



also decided to cause mischief and commenced upheaval and mayhem. From here and there, they began to antagonize and threaten the Bahá'ís and would tell of the Taft killings with great joy and delight.

The believers of Manshád informed the Governor of the plans brewing against them. He dispatched to Manshád ten cavalry soldiers from Sháh-Samandar commanded by 'Ísá Khán Sartíp, and ordered them to protect the believers and prevent further mischief and troubles. When 'Ísá Khán arrived in Manshád, he stayed for four days in the home of Muhammad Kalántar, son of Hájí 'Alí-Akbar. He insisted that no one should behave presumptuously towards the others.

[Friday, 26 June]

On the fifth day, nearly at the sunset, a messenger arrived from Yazd carrying a sealed letter for 'Ísá Khán on behalf of the Governor. On reading the communication, he was much perturbed. Present in that gathering was the venerable Áqá Siyyid Muhammad Hakím-Báshí ["the physician"], who numbered among the most devoted Bahá'ís and was an affluent and prosperous man, a well-wisher of the whole of humanity, who several years earlier had left Yazd in favor of Manshád to treat both the physical and spiritual infirmities of the town-folks, and everyone testified to his kindness, sagacity and benevolence. He asked 'Ísá Khán about the contents of the letter, but the latter did not reply.

About eight o'clock that same night the supper was served and when everyone had retired, 'Ísá Khán asked the honored Áqá Siyyid Muhammad, "Without a guide, would I be able to go to Yazd, via the village of Mihrijird, this very night?" He was advised, "It is quite a dark night and would be difficult since you have never traveled this road." Accepting this, 'Ísá Khán, accompanied by a local guide and his soldiers left that night for Yazd.

The following morning, three hours after sunrise, the troublemakers came from the city [Yazd] and soon it was noised that in Yazd a number of the friends [Bahá'ís] had been slain. Among the arriving mischief-makers was Muhammad-Sádiq Na'ím-Ábádí. He had a wife in Manshád and his residence was next to the town's cemetery. He entered his house and picked up a large stick and went into the cemetery shouting for Manshád's inhabitants to gather.

On hearing this news, the honored Shátir Hasan [Khabbáz] remarked to his brother, the esteemed Áqá 'Alí-Akbar, and some other believers, "I will set out at once and inquire from Muhammad-Sádiq Na'ím-Ábádí and ascertain the truth of the matter."

When he reached Muhammad-Sádiq, he asked about the dreadful upheavals in Yazd. Muhammad-Sádiq overcome with anger did not say anything, but struck Shátir Hasan in the head with the large club he was carrying, opening a severe wound from which blood poured over his head and face. Muhammad-Sádiq then said, "This is the news!"

Shátir Hasan, his head and face bloody, left the crowd and returned to the

company of his brother and other Bahá'ís. At that time, a number of Manshád's ruffians and Muhammad-Sádiq Na'im-Ábádí proceed to the Husayniyyih where with great joy the latter told the details of the upheavals and turbulence in Yazd caused by the mischief-makers and incited all to perpetrate the same murder and mischief in Manshád. When the Bahá'ís heard of this, some retreated into hiding, and others dispersed into the mountains of Manshád.

About an hour later, some three hundred ruffians had gathered around Muhammad-Sádiq in the Husayniyyih and planned to vandalize and pillage the homes of Bahá'ís and put them to death. At this time, Hájí 'Alí-Muhammad, who had been a believer for a long time and was firm as a rock, and served as Manshád's foremost citizen and its mayor, arrived. He spoke sternly to the hoodlums and dissuaded them from riot and mischief. Afterwards he went directly to the home of Áqá Siyyid Muhammad Hakím-Báshí, reporting the incident and saying that he had, for now, calm and dispersed the crowd. He added that it was difficult to maintain order.

After a few minutes, once more the noise of the crowd and their agitation were raised. Yet again, Hájí 'Alí-Muhammad went out from Hakím-Báshí's home to calm and silent the crowd, but his labors were this time in vain.

Áqá Ghulám-Ridá, [son of] Hájí 'Alí-Naqí, while trying to escape amidst all this, crossed paths with Siyyid Ibráhím Kallih-Dár ["the shepherd"], son of Siyyid Abúl Manshádí. Siyyid Ibráhím tried to take Áqá Ghulám-Ridá's life. Áqá Ghulám-Ridá escaped, and the Siyyid returned to the group of rioters and deceitfully lay motionless on the ground as if dead. His wife, children and family gathered around him, shouting, "O people, Islam is finished. The Bábís have murdered the Siyyid, the progeny of the Prophet!" Some three hundred people, both rioters and spectators, were at hand and they lifted the Siyyid's supposedly lifeless body and carried it to the home of Muhammad Kalántar [the town's chief], son of Hájí 'Alí-Akbar Manshádí, and laid him on ground there. They continued with their accusations and agitation that the Bábís had killed Siyyid Ibráhím.

Meanwhile, Muhammad Kalántar sent a messenger to the home of áqa Siyyid Muhammad Hakím-Báshí with the news, "The Bahá'ís have slain the Siyyid. You come and determine whether he is actually dead or just unconscious." Thinking that they planned to kill him, but putting his confidence in God's confirmations and placing his trust in Him, the Hakím-Báshí went to the Kalántar's home. On the way, he ran into the mob of rioters who made an attempt on him but nevertheless he was able to reach the Kalántar's home. After examining the Siyyid's pulse, he declared, "There is nothing wrong with him and no one has beaten or injured him. Do not create mischief for no reason." No one heeded his advice though, and the hoodlums grasped the pretext of the Siyyid's condition to leave the Kalántar's house.

Twenty-six of the ruffians, agitated by a certain Javád, son of Hájí Muhammad-Husayn Shírází, and with the approval and consent of Muhammad

Kalántar, armed themselves and resolved to murder all the Bahá'ís. These were: Muhammad-Sádiq Na'ím-Ábádí; Ghulám-Ridá, son of Husayn-Ahmad; Siyyid Muhammad-'Alí, Rawdih-Khán ["the prayer-reciter"]; 'Alí-Akbar, son of Ibráhím-Báqir; Ghulám-Ridá Tazarjání; Hají, son of Mírzá-'Alí; Ahmad-Júlá; the sons of Ghulám-'Alí Najjár ["the carpenter"], namely, Ghulám-Husayn 'áshiq, 'Alí 'Arab-Javád and Hají Najjár; Muhammad, son of Ridá-Fadlí; 'Abdu'l-'Alí, son of Ahmad-Abú'l-Qásim; 'Alí, son of Hájí 'Ali-Akbar and a nephew of the Kalántar; Ahmad, son of Shahrbánú; Husayn-'Alí, son of Hájí Abú'l-Qásim; Mihdí and Ibráhím, sons of Umm-Laylí; 'Alí-Bayk, son of Amír-Bayk; Ridá, Husayn, and Hasan, sons of Báqir ibn Hasan; Núr-Muhammad; Ja'far, son of Ghulám ibn Ja'far; Ahmad, son of Hají Ghulám; 'Alí, son of 'Askar, known as 'Ali-Narkáv; Mírzá Ahmad, son of Muhammad-Husayn Dahán; and 'Alí, son of Báqir ibn Abúl.[1] This group separated from the mob.

On one side the cry and weeping of the Bahá'í women and children was heard and on the other side the jeering and celebration of non-Bahá'ís was raised. It was noon, Saturday, 1 Rabí'u'th-Thání 61 BE [27 June 1903]. This group [of 26 men] proceeded to the farm of Khájih Muhsin, which is one of the farms in Manshád. When they reached there, Áqá Mullá 'Alí-Akbar, the brother of Rada'r-Rúh, was working in the field known as Musnaghri, situated between the farms of Khájih Muhsin and Bin-Rang. The ruffians saw Mullá 'Alí-Akbar and Hají, son of Ghulám-'Alí Najjár, threw a stone at the believer, striking Mullá 'Alí-Akbar in the head and covering his face and beard with blood. Then with all his might Ja'far, son of Ghulám ibn Ja'far, struck him with a club, knocking him to the ground. Áqá 'Alí-Muhammad, the ten year old grandson of Mullá 'Alí-Akbar and the son of the martyred Áqá Mírzá Muhammad, threw himself on the body of his grandfather. The hooligans 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 by the believers from the temporary grave and properly buried in his own home in a small room. He was seventy-two years old at the time of his martyrdom.

#### Martyrdom of Áqá Muhammad-Ismá'íl

Having taken the life of Mullá 'Alí-Akbar, the savage mob immediately attacked the farm of Khájih Muhsin and entered the home of Áqá Muhammad-Ismá'íl [Khabbáz], a brother of Shátir Hasan and Áqá 'Alí-Akbar, who were all sons of the late Mírzá Ibráhím Khabbáz ["the baker"]. They plundered and pillaged his house and the twenty-six men having been joined by other farmers, found Áqá Muhammad-Ismá'íl on the second floor. They seized him, stabbed him repeatedly and beat his injured body with sticks and stones. Then they threw his sacred body from the balcony, after which those eagerly waiting outside subjected his body to various sorts of blows.

His sanctified remains were buried next to his house at Mazra'ih Khájih

Muhsin, near a large boulder by the road, where it remains to the present time. At the time of his martyrdom, the honored Áqá Muhammad-Ismá'íl was fifty-five years old.

#### Martyrdom of Ustád Husayn Ursí-Dúz

After committing this murder, the mob left the Mazra'ih Khájíh and were joined by some two hundred spectators and others. In Manshád, they surrounded the home of Ustád Husayn Ursí-Dúz ["the shoemaker"] one of the believers of Yazd who had come to Manshád during this period. Ustád Husayn retreated to the roof. Muhammad-Sádiq Na'ím-Ábádí and others were determined to martyr him, so Muhammad-Sádiq followed him with the intention of killing him. Ustád Husayn succeeded in warding off Muhammad-Sádiq by his shoemaking tool and the latter withdrew to the ground level. Hájí, son of Mírzá 'Alí, climbed a mulberry tree, and through its branches extending over the house gained access to the roof. Soon he was joined by several others who overpowered Ustád Husayn and threw him from the roof to the ground. The mob set on him with clubs and stones martyring this noble soul.

Ustád Husayn's aged mother ran out of the house and threw herself on her son's lifeless body, weeping bitterly. The mob threw stones and inflicted many injuries on this devoted woman, so that she became ill and only twenty days after Ustád Husayn's martyrdom, she passed on to the next world.

The sanctified body of Ustád Husayn was taken to the bank of the Sháhmírí River on the outskirts of the town. He was buried behind Bágh Sharaf, across from a bridge, by a frequented road, and beneath a donated mulberry tree known as Khájíh Rahimi's orchard, where it remains his resting-place to this day [1923]. Ustád Husayn was sixty years old at the time of his martyrdom.

