

The Martyrs of Manshád

**By
Siyyid Muhammad Tabíb Manshádí**

**Translated by
Ahang Rabbani**

Introduction

What follows is the account of a band of selfless, dedicated, love-intoxicated followers of Bahá'u'lláh who sacrificed the most precious of all things in His service – life itself.

The story begins in the summer of 1903 and concludes only a few weeks later. It takes place in Manshád, a town near Yazd, in the central part of Iran. During that period, a massive Bahá'í persecution occurred in Yazd and soon engulfed the entire region resulting in nearly two hundred Bahá'í martyrdom and many hundred other believers suffering injuries, loss of properties, loss of livelihood or forced migration.

The story of Manshád's pogrom, and the events leading up to it, is immortalized by the pen of Siyyid Muhammad Tabíb Manshádí, an eyewitness to many of the episodes. For some of the details, he later closely interviewed all the remaining survivors and thereby completed his brief narration which was published in Iran under the title *Sharh Shahádat Shuhadáy Manshád* [Account of Martyrdom of Manshád's Martyrs], Mu'assasih Milli Matbu'at Amrí, 127 BE [1970]. The same details and based on the information of the same narrator is also captured by Haj Muhammad-Táhir Málmírí in "Tárikh Shuhadáy Yazd", pages 432-503.

Áqá Siyyid Muhammad (1863-1918) was a Bahá'í physician who practiced traditional Iranian medicine in the small town of Manshád near Yazd. 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 confiscation of property provoked by a fanatical and rapacious Shi'ite clergy.

Áqá Siyyid Muhammad 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. In a few places, the author quotes lines of poetry or Islamic traditions to accentuate his narrative. For the most part they have been omitted in the present translation (and replaced with ellipses, thusly, ...) as they have no direct bearing on the history.

Those familiar with the modern history of Iran will not be surprised to find among the persecutors Husayn Mírzá Jalálu'd-Dawlih, son of the infamous Mas`úd Mírzá Zillu's-Sultán, elder brother of Muzaffari'd-Dín Sháh. Both princes have left a trail of blood in the annals of their country.

The present translation is a revision and completion of an earlier rendering which was published in “The Martyrs of Manshád”, World Order, Ahang Rabbani and Naghmeh Astani, Fall 1996, vol. 28, no. 1, pp. 21-36.

I am deeply indebted to my sister, Naghmeh Astani, for her valuable collaboration in 1995 on the initial translation of this document, and to my esteemed cousin, Dr. Khazeh Fananapazir, for contributing a provisional translation of `Abdu'l-Bahá's Tablet, which appears in the narrative below.

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Houston, Texas
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Author's Biography¹

Áqá Siyyid Muhammad Tabíb Manshádí was a son of Áqá Siyyid `Abdu'l-Ghaní and Sakinih Khánum. He was born in 1280 A.H. [1863-4] in Yazd and completed his early education in that city. Pursuant to a career in medicine, eventually he moved to Tehran where after many years of study, he emerged as a well-trained and knowledgeable physician [hence the name, Tabíb]. Returning to his native land of Yazd, it was then that he learned about God's Cause [that is, the Bahá'í Faith] and embraced it as a believer.

Some five years before the upheaval of Yazd, the honored Á[qá] `Ali-Akbar the martyr, son of Áqá Mírzá Ibráhím Khabbáz [baker], requested the honored Áqá Siyyid Muhammad Tabíb to settle in Manshád – a request which he readily accepted and thereupon migrated from Yazd to Manshád. At first, for a while he resided in the home of [his host] the esteemed Áqá `Ali-Akbar (the martyr), whose house presently serves as the Haziratu'l-Quds of Manshád and then moved to a house behind the Husayniyyih of Manshád, next to a mosque.

After some time, the honored Á[qá] Siyyid Muhammad married Bibi-Rubabih, a daughter of the late Hájí Siyyid Husayn Banádakí – a union which resulted in two offspring.

