such a life; and what does the act of remembering and honoring such lives do for those who come after?**