His mother was buried in Manshád cemetery.

#### Martyrdom of Áqá Husayn

After the martyrdom of Ustád Husayn, the mob continued to a neighborhood known as Karchinár, one of Manshád's quarters. These believers of Karchinár were attempting to flee to the refuge of the mountains on the south side of Manshád known as Pusht Bágh-Naw and Mazra'ih 'Abbás. These were: the honored Áqá Husayn, son of Muhammad-'Alí Kázim; Áqá Ghulám-'Alí, son of Hasan Hájí Rajab; and Áqá Ramadán-'Alí, son of Javád Hájí 'Alí-Naqí. The vicious wolves followed those gazelles of the meadow of God's love. When they had ascended part of the mountain, they reached Áqá Husayn, son of Muhammad-'Alí Kázim. He was shot by: Ahmad, son of Abú'l-Qásim; Akbar, son of Ahmad; and Husayn-'Alí, son of Muhammad. They fired several shots into their victim and as he fell, the mob opened fire on him, riddling his body with bullets, and stoned and clubbed his mortal frame.

After martyrdom, he was buried in the same location, some distance from the edge of Mount Mazra 'ih 'Abbás. He was sixty-five years old at the time of martyrdom.

### Martyrdom of Áqá Ramadán-'Alí

After the killing of Áqá Husayn, son of Muhammad-'Alí Kázim, the mob ascended further the mountain and when they were almost half way up they came upon Áqá Ramadán-'Alí. 'Abdu'l-'Alí, son of Hájí Muhammad ibn Abú'l-Qásim fired first upon him, which caused the victim to fall to the ground. The rest of the mob set upon him and martyred him with stones and clubs.

After martyrdom, they left his sacred remains in the same place, but placed some small rocks over him. He was twenty-two years old at the time of his martyrdom. Three days later, some shepherds passed by that spot and found the body. They pulled it from under the rocks, dragged it here and there and deposited it back at the same location. His wife and sister went there one night and hid the remains under a large pile of rocks, so that the young shepherds would not be able to locate and insult the body. Presently, he is buried in the same location on the mountains.

### Martyrdom of Áqá Ghulám-'Alí

In pursuit of Áqá Ghulám-'Alí, the mob ascended the hill another two or three hundred yards. He had hid himself under a large rock. The ruffians searched intensely for him, but were unable to locate him. They continued on their pursuit, looking under every stones and boulders. Eventually, their victim was located in a secluded and hard-to-find spot. He was pulled from his hiding place and thrown on a large, flat boulder. They each picked up a stone and severely beat him with it, crushing his entire being from head to toe, with blood covering the entire boulder and spilling out on all sides. Thus, was he martyred.

They continued beating his being until his flesh, skin and bones were all pulverized into one unrecognizable lump. They threw the remains a few yards away and placed a few stones over him. It was nearly sun-down when they began to descend the mountain.

A more honorable youth than Áqá Ghulám-'Alí was hard to recall. He was eighteen years old [at the time of martyrdom] and in love of God he was an enkindled candle among the friends.

The next night, his sister, who was the wife of Áqá Ramadán-'Alí, together with his mother and younger brother, went to that location and found his body with every bone crushed to pieces. They hid it under a few boulders, but due to the fewness of rocks covering him, gradually all traces of him disappeared. However, what had remained was the large, flat boulder over which they had pulverized his body with rocks and clubs. This ephemeral servant visited that spot a few times and despite of much rain and snow, the nature had not washed away any of the blood spilled over that boulder and on its sides, though his remains had completely vanished.

In short, on that day, six of the divine friends were put to death in the manner described.

[Sunday, 28 June]

Sunday corresponded to 2 Rabí'u'th-Thání 61BE [28 June 1903]. Early in the morning, ten gunmen from [the four villages of] Khabarí, Chinárí, Chahár-Ráhi and Zardankí entered Manshád. There were: Ghulám-Husayn Khabarí with the three sons of Ahmad Khán Khavarí; and Hájí, son of Qurbán-'Alí. Of the Chahár-Ráhi gunmen there were: Ridá-Qulí; Hasan; Khayru'lláh; Iskandar; and Muhammad, son of Husayn. They were accompanied by Hasan, son of Sháh-Ridá, who was a resident of 'Alí-Ábád Pusht-Kuh. They were all armed. When the news of their arrival reached the local ruffians, they immediately joined them and formed a single group, and set out to attack the Bahá'í homes.

The first home and shop they plundered belonged to Áqá 'Alí-Akbar and Shátir Hasan. They even pillaged and destroyed the trees in the home of Áqá 'Alí-Akbar, such as his grapevines, and all the other plants. The wooden homes were set afire.

Afterward, the assailants attacked the house of Áqá Muhammad-Báqir, son of Hasan ibn Sálíh, one of the believers of Yazd visiting Manshád. But he was not at home.

#### Martyrdom of Mullá Muhammad

Akhúnd Mullá Muhammad [son of Mandar-Kar Manshádí] was on the notable Muslim divines. None among the Yazd clerics rivaled him in piety and religion. He had accepted the [Bahá'í] Faith some twenty years earlier and would spend all his time in teaching the Cause of God. His days and nights were consumed with association with the divine friends and the propagation and teaching of God's Cause.

At that time, he was in the upper apartment of the home of Áqá Muhammad-Báqir, son of Hasan ibn Sálíh. He was spotted by the following men from the rioting mob: Hájí Husayn, son of Hájí Muhammad; 'Alí-Akbar, son of Ibráhím-Báqir; Hájí Husayn-'Alí, son of Hájí 'Alí-Akbar; and Hájí Siyyid Mahmúd. On seeing Mullá Muhammad, they decided to take his life.

Hájí Husayn-'Alí said to the other three men, "The honored Akhúnd Mullá Muhammad has been my teacher and educator, and I am indebted to him as such. I implore the three of you to spare his life." He pleaded much, but the other three would not consent. They seized Akhúnd Mullá Muhammad and brought him downstairs. Ghulám-Ridá Zardankí, who was one of ruffians, fired a shot at his chest, which was followed by another shot by 'Alí-Akbar, son of Ibráhím. Then the rest of the rabble opened fire on Mullá Muhammad to such point that his cloths were set ablaze by the fire of the bullets. Thus, he was martyred.

They continued to stone and club his remains. They tied a rope to his feet and dragged his sacred body to the back of Áqá 'Alí-Akbar's house and threw it on a stone-filled field in front of Sháhsuní's house. Zaynu'l-'ábidín 'Attár of the Hájí-Nímihá tribe, who resided in Manshád and lived in Ráhat-Ábád farm, sent a can of kerosene with which to burn the remains.

'Alí 'Arab poured the kerosene over the body and set it on fire. As the body burned, the rest of them continued to stone it, and soon the charred remains were completely buried under the rocks and earth.

That evening, his son, Ustád Taqí Banná ["the construction master"], with the help of Hájí 'Alí-Muhammad, removed the body from beneath the rubble and buried it in a field known as Sar-Múr, belonging to Áqá Mullá Muhammad himself. His resting-place remains to this day at the same spot. He was fifty-eight years old at the time of his martyrdom.

#### Martyrdom of Several Others

The account of the martyrdom of several others of the divine friends is as follows. On the first day of the troubles, a group of Bahá'ís had taken refuge in the nearby mountains on the eastern side of Manshád, next to Mazra'ih Turks. They included: the honored Shátir Hasan, Áqá 'Alí-Akbar and Asadu'lláh, sons of the late Áqá Mírzá Ibráhím Khabbáz; Áqá Mullá Báb'í and his two sons, Áqá Husayn-'Alí and Áqá Muhammad-Javád; Áqá Siyyid Báqir and Áqá Siyyid Husayn, children of the late Áqá Siyyid Ahmad; Áqá Siyyid Taqí and his sons, Áqá Siyyid Muhammad, Áqá 'Abdu'r-Rasúl, Áqá Mírzá Muhammad-Hudá, Áqá 'Alí-Muhammad Turk and Áqá 'Abdu'l-Vahháb; and several other believers.

On the third day of the upheavals, a certain Rajab-'Alí, who was in charge of treasury and taxes for Manshád and pretended to be a Bahá'í and often frequented the Bahá'í gatherings, went to the mountains to the friends of God. When the believers saw Rajab-'Alí and recognized him, they came out [from their hiding place] and inquired about the martyrdoms and the plunder and pillage of the homes and their possessions. Rajab-'Alí described all the events since the beginning of the upheavals. When they asked what was to come, he replied, "A group of Khabari gunmen and some others have entered Manshád and have been united with the local thugs and plan to invite some other hoodlums from Taft and Míhrjird. Tomorrow morning three or four hundred of them will circle this hill and will not allow one of you [Bahá'ís] to escape as all will be seized and slain."

Since they trusted him, the refugees decided that in the middle of the night they would descend the hill and travel in a separate direction. As they were descending, Áqá 'Alí-Akbar had a fall and broke his leg. Shátir Hasan was also injured when a rock rolled over his foot. As a result, these two brothers were obliged to remain in the hills.

After the believers were dispersed, Rajab-'Alí went directly to Muhammad Kalántar and gave him a thorough report of the flight of the friends, the injuries of Áqá 'Alí-Akbar and Shátir Hasan, and their stay in the mountains.

[Monday, 29 June]

On the same third morning of the disturbances, Muhammad Kalántar dispatched the Khabarí gunmen, several from Taft and Yazd, and two 'Arabs of Fars who

were in Manshád on that day, to the hills with instructions to [find and] kill the two noble souls.

At dawn, Shátir Hasan, in spite of his injured foot, had come down the hill to fetch water for his illustrious brother, Áqá 'Alí-Akbar. He was by Túy-Lákih spring, situated some one thousand yards above Kuhkum farm, near several oaks, when the mob reached him, seized him and demanded the whereabouts of Áqá 'Alí-Akbar. Shátir Hasan stated, "My foot has been injured and has bled extensively. Trace the blood trail and you will reach my brother, Áqá 'Alí-Akbar."

Rabí', son of Muhammad and a son-in-law of Kalantar, started to speak harshly and offensively. Shátir Hasan responded, "We were friends and had much association. And now you have decided to slay me, and I have no objection. I am resigned to the will of God. With utmost joy and felicity, I freely offer my life in God's path. Since you plan to kill me, why then these harsh words, rage and vulgarity?" A certain Sádiq stated, "He is right. No one should utter unseemly words." And asked the victim if he had a final Will, to declare it. Shátir Hasan responded, "I have no Will to declare. But I am very thirsty." He was told that his entire estate and possessions had been plundered, to which he responded, "You have done well!" Shátir Hasan reached into his pockets and brought out some rock candy, which he distributed among his assassins, saying, "Sweeten your mouths." He then took off his outer garments and divided them among the assailants, giving each a piece. He asked for water and was told, "Go to the stream and drink." Shátir Hasan responded, "Though I know you will not allow me time to drink, I am resigned to the will of God and welcome His decrees." He proceeded towards the stream, followed by the mob. Suddenly, seventeen of the Khabari, 'Arab, Taftí and Manshádí gunmen shot him in the back. He was shot twice more by each man and thus martyred.