In the year 1321 A.H. [1903], a great episode of persecution took place in Manshád and Yazd where many of the divine friends [i.e. Bahá'ís] drank from the chalice of martyrdom during this grievous tragedy. Miraculously, the honored Á[qá] Siyyid Muhammad Tabíb, though residing in Manshád at that time,

¹ This biography appears at the beginning of the Manshád history and is reproduced here in translation.

escaped the hands of his persecutors and remained safe. Later, he committed to paper in form of [the following] monograph his recollections and remembrances of other survivors of that period.

Regarding the details of the days of pogrom, Áqá Siyyid Abu'l-Qasim Baydá and also Hájí Muhammad Táhir Malmírí have written books, of which the one by Malmírí, titled *Tárikh Shuhaday Yazd* [History of Yazd's Martyrs] has been published.

At the age of 56, in the year 1336 A.H. [1918], the honored Á[qá] Siyyid Muhammad Tabíb Manshádí, with a pleasing end and with utmost resignation and acquiesce, he ascended to the world beyond and was buried in that city's cemetery.

A blessed Tablet revealed by `Abdu'l-Bahá addressed to the author has been located, which adorns this book, and serves as a testimony for the depth of his faith and certitude.

He is the All-Glorious.

Yazd. His honor Siyyid Muhammad Tabíb, upon him be the glory of the Most Glorious God.

He is the All-Glorious.

O my God! Thou hast exalted Thyself through Thy Most Great Manifestation evident in the horizon of Thy verses and Thou hast glorified Thy being through the Beauty of Thy most gracious Name manifest in the realm of Thy perspicuous signs. Blind are the eyes that behold not the traces of Thy sovereign power which has embraced all daysprings of existence and deaf are the ears that hear not Thy call in this Promised Day. Great is their loss in not attaining that special gift. The blind eye is powerless to witness and discern this Vision and hardened ears are unable to enjoy the

sweet accents of the Most Exalted Word and to hearken the verses of Thy Book – a Book that explains the Hidden Mystery.

O our Lord! Thanks be unto Thee in that thou hast enabled us to hear Thy summons, Thou hast confirmed us in being attentive, Thou hast nourished us with Thy bounties and gifts, Thou hast raised us up in this Day of “Meeting God” from graves of self and desire, guided us to the Path of righteousness, illuminated our eyes with the light of guidance, dilated our chests so that we can behold the great signs, cheered our hearts with Thy glad tidings, strengthened our backs with the hosts of Thy Abhá Kingdom, and fortified our being with a battalion from thy exalted dominion, so much so that the announcement of Thy Manifestation has reached all horizons and the seven firmaments have been embraced by the traces of Thy Appearance.

O God! Praise be unto thee for all these. Assist thy servant who has turned unto Thee and who has clung to Thy Cord, adhered to Thy hem, so that he may attain that which is beloved and desirable in both this world and the world to come.

Verily Thou art the Most Generous, the Merciful, the Compassionate.

`A. `A.²

² Provisional translation of this Tablet was graciously contributed by Dr. Khazeh Fananapazir.

Author's Preface

The esteemed divine friends – upon them rests the glory of God – should be informed that when the heartbreaking upheavals of Manshád occurred, this servant was closely observant of the events and incidents, and saw for himself what transpired and has decided to outline them briefly in this monograph.

It should also be noted that for certain episodes, I have benefited from the most-reliable information gleaned from the divine friends who themselves were witness to the uproars and for completeness have included that as well.

Siyyid Muhammad Tabíb Manshádi

The Martyrs of Manshád

By: Siyyid Muhammad Tabíb Manshádí

The upheaval of Manshád commenced on Saturday, 1 Rabí'u'th-Thání 1321 A.H., corresponding to 1282 Sh, or 26 June 1903 AD³, or 8 Tir 825 Jalali, or 1272 Fars, or the day of Jalal of the month Rahmat in the Bahá'í year “Ab” of the fourth vahid in the Manifestation of the Point of Bayán – may my spirit and the spirit of the world be a sacrifice unto His meekness – that is, the year 61 Bayání.⁴ ...⁵

In accordance with the instructions of `Abdu'l-Bahá – may the spirits of the world be a sacrifice unto His grace – I hereby submit this narrative to the presence of the divine friends and those firm in God's Covenant – upon all rest the Glory of the Most Glorious.

