

The Martyrs of Manshád

BY SIYYID MUḤAMMAD ṬABÍB-I MANSHÁDÍ
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THE PERSECUTION of the Bahá'ís by Iran's Islamic regime has drawn the attention of the world. The United Nations, a number of governments, human-rights organizations, and thousands of individuals have protested against the inhuman treatment of a peaceful, law-abiding, and progressive religious community. To the Bahá'ís of Iran, more than two hundred of whom have been put to death in the last fifteen years, persecution is not new. It has been a constant feature of their history since the inception of their Faith some hundred and fifty years ago.

The martyrology of the Bahá'í Faith is rich in documents that include eyewitness accounts, government reports, dispatches of foreign consular officials, and histories produced after the events. Upsetting though its contents may be, *World Order* is happy to present one such document, "The Martyrs of Manshád," a memoir of Siyyid MuḤammad Ṭabíb-i Manshádí, newly translated from the Persian by Dr. Ahang Rabbani and Ms. Naghmeh Astani.

Áqá Siyyid MuḤammad (1863–1918) was a Bahá'í physician who practiced traditional Iranian medicine in the small town of Manshád near the city of Yazd in Central Iran. Yazd has always been and continues to be a place where religious minorities, Zoroastrian as well as Bahá'í, have experienced

repeated attacks, pogroms, and confiscations of property provoked by a fanatical and rapacious Shiite clergy. A particularly cruel episode occurred in June 1903, when more than one hundred Bahá'ís were killed in the city and its outlying villages, including Manshád. Áqá Siyyid MuḤammad left an account, rich in detail, of what he witnessed during those blood-soaked days—an account he supplemented with details from interviews with the survivors. Its value is enhanced by the specificity of information it offers: names of the martyrs, circumstances of their deaths, identities of the murderers. Subheads have been added to clarify places and dates. Some details have been moved to the footnotes to make the narrative flow better, and some passages have been omitted. Those familiar with the modern history of Iran will not be surprised to find among the persecutors Ḥusayn Mírzá Jalálu'd-Dawlih, son of the infamous Mas'úd Mírzá Zillu's Sulṭán, elder brother of Muẓaffari'd-Dín Sháh. Both princes have left a trail of blood in the annals of their country. Áqá Siyyid MuḤammad's account was published in its original Persian in Tehran circa 1975 under the title *Sharḥ-i Sháhádát-i Shuhadáy-i Manshád*.

Translating from the Persian is no easy task. The vocabulary and the style of Persian writing differ so greatly from that to which an English-speaking person is accustomed and expects that translators, even when they succeed in reproducing the meaning, often despair of conveying the feel of the original. An English-speaking reader will have no trouble recognizing that "believer" refers to Bahá'ís, but might be baffled by the use of "Lover of

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Truth" to mean the same thing. Some specifically Bahá'í terms may also need elucidation. *Riḍván*, an Arabic word from the root "*radá*" meaning accepting, being pleased, is used by extension to mean "paradise" and the "gate-keeper or garden of paradise." In the Bahá'í writings it also refers to the festival of *Riḍván*, the annual celebration of the days (21 April–3 May 1863) during which Bahá'u'lláh declared His mission to a small number of disciples in a garden in Baghdad. *Abhá Kingdom*, literally the Kingdom of the Most Glorious, is another Bahá'í term for paradise.

The present translation is only the first attempt that will doubtless be followed by others. Yet it is a significant contribution to our slowly growing knowledge of the history of the Bahá'í Faith and the heroism of its adherents in its native land.

—THE EDITORS

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DURING the early months of 1903 the renowned and much-esteemed Bahá'í teacher, Jináb-i Ibn-i Abhar, traveled from Tehran to Yazd.¹ The Bahá'ís of *Manṣhád*, learning of his stay in Yazd, invited this beloved soul to their town so that he might teach the Faith and meet the friends. Ibn-i Abhar readily accepted the invitation and during the *Riḍván* festivities journeyed to *Manṣhád*. The news of his arrival brought much joy to the believers and cheered their spirit. But it also inflamed the jealousy and hatred of the fanatical populace of town. . . .

1. As is customary with Middle Eastern narratives, the opening passage is devoted to praise and glorification of God and of the Báb and Bahá'u'lláh, the Prophet-Forerunner and Prophet-Founder, respectively, of the Bahá'í Faith. This passage has been omitted.

Ibn-i Abhar remained in *Manṣhád* for four days. On the fifth day, via the village of Taft, he returned to Yazd, where he stayed for a few more days before going back to Tehran.

Upheaval in Yazd

ON Saturday, 12 June 1903/16 Rabí'u'l-Avval, 1321 A.H., Mírzá Ibráhím, the Imám-Jum'ih, returned to Yazd after a brief trip to Isfahan. The people of Yazd wasted no time informing him of the activities of Bahá'ís and of their new vigor and enthusiasm and their gatherings for dawn prayers. His overgrown ego and lust for leadership inflamed, he issued an order for a pogrom against the Bahá'ís. Hoodlums of Yazd and those with personal grudges decided to start a riot.

The next morning some of these mischievous people gathered around the shop of Áqá Muḥammad 'Aṭṭár, son of Hájí 'Azíz Khán, and stoned the front entrance. Then they captured the shopkeeper and took him to the Imám-Jum'ih, requesting permission to kill him. A few non-Bahá'ís who were acquainted with Áqá Muḥammad's goodly character, his honesty and trustworthiness, however, intervened and assisted with his release.

On the third day, 14 June, three hours after sunrise, in the middle of Yazd's bazaar, one of the Bahá'ís, Hájí Mírzá-yi Ḥalabísáz, was stabbed and killed by the butcher's cleaver of Ḥasan Ibn-i Rasúl, one of the hoodlums. Ḥusayn Mírzá, the Jalálu'd-Dawliḥ (son of Mas'úd Mírzá Zillu's-Sulṭán), who was at that time the governor of Yazd, quickly dispatched his aides on the receipt of this news to calm the people and stop further rioting and killings.

Upheaval in Manṣhád

WHEN the tragic news of Hájí Mírzá's martyrdom reached the Bahá'ís of *Manṣhád*, they mourned his death and held a memorial service for that much-loved believer. The entire Bahá'í community was present in that assemblage, engaged in prayer and supplications. The news

of this gathering and the mourning of the friends further inflamed the hatred and animosity of the enemies, who began plotting riots to kill the friends.

The believers of Manshād informed the governor of their dire condition. In response he dispatched to Manshād ten Shāhsavan soldiers headed by a man named 'Īsá Khān-i Sartīp, who had orders to protect the believers and prevent further upheaval. When 'Īsá Khān and his men arrived in Manshād, they stayed for four days in the house of the town's chieftain, Muḥammad-i Kalāntar (son of Hājī 'Alī-Akbar-i Manshādī).

Friday, 25 June. On Friday, 25 June, the last day of 'Īsá Khān's stay, a Governor's messenger arrived late in the afternoon and presented a sealed letter to him. This servant [the author] was present in that gathering when the letter was handed to him. On reading the letter, he was much perturbed. I asked him about the contents of the letter, which had visibly disturbed him, but he did not reply, so deep was he in contemplation. Later that same night 'Īsá Khān asked my opinion: "Without a guide, would I be able to go to Yazd, via the village of Mihrjird, this very night?" I advised him that, since it was quite dark, and he had never traveled that road, which was very rocky, he would certainly need a guide. Accepting this, 'Īsá Khān, accompanied by a Manshādī guide and two of his soldiers, started toward Yazd within the hour.