His sanctified remains were left in the same location behind a boulder though a great quantity of rock was thrown over him. After some time, his wife and sons went there, removed the remains from under the stones, placed it in a casket, and with utmost dignity brought it to Manshád. For some time, the casket was kept in a room in his residence. About four months later, Áqá Asadu'lláh, son of Mírzá Ismá'íl, who was a brother-in-law of that illustrious personage [Shátir Hasan], together with his brother, Áqá Ghulám-Ridá, retrieved the coffin and transferred it to Kahkum farm. They interred the sarcophagus on an elevation of some 200 yards away, beneath a pool situated on that Mazra'ih, and some ten or twenty yards from a large boulder known as Báláí Jádih Pusht-Kuhí, near the same spot that he was originally laid to rest.

The reason that he was taken to the same location was that Kahkum farm, situated on the outskirts of the mountain, where Shátir Hasan was martyred, belonged to Áqá Asadu'lláh and Áqá Ghulám-Ridá, his two brother-in-laws. They stated, "The Divine Will had decreed for Shátir Hasan to be martyred in this spot and his sacred remains were initially buried here. We did not wish for him to be removed to elsewhere as this was the place of his martyrdom and

being laid to rest here was the source of blessing for our land and our possessions." Thus, he is buried in Kahkum farm. He was sixty years old [at the time of martyrdom].

### Martyrdom of Áqá 'Alí-Akbar

After Shátir Hasan was martyred and his remains placed under the rocks, the mob proceeded in search for Áqá 'Alí-Akbar. The passage through the mountain was most difficult, especially since it was unknown to them. However, they followed Shátir Hasan's blood trail until they reached the spot where they found Áqá 'Alí-Akbar seated, facing the Qiblah and whispering prayers and supplications. Because of thirst, he was nearly unconscious. He was encircled and first Rabí', son of Muhammad, shot him. Then a certain Ridá, known as Ridá Shikárí ["the hunter"], who was from the village of Banádak-Sádát, fired on him, which was followed by several more shots.

The mob returned to the Kalántar and with utmost joy shared the details of the occurrences, asking for a large prize.

Someone had gone back to that spot and placed several rocks over the sacred remains [of Áqá 'Alí-Akbar]. In that area tigers dwelt and though the divine friends would go on visits to that sanctified burial spot, they noted however that the tigers had never come close to the remains.

After killing 'Alí-Akbar, they left the body in the same spot and came back down to join the rest by the stream.

Four months later, through efforts and exertions of his wife, Áqá 'Alí, his nephew, prepared a strongly-built sarcophagus of the utmost refinement. This casket was taken to the mountain by: Áqá Muhammad-Javád, the illustrious son of the martyred Áqá Mullá Bábbá'í; Áqá Mírzá 'Alí-Akbar, nephew of Áqá Muhammad-'Alí, [known as] Hájí Nasru'lláh, the martyred; and Áqá Mírzá 'Alí, son of the late Ramadán Muqaní ["the well-digger"]. They intended to bring the remains in the casket to Manshád, but when they reached the mountain passages, it became exceedingly difficult to carry the casket. Therefore, they left the coffin and went up themselves. Using the soft mountain brushwood, Áqá Mírzá 'Alí, son of the late Ramadán Muqaní, prepared the means to carry the remains within it down the mountain. In truth, Áqá Mírzá 'Alí exerted great efforts to bring the body to the spring and it was there that they placed it in the casket and transported it to Manshád. A great multitude had gathered in mourning; some crying, some expressing regret.

When they removed the remains from the casket, astonishingly it had not decayed in the least – even the color of the face had not changed. It appeared fresh and unsullied, and even the wounds seemed like two-or-three-day cuts, showing fresh blood. Even more amazing was that during these four or five months, the body had been left unclad near a cave where a tiger and his cubs lived and they had never gone by it or molested it in any way. Praise unto God! The multitude was in total astonishment over this wonder! This fresh body by the tiger's cave, and yet completely unmolested – and not only had it not decayed, but

was more fragrant than ever. Gradually, the whole of Manshád, women, men, young and old, gathered and in their presence, the sacred remains were interred in the private room of his residence.

Áqá 'Ali-Akbar was fifty-five years old at the time of martyrdom. "There is no transformation or strength except through God, the Most High, the Most Magnificent." [2]

#### Martyrdom of Áqá Siyyid Husayn

On Tuesday, 4 Rabí'u'th-Thání 61 BE [30 June 1903], Áqá Siyyid Husayn, son of the late Áqá Siyyid Ahmad, had taken refuge in the home of a Muslim friend, Siyyid Áqá'í, in the Mírzáhá neighborhood. He was a most endkindled and devoted young man. Two days before the convulsions, his eldest son, Siyyid Javád, who was fourteen years old, had been working the farmland with his grandfather, when a large boulder they were trying to bury had rolled over both his legs, causing one leg to break and the other to be severely injured. He and his mother were also at the home of Siyyid Áqá'í.

On that day, the ruffians were searching every household [in Manshád] to ensure every Bahá'í was located and killed. Siyyid Áqá'í informed Áqá Siyyid Husayn's wife, "They are searching every home and soon will reach this house. I do not wish for Áqá Siyyid Husayn to be found here and killed." When Áqá Siyyid Husayn learned of the conversation from his wife and that the host had urged him to leave the house, he told her, "Bless me for my death is well-nigh."

Siyyid Áqá'í suggested, "Place a chador over yourself and follow me. You should hide behind the pulpit in the nearby Mírzáhá mosque. After the mob has come and searched the house, then you should return." Taking the advice of his host, he changed his garment, and along with Siyyid Áqá'í went to the mosque and took refuge behind the pulpit.

It was not long before the ruffians came, searched the house and left. Several women went into the mosque and having seen him, came out shouting after the hooligans. [Siyyid Husayn] quickly discarded the chador and left the mosque. Running a distance of two hundred yards, he climbed over a stone wall into the orchard. He hid in the wheat field but was spotted by a woman who quickly informed Ibráhím, son of Liylá. He immediately entered the field and found him [Siyyid Husayn] sitting on the ground. With all his might, he struck him with a club, whereupon Ahmad Júlá reached them and fired a shot at his face. Siyyid Husayn Síyáh attempted several shots, but the gun failed to discharge. Ghulám-Ridá Tazarjání threw Siyyid Husayn over the same wall into the streets where he was dragged by his feet to the street where the illustrious Áqá Mullá Bábá'í lived. He was thrown by the river. Siyyid Husayn still had some life left in him when his wife and son were informed and quickly ran to the scene. His son, Áqá Siyyid Javád, was bedridden, yet shouted, "Take me too to see my father one last time!" but no one heeded his call.

The distance was no more than two hundred yards. As [the woman and children]

were hastening to the spot where Siyyid Husayn's injured form was thrown, they saw Ghulám-Ridá, [son of] Husayn-Ahmad, coming from that direction. Deeply frightened, they sat at the street's edge. When he reached them, for some ten minutes he stood there and with great anger stared at them. In fear, the wretched woman and children sat there, trembling frantically and overcome with deep fright and anxiety. After ten minutes, he walked away, shouting the departing comment, "Go now and see what we have done!"

The heartbroken wife and the small children made their way to Siyyid Husayn, who still had some life left in him. On hearing the cry, wail and lamentation of his family, he opened his eyes and looked at his wife and child. His wife placed his head in her lap and gently kissed his cheek. The children threw themselves on his body, kissing him repeatedly and tenderly. He reached out, embraced his loved ones, and with several teardrops streaming from his eyes, Áqá Siyyid Husayn yielded up his hallowed spirit.

They removed his sanctified remains to his home and buried it in front of the building. He was forty years old.

#### Martyrdom of Áqá Siyyid Javád

After Siyyid Husayn's martyrdom, his son, the esteemed Siyyid Javád, was taken back to his own home. He constantly yearned for martyrdom.

On the first day of upheavals, his father and some other believers left for the mountains while a gang of hoodlums were searching homes [for Bahá'ís] and plundering the possessions of those wronged ones. Eventually, they reached Áqá Siyyid Husayn's home. Because of his broken leg, Áqá Siyyid Javád was resting in bed.

Ghulám-Husayn 'Ashiq asked the lad, "Where is your father?" "My leg is broken," he responded, "and I have no news of my parents or their whereabouts." The aforementioned Ghulám-Husayn pulled a knife from his holster, stating, "Were your leg not broken, I would decapitate you with this knife this very moment!"

It was because of this incident that youth repeatedly would say and wished, "I pray that the ruffians would come and decapitate me, so I would join my venerable father!"

After his father's martyrdom, the young boy was alive another fourteen days. Since his mother was pretty and young, out of the fear of hoodlums she would leave the broken boy at home and would take the other two children to the same Siyyid Áqá'í's home. Repeatedly, the lad [Siyyid Javád] would beg his mother, "O mother! No one wishes to harm you. Stay with me at nights." However, fearing the mischief-makers, she could not muster the courage to stay with the injured child.

In short, she returned home one morning to find her son's lifeless body in bed. One can only imagine her condition! Since Siyyid Javád had willed that he be buried next to his father [Siyyid Husayn], therefore he was laid to rest

accordingly.

### Martyrdom of Husayn-'Alí

On Wednesday, 5 Rabí'u'th-Thání 1321 A.H. [1 July 1903], Khadijih, the wife of Muhammad-Ibráhim Sha'r-Báf of the city [Yazd], found out that for fear of the hoodlums, Áqá Husayn-'Alí, the esteemed son of Áqá Mullá Babá'í, had escaped to the northern mountains of Manshád, known as Murghistán Mountains. She went to the home of 'Alí-Akbar, son of Ibráhím-Báqir, and awoke him, informing him of the situation. 'Alí-Akbar, son of Ibráhím, and a group of ruffians, proceeded to the mountain.

Some way up the mountain, 'Alí-Akbar, son of Ibráhím, called out, "I see you, Husayn-'Alí! I see you! Come down and show yourself!" In truth, however, he had not seen his victim, but Husayn-'Alí thought so and descended from the heights. [They seized him and] on reaching the Ja'far-Ábád neighborhood, 'Alí-Akbar pulled out a chain and with his utmost might started beating that sacred being, shouting, "Recant!" But the youth would only say, "Two months ago I had a vision and beheld all I needed to see, including this very scene." However, his words went unheeded and the harsh beating continued. As he had stated, two months prior to these events, he had a long vision and had beheld all that was to occur.

He continued to beat the victim to such extent that his clothing and being was torn in pieces. Siyyid 'Alí, son of Hájí Siyyid Ahmad, who was one the non-Bahá'ís and an observer, repeated exhorted 'Alí-Akbar [son of] Ibráhím, "'Alí-Akbar, do not strike him! 'Alí-Akbar, do not beat him! He is young!" However, like someone who had consumed a large quantity of wine, 'Alí-Akbar could not comprehend anything and persisted in his beating. Suddenly, his chain was torn apart. Someone motioned the youth to escape. Despite his many injuries, he started running. A certain Háshim, from the Fayúj tribe, chased after him. First, 'Alí-Akbar, son of Ibráhím, fired on Áqá Husayn-'Alí, which was followed by shots from Ghulám-Ridá, son of Hájí 'Abdu'lláh, and some other hoodlums beat him to death with sticks and stones. He was buried on that spot, at the corner of some land belonging to one of the believers, Áqá Hasan, son of Husayní Manshádí. This site is situated next to a main road in Ja'far-Ábád, near to a common waterway. At the time of martyrdom he was nineteen years old.

[Some time later,] the Bahá'ís of the city [Yazd] raised the necessary funds and bought that land from Áqá Hasan, son of Husayní, for 50 túmáns. At present, that land is owned collectively by the Bahá'ís of Yazd and is considered an endowment for that sacred martyr, namely, Áqá Husayn-'Alí.

### Martyrdom of Áqá Siyyid Mírzá

The violent mob remained on the hill until sunset. On their return, they were searching through the Muhammad-Ábád neighborhood, one of Manshád's quarters. The honored Áqá Siyyid Mírzá, son of Áqá Siyyid Ahmad, who was one of the sanctified chosen ones. He had lain down to rest by a wall on the northern

mountain of Manshád, known as Kúh 'Alí-Murád, and had fallen asleep on the ground. Suddenly, Ghulám-'Alí, son of Hájí Muhammad, and Ghulám-Husayn, son of Mírzá 'Alí-Ridá, came upon him. They each picked up a large rock and with the utmost force delivered a fatal blow to the head of the sleeping Siyyid Mírzá, who was instantly martyred. He was eighty years old.

He was buried there in his own orchard in Muhammad-Ábád quarter.

[Martyrdom of Áqá Siyyid Javád]

On the same day, Áqá Siyyid Javád, the eldest son of Áqá Siyyid Taqí, had taken refuge in his home in Sar-Bágh neighborhood. Ghulám-Ridá, son of Husayn-Ahmad, went inside the house, seized Áqá Siyyid Javád and brought him out. His three young daughters, the oldest being only nine years of age, began to weep and grabbed the hem of Ghulám-Ridá's garment, pleading, "Slay the three of us but leave our father alone!" No matter how the children pleaded, cried, implored and supplicated, it was not accepted [by the assassins]. The girls encircled their father, held tight to him and bitterly cried and wept and implored. They begged Ghulám-Ridá with all their strength, yet to no avail. Instead, they slapped and beat the daughters with clubs and stones to separate them from their father.

By then a group of hoodlums had gathered and they took Áqá Siyyid Javád to the home of the Kalántar, but kept him outside. A number of Manshád's affluent citizens were present, such as, the honored Hájí 'Alí-Muhammad, who was Manshád's mayor, the venerable Áqá Siyyid Muhammad Hakím-Báshí ["the physician"], and the esteemed Áqá Mírzá Asadu'lláh, all ranking among the Bahá'ís.

The Kalántar came before the house and with the wave of his hand signaled his approval for the killing, saying, "Why have you brought the Siyyid before me? Take him away!" and they took him away.

Áqá Siyyid Javád's countenance beamed with extreme joy, and radiated a heavenly smile, while he spoke with no one.

The mob paraded the Siyyid to Manshád's Maydán Nakhil ["the palm tree square"]. First, Javád, [son of] Ghulám-'Alí Najjár ["the carpenter"], fired a bullet that shattered his skull. Subsequently, Ghulám-Ridá, son of Ahmad, 'Alí-Akbar, son of Hájí Husayn, and Ghulám-Ridá Tazarjání, and several others of the hoodlums, made that sanctified being the target of their evil shots. This was followed by stoning and clubbing the remains, until he had attained the exalted station of martyrdom.

They dragged that sacred corpse behind the home of Áqá 'Alí-Akbar, situated in a stone-filled field, near the Sháhsúní's house, in a pit used to prepare charcoals. He is buried presently at that same location. Áqá Siyyid Javád was forty years old.

Martyrdom of Áqá Mírzá Husayn

On Thursday, 6 Rabí'u'th-Thání 61 BE [2 July 1903], the illustrious Áqá

Mírzá Husayn, son of Muhammad-Sádiq ibn Muhammad-'Alí, had been hiding in the northern hills, known as the mountains of Murghistán and 'Alí-Murádí. The ruffians learned of his hiding place and decided to slay him. Javád, [son of] Ghulám-'Alí Najjár ["the carpenter"], and Zaynal Yazdí, son of Akbar ibn Abú'l-Hasan, went into the hills, searching everywhere until they found and seized him [Áqá Mírzá Husayn].

He was brought to Manshád and conducted to the home of Muhammad-Rabí', who was Muhammad Kalántar's son-in-law. Áqá Mírzá Husayn asked for a drink of water, in response to which Muhammad-Sádiq Na'ím-Ábádí unsheathed a knife and stabbed him in the chest, saying, "Water for you is the tip of this dagger!" The assailant then turned to Manshád's citizens and said, "O people, I had vowed to drink the blood of these people. Now witness me fulfill my vow." He pulled the knife out of the body and licked off all the blood. The other hoodlums shot the victim with many volleys and in such manner concluded his martyrdom. And this was followed up by further clubbing and stoning the sacred remains.

After his martyrdom, they tied a rope to his feet and dragged him through the streets until they reached the Sháhsúní home, where they deposited the remains. That evening his heart-wrenched wife and children took the body and buried it in a nearby Bágh ["orchard"] Kamálí belonging to Áqá Mírzá Husayn himself, in front of the building, where it remains to this day. He was sixty years old at the time of martyrdom.

#### Martyrdom of Áqá 'Alí-Muhammad

On Friday, 7 Rabí'u'th-Thání 61 BE [3 July 1903], the illustrious Áqá 'Alí-Muhammad, son of the late Hájí Muhammad-Husayn Turk, was hiding in the home of Husayn, son of Hasan ibn Panáh-'Alí, in Kúr-Kih neighborhood, situated on the outskirts of Manshád on the way to Káv-Afshád. The ruffians learned of his location. Husayn-'Alí, son of Hájí Muhammad-Abú'l-Qásim, Javád Tafaqí, 'Alí-Akbar, [son of] Ibráhím-Báqir, and 'Alí-Akbar, son of Hájí Husayn, and some other hoodlums proceeded towards Kúr. They entered the home that the honored Áqá 'Alí-Muhammad was in, seized him and returned to Manshád.

They came to the home of Áqá 'Alí-Akbar, the martyred, and said to the victim, "This is your Mashriqu'l-Adhkar. See how we have destroyed it!" Then they took him to the shop of Ustád Ja'far Sabbágh ["the painter"]. First, 'Alí-Akbar, son of Hájí Husayn, shot that sacred being, and then the rest of the mob stoned him. With sticks and rocks they continued to beat Áqá 'Alí-Muhammad until he was breathing his last breaths, whereupon Bimán-'Alí, son of Ghulám-Ridá Hájí Hasan, kicked him, and told several youngsters to fill his mouth with sand and soil. In such manner, that sanctified being was martyred.

A rope was tied to his blessed feet, and he was dragged and paraded to the street where Shátir Hasan's and Áqá 'Alí-Akbar's homes were situated. His body was left there until nighttime, when one of the believers gathered his

sacred remains and buried it in the orchard in front of Shátir Hasan's residence, next to a wall by a tree, where it remains to this day. Áqá 'Alí-Muhammad was about forty-five years old at the time of martyrdom.

#### Martyrdom of Áqá Muhammad

On Saturday, 8 Rabí'u'th-Thání 61 A.H. [4 July 1903], the honored Áqá Muhammad, the illustrious son of Áqá Mullá Bábá'í, had taken refuge in his home. Around noontime the following men entered the house: Ghulám-Ridá, son of Husayn-'Alí Hájí 'Abdu'lláh; Husayn-'Alí, son of Hájí Muhammad ibn Abú'l-Qásim; and Háshim from the Fayúj tribe who lived in Yazd. They seized Áqá Muhammad and brought him out. Áqá Muhammad requested, "Delay your plans for an hour so that I may see my wife and children one last time before you slay me." The men ignored his plea and firstly, Háshim Fayuj shot him and then Ghulám-Ridá Tazarjání and Javád Ghulám-'Alí Najjár each shot him in turn and thus martyred him.

Afterwards, 'Ali-Akbar, son of Hájí Husayn, tied a rope around the martyr's feet and dragged him back home, where later that evening Husayn-Ibráhím Mullá Hasan brought the body inside and laid it to rest. He was twenty-three years old at the time of martyrdom.

#### Martyrdom of Áqá 'Alí-Akbar

On Sunday, 9 Rabí'u'th-Thání 61 BE [5 July 1903], the illustrious Áqá 'Alí-Akbar, son of Hasan ibn Hájí Rajab, had taken refuge in the house of his son-in-law, Ghulám-Ridá, known as Ghulám-Zágh, when the rioting mob learned of his location. A group rushed the house and brought out Áqá 'Alí-Akbar from Ghulám-Ridá's house. First, 'Alí, son of Hájí 'Alí-Akbar, delivered a severe blow to his head with a heavy club. This was followed by Husayn-'Alí, son of Hájí Muhammad ibn Abú'l-Qásim, using his club to hit him hard in the head. This was yet followed by Ridá, son of Husayn-Ahmad, who shot volleys into the victim. The rest [of the crowd] then set upon him, stoning and clubbing him, and finally throwing off the body over a nearby bridge into the river, where it remained until that evening when his wife and some relations took the remains and buried him in his own orchards, next to his residence, in the 'Arab quarter of Manshád. Áqá 'Alí-Akbar was fifty years old at the time of martyrdom.

#### Martyrdom of the Handmaiden of God Khadíjih Sultán

On 10 Rabí'u'th-Thání 61 BE [6 July 1903], the faithful, sacred leaf of God, Khadíjih-Sultán, daughter of Hájí Rajab and mother of the martyred Áqá Ghulám-Ridá, was home when the following assailants entered her residence: Ghulám-Ridá, son of Husayn-Ahmad; 'Alí, son of Hájí 'Alí-Akbar and brother of Muhammad Kalántar; Ahmad, son of Hájí Ghulám-Ridá; and Ghulám-Ridá Tazarjání. They rushed in and took her to the home of Muhammad Kalántar. First, they insisted that she should recant, but instead she responded, "Do you deny your own Faith such that you expect me to do the same?" Muhammad Kalántar instructed them to take her away. The men took her to the

top of Manshád's Tikiyih[3] in the town center and pushed her off the roof while most of the city had gathered to look on from down below. The women of Manshád gathered around her body and first removed her chador and veil, after which men and women alike stoned and clubbed her sanctified remains. Khadījih-Sultán, who was later buried in her own home in the Karamí quarter, was sixty-five years old at the time of her death.

#### Martyrdom of Áqá Mírzá Muhammad

On Wednesday, 12 Rabí'u'th-Thání 61 BE [8 July 1903], the esteemed Áqá Mírzá Muhammad, the illustrious son of the martyred Áqá Mullá 'Alí-Akbar, may my spirit be a sacrifice unto his dust, had taken refuge in a room within the farmhouse belonging to Siyyid 'Alí-Akbar, son of Hájí Siyyid Husayn. Abú'l-Qásim, son of Ghulám-Ridá ibn Muhammad-'Alí Manshádí, learned of his whereabouts and informed the thugs and rioters.

More than two hundred attackers, rebels and spectators from Manshád and other regions surrounded the farmhouse. It was two hours before noon. They went inside, captured Áqá Mírzá Muhammad, restrained him by tying his hands behind him, and brought him outside. They dragged him to behind the home of Áqá 'Alí-Akbar and tied him to a pine tree behind the house. First, twenty of the men executed him with successive volleys of gunfire. Afterwards, the aforementioned Zaynu'l-'Abidín 'Attar, who truly should be known as Zaynu'l-Fásiqín[4], sent kerosene to douse his remains and thus he was set on fire. For this purpose, that sacred personage, with some life left in him, was untied from the tree and dropped onto the ground. They poured kerosene on him, still alive, and set him on fire, continuously adding fuel and oil to the fire. For half an hour, that wronged-one would move his feet, at times bend them, or raise them and just move them [in pain]. Meanwhile, Siyyid Muhammad-'Alí Rawdih-Khán ["the prayer-reciter"], and Bamán-'Alí, son of Ghulám-Ridá Hájí, would pour oil fuel into his mouth and set it on fire, while the victim was being stoned by the murderers.

After the martyrdom and incineration of the body [of Áqá Mírzá Muhammad], a non-Bahá'í by the name of Siyyid Mihdí, took his sanctified remains and buried him at a spot some twenty steps from the main road, in an orchard belonging to Áqá Mírzá Muhammad, which was adjacent to the martyr's residence and known as Áqá Ridá'í's field, where remains his resting-place to this day. Áqá Mírzá Muhammad was forty-three years old.

#### Martyrdom of Áqá Muhammad-'Alí, Son of Hájí Nasru'lláh

On Thursday, 13 Rabí'u'th-Thání 61 BE [9 July 1903], the honored Áqá Muhammad-'Alí, son of Hájí Nasru'lláh, had taken refuge in his own farm, which was within one of Manshád's neighborhoods, in the home of his nephew, Áqá Mírzá Ahmad. The ruffians learned of his whereabouts. Several men entered the house to capture Áqá Muhammad-'Alí. These six were: Ghulám-Ridá, son of Husayn-Ahmad; Mírzá 'Alí-Akbar and Mírzá Javád, sons of Ridá Husayn-'Alí; Siyyid Muhammad-'Alí Rawdih-Khán ["the prayer-reciter"]; Siyyid Husayn, son of Siyyid Ibráhím; Muhammad, son of

Ridá Fadlí; and several others.

They tied his own shawl around his neck with one end being pulled forcefully by Ghulám-Ridá, son of Husayn-Ahmad, and the other end being pulled by Muhammad, son of Ridá Fadlí. In such a way Áqá Muhammad-'Alí was martyred.

After the martyrdom, they stoned and clubbed his remains extensively and left the body. That evening the believers took his remains to the 'Arab quarter, one of Manshád's neighborhoods, and buried him in an orchard belonging to Áqá Muhammad-'Alí himself. He was fifty years old.

Village of Darrih and Martyrdoms of Mírzá Muhammad-Ibráhím and Shátir Hasan

Regarding the incident of Darrih, which occurred on Friday, 14 Rabí'u'th-Thání 61BE [10 July 1903], the details are as follows:

Shátir Hasan Khabbáz ["the baker"], son of Zaynu'l-'Abidín], was a Bahá'í from the Kushak-Naw quarter of Yazd who had commenced bakery in the village of Tazarján. When the people of Tazarján learned of the disturbances and turmoil in Yazd, they surrounded Shátir Hasan in Tazarján, injuring him with stones and sticks. After much beating, he managed to free himself from Tazarján's ruffians and was able to escape the mob and quickly left for Manshád. He arrived there on the same day, three hours before sunset, where he stayed for several days in the home of a relative as all avenues of escape were now closed.

Meanwhile, the honored Áqá Mírzá Muhammad-Ibráhím Tabíb Khuramsháhi, a Bahá'í of Yazd from the Maydán-Sháh quarter, had also escaped the wrath of the mob there and was now Manshád. In the middle of the night on Friday evening, these two sacred beings [Shátir Hasan and Mírzá Muhammad-Ibráhím] for fear of the foes left Manshád for Yazd by way of the village of Darrih. They arrived in Darrih two hours before sunset and took a room in the home of Khadíjih, daughter of Darvish. When the villagers learned of the arrival of the two newcomers, they surrounded the house, rushed within, and seizing Áqá Mírzá Muhammad-Ibráhím and Shátir Hasan, dragged them outside. Since the villagers were not acquainted with them, they enquired of others in Darrih about them. However, Ramadan, son of Hájí Sha'bán, a native of Darrih, and Ghulám-Husayn, son of Ahmad-Mázár Yazdí, recognized the two believers and announced to the crowd, "We know these two; both are Bahá'ís and must have just escaped from Manshád."

The two believers, that is, Shátir Hasan and Áqá Mírzá Muhammad-Ibráhím, were first completely undressed by the mob and had their hands tied behind their backs. Those that participated in this attack were: the aforementioned Ramadan and Ghulám-Husayn; Ridá, son of Akbar ibn Hádí; Akbar, son of Ja'far ibn 'Abdu'lláh; Ridá, son of 'Alí ibn Tálib; Habíb, son of Ustád Ridá; Siyyid 'Alí and Siyyid Javád, sons of Siyyid 'Ali-Rida Dallál; Ismá'íl, son of Bamán-'Alí, from the village of Darrih; Ridá Darvish; Husayn, son of Karím; Siyyid Ismá'íl, son of Siyyid Ibráhím, a residence

of Bágh-Gandum quarter of Yazd; and many other citizens of Darrih. After they had tied the hands of their victims behind them, they commenced a march headed by these two believers, who all the while were being repeatedly beaten with sticks and stones, to such extent that both were thoroughly covered with injuries and blood, and many of their bones completely shattered. It is said that they were beaten some five hundred times by sticks and rocks.

In such manner, these two believers were dragged from the home of that lady and led to Kushtkhaván[5] of Darrih village, to an area known as the Kھیár-Zár fields. There, the mob surrounded them and with sticks and stones martyred the two sanctified believers.

Their sacred remains were thrown into an empty well, between Bágh and the pool of Mazra'ih Javádí's aqueduct. This well is besides the Ibráhím-Ábád road, near a large bolder. The bodies remain in that well to this day. Áqá Mírzá Muhammad-Ibráhím Tabíb was sixty-five years old at the time of martyrdom, and Shátir Hasan was thirty-five years of age.

#### Martyrdom of Áqá Ghulám-Ridá

On Saturday, 15 Rabí'u'th-Thání 61 BE [11 July 1903], the honored Áqá Ghulám-Ridá, son of Hájí 'Alí-Naqí, who had also taken refuge for 12 days at the home of Siyyid Ridá, son of Siyyid Mírzá Jamál, was discovered by the garden-warden of Darrih and Husayn Kalágh of Yazd, who immediately informed Manshád. A number of Manshádí ruffians came and these included: Husayn, son of Ridá-Ahmad; Siyyid Husayn, son of Siyyid 'Alí-Ridá; Muhammad-Sádiq Na'ím-Ábádí; Mírzá Ridá, son of Hájí Siyyid Mírzá the Imám Jum'ih of Manshád; Siyyid Husayn, son of Hájí Siyyid Mahmúd; and Siyyid Ibráhím, son of Siyyid 'Alí-Ridá. They captured the esteemed Áqá Ghulám-Ridá and brought him outside the house.

They tied his hands behind him, leading him to Manshád and to a neighborhood known as Pusht Bágh-Naw. There he was shot by two of the gunmen, Siyyid Husayn, son of Hájí Siyyid Mahmúd, and Siyyid Ibráhím, son of Siyyid 'Alí-Ridá. Each fired a fatal shot at their victim. The mob then set upon him and with knives, clubs and stones beat the remains, and thus martyred him. His remains were then thrown into a nearby well.

Two months later his body was recovered from the well by the divine believers and was buried in his own home at a site near the grave of his mother [Khadíjih Sultán]. These two souls, the mother and the son, are still buried next to each other in front of that house. Áqá Ghulám-Ridá was forty years old at the time of martyrdom, and his mother was sixty-five years old at her martyrdom.

#### Martyrdom of Áqá Ghulám-Husayn

On Sunday, 16 Rabí'u'th-Thání 61 BE [12 July 1903], the illustrious Áqá Ghulám-Husayn, son of Taqí Dallál ["the broker"], a devoted Bahá'í from Yazd and truly rare in his consecration [to the Cause], who had come to Manshád to escape the brutal pogrom unfolding there, was in Mazra'ih Turkhá

as a guest of [another Bahá'í] Áqá Siyyid Báqir, son of the late Áqá Siyyid Ahmad. In those days, Áqá Ghulám-Husayn and Áqá Siyyid Báqir had taken refuge in one of the caves in the eastern mountains, behind the Turks' farm. They were in a very small, remote and dark cave, which no one suspected men would hide in.

A number of Manshád's hooligans rushed to the mountain in search of the two believers and came upon the cave's entrance. At first, Ghulám-Ridá, son of Husayn-Ahmad, called out for Áqá Ghulám-Husayn and Áqá Siyyid Báqir to come out, which they did not respond to. The ruffians had taken with them the twelve year old Áqá Siyyid Javád, son of the illustrious Áqá Siyyid Báqir. They forced the lad inside the cave to see if anyone was there. In the dark, the boy saw the shadow of a person, and so came out and said, "Someone is here." The thugs called out, "Whoever you are, come out as there is no escape for you!" Áqá Ghulám-Husayn came out. Once more, the lad was sent inside the cave to see if anyone else was there. After looking closely, he announced, "One other person is here!" – not realizing that it was his own father who was hiding in the cave. Having no recourse, Áqá Siyyid Báqir also emerged from within.