In the year 1321 A.H., corresponding to the year 61 of the Manifestation of the Point of Bayán – may my spirit and the spirit of the world be a sacrifice unto Him – the illustrious Ibn-Abhar – upon him rest the glory of God – came from Tehran to Yazd. Eager to meet him, the friends in Manshád requested him to come for a few days to Manshád to teach the divine Cause and meet the friends of God. Ibn-Abhar readily accepted this invitation and during the Ridván festivities of the same year journeyed to

³ According to calendars available to the present translator, the first day of Rabí'u'th-Thání 1321A.H. corresponded to 27 June 1903.

⁴ The Bábí-Bahá'í calendar divides time into cycles of 19 years, vahid, with the third year being “Ab”, father. “Ab” is composed of two letters that have the numerical values of 1 and 2, respectively, and therefore their sum is 3.

⁵ As customary with Middle Eastern Bahá'í narratives, the opening passage is devoted to praise and glorification of God, the Báb and Bahá'u'lláh. This passage has been omitted in the present translation.

Manshád. 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. ...

The illustrious Ibn-Abhar remained in Manshád 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 Saturday⁶, 16 Rabí`u`l-Avval 1321 A.H. [12 June 1903], Mírzá Ibráhím, the Imám-Jum`ih, returned to Yazd after a visit to Isfahán. 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 the massacre of the Bahá'ís. Hoodlums of Yazd and those with personal grudges decided to start a riot and commotion.

The next morning some of these mischievous people gathered around the shop of Áqá Muhammad `Attár, son of Hájí `Azíz Khán, and stoned the front entrance.⁷ 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 Muhammad's goodly character, his honesty and trustworthiness, however, intervened and assisted with his release.

⁶ Calendars available to the present translators give 16 Rabí`u`l-Avval as a Friday. However, the lunar dating may vary slightly from place to place as the beginning of the month is determined by the local cleric's sighting of the moon.

⁷ According to Malmírí, p. 89, the first shop they went to was that of Áqá Muhammad Husayn Attar, son of Hájí `Aziz Khan.

On the third day, 18 Rabí`u`l-Avval 1321 [14 June 1903], three hours after sunrise, in the middle of Yazd's bazaar, one of the Bahá'ís, the honored Hájí Mírzá Halabí-sáz, was stabbed and killed by the butcher's cleaver of Hasan ibn Rasúl, one of the hoodlums. Prince [Sultan-]Husayn Mírzá, the Jalálu`d-Dawlih, son of Prince [Sultan-]Mas`úd Mírzá, titled the Zillu`s-Sultán, 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.

[The Upheaval in Manshád]

When the tragic news of Hájí Mírzá's martyrdom reached the Bahá'ís of Manshád, 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 slay the friends.

The believers of Manshád informed the Governor of their dire condition. In response he dispatched to Manshád ten Sháhsavan soldiers headed by a man named `Ísá Khán Sartíp [commander], who had orders to protect the believers and prevent further upheaval by the non-Bahá'ís. When `Ísá Khán and his men arrived in Manshád, they stayed for four days in the house of the town's chieftain, Muhammad Kalántar, son of Hájí `Alí-Akbar Manshádí.

[Friday, 26 June]

On the fourth day, Friday, 29 Rabí`u`l-Avval 1321 A.H. [26 June 1903], a Governor's messenger arrived late in the afternoon

and presented a sealed letter to `Ísá Khán. This servant [the author] was present in that gathering when the letter was handed to him. On reading the communication, 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.

About eight o'clock that same night `Ísá Khán asked my opinion: "Without a guide, would I be able to go to Yazd, via the village of Mihrijird, this very night?" I advised him, "It is quite a dark night and would be difficult since you have never traveled this road, which is very rocky. You would certainly need a native guide." Accepting this, `Ísá Khán, accompanied by a Manshádi guide and two of his soldiers, started toward Yazd within the hour.