Saturday, 26 June. The following morning, three hours after sunrise, I was at home when Shāṭir Ḥasan, the baker, and Áqá 'Alī-Akbar, sons of the late Áqá Mírzá Ibrāhīm, the baker, came to me in a state of bewilderment and agitation. I asked them what was troubling them. They replied, "News is circulating in Manshād that the people of Yazd have caused much disturbance and have put to death several of the believers." I inquired if they knew who had brought this news. They responded that this news was being

spread by one Muḥammad-Şādiq Na'im-Ābādī, and Shāṭir Ḥasan assured me that he would go and ascertain its truth.

When they left my house, Áqá 'Alī-Akbar returned to his shop, and Shāṭir Ḥasan set out to investigate the matter. At the Manshād cemetery he came upon the source of the news, Muḥammad-Şādiq Na'im-Ābādī, whom he asked about the events in Yazd and who reported the killings of Bahá'ís. Muḥammad-Şādiq, overcome with anger, struck Shāṭir Ḥasan in the head with a club he was carrying, opening a severe wound from which a fountain of blood poured forth. Muḥammad-Şādiq, then stood there and cried out for the people to gather around. When a large group had formed, he told them of the events in Yazd and incited his listeners to perpetrate the same in Manshād. Shāṭir Ḥasan, his head and face bloody, left the crowd and returned to the company of his brother Áqá 'Alī-Akbar and other Bahá'ís, to whom he recounted the events that had transpired. A number of the Bahá'ís retreated into hiding, and others went into the mountains of Manshād.

Meanwhile some three hundred people gathered around Muḥammad-Şādiq in the cemetery and embraced the idea of vandalizing and pillaging the Bahá'ís' belongings and putting them to death. One influential believer, Hājī 'Alī-Muḥammad, was soon informed of this gathering and went to the hoodlums to prevent them from rioting. Afterward he came directly to my house, happy that the group had had a change of heart. The crowd, however, remained quiet for only a short time before becoming agitated again, an agitation much louder than before. Once again Hājī 'Alī-Muḥammad went out to calm the crowd, but his efforts were in vain this time, and the mob's abusive cries grew worse.

In the midst of all the commotion Áqá Ghulām-Ridá, the son of Hājī 'Alī-Naqí, while trying to escape, crossed paths with Siyyid Ibrāhīm, the shepherd, a son of Siyyid 'Abu'l-

i Manshádí. Siyyid Ibráhím tried to take Áqá Ghulám-Riḍá's life. Áqá Ghulám-Riḍá escaped, and the Siyyid returned to the group of rioters and decitfully lay motionless on the ground as if dead. His relatives and friends gathered around him, shouting, "O people, Islam is finished. Bahá'ís have murdered the Siyyid!" Some three hundred people, including the rioters and spectators, lifted the Siyyid's supposedly lifeless body and carried it to the house of Muḥammad-i Kalántar, the town's chief. There they continued with their accusations and agitation that the Bahá'ís had killed the Siyyid.

The Kalántar sent a messenger to my house bearing the news that Bahá'ís had beaten up a man, who had been brought unconscious to the chief's house, and asking me to examine him to determine if he was still alive. Confident of God's confirmations and putting my trust in Him, I went to the Kalántar's home. On the way I ran into the mob of rioters who attempted to kill me. A non-Bahá'í prevented them and dispersed them from around me. I finally passed through the crowd safely and reached the Kalántar's home. After examining the Siyyid and checking his

pulse, I knew there was nothing wrong with him, and told the crowd: "No one has beaten or injured the Siyyid. Do not create mischief for no reason." No one listened, and the hoodlums grasped the pretext of the Siyyid's condition to leave the Kalántar's house shouting and screaming.

Twenty-seven men, agitated further by a certain Javád, son of Hájí Muḥammad-Husayn-i Shírází, and with the approval of Muḥammad-i Kalántar, separated from the group.² Heavily armed and yelling loudly, they walked to the farm of Khájih Hasan. When they reached their destination about an hour before noon, Mullá 'Alí-Akbar, the brother of Raḍá'r-Rúḥ, was working in the field.³ As the wild mob approached, Hájí, son of Ghulám-'Alí, the carpenter, threw a stone at Mullá 'Alí-Akbar, striking him in the head and covering his face and beard with much blood. Then another man, Ja'far Ibn-Ghulám, struck him in the head with a club, knocking his feeble frame to the ground. 'Alí-Muḥammad, the ten year old grandson of Mullá 'Alí-Akbar, threw himself on the body of his grandfather. The holligans wanted to kill the child, but one of the bystanders prevented it. The mob gathered around and proceeded, using knives, clubs, and stones, to assault the body of Mullá 'Alí-Akbar until his spirit yielded. Two individuals buried Mullá 'Alí-Akbar in the same spot where his body lay. Several days later, however, his body was removed from the temporary grave and properly buried in his own home in Manshád, in the neighborhood known as Mírzáhá. Mullá 'Alí-Akbar was seventy years old at the time of his martyrdom.

Having taken the life of Mullá 'Alí-Akbar, the bloodthirsty mob immediately attacked the house of Muḥammad-Ismá'íl, a Bahá'í baker and a son of Mírzá Ibráhím, the baker, who lived on the same farm. They pillaged his house and, finding him on the second floor, stabbed him repeatedly before throwing him from the balcony, after which his

2. The names of the assailants are given on page 18 of the text as Muḥammad-Šádiq Na'im-Ábádí; Ghulám-Riḍá, son of Husayn; Siyyid Muḥammad-'Alí, the soothsayer; 'Alí-Akbar, a son of Ibráhím; Ghulám-Riḍá of Tazarján; Hájí Ibn-Mírzá-'Alí; Aḥmad-Júlá; the three sons of Ghulám-'Alí, the carpenter—namely, Ghulám-Husayn, Javád, and Hájí; 'Alyi-'Arab; Muḥammad Ibn-Riḍá; 'Abdu-l-'Alí, a son of Aḥmad; 'Alí, a nephew of the Kalántar; Husayn-'Alí, son of Hájí 'Abu'l-Qásim; Mihdí and Ibráhím, sons of Umm-Laylí; Ja'far Ibn-Ghulám; Riḍá, Husayn, and Hasan, sons of Báqir; Aḥmad Ibn-Shahrbánú; 'Alí-Bayk, son of Amír-Bayk; Aḥmad, son of Hájí Ghulám; 'Alí, son of 'Askar; Mírzá Aḥmad, son of Muḥammad-Husayn-i-Dahan; and 'Alí-Ibn-Baqir.

3. These two brothers and their entire family had embraced the new faith on Siyyid Yayá Vahíd-i-Darábí's last visit to Yazd in April 1850.

body was subjected to various sorts of blows by those eagerly waiting outside. The body of that lover of truth was buried in the vicinity of his house. At the time of his martyrdom, Áqá Muḥammad-Ismá'íl was sixty-seven years old.

After committing these two shameful murders, the mob left the farm, returning to Manshád. As they entered, some three hundred spectators from the town and surrounding localities joined them. They marched toward the home of Ustád Husayn, a Bahá'í shoemaker from Yazd who happened to be in Manshád during these events. When the mob entered his house, Ustád Husayn retreated to the roof. Muḥammad-Şádiq Na'im-Ábádí [who had incited the mob earlier in the day] followed him with the intention of killing him. Ustád Husayn, protecting himself with a shoe-making tool, injured and successfully warded off Muḥammad-Şádiq. No sooner had he fought off Muḥammad-Şádiq than he was overtaken by several individuals, led by a certain Hájí Muḥammad, who climbed a mulberry tree to gain access to the roof. Ustád Husayn, defenseless and overpowered, was thrown from the roof to the ground where a ruthless mob set on him with knives, clubs, and stones, martyring this noble soul. By now it was noon.

Ustád Husayn's aged mother ran out of the house and threw herself on her son's lifeless body, weeping bitterly. The heartless mob threw stones and inflicted many injuries on this devoted woman who was seventy years old. She became ill and only twenty days after the martyrdom of her son passed on to the Abhá Kingdom and was buried in Manshád's cemetery. The body of Ustád Husayn was taken to the bank of the Sháhmírí River on the outskirts of the town and buried in a spot that to this day remains his resting place. Ustád Husayn was fifty years old at the time of his martyrdom.

After killing Ustád Husayn, the mob continued with its vicious attacks on the lives

and property of Bahá'ís. Arriving in a neighborhood known as Karchínár around one o'clock in the afternoon, they encountered three believers—Áqá Husayn (son of Muḥammad-Kázim), Áqá Ghulám-'Alí (son of Ḥasan Ibn-i Hájí Rajab), and Áqá Ramaḍán (son of Javád Ibn-i Hájí 'Alí-Naqí)—who were attempting to flee to the refuge of the mountains known as Pusht-i Bagh-i No and Mazra'ih-yi Abbás on the south side of Manshád. The mob followed them. 'Alí, the brother of the Kalántar, fired and shot Áqá Husayn. As he fell, the mob opened fire on him, riddling his body with bullets. Not satisfied with this act, they stoned what remained of his mortal frame. Sixty-five years old at the time of his martyrdom, he was brought back to his own home and buried there.

After the murder of Áqá Husayn, the murderous mob found Áqá Ghulám-'Alí in the same vicinity. A certain 'Abdu'l-'Alí fired on him first; then the rest clubbed and stoned his young body until he died. Regrettably, Áqá Ramaḍán suffered the same fate as did his companions. He was found taking refuge under a large rock on the hill. They dropped the rock on him, killing him. Both he and Áqá Ghulám-'Alí were buried on the same hill, a location that would remain their permanent grave sites. Áqá Ramaḍán was twenty-two, and Áqá Ghulám-'Alí eighteen years old at the time of their martyrdoms.

The mob remained on the hill until sunset. They then turned back to Manshád looking for Bahá'ís. On the way, passing through the Muḥammad-Ábád region, they came upon Siyyid Mírzá, the son of Siyyid Aḥmad. Having left his home out of fear of the enemies, he had lain down to rest and had fallen asleep on the ground. Seeing him, two of the hooligans, Ghulám-'Alí, son of Hájí Muḥammad, and Ghulám-Husayn, son of Mírzá 'Alí-Ridá, picked up a massive rock and delivered a fatal blow to the head of the sleeping and defenseless Siyyid Mírzá. Carrying him to his own

orchard, the men buried him in the orchard, which to this day remains his resting place. He was seventy-five years old on the day of his martyrdom.

To sum up, on that first day of upheavals, from one hour before noon until sunset, seven believers were put to death in the most inhumane and reprehensible ways. No sound could be heard that day except the shouts of a populace celebrating and the roar of gunfire. Only God knows what befell me all during those tragic events. At times I was given the news of yet another dear friend being put to death or heard the taunting and jeering of the mob in the streets. At other times the foes would congratulate each other. All through this I was constantly being threatened with death, and yet I had no choice but to witness and remain patient in light of the horrendous events encircling the community. . . .

Sunday, 27 June. The next day, Sunday, 27 June, this servant was briefly visiting one of the friends, Hájí 'Alí-Muhammad, at the hour of dawn. As I left his house, I saw ten gunmen . . . entering the town.⁴ I asked someone on the street who these men were, and he said that the men, all from the nearby villages, had heard about the killing and plundering of the possessions of the Bahá'ís of Yazd and Manshád and had come to have their share in it too. When the news of their arrival reached the mob, they joined forces

and started toward the homes of the believers.

The first home and shop they came upon belonged to two previously mentioned brothers—Sháṭir Ḥasan and Áqá 'Alí-Akbar. All their belongings were either destroyed or plundered; even the grapevines in their garden were uprooted and smashed. The house and shop were then set afire.

Afterward, about two hours before noon, the mob moved on to the house of Muḥammad-Báqir, the son of Ḥasan Ibn-i Šálih, one of the believers of Yazd visiting Manshád. Another believer, Mullá Muḥammad-i Manshádí, had taken refuge on the second floor of the house as well. Three persons from the rioting gang . . . entered the house and located Mullá Muḥammad.⁵ One of the three men told the others that Mullá Muḥammad had been his teacher and suggested that they leave him alone and spare his life. The other two would not consent to this and brought Mullá Muḥammad downstairs and told the others about his presence. The mob and the ten gunmen circled around him. One of the gunmen, Ghulám-Riḍá Zardankí, fired a shot at his chest, which was followed by another shot by 'Alí-Akbar. Then the rest either opened fire on Mullá Muḥammad or stoned and clubbed him. After viciously killing him, they tied a rope to his feet and dragged his body to the back of Áqá 'Alí-Akbar's house. Two of them, Zaynu'l-'Ábidín-i Aṭṭár and his son Ḥasan-'Alí, brought kerosene and another, 'Alí-yi 'Arab, poured it over the body and set it on fire. As the body burned, the rest of the crazed mob continued to stone it—so much so that the charred remains were completely buried under the rocks. When the last parts of Mullá Muḥammad's body were covered, some poured water over the pile of rocks and left the scene. That evening, his son, Ustád Naqí, with the help of another believer, Hájí 'Alí-Muḥammad, took the body and buried it in a property belonging to Mullá Muḥammad. His resting place remains at the same

4. The ten gunmen were from the surrounding villages of Khabarí, Zardankí, and Chár-Ráhi; the author gives their names as Ghulám-Ḥusayn Khabarí and his three sons, Aḥmad Khán, Riḍá-Qulí, and Ḥasan Khán; Khayru'lláh Chár-Ráhi; Hájí, the son of Qurbán-'Alí Khabarí; Ghulám-Riḍá Zardankí; Muḥammad, the son of Ḥusayn-i-Chár-Ráhi; Ḥasan Sháh-Riḍá; and Iskandar Chár-Ráhi.

5. The author gives their names as Hájí Ḥusayn; 'Alí-Akbar; and Hájí Ḥusayn-'Alí, the son of Hájí 'Alí-Akbar.

spot. He was fifty-eight years old at the time of his martyrdom.

On the first day of the troubles [a group of Bahá'ís] . . . had taken refuge in the nearby mountains on the eastern side of the town.⁶ Rajab-'Alí, who previously frequented the Bahá'í gatherings and on occasions had expressed his allegiance to the Faith and had been friendly to the believers, learned of their hiding place in the mountains. On Sunday night he went to visit them. Because the believers trusted him, they inquired about the events of recent days, asking further about the friends who had been murdered, their families, and their own households and relatives who were left behind. Rajab-'Alí told the Bahá'ís about the martyrdoms and the generally disastrous condition of the believers in town. When the group asked what was to come, Rajab-'Alí told them that on that day a group of gunmen had entered the town to massacre the Bahá'ís and plunder their possessions. He also mentioned that it was anticipated that on the following day a few hundred townspeople would circle this hill, killing all the Bahá'ís who had taken refuge there.

On hearing this, since they trusted this man, the believers became greatly perturbed. The refugees decided that in the middle of the night they would descend the hill, and each travel in a separate direction. Little did they know that Rajab-'Alí was devoid of any spiritual qualities and was totally insincere.

6. On pages 27-28 of the original text the following names are given: *Sháṭir Ḥasan*, the baker, *Áqá 'Alí-Akbar*, and *Assadu'lláh*—the sons of the late *Mírzá Ibráhím*, the baker; *Áqá Ḥasan-'Alí*; *Javád*; *Áqá Siyyid Taqí*; *Áqá Siyyid Baqír*; *Siyyid Ḥusayn*; children of the late *Áqá Siyyid Aḥmad*; *Áqá Siyyid Muḥammad*, the son of *Siyyid Taqí*; *Áqá Mírzá Muḥammad-Hudá*; *'Abdu'l-Vahháb*; *'Abdu'r-Rasúl*; and *Áqá Muḥammad Ibn-i Mihdí*.

When they dispersed in the dead of the night, *Áqá 'Alí-Akbar* had a bad fall and broke his leg. *Sháṭir Ḥasan* was also severely injured when a rock rolled over his foot. As a result, these two brothers were obliged to remain in the hills and could not disperse with the others. Meanwhile, *Rajab-'Alí*, upon leaving the group, went directly to the home of the notorious *Muḥammad-i Kalántar* and gave him a complete report of the plans of the Bahá'ís and the condition of the two brothers.

Monday 28 June. The next morning, on the third day of the massacres, *Muḥammad-i Kalántar* dispatched several gunmen to the hills with instructions to find and kill the two brothers. A very large number of bloodthirsty enemies of the Faith also accompanied these evil men. Meanwhile, *Sháṭir Ḥasan*, in spite of his injuries, had come down the hill at dawn to fetch some water for his brother, who was in great pain. He was by a small spring . . . when the mob spotted him. Circling him, they demanded to know the whereabouts of his brother. *Sháṭir Ḥasan* told the group that last night, while he was running, a rock had fallen on him and cut his foot, causing it to bleed badly, and, if they followed the blood trail, it would lead to his brother, *Áqá 'Alí-Akbar*.

A number remained with him to ensure that he would not go anywhere. The rest followed the blood trail until they reached the top of the hill and saw *Áqá 'Alí-Akbar*, who was very weak and could not move. When he was spotted, one of the gunmen, *Muḥammad Rabí'*, the son-in-law of the *Kalántar*, shot him, following which *Riḍá Shikári* and then the other townspeople also launched a volley of bullets.

After killing *'Alí-Akbar*, they left the body and came back down to join the rest by the stream. *Sháṭir Ḥasan* had some rock candy, which he distributed among the mob and assassins. Then he took off his outer garments and divided them among the

mob. . . . Having thereby prepared himself for his martyrdom, he asked if he could drink some water before they killed him. After being granted permission, Sháṭir Ḥasan said, "Though I know you won't allow me time to drink, I am resigned to the will of God." . . . As soon as he had taken a few steps toward the stream, seventeen of the gunmen shot him in the back. This was followed by round after round. In all, three volleys, with a total of fifty-one bullets, pierced his beloved body. After Sháṭir Ḥasan's martyrdom, his body was left by the stream. Later that evening a few of the friends placed his body in a wooden coffin and, bringing it back to Manshád, hid the coffin in his own home for four months until it was safe to bury it in a nearby place. . . . He was sixty years old at the time of martyrdom.

Forty days after the martyrdom of Áqá 'Alí-Akbar, nine of the believers . . . returned quietly at night to the hills and located his body.⁷ They also placed his body in a casket and buried it at his own home in Manshád. He was fifty-six years old at the time of his martyrdom.

Tuesday, 29 June. On Tuesday, the mob learned of the hiding place of 'Alí-Akbar, the son of Ḥasan Ibn-i Ḥájí Rajab, who had taken refuge in the house of his son-in-law, Ghulám-Riḍá. About one hour before noon the mob rushed to the house, located Jináb-i 'Alí-Akbar, and dragged him outside to the streets. One of the gunmen, Ghulám-Riḍá Ibn-i Ḥusayn, shot him. This was followed

by a severe blow to the head with a heavy club—which Ḥusayn-'Alí, the son of Ḥájí Muḥammad, carried for this purpose—that rendered him unconscious. The rest of the crowd then set upon him, stoning, clubbing, and firing at him. His body then was thrown off a nearby bridge into the river, where it remained until that evening when a few of the believers took his body and buried him in one of his orchards. Jináb-i 'Alí-Akbar was fifty years old at the time of martyrdom.

Wednesday, 30 June. The next morning, the crowd learned of yet another Bahá'í in hiding. This time it was Áqá Mírzá Ḥusayn, the son of Ṣádiq Ibn-i Ḥájí Muḥammad-'Alí, who had been hiding in the northern hills, known as the mountains of Murghistán and Murád-'Alí. Around noontime two men, Javád, the son of Ghulám-'Alí, the carpenter, and Zaynu'l-'Ábidín-i Yazdí, the son of 'Alí-Akbar, went into the hills, located Áqá Mírzá Ḥusayn, and captured him. It was two hours before noon when he was brought back to Manshád and taken to the home of Muḥammad-Rabí'. Áqá Mírzá Ḥusayn asked for water, in response to which the aforementioned Muḥammad-Ṣádiq Na'ím-Ábádí unsheathed a large knife and stabbed him, saying, "Drink this." The man turned to the mob and said, "O people, I had vowed to drink the blood of these Bábís. Now watch me fulfill my vow." He pulled the knife out of the body and licked all the blood off it. Then he signaled the mob to shoot Áqá Mírzá Ḥusayn, which the crazed gunmen were happy to do. Not being satisfied with that the mob . . . then circled his remains and stoned and clubbed him. After killing him in that fashion, they tied a rope to his feet and dragged him through the streets of Manshád until they reached the martyr's home, where they deposited his remains. That evening his wife took the body and quietly buried it in a nearby garden belonging to Áqá Mírzá Ḥusayn, where it remains to this day. He was sixty years old at the time of martyrdom.

7. This group of believers included Áqá 'Alí-Akbar, the son of Muḥammad and a nephew of the martyred Áqá 'Alí-Akbar; Áqá Javád, the son of martyred Mullá Bábá'í; Áqá 'Alí-Akbar, the son of Ḥájí 'Alí-Muḥammad; Áqá 'Alí-Muḥammad, the son of martyred Áqá Mírzá Muḥammad; Áqá Ḥaydar, the son of Taqí; Áqá Mírzá 'Alí, the well-digger; Áqá Ghulám-Ḥusayn, the son of Ḥájí Ja'far; Áqá Mírzá 'Alí-Akbar, the son of Ḥusayn; Áqá 'Abdu'l-Vahhab.

That same day Muḥammad-i Kalántar sent some of his men to arrest Áqá Yádu'lláh, a son of Áqá Mírzá Ḥusayn. The boy, who was no more than twelve years old, was taken to the home of the Kalántar so he might also be put to death. In the ensuing gathering in which this servant was also present, I told Muḥammad-i Kalántar that the boy was a minor, and religious laws were not applicable to him. The hoodlums still wanted to kill him. To ensure his freedom, I suggested to the Kalántar that he collect some money as a price for his liberty. He accepted my request, and the mother of the child was called. Upon collecting a sum, he allowed the boy to leave.

Again on that same day the mob, after killing Áqá Mírzá Ḥusayn, went to another neighborhood in the outskirts of Manshád known as Kuzh. At that time one of the believers, Áqá 'Alí-Muḥammad, the son of Ḥájí Ḥusayn Ibn-i Ḥájí 'Alí-Akbar-i Turk, was hiding from the bloodthirsty crowd in the home of Ḥusayn Ibn-i Ḥasan Ibn-i Panáh-'Alí. Four men . . . entered the house, located Áqá 'Alí-Muḥammad, and took him outside.⁸ One of the gunmen, 'Alí-Akbar, aimed his gun at Áqá 'Alí-Muḥammad's head and fired. He immediately fell to the ground at which time the rest of the crowd began stoning him. At that moment, while the severely injured Áqá 'Alí-Muḥammad was breathing his last breaths, a man approached him. This heartless individual opened Áqá 'Alí-Muḥammad's mouth, filled it with sand and soil, and then kicked him until he was dead. A rope

was tied to his feet, and he was dragged and paraded to the front door of Shátir Ḥasan's home, the believer whom the same people had killed earlier. His body was left there until nighttime, when one of the believers gathered his remains and buried them in the backyard of the same house, where they remain to this day. Áqá 'Alí-Muḥammad was forty-five years old at the time of martyrdom.

Thursday, 1 July. The next day, Thursday, two hours before noon, four men . . . entered the home of Khadíjih-Sultán, an elderly Bahá'í woman, daughter of Ḥájí Rajab and mother of the martyr Áqá Ghulám-Riḍá.⁹ They took her to the home of Muḥammad-i Kalántar and requested his permission to kill her. He instructed them to take her away, thereby signaling his consent. The men took her to the top of Tikiyyih [a building where large gatherings for mourning martyred Imáms are held] in the town center and pushed her off the roof. The women of Manshád gathered around her body and first removed her chador and veil, after which her remains were stoned by men and women alike. Khadíjih-Sultán, who was later buried in her own home, was sixty-five years old at the time of her death.

Friday, 2 July. Meanwhile, Áqá Siyyid Javád, a son of Áqá Siyyid Taqí, had taken refuge in his home. The next day, Ghulám-Riḍá, one of the men from the killing mob, learned of Áqá Siyyid Javád's whereabouts and went to his house, captured him, and brought him out. His three young daughters, who were only nine, seven, and five years old, began to weep and plead with the man to leave their father alone. They even begged to be killed in place of their father. The daughters, tears pouring from their eyes, encircled their dear father and held tight to him. Determined to take Áqá Javád's life, the man ignored all the children's pleas and cries. He used his club and kicks to separate the daughters from their father and, violently slapping them, forced them to let go of their father. By now an eager crowd had gathered and was watching

8. The text on page 36 gives their names as Ḥasan-'Alí, the son of Ḥájí Muḥammad; Javád, the son of Muḥammad Hádi; 'Alí-Akbar, the son of Ibráhím; and 'Alí-Akbar, the son of Ḥájí Ḥusayn.

9. The four assailants were Ghulám-Riḍá, the son of Ḥusayn; 'Alí, the son of Ḥájí Akbar; Aḥmad, the son of Ḥájí Ghulám; and Ghulám-Riḍá Tazarjání.

the whole incident. Áqá Siyyid Javád was dragged outside, his hands were tied behind his back, and with bare feet and head he was taken to the home of Muḥammad-i Kalántar. . . . At that moment, when they brought Áqá Siyyid Javád, I happened to be visiting the Kalántar. Áqá Javád's countenance seemed to glow with joy, extreme happiness, and certitude. He was radiating a heavenly smile as he entered the room. He was not speaking to anyone. . . . Muḥammad-i Kalántar appeared on the roof of the house. The crowd told the Kalántar that they had captured this Bahá'í. He said, "Why have you brought the Siyyid to me?" And with the wave of his hand the Kalántar signaled his approval for him to be taken away and be killed. The mob paraded the Siyyid to the town square. One of them, Ghulám-'Alí, the carpenter, fired a bullet that shattered his skull. Others . . . joined in by firing their guns at him and engaging in their ritual stoning, cursing, and defaming of the body.¹⁰ Later his remains were dropped into a pit used for preparing charcoal, which serves to this day as his burial place. It was an hour before noon when Áqá Siyyid Javád drank the cup of martyrdom. He was forty years old.

Saturday, 3 July. On Saturday Áqá Muḥammad-'Alí, the son of Hájí Nasru'lláh, had taken refuge in the house of his nephew, Áqá Mírzá Aḥmad, when six men entered the house to capture him.¹¹ They tied a rope

around his neck, and two men, Muḥammad, son of Riḍá, and Ghulám-Riḍá, son of Husayn, forcefully pulled each end. Such is how Áqá Muḥammad-'Alí was martyred two hours before sunset. After the killing, they stoned and clubbed his remains and left the body. . . . That evening the believers took his remains to nearby property belonging to Áqá Muḥammad-'Alí himself and buried him. He was fifty years old.

Sunday, 4 July. The following day, Sunday, Áqá Ghulám-Riḍá, the son of Hájí 'Alí-Naqí, who had also taken refuge at a home of a friend, Siyyid Riḍá, a son of Mírzá Jamál, was discovered by Siyyid Husayn, son of Siyyid 'Alí-Riḍá. Three hours after sunrise, four of the men who had committed many of the earlier killings, along with a large mob, came to the house and captured him.¹² They tied his hands behind him, leading him through the streets and eventually to a neighborhood known as *Pusht-i Bágh*. There he was shot by two of the gunmen, Siyyid Husayn and Siyyid Ibráhím; his body was stoned, clubbed, and then thrown into a well. Two months later his body was recovered from the well by fellow believers and buried in his own home at a site near the grave of his mother, *Khadíjih-Sultán*, whom the same people had killed earlier. These two souls, the mother and son, are still buried next to each other. He was forty years old.

Wednesday and Thursday, 7 and 8 July. On the following Wednesday evening, Áqá As-sadu'lláh, another son of Mírzá Ibráhím, the baker, and a brother of the martyrs *Sháṭir Hasan* and Áqá 'Alí-Akbar, decided to travel to Yazd, knowing that it would be better to leave *Manshád* for a time. Together with his traveling companion, Siyyid 'Alí, they took a route through the valleys outside of town. The next morning, while passing by a village named *Mihríjird*, they were recognized by a few of the villagers. The villagers immediately captured these two believers, taking them to a nearby farm known as *Ibráhím-Ábád*.

10. The three principle slayers were Ghulám-Riḍá, the son of Husayn; 'Alí-Akbar, the son of Hájí Husayn; and Ghulám-Riḍá Tazarjání.

11. Ghulám-Riḍá, the son of Husayn; Mírzá 'Alí-Akbar and Mírzá Javád, the sons of Riḍá; Siyyid Muḥammad, the soothsayer; Siyyid Husayn, the son of Siyyid Ibráhím; and Muḥammad, the son of Riḍá.

12. Muḥammad-Şádiq Na'ím-Ábádí; Mírzá Riḍá, the son of Hájí Siyyid Mírzá, the Imám Jum'ih; Siyyid Husayn, the son of Hájí Siyyid Maḥmúd; and Siyyid Ibráhím, son of Siyyid 'Alí-Riḍá.

They interrogated the two, and each was given the opportunity to recant. Siyyid-'Alí, who was a Muslim, was set free. Áqá Assadu'lláh, however, was detained.

The people sent a report of the day's event to the Imám-Jum'ih of Yazd, Mírzá Ibráhím, who was visiting the nearby village of Ṭazarján. When the messenger arrived to deliver the report, he was intercepted by one of the community leaders, Hájí Mírzá Muḥammad-'Alí-yi Ṭazarjání, who took the report and read its contents. Then, without consulting the religious leader, the Imám-Jum'ih, dispatched six of his gunmen to the farm where Áqá Assadu'lláh was held, instructing them to kill him.¹³ When the men came to the farm, about three hours into the afternoon, they took Áqá Assadu'lláh to the rooftop of a building on the farm belonging to a certain Siyyid Muḥammad and asked if he was a Bahá'í. On hearing an affirmative response, one of the men, Siyyid Ḥusayn-i 'Arab, stabbed him with a knife, and the others mercilessly shot him. His body was thrown into the streets, where it lay untouched for only a short while.

Upon learning of Áqá Assadu'lláh's arrest, ten men from Manshád rode to the Ibráhím-Ábád farm.¹⁴ Arriving about an hour after Áqá Assadu'lláh was executed, one of the men, 'Alí-Akbar, a son of Ibráhím, approached the body and with his ax severed the head.

13. The six gunmen, who were from the village of Taff, were 'Abdu'l-Khaliq; Siyyid Mihdí, known as Shimr; Hájí 'Alí-Akbar-i Syáh; Akbar, the son of Ibráhím, the farmer; 'Abdu'l-Vahháb; and Siyyid Ḥusayn-i 'Arab.

14. On page 43 of the text the ten assailants are identified as Ghulám-Ridá, the son of Ḥusayn; 'Alí-Akbar, the son of Ibráhím; Muḥammad, the son of Ridá; Ghulám-Ḥusayn-i 'Áshiq; Mírzá, the son of Ustád-Ja'far-i Šabbágh; Ḥasan-'Alí, the son of Hájí Muḥammad; Javád and Hájí, the sons of Ghulám-'Alí, the carpenter; Mihdí, the son of Umm-Laylí; and Siyyid Yahyá, the son of Mírzá Ibráhím.

The head was brought back to Manshád and thrown on the ground in the town square. It remained there for three hours . . . and then was taken and hung from the door of Áqá Assadu'lláh's own shop, where passers-by stoned it. On seeing this spectacle, Mullá Muḥammad-Ḥusayn, a well-known Muslim soothsayer, cried out, "O people! In Karbalá the infidels killed our beloved Imám Ḥusayn and hung his head from the gates of the city, for which the people of Islam have cursed them for centuries. Today you have committed the same exact shameful act of the infidels!" Upon hearing this, the people stopped their assault on the severed head.

A day later the head was taken down and carried to the home of the victim's brother, Ḥusayn-Bábá, next door to the same shop, and buried. Áqá Assadu'lláh's headless body, still lying in the same field, was thrown in a well. Two months later one of the believers, 'Alí-Ridá, removed his body from the well and buried it at the same farm where Áqá Assadu'lláh had been martyred. Four months later his head was also exhumed and taken to the farm known as Ḥujjatábád and buried with his brother Shátir Ḥasan's body. Áqá Assadu'lláh was thirty-five years old.

Friday, 9 July. On Friday morning, Áqá Mírzá Muḥammad, son of the martyred Áqá Mullá 'Alí-Akbar, who had taken refuge in a farm house belonging to Siyyid 'Alí-Akbar, fell prey to the enemy. It was two hours before noon when more than two hundred people gathered around the farm house. They went inside, captured Áqá Mírzá Muḥammad, and restrained him by tying his hands together behind him. Then they dragged him to the home of Áqá 'Alí-Akbar, who had been martyred days earlier. There he was tied to a tree and executed with successive volleys of gunfire. His body was then untied, doused with kerosene, and set on fire, . . . all the while being stoned and kicked by the murderers. . . . Afterward one of the non-Bahá'í relatives of Áqá Mírzá Muḥammad, a certain

Siyyid Mihdí, took his remains and buried him in a property adjacent to his house. Áqá Mírzá Muḥammad was forty-three years old.

Áqá Siyyid Ḥusayn, the son of Áqá Siyyid Aḥmad, was yet another Bahá'í who had taken refuge at the home of a Muslim friend, Siyyid Áqá'í. Two days before the convulsions his eldest son, Siyyid Javád, who was only fourteen years old, had fallen while working in the fields with his grandfather, breaking one leg and severely injuring the other. His injuries were so severe that he could not move and was bedridden. Every day I would visit the boy and tend to his wounds. On the first day of the upheaval the wife of Áqá Siyyid Ḥusayn had taken her injured son to the home of Siyyid Áqá'í to be with his father. Thus Siyyid Ḥusayn, his wife, and Siyyid Javád were all three hiding there. Siyyid Ḥusayn also had another younger son and daughter who were left alone. These two homeless young children were each day in a different house and at night, hungry, thirsty, and desolate, would hide in the fields or mountains.

On that Friday, which was now the fourteenth day of the troubles, the vicious mob was searching every household in Manṣhád in hope of finding more Bahá'ís to kill. Siyyid Áqá'í informed Áqá Siyyid Ḥusayn's wife of the day's events, indicating to her that soon his house would be searched and did not want Áqá Siyyid Ḥusayn to be killed in his house. When Áqá Siyyid Ḥusayn learned of the conversation from his wife, he told her that his death was near. He alone left the home that had been his family's refuge, bidding farewell to his wife and son. Taking the advice of his host, he changed his clothes and took refuge behind the pulpit of the nearby mosque. His host asked him to remain there until the mob had finished searching his house. Then he would be able to return.

Although the anticipated search of the house did not result in any findings, a num-

ber of women in the neighborhood reported having seen Siyyid Ḥusayn in the mosque. Siyyid Ḥusayn, aware of his dire situation, had no choice but to leave the mosque, running a distance of two hundred yards and then climbing over a wall into a wheat field. He hid in the wheat but was spotted by a woman who told the search party where he was. Upon finding him, Ibráhím, a member of the mob, immediately struck him with a wooden club, while another, Ḥusayn-'Alí, the son of Hájí Muḥammad, fired at Siyyid Ḥusayn's face. . . . Ghulám-Riḍá Ṭazarjání threw Siyyid Ḥusayn, who was nearly dead, over the same wall he had earlier climbed and then dragged him by his feet to the house of Mullá Bábá'í, a soon-to be martyr himself. Siyyid Ḥusayn's wife and children, being informed of his condition, ran to the scene but were stopped and assaulted by the curses and obscenities shouted by the men. After the departure of Ghulám-Riḍá, they dared go near Siyyid Ḥusayn. Upon hearing the crying voices of his family, he opened his eyes and looked at his wife and children. The family threw themselves on his body, and he embraced them. While holding his loved ones, tears streaming from his sorrow-filled eyes, Áqá Siyyid Ḥusayn bid farewell to his earthly life. That evening his remains were taken to his home and buried. He was forty years old.

When he heard the news of his father's martyrdom, the bedridden and broken-hearted Siyyid Javád pleaded for one last opportunity to visit and bid farewell to his father. Unfortunately, no one paid any attention to this poor boy, though he was only a short distance away from his fallen father. After Siyyid Ḥusayn's death, Siyyid Javád was taken back to his own home. He was constantly heard saying and praying, "How I wish that the enemies had seen me and taken my life on that day too! If only they would come now and allow me to join that exalted soul!" Not a day went by that he did not wish for his own death. His wailing and lamenting

were destined to be as ephemeral as his fleeting life, for he was to outlive his father's brutal martyrdom by only fourteen days. Every night his mother would take the other two children, afraid that the neighbors would bring harm to them, and spend the night at Siyyid Áqá'í's home. Each night Siyyid Javád would beg his mother not to leave him alone. He feared he would die alone. But the poor mother had no choice but to look after the other two young children and protect them. When she returned home on Friday, July 23, she found her son's lifeless body in his bed. After his mother mourned for his death, Siyyid Javád, according to his wishes, was laid to rest next to Siyyid Ḥusayn, where to this day both the father and son remain—a union in both this world and the next.

On the same Friday [July 9] that Siyyid Ḥusayn was martyred, another young man by the name of Áqá Ḥusayn-'Alí was also martyred. Fearing the bloodthirsty mob, this young man had gone to the Murghistán mountains, where he hid in a cave. When the mob was finished with Siyyid Ḥusayn, some three hours before sunset, they went to the mountains in search of other believers. Upon locating Áqá Ḥusayn-'Alí, they captured him with the intention of bringing him back to town. On the way he fell victim to countless beatings and stonings. In a final act of contempt, one of his attackers, 'Alí-Akbar, son of Ibráhím, fired at him, while Ghulám-Riḍá Ibn-i Alí and Ḥashim-i Fayúj beat him to death with sticks and stones. He was buried on that spot, at the tender age of nineteen. . . .

Saturday, 10 July. The following day Áqá Ghulám-Ḥusayn Ibn-i Taqí, a Bahá'í from Yazd who had come to Manshád to escape

the brutal pogrom unfolding there, along with another Bahá'í named Áqá Siyyid Báqir, a brother of martyred Áqá Siyyid Ḥusayn, were found hiding in one of the caves in the eastern mountains. Two hours after sunrise the mob surrounded the cave and called for the two believers to surrender. Acquiescing, they emerged, whereupon Áqá Ghulám-Ḥusayn was killed instantly by a huge volley of gunfire and later beheaded. His headless body was left alone and later was buried in the same spot. His head was taken to Muḥammad-i Kalántar, who instructed one of his messengers, Mírzá Muḥammad-'Alí, to take it as a gift to Mírzá Fathu'lláh, the Mushíru'l-Mamálik, the governor of the province of Yazd. Áqá Ghulám-Ḥusayn was sixty-three years old at the time of his martyrdom.

After Áqá Ghulám-Ḥusayn was killed, the mob sought out Áqá Siyyid Báqir, who had escaped the fate of his companion and returned to his own home some time earlier. Since it was getting warm, and people seemed thirsty, Áqá Siyyid Báqir invited the men inside to have some fruit. They accepted his invitation and entered. After enjoying the refreshments and fruits that Áqá Siyyid Báqir offered them, they arrested him and, tying his hands, led him to the home of Muḥammad-i Kalántar, who ordered his imprisonment.

On that same day Siyyid 'Alí, out of fear, decided to leave Manshád and started toward Yazd.¹⁵ On the way, while between the villages of Ṭazarján and Taft, three men from that area saw and recognized him.¹⁶ Siyyid 'Alí was summarily arrested, his hands were tied behind him, and he was taken to Ṭazarján where they sought the permission of Mírzá Ibráhím, the Imám-Jum'ih of Yazd, who was visiting, to kill their prisoner. The Imám-Jum'ih replied that, since he was not familiar with the character of the Siyyid, it was not possible for him to issue such a warrant. He advised them instead to take the Siyyid back to Manshád and inquire from the people of

15. The Persian text erroneously has Siyyid Taqí; the translation has been corrected to read "Siyyid 'Alí."

16. Siyyid Šádiq, Siyyid 'Alí-Akbar, and Mírzá Muḥammad-'Alí, the son of Mírzá Siyyid Ḥusayn.

that town about his character. Two hours before sunset the men entered the town of *Manshád*, bringing with them Siyyid 'Alí. They had already decided to take him to *Muḥammad-i Kalántar* and let him pronounce the verdict.

When they came to the town square, the Siyyid escaped from his three captors and sought refuge behind the palm.¹⁷ By now a group of townspeople had heard of their arrival and had come to see them. They circled the palm and surrounded the Siyyid who was holding fast to it. As the men prepared to take his life, a villager cried out that the palm was sacred and that his life should be spared until he released his hold on it. They ignored the man and shot Siyyid 'Alí. Others continued to fire repeatedly at his motionless body.¹⁸ That evening, his wife removed her husband's remains from the scene and buried them in their home. He was thirty-five years old.

The three men who had arrested Siyyid 'Alí and instigated his murder decided before leaving town to shed the blood of this ser-

vant. With this intention in mind they came to my home. I was alone when the three men entered my house. Since at the time I neither knew them, nor I was aware of their intentions, I greeted them warmly. A water pipe was offered, and tea was served. Then I asked them where they were from and what business brought them to *Manshád*, upon which they related to me the story of Siyyid 'Alí's martyrdom. Upon hearing this, I was overwhelmed by sorrow and grief. Seeing my condition, the men immediately left my house. Outside, one of them asked the other two why they had not killed me. They said that, since I had been so extremely kind and hospitable, they did not have the heart to take my life.

That same afternoon, after the mob killed Siyyid 'Alí, they returned to the home of *Muḥammad-i Kalántar*, where Siyyid *Báqir* was imprisoned. It was late in the afternoon when they took him to a farm field known as the Turks' farm. There he was martyred by gunshots.¹⁹ Later the believers took the remains and buried them next to the grave that contained the headless body of *Áqá Ghulám-Husayn* killed earlier in the day—his companion and fellow martyr. Siyyid *Báqir* was fifty-one years old.

Sunday, 11 July. The following day, Sunday, *Áqá Muḥammad*, a son of *Mullá Bába'í*, had taken refuge in his home when around noontime I saw three men going in that direction.²⁰ I was grief-stricken, knowing their intent to commit yet another murder of some innocent *Bahá'í*, but I did not know where they were going. When the men reached the home of *Áqá Muḥammad*, they entered it and brought him out. *Áqá Muḥammad* requested that they delay their perfidious act for an hour so that he might say farewell to his wife and young children and see them for one last time. The men, ignoring his plea, answered by shooting him. Then they tied a rope around his feet and dragged him back home, where later that evening his wife

17. Every year in the month of *Muḥarram*, the first month in the lunar calendar of Islam, the *Shí'ís* mourn the martyrdom of *Imám Husayn*, the grandson of the Prophet *Muḥammad*, in *Karbilá* in the year 61 A.H. As part of the rituals commemorating the events of *Karbilá*, a very large coffin resembling a palm tree is prepared and covered with expensive fabrics and decorated with daggers, swords, and mirrors. The believers carry the coffin, representing *Imám Husayn's* coffin, the procession that passes through the streets. It appears that such a coffin was in the town square and that the Siyyid sought refuge behind it. Hence the protests of the villagers that "the palm was sacred" and that "his life should be spared."

18. *Ghulám-Riḍá Ṭazarjání* fired the first shot, which was followed by shots by Siyyid *Šádiq Ṭuranjí* and *Mírzá Muḥammad-'Alí Taftí*.

19. The perpetrators were *Mírzá Muḥammad-'Alí Taftí*, *Ghulám-Riḍá*, the son of *Husayn*, and *Muḥammad-Šádiq Na'im-Ábádí*.

20. *Ghulám-Riḍá Ṭazarjání*; *Husayn-'Alí*, the son of *Hájí Muḥammad*; and *Hashim-i-Fayúj*.

brought the body inside and laid it to rest. He was twenty-three years old.

Wednesday, 14 July. The following Wednesday, Mullá Báábá'í, a brother of the famous martyr Rada'r-Rúh and father of the recently martyred Áqá Muḥammad, found shelter in a friend's home—Ḥájí Muḥammad-Ḥasan, a son of Ḥájí Qasim.²¹ One of the neighborhood women learned of his whereabouts and informed Manshád's populace. Soon a mob and many onlookers totaling over two hundred descended upon the house where Mullá Báábá'í had taken refuge. Several men entered the home and began searching the rooms. Ghulám-Riḍá, the son of Ḥusayn, came upon the room where Mullá Báábá'í and his son, Áqá Javád, were sitting in a dark corner. Ghulám-Riḍá cried out that Mullá Báábá'í must be shot right there, but, apprehensive of the harm that might befall his son, Mullá Báábá'í quickly surrendered instead.

Mullá Báábá'í's hands were tied behind his back and, bareheaded and barefoot, he was led to the home of Ḥájí Siyyid Ḥusayn in the Mírzahá section of town to be killed. Another group captured Mullá Báábá'í's son and brought him as well. Mullá Báábá'í, who was in the middle of the crowd, could not see his son; hence he asked Siyyid Ḥusayn, if they had not yet killed his son, to bring him near so he could see him one last time. Siyyid Ḥusayn agreed and brought the son near. When the Mullá saw his son, his last spoken words were instructions to Áqá Javád that, should he survive, he should arrange for the

payment of a debt to a certain individual. Bidding him farewell, Mullá Báábá'í left the boy to the care of Siyyid Ḥusayn, expressing the wish that he not be obliged to speak again and so remained silent.

Although the crowd wanted to kill the boy, Siyyid Ḥusayn intervened and took him inside his own home. It was around noon that the crowd moved Mullá Báábá'í once again toward the bazaar, near the shop of Zaynu'l-Ábidín-i 'Atṭár. With his hands still firmly tied behind him, Mullá Báábá'í was repeatedly stoned. A rock hurled at him by Mírzá Ḥusayn, a son of Ḥájí Siyyid Mírzá, the Imám Ju'mih of Manshád, fractured his forehead, from which blood gushed forth, covering his radiant countenance. Time after time he was assaulted, until his white beard was soaked by his blood. He was then taken behind the home of martyred Áqá 'Alí-Akbar where he was held for about ten minutes. During this entire time his gaze remained fixed in the direction of the Qiblih, the Sacred Threshold of his Beloved, as he whispered a quiet prayer. Not one word was uttered by him in the face of his ordeal, so poignantly did he exemplify the lesson of true faith and sacrifice.

In the midst of the chaos Sháṭir Ḥasan-i Ardikání retrieved a can of kerosene from a nearby shop, poured it over Mullá Báábá'í and 'Alí-yi 'Arab, set him ablaze. While the flames engulfed him, those who carried guns began to shoot him. Others were satisfied with clubbing and stoning him. Dragging him by his bound feet, he was taken to the home of a fellow believer, Siyyid Taqí, where he was later buried. Mullá Báábá'í was sixty-five years old at the time of martyrdom.

21. Mullá Báábá'í had become a believer some fifty-three years earlier, during Vaḥíd-i Dárfbí's visit to Yazd in April 1850.

22. In addition to the account of the martyrdoms in Manshád, Siyyid Muḥammad Ṭabíb-i Manshádí also recorded the heinous martyrdoms in the nearby villages. Because of the importance of these materials, they have been translated as well.

Bahá'í Martyrdoms in Nearby Villages²²

Village of Káv-Afshád. On the evening of Friday, 9 July, a memorial gathering in honor of the martyred Imám Ḥusayn was held at the home of Ḥájí Mullá Muḥammad-'Alí in

the village of Káv-Afshád where all the village men, including a Bahá'í named Ustád Riḍá, were in attendance. Sometime during the event a group of thugs from Manshád arrived at the gathering and, on spotting Ustád Riḍá, attempted to martyr him then and there. However, some of the villagers became very agitated with such rude behavior on part of Manshádís and argued fiercely that, in honor of Imám Ḥusayn, killing was not permitted that night. After a period of heated confrontation the villagers managed to throw out the Manshádí mob. At the end of the commemorations Ustád Riḍá, apprehensive of his life, took refuge in the house of Ḥasan, the son Muḥammad-i Káv-Afshádí, his son-in-law. However, after only two days, this treacherous son-in-law notified the Manshádí mob of Ustád Riḍá's whereabouts. Thereupon the house was rushed by the thugs who quickly captured and removed Ustád Riḍá to another neighborhood of the village, known as Sarmúr-i Káv-Afshád. Two of them, Muḥammad-'Alí, the son of Yádigár, and Siyyid Ḥusayn Ḥaddád, prepared to kill Ustád Riḍá, when Ustád turned to them and said, "As my Beloved has taught us to kiss the hand of our executioners, grant me this one last favor."²³ On hearing this the two men extended their hands, which he kissed reverently. Then they tied a rope around his neck, and each held one end and pulled in such a manner that he was suffocated quickly. . . . His body was hung from a nearby tree until the next morning when it was lowered and buried by non-Bahá'ís. Ustád Riḍá was fifty-six years old at time of his martyrdom.

23. This comment echoes the exhortation of Bahá'u'lláh in the Lawḥ-i-Shikar Shikkan. For the text of the tablet, see *The Bahá'í World: An International Record, Volume XVIII, 1979-1983*, comp. The Universal House of Justice (Haifa: Bahá'í World Centre, 1986) 11.

Village of Darrih. Shátir Ḥasan was a Bahá'í from Yazd who, during this period of unrest, had moved to a nearby village of Ṭazarján, where he was continuing his profession of baker. When the people of the village learned of the disturbances in Yazd, they surrounded Shátir Ḥasan with the intention of killing him. Shátir Ḥasan was able to escape the crazed mob and quickly left the village for Manshád. Once in Manshád he took refuge in the home of the martyred Áqá 'Alí-Akbar.

Meanwhile, Mírzá Ibráhím Ṭabíb-i Khurramsháhi, also a Bahá'í of Yazd, escaping the wrath of the people there, made his way to Manshád. Upon entering the city, the people of Manshád attempted to kill him. However, as many did not know him, their aim was halted by others. On the first day of troubles, 26 June, some three hours before sunset, Shátir Ḥasan and Mírzá Ibráhím left Manshád for the village of Darrih. There they took a room in Khadíjih Darvish's house. When the villagers became aware of the two newcomers, they surrounded the house, and a few went inside and captured the two believers. As the villagers were not aware of the details associated with these two, they inquired of one another. Two of them, however, said to the crowd, "We know these two; both are Bahá'ís and have just escaped from Manshád."

The two believers were first undressed by the mob and then their hands were tied behind them. . . . Then they were asked to start walking. The crowd followed behind them, moving toward a nearby field used for slaughtering sheep. On the way the Bahá'ís were stoned so severely and repeatedly that they passed on to the Abhá Kingdom before reaching their destination. They were thrown in an empty well, which was filled with dirt until their bodies were no longer visible. Shátir Ḥasan was thirty-five, and Mírzá Ibráhím-i Ṭabíb, sixty-five years old at the time of their martyrdoms.