First of all, Áqá Ghulám-Husayn was martyred instantly by several volleys of gunfire. Thereupon, a certain Husayn Khán, who was of Yazd and had gone to the mountain with the mob, stepped forward and cut off Áqá Ghulám-Husayn's head and carried it to Muhammad Kalántar. The latter gave the head to Mírzá Muhammad-'Alí, son of Husayn Turk, to take it as a gift to Mírzá Fathu'lláh, the Mushíru'l-Mamálik, who was the Treasury Minister in Yazd.

His headless body was thrown down the mountain, above Mazr'ah Turkhá, under a bend known as Kásih-Píyálih, near the Láí-Zard river, adjacent to Kav-Afshádí road and by the farm. Áqá Ghulám-Husayn was sixty-three years old at the time of his martyrdom.

This head was buried in Yazd, near Musalá City-gate, on the other side of the river, near Kusht-Khaván.

#### Martyrdom of Áqá Siyyid 'Alí and Others

Regarding the venerable Áqá Siyyid Báqir who was seized at the same time as Áqá Ghulám-Husayn was captured, the mob brought him to Mazra'ih. Since two or three hours had passed since the rising of the sun and it was getting warm and signs of thirst was evident in people, Áqá Siyyid Báqir invited the men inside to have some fruit. They accepted his invitation and everyone entered. After enjoying the refreshments, they tied Áqá Siyyid Báqir's hands behind him and led him to the home of Muhammad Kalántar, where he was imprisoned.

About this time, the clamor of the mob was raised, proclaiming that the previous night, at midnight, Siyyid 'Alí, son of Áqá Siyyid Taqí, had escaped from Manshád for Yazd, but en route, was intercepted by three men from Taznaj village: Siyyid Sádiq and two others. They had brought him to the village of Tazarján where the men sought the permission of Mírzá Ibráhím,

the Imám-Jum'ih of Yazd, to kill their prisoner. The Imám-Jum'ih, however, had refused to give his consent, stating, "I do not know this Siyyid. You should conduct him to Manshád and deliver him to the citizens there, as they are familiar with him. The people there will deal with him accordingly."

The men entered Manshád, bringing with them Áqá Siyyid 'Alí. They planned to take him to the home of Muhammad Kalántar, but when they reached Maydán Nakhl [town's palm-tree square], Siyyid 'Alí escaped from his three Tazanjí captors and sought refuge beneath a palm. A number of Manshádí hoodlums reached them and they included: Ghulám-Ridá, [son of] Husayn-Ahmad; Muhammad-Sádiq Na'im-Ábádí; Javád and Hájí, sons of Ghulám-Ridá Najjár ["the carpenter"]; Ahmad Julá; Ghulám-Ridá Tazarjání; Mírzá Muhammad-'Alí Taftí, an attendant of Navváb Vakilu't-Tawliyah; the three Tazarjí assailants; and some others.

They encircled the palm tree and were preparing to take the victim's life when one of the villagers cried out, "This Siyyid has taken refuge under the palm of Husayn ibn 'Alí ibn Abí-Tálib – upon Him rest peace. We must either spare him or wait until he has come out from beneath the palm, at which time he can be killed." They ignored the man's plea, and it was about sunset when Ghulám-Ridá Tazarjání began by firing the first shot, which was followed by shots from Siyyid Sádiq Taznají and Mírzá Muhammad-'Alí, attendant of the Navváb [Vakílu't-Tawliyah], fatally shot Siyyid 'Alí. Thus, that illustrious soul was martyred. He was left at the same spot.

That evening, his wife removed her husband's remains from the scene and buried him in front of their home. He was thirty-five years old at the time of martyrdom.

#### Martyrdom of Áqá Siyyid Báqir

After the mob had completed the killing of their victim, the men immediately returned to the home of Muhammad Kalántar, where Siyyid Báqir was imprisoned. They removed him from the prison and took him to a field known as Mazra'ih Turkhá, where his main residence was located. They went to a farmland known as Ján-áqá'í. Mírzá Muhammad-'Alí Taftí the attendant of the Navváb and two others each fired shots at him and in such manner martyred that sacred personage. Then, they returned.

Later the believers with his wife and children took the hallowed remains and buried them next to the grave that contained Áqá Ghulám-Husayn Dallál. Áqá Siyyid Báqir was fifty-one years old.

#### Martyrdom of Áqá Asadu'lláh

On Monday, 17 Rabí'u'th-Thání 61 BE [13 July 1903], the honored Áqá Asadu'lláh, an illustrious son of the late Áqá Mírzá Ibráhím Khabbáz ["the baker"] and a younger brother of the martyred Áqá Muhammad-Ismá'íl, Shátir Hasan and Áqá 'Alí-Akbar, descended from the mountain and took refuge in the home of his paternal cousin Áqá Ghulám-Ridá. He decided to leave for Yazd and together with Siyyid 'Alí, son of Hájí Siyyid Ahmad

Manshádí, took a route through the valleys towards Yazd. A son of Muhammad Kalántar and two others, who were their close friends, decided to accompany them through the valley to ensure that no one brought any harm to them. When they had passed through the valley, the three friends returned to Manshád.

Siyyid 'Alí and Áqá Asadu'lláh continued on their journey and at night came to Mazra'ih Ibráhím-Ábád, known as Mazra'ih Hájíhá. Passing through the fields, towards the end of the evening they rested by the roadside. Waking up at dawn, several men from Míhrjird came upon them, seized them and took them to Hájí-Ábád. Siyyid 'Alí was not a Bahá'í and the villagers had no quarrel with him, but decide to slay Áqá Asadu'lláh.

Hájí Muhammad-Ibráhím of Yazd, who was a farmer in that village, prevented this murder and wrote a letter to the Imám-Jum'ih [Mírzá Ibráhím], who was in Tazarján, stating, "A certain Asadu'lláh, who is a Bábí, has fled Manshád. What should we do with him?" The Imam-Jum'ih responded, "He must be taken to Manshád as we do not know him." Hájí Mírzá Muhammad-'Alí, known as Siyyid Qibli, was present on that occasion and summoned the messenger, and inquired into the details. He took from the messenger the letter sent from the village [by Hájí Muhammad-Ibráhím] and read its contents. Without consulting the Imám-Jum'ih, he summoned the six Taftí gunmen who were in Tazarján in those days, and informed them of the details of Áqá Asadu'lláh's captivity. These men were: Hájí Siyyid 'Alí-Akbar Siyáh; Siyyid Husayn 'Arab; 'Abdu'l-Kháliq; Siyyid Mihdí, known as Shimr; Akbar, son of Ibráhím Zágh; and 'Abdu'l-Vahháb. He instructed the men to proceed at once to Ibráhím-Ábád farm and to slay the prisoner. They departed immediately.

When the six evildoers came to the farm, Áqá Asadu'lláh was being kept at the home of Siyyid Muhammad. When the Taftí gunmen entered the farm, Asadu'lláh had gone to the rooftop. The Taftí men searched everywhere until they found their way to the rooftop, where they opened volleys of gunfire upon him. That is, at first, Hájí Siyyid 'Alí-Akbar Siyáh shot the illustrious Asadu'lláh, and then the rest fired upon him. Life still lingered in him when he was thrown into the streets, and the men returned to Tazarján and informed Hájí Qiblih of the details. They spoke like some might victor who after having conquered Afghanistan, Baluchistan and Turkistan and brought these regions under his own control, is now proud of his great achievements and remarkable valor; whereas in truth, they had only executed a gentle man suffering in captivity.

When Siyyid 'Alí, who had been the travel companion of Áqá Asadu'lláh returned to Manshád and informed to the citizens of his friends' arrest, nine of town's thugs rode to Ibráhím-Ábád farm, known as Mazra'ih Hájíhá. They assailants were: Siyyid Yahyá, son of Mírzá Ibráhím; Ghulám-Ridá, son of Husayn-Ahmad; Akbar, son of Ibráhím ibn Báqir; Muhammad, son of Ridá-Fadlí; Ghulám-Husayn 'áshiq; Mírzá, son of Ustád Ja'far Sabbágh ["the painter"]; Husayn-'Alí, son of Hájí Muhammad Abú'l-Qásim; Hájí, sons of Ghulám-'Alí Najjár ["the carpenter"]; and Mihdí, son of Umm-Laylí.

When they arrived at their destination, Áqá Asadu'lláh was already executed by the Taftí gunmen and his body lay motionless in the street. Akbar, son of Ibráhím ibn Báqir, approached the body and with his carpenter's ax severed the head. The head was brought back to Manshád and hung over Áqá Asadu'lláh's own shop in Maydán Nakhl where the people would stone it.

Passing by this spectacle and observing the occurrences, Mullá Muhammad-Husayn Rawdih-Khán, who was a non-Bahá'í, said to the people: "In Karbalá, Baní Ummayyih perpetrated the same act, for which we have cursed them. Today you have committed the same exact shameful act and are completely obvious of your own deeds! Woe betides you for thinking that you have done a righteous act!" Upon hearing these stern words, the people stopped their assault on the severed head and dispersed.

A day later, the head was taken down and carried to the home of the victim's brother, Áqá Husayn-Bábá, adjacent to Maydán Nakhl, and buried it there. At that time, Áqá Husayn-Bábá had a bakery shop in Yazd. Four months later, that sacred head was exhumed and taken to Mazra'ih Kuhkum at the same time that Shátir Hasan's remains were being taken to that location. Shátir Hasan was his brother. The head was placed on Shátir Hasan's chest and buried together. The body of Áqá Asadu'lláh was thrown in a well in Mazra'ih Ibráhím-Ábád, but after some time, Áqá 'Alí-Ridá, son of Ustád Muhammad Fayyad-Muqaní-Báshí ["the well digger"], removed the body from the well and buried it at the same Mazra'ih Ibráhím-Ábád, next to a river by a road leading to Yazd. Áqá Asadu'lláh was thirty-five years old at the time of martyrdom.

#### Martyrdom of Ustád Ridá

The incident in [the village of] Káv-Afshád occurred on 17 Rabí'u'th-Thání 61 BE [13 July 1903] and involved Ustád Ridá Safár, son of Áqá Muhammad Káv-Afshádí, who worked in the city [Yazd] most of the time, but was in Káv-Afshád at that time.

Some time at the beginning of turmoil, he was seized and compelled to pay a ransom before being freed. He had then taken refuge in the home of Hasan, son of Ahmad, his son-in-law. However, Hasan notified Káv-Afshád's ruffians of Ustád Ridá's whereabouts. It was nearly at the dusk when two of the hoodlums, Muhammad-'Alí, son of Yádigár, and Siyyid Husayn Haddád, son of Siyyid 'Alí Káv-Afshádí, entered the house when Hasan had organized a prayer-vigil. They seized Ustád Ridá, brought him outside to the middle of village, to a location known as Sarmúr, They were preparing to slay that illustrious soul, when Ustád Ridá turned to them and said, "My Beloved – may my soul be a sacrifice unto His gentleness – has stated that those that believe in Me must kiss the hand of our would-be executioners. As the two of you intend on killing me, in accordance with the His instructions, grant me this one last favor of kissing your hands before being put to death." On hearing this, the two men extended their hands, which Ustád Ridá kissed reverently. Afterwards, the murderers each fired a shot at that sacred personage. However, the bullets

proved nonfatal therefore they tied a rope around the victim's neck, and each pulled the rope until he had suffocated.

After the martyrdom, using the same rope, they hung the body in Sarmúr from a tree until the next morning when his sacred remains were lowered and buried by his wife and children behind the takiyah[6] of Káv-Afshád, by the road. Presently he remains buried in the same location.

Ustád Ridá was fifty-six years old at time of his martyrdom.

#### Banádak Incident and Martyrdom of Áqá Ghulám-Ridá

The incident of Banádak-Sádát occurred on 16 Rabí'u'th-Thání 61 BE [12 July 1903]. Áqá Ghulám-Ridá Banádakí, son of Husayn ibn Hájí Rahman, was one of the believers of Banádak [-Sádát]. Because of the hostilities of non-Bahá'ís, he had left Banádak two years earlier and was residing in Manshád. On the first day of troubles in his new town, he fled to the village of Nír and took refuge in the home of his brother-in-law. This brother-in-law, however, informed the citizens of Nír of his arrival and the thugs immediately rushed to the house and seized the honored Ghulám-Ridá. They wanted to slay him there, when some of the villagers protested, "Send him instead to Manshád, where they can do him as they wish. If he is killed in this village, then the governor can hold us responsible."

By sundown, two of the residents of Nír along with the attendants of the Navváb Vakílu't-Tawliyah brought the honored Ghulám-Ridá to Manshád with hands tied, where he was conducted to the house of Muhammad Kalántar. Manshád's hooligans were ready to martyr the illustrious Ghulám-Ridá that very night, but the honored Áqá Siyyid Muhammad Hakím-Báshí in Kalántar's home and said to Muhammad Kalántar, "The villagers in Nír did not commit this murder and refused to shoulder responsibilities for such an act. It would be best if the people of Manshád followed their example. If you deem appropriate, kindly allow him to leave this night for whatever directions he wishes." Muhammad Kalántar, however, did not consent. Therefore, the Hakím-Báshí asked him, "Now that you refuse him liberty, delay his killing until the morning." He accepted this request and instructed Áqá Ghulám-Ridá to be imprisoned.

That morning, 17 Rabí'u'th-Thání 61 BE [13 July 1903], Manshád's evildoers congregated in the home of Muhammad Kalántar so they could slay Áqá Ghulám-Ridá. Several of the non-Bahá'ís suggested to Muhammad Kalántar, "This man should be taken to Banádak and dealt with in accordance with the wishes of people there." Muhammad Kalántar and some others accepted this.

The same four men who the previous day had brought Áqá Ghulám-Ridá to Manshád were now charged to take him, hands tied, to Banádak-Sádát. There, he was brought to the home of Siyyid Kázim, brother of the Navváb Vakílu't-Tawliyah, and after he was acquainted with the occurrences, Siyyid Kázim's permission was sought to slay the prisoner. Siyyid Kázim stated, "Let him go." However, with a secret motion he instructed the men to kill

Ghulám-Ridá, saying, "Take him elsewhere." A mob of about two hundred strong gathered and took Áqá Ghulám-Ridá from Siyyid Kázim's house to Til Siyáh, situated on the eastern flank of Banádak.

First, Husayn, son of Mihdí, who was a hoodlum from Yazd, inflicted several cuts on Áqá Ghulám-Ridá's head and body with his sword. Afterwards, Muhammad, son of Husayn ibn Báqir, the Mubashir [mayor] of Banádak, threw Áqá Ghulám-Ridá from the top of a wall below. Háji Siyyid Karím, son of Siyyid Husayn ibn Siyyid Ahmad, fired a shot into the victim, which was followed with repeated volleys by the mob.

After his martyrdom, one of the thugs from Yazd, a certain Razáq, beheaded Áqá Ghulám-Ridá and hung the head by a walnut tree by Til Siyáh, while his decapitated body was thrown into a well near a spot where he was killed. For three days, his head thusly hung from that tree. Afterwards, Ghulám-'Alí, brother of Ghulám-Ridá, who was a non-Bahá'í, brought down that sacred head from the walnut tree and deposited it in the same well that housed his remains. Presently, that well serves as his resting-place.

The honored Ghulám-Ridá was thirty years old at the time of martyrdom.

Martyrdom of Áqá Mullá Bábá'í

On Wednesday, 19 Rabí'u'th-Thání 61 BE [15 July 1903], which was the nineteenth day of turmoil in Manshád, the honored Mullá Bábá'í, brother of the illustrious martyred Rada'r-Rúh, found shelter in the Kúrkih quarter, one of Manshád's neighborhoods, in the home of Háji Muhammad-Hasan, son of Háji Qásim Kúrí. His young son, Áqá Muhammad-Javád was also with him.

A woman by the name of Hájiyih Bíbí, wife of Háji Qásim-'Alí, who lived in the same Kúr neighborhood, learned of their whereabouts and informed the terror-inducing populace and thugs. Soon a large mob and onlookers descended upon the house and several men entered the home and began searching the rooms. Ghulám-Ridá, [son of] Husayn-Ahmad, came upon the upper room where Áqá Mullá Bábá'í and [his son,] Áqá Muhammad-Javád, were in. He called out for Áqá Mullá Bábá'í, but no response was given. Then, 'Alí-Akbar, son of Ibráhím-Báqir, brought a lamp, entered the room and looked within three times until he found the victims, Áqá Mullá Bábá'í and Áqá Muhammad-Javád hiding in a dark corner. 'Alí-Akbar, son of Ibráhím, came out and informed the ruffians that they were in that room. Apprehensive of the harm that might befall his son, Mullá Bábá'í quickly came out and surrendered.

The mob seized Mullá Bábá'í, and tied his hands behind his back. Áqá [Muhammad-] Javád also emerged from the room and ran away. The ruffians chased after him to also capture and slay the lad. Áqá Mullá Bábá'í pleaded, "Leave him alone and do what you wish with me. He is only a child!" Áqá Muhammad-Javád ran to the Mírzahá neighborhood and entered the home of Háji Siyyid Husayn.

The mob moved Áqá Mullá Bábá'í further towards the village center. When

they reached the Mírzáhá quarter and came by the home of Hájí Siyyid Husayn, he called out for Siyyid Husayn, "Is Javád in your home?" Siyyid Husayn responded affirmatively. The father asked, "Bring him so I may see him one last time!" Hájí Siyyid Husayn entered the house and brought out the lad for the father. When the boy had beheld his father, he began to weep bitterly. Mullá Bábá'í came to his son, Muhammad-Javád, kissed his face and said to him, "Do not cry. Be happy. I owe such an amount to such a man. Be sure he is paid. Also be certain that they will not slay you." He entrusted his son to Hájí Siyyid Husayn and proceeded to the site of martyrdom. Although the crowd wanted to kill Áqá Muhammad-Javád, Siyyid Husayn intervened, took him inside his home and protected him.

The crowd moved Áqá Mullá Bábá'í near the shop of Zaynu'l-'ábidín 'Attár. En route, a rock hurled at him by Mírzá Husayn, son of Hájí Siyyid Mírzá the Imám Jum'ih, fractured his skull, from which blood gushed forth, covering his path. With all his might, Bamán-'Alí, son of Ghulám-Ridá [ibn] Hájí Hasan, slapped the victim in the face.

From Zaynu'l-'Abidín 'Attár's shop, he was taken behind the home of martyred Áqá 'Alí-Akbar, where he was held for some ten minutes. During this entire time he stood there entirely concentrated on God and whispering His praise. No matter what the people spoke, he would not respond. 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, a certain Shátir Hasan, son of Husayn-'Alí 'Attár Ardikání, retrieved a can of kerosene from the shop of Zaynu'l-'Abidín 'Attár, poured it over the victim, saying, "This is a rosewater!" Mullá Bábá'í extended both hands and once both palms were filled, splashed the fuel over his face and beard, saying, "What splendid rosewater! Whatever comes through the Beloved is a blessing, even if it is all stones and sticks. Whatever is from God is a blessing!" A certain 'Alí 'Arab set him ablaze. Mullá Bábá'í was standing faced towards the Holy Land and his entire being became engulfed in flames, causing the people around him to step back. While being burned alive, the victim threw himself into a brook coming out of an aqueduct that was behind Áqá 'Alí-Akbar's home. At that point, the murderers and ruffians opened volleys of fire him, and those that were without guns, used stones and clubs, and thusly he was martyred.

Afterwards, Hájí Siyyid Husayn gave two coins to Siyyid Husayn, son of Siyyid 'Alí, and a certain Siyyid Hasan for them to fetch the body and bury it in a property belonging to the deceased. The two men cut off a branch from a willow tree and made it into a loop, by which they pulled the remains by his neck and dragged it to his own land, adjacent to the main road, next to home of the honored Siyyid Taqí. They dug a short hole enough for someone to crouch in it. With the tip of a shovel, they placed the remains in the hole, in squat position and scattered a bit of earth over it, enough for the spot to be of higher elevation than the ground around it. That spot remains his burial place to this day. Mullá Bábá'í was sixty-five years old at the time of

martyrdom.

That was the nineteenth and the concluding day of troubles in Manshád.

#### Martyrdom of the Illustrious Hudá

Some of the events of Banádk-Sádát were related earlier and another incident is in regard the honored Áqá Mírzá Muhammad, surnamed Hudá, son of the late Áqá Mírzá Ahmad. In those days of turmoil, he was living in Banádk.

The Prince Jalálu'd-Dawlih had great affinity for him and he had lived in Yazd for many years, where many of the days and nights he had been in the service to the Prince. Indeed, such a holy and saintly man was rare in any land. He was enkindled and most devoted, and not a moment passed without him serving others. He was constantly in the state of prayer, whispering supplications and mystical poems. He possessed an enchanting voice, spoke lovingly and had most pleasant features. He had mastered the art of chanting and recitation. His knowledge of Arabic grammar and other aspects was complete. And in religious jurisprudence and Islamic sciences he had nearly acquired the required certificate. In truth, such an accomplished man was rare among the people, the divines, and the rulers. In every assembly that he arrived, he was like a ball of fire and would enkindle everyone. People were enthralled by him, but those without discernment and those whose heart was hard as a stone, would consider him mad. Often at nights, he was in the Bahá'í gatherings until four into the night and afterwards, when the guards were roaming the streets, he would go to the bazaar and with a resonant voice chant Persian and Arabic poems with a most melodious and pleasant voice. He would thusly walk the entire bazaar. When the night-watchmen would see him, they would greet him and continue on their round. At times he would go into the countryside. Truly, such a eager lover was never seen before!

In short, several days before the turmoil in Manshád, when at the request of the exalted Prince [i.e. Yazd's governor] 'Isá Khán and his cavalry had come to Manshád to protect Bahá'ís, on their way, at the village of Banádk, they moved Áqá Mírzá Muhammad Hudá and his family to Manshád. The first few days of turmoil, they were in Manshád. At first, he moved to the home of the illustrious martyr Áqá 'Alí-Akbar. Afterwards, together with his hosts, he hid in the mountains. After the martyrdom of some of the believers, on the third day of troubles, together with his wife and children, he returned to Banádk. It was Thursday, 6 [Rabí'u'th-Thání, corresponding to 2 July 1903].

Áqá Siyyid 'Alí, the Mulku's-Sádát, who was Banádk's watchman, was most accommodating towards him. In fact, previously, before the honored Hudá's return to Banádk, his house was plundered, but Áqá Siyyid 'Alí, the Mulku's-Sádát, had retrieved his possessions and through Muhammad-'Alí, the deputy-governor, had returned them to him.

On Friday, 7 [Rabí'u'th-Thání], a number of thugs began to search every home

[for Bahá'ís] and with great determination were searching for Áqá Mírzá Muhammad [Hudá]. They search his own home and the neighboring homes, and looked everywhere for him. One of the hoodlums learned that the illustrious Áqá Mírzá Muhammad was hiding in one of the homes in Banádak, known as Kháneh-Khudá'í, located adjacent to his own residence. He was in the upper attics. The same hoodlum informed the mob and in no time over one hundred fifty of ungodly ruffians surrounded the house, entered inside, and removed the honored Áqá Mírzá Muhammad from the upper chambers.

At first, Hájí Siyyid Karím, son of Siyyid Husayn ibn Siyyid Ahmad, repeatedly battered the victim with a chain such that he was completely cut over his entire sacred body. He beat him to the point that even the other hoodlums, despite of their evilness and vice, remarked to Karím, "Do not beat him so, as it is of no use. We must slay him!" When Hájí Siyyid Karím heard such talks, he shot the honored Áqá Mírzá Muhammad. This was followed by shots fired at the victim by: Hájí Karím Shivd-Mál Yazdí; Chiráq-'Alí, son of Ghulám-Husayn Khájíh; and Hájí 'Alí Dallák. Thereupon, the mob also opened fire on his remains, and thusly he was martyred.

Subsequently, a rope was tied to his feet and he was dragged to the takiyih of Banádak, where he was left. Men and women continued to stone the sacred remains and for two hours he was left as such in the Maydán ["village-square"] by the palm trees. Once more his remains were dragged by ropes and thrown on the skirts of Banádak's northern mountains, at a location known as Til Zard ["the Yellow Mountain"]. They collected firewood, poured kerosene over the remains and set it to fire. A woman of Banádak named Múlúd threw a stone at the remains that broke four of Áqá Mírzá Muhammad's teeth.

For three days, his charred remains were left on the mountainside. On the third day, the people went and placed many stones over him and presently he remains buried in the same spot. The honored Mírzá Muhammad Hudá was fifty years old at the time of martyrdom.

#### Martyrdom of Áqá Muhammad-Husayn

On the same day, 7 [Rabí'u'th-Thání, corresponding to 3 July 1903], about three hours after the martyrdom of Áqá Mírzá Muhammad Hudá, the esteemed Áqá Muhammad-Husayn, son of Bâqir, arrived in Banádak riding a donkey. He was one of the most trustworthy merchants in Yazd and was escaping [the persecutions there]. His daughter was the wife of Sabz-'Alí Banádakí and as such, he arrived at their orchard. When Sabz-'Alí heard of this, he went out and informed the ruffians. The hoodlums came and surrounded the orchard, and among them included: Hájí Ahmad, son of Bâqir ibn Taqí; Hájí Siyyid Karím, son of Siyyid Husayn ibn Siyyid Ahmad; Muhammad, son of Husayn ibn Bâqir Mubáshir; Mírzá Muhammad, son of Hájí Mullá Sádiq; Hájí Karím Shúd-Mál Yazdí; Chiráq-'Alí, son of Ghulám-Husayn Khájíh; and some others. The honored personage [Áqá Muhammad-Husayn] was picking berries when that group rushed into the orchard. Sabz-'Alí pointed out the Áqá Muhammad-Husayn, and suddenly the men surrounded him. His esteemed daughter

stood there deeply disturbed, while her husband [Sabz-'Alí] was planning the victim's murder. Praise unto God! What condition is this that one's son-in-law causes one's martyrdom!

First, Hájí Karím Shud-Mál shot Áqá Muhammad-Husayn, then the other ruffians repeatedly riddled him with bullets.

Afterwards a rope was tied to his feet and he was dragged on the ground until they reached Kudár Tazarján at the fork in the road where one road leads to Hanzá', at a location known as Sang-Manzil, on the skirts of a western mountains, about 300 yards above the main road. Bágh-Hájían quarter and the other road leads inside Banádak village. They threw the remains there and left.

For two days, the body lay there. Subsequently, he was buried there where it remains to this day. Áqá Muhammad-Husayn was sixty-five years old at the time of martyrdom.

#### Turmoil in Village of Hadash

For a while, the Imám-Jum'ih of Yazd tarried in Tazarján and with him were some one hundred of Yazd's hooligans, and the ruffians of Taft and Tazarján and neighboring area, all eager to plunder, pillage, murder and injure the divine friends [i.e. Bahá'ís]. Constantly, they searched the surrounding villages and wherever they would find a believer, they would come to the Imám Jum'ih, secure his consent, and then would go and murder the victim and plunder the family's possessions.

On 18 Rabí'u'th-Thání 61 BE [14 July 1903], a group of the thugs came before the Imám-Jum'ih, stating, "There are some Bahá'ís in the village of Hadash and so far we have not gone there. Grant us permission to go there and slay all the Bahá'ís." With this, a mob from Tazarján proceeded to the upper village. However, the people in Hadash gathered and prevented their entry by saying, "We do not wish for you to enter our village, and if you insist, a fight will occur between us." This discussion lasted for a while. As such, the mob remained in an orchard at the entrance of the upper village and did not go any farther.

Someone said, "There is a Bábí youth from Yazd who has come here a few days ago." They asked for his identity and were informed, "He is Áqá 'Abdu'r-Rasúl, son of Ustád Mihdí the brick-layer. The father was slain in Yazd."

Thereupon, the people directed their steps to his residence, in áshná'í quarter, adjacent to an orchard. Husayn, son of Abu'l-Hasan, the Mubashir [mayor] of the upper village, saw Áqá 'Abdu'r-Rasúl and instructs his attendant to arrest that honored person and tie him tightly to a berry tree. However, some of the locals protested, saying, "What wrong has this youth committed?" To this it was responded, "This lad has become a Bahá'í and has escaped from the city to this location. We must kill him."

Husayn ordered Áqá 'Abdu'r-Rasúl to be conducted to the home of Áqá Shaykh

'Alí, where Áqá Shaykh Ahmad Hadashí was present as well. When Áqá 'Abdu'r-Rasúl entered, Áqá Shaykh 'Ali and Shaykh Ahmad questioned him thoroughly and found themselves unable to refute the proofs presented by the youth. They remarked to Husayn ibn Abú'l-Hasan and the villagers, "We were unable to ascertain the truth of this lad's beliefs, nor able to prove his apostasy so we could order his death. Take this boy to Qaraq quarter which is one of the upper village's neighborhoods, before Mullá 'Abdu'l-Karím Rawdih-Khán Yazdí. If he and some others testify that he is a Bahá'í, then his apostasy is confirmed and his death is necessary."

#### Martyrdom of Áqá 'Abdu'r-Rasúl

By then, gradually some three hundred people had gathered. The crowd moved Áqá 'Abdu'r-Rasúl from that Shaykh 'Alí's house and for some two hours paraded him in the streets of Hadash. It was near noon when they returned to residence of Shaykh 'Ali. Two of the non-Bahá'ís, one by the name of 'Ali-Akbar Qassáb ["the butcher"] Rahat-Ábádí, and the other, Ghulám-Ridá Na'ím-Ábádí, came before the two Shaykhs and testified, "With our own eyes we have beheld this youth to eat with a Zoroastrian from the same bowl. Such a manner can only be ascribed to Bahá'ís."

However, Shaykh 'Alí and Shaykh Ahmad responded, "This testimony does not establish the apostasy and infidelity of this youth and therefore you cannot kill him." The thugs did not heed the words of the two Shaykhs and brought the honored Áqá 'Abdu'r-Rasúl outside the house to murder him. That gentle youth grabbed the hem of the garment of Husayn ibn Abú'l-Hasan and pleaded not to be killed. But that tyrant did not accept and ordered his slaying.

The thugs surrounded him in the same orchard, next to the home of Hájí Hasan, [son of] Abú-Tálib Hadashí. First, Áqá Kuchak Saffár, a native of Yazd, fired a shot at his chest, which penetrated his being and the bullet came out from the other side of his head. Then Muhammad-'Alí Khabbáz ["the baker"] of Yazd, and Husayn, son of Musa-Ridá Hadashi, each took a meat cleaver and hacked at the young man's head with all their might. Thus they martyred him. Other thugs commenced stoning and clubbing him.

After he was murdered, a rope was tied to his feet and his sacred remains were dragged on the ground. He was taken to the river next to the village cemetery, near Mazra'ih Mullá 'Abdu'l-Karím's pool, about fifty yards north of the road, on the eastern flank of Hadash's hills. They threw his body there.

Two natives of Hadash, one was Hájí 'Ali, son of Áqá Muhammad, and the other, wife of Hasan, [son of] Áqá Bábá, each brought a container of kerosene and poured over his sanctified remains and set him on fire. After he was charred, the hoodlums stoned him so much that his remains were completely covered by stones. Presently his sanctified being remains in the same spot.

The honored Áqá 'Abdu'r-Rasúl was eighteen years old at the time of martyrdom.

Notes

[1] There are minor discrepancies between these names and the ones listed by Tabíḃ Manshádí.

[2] A phrase that appears in many Islamic prayers and often attributed to Prophet Muhammad.

[3] A building where large gatherings for mourning of the martyred Imáms are held.

[4] A play on his name. Zaynu'l-'Abidin literary means, the ornament of the worshippers, but the author has changed that to: the ornament of the evildoers.

[5] An area used to slaughtering sheep.

[6] Takiyah is the place of worship or soothsaying for the Shi'ih Muslims.

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