[Saturday, 27 June]

The following Saturday morning, 1 Rabí`u`th-Thání 1321 A.H. [27 June 1903], three hours after sunrise, I was at home when the honored Shátir Hasan Khabbáz [baker], and the esteemed Áqá `Alí-Akbar, sons of the late Áqá Mírzá Ibráhím Khabbáz [baker], came to me in a state of bewilderment and agitation. I asked them what was troubling them. They replied, "News is circulating in Manshád 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 in Manshád by Muhammad-Sádiq Na`ím-Ábádí. Further, Shátir Hasan assured me that he would go and ascertain its truth.

When they left my house, Áqá `Alí-Akbar returned to his shop, and Shátir Hasan set out to investigate the matter. At the Manshád's cemetery he came upon [the source of the news], Muhammad-Sádiq Na`ím-Ábádí, whom he asked about the dreadful events in Yazd and who had reported the killings of

Bahá'ís. Muhammad-Sádiq, overcome with anger, struck Shátir Hasan in the head with a club he was carrying, opening a severe wound from which blood poured over his head and face.

Muhammad-Sádiq then stood there and cried out for the town's people to gather around. When a large group had formed, he told them of the upheavals and turbulence in Yazd and incited his listeners to perpetrate the same murder and mischief in Manshád. Shátir Hasan, his head and face bloody, left the crowd and returned to the company of his brother Áqá `Alí-Akbar and other Bahá'ís to whom he recounted the events that had transpired. A number of Bahá'ís retreated into hiding, and others went into the mountains of Manshád.

Meanwhile some three hundred people gathered around Muhammad-Sádiq in the cemetery and embraced the idea of vandalizing and pillaging the Bahá'ís' belongings and putting them to death. Hájí `Alí-Muhammad, an influential believer who in effect was the head of the Bahá'í community, was soon informed of this gathering and went to the hoodlums to prevent them from rioting and mischief. Succeeding in this effort, afterwards 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 Hájí `Alí-Muhammad 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 Ghulám-Ridá, son of Hájí `Alí-Naqí, while trying to escape, crossed paths with Siyyid Ibráhím Kallih-dar [shepherd], son of Siyyid Abúl Manshádi. 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 family, 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 Muhammad Kalántar [town's chief]. There they continued with their accusations and agitation that the Bahá'ís had killed the Siyyid.

Muhammad Kalántar sent a messenger to my house bearing the news that Bahá'ís had beaten up a Siyyid, 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 of the ruffians, agitated further by a certain Javád, son of Hájí Muhammad-Husayn Shírází, and with the approval of Muhammad Kalántar, separated from the group. These 27 were: Muhammad-Sádiq Na`ím-Ábádí; Ghulám-Ridá, son of Husayn; Siyyid Muhammad-`Alí, Rawdih-khan⁸ [reciter]; `Alí-Akbar, son of Ibráhím; Ghulám-Ridá of Tazarján; Hájí, son of Mírzá-`Alí; Ahmad-Júlá; the three sons of Ghulám-`Alí Najjár [carpenter], namely, Ghulám-Husayn `Ashiq, Javád, and Hájí; `Alí `Arab; Muhammad, son of Ridá; `Abdu'l-`Alí, son of Ahmad; `Alí, son of Hájí `Ali-Akbar and a nephew of the Kalántar; Husayn-`Alí,

⁸ A dramatic preacher specializing in the emotional recitation of the narratives of martyrdom of Imam Husayn.

son of Hájí Abu'l-Qásim; Mihdí and Ibráhím, sons of Umm-Laylí; Ja`far, son of Ghulám; Ridá, Husayn, and Hasan, sons of Báqir; Ahmad, son of Shahrbanú; `Alí-Bayk, son of Amír-Bayk; Ahmad, son of Hájí Ghulám; `Alí, son of `Askar, known as `Ali-Tarkáu; Mírzá Ahmad, son of Muhammad-Husayn Dahan; and `Alí, son of Báqir ibn Abúl.

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 Rada`r-Rúh, was working in the field and another farm known as Mazra`ih Bin-rank, situated in Sanghari region.⁹ As the wild mob approached, Hájí, son of Ghulám-`Alí Najjár, 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 him to the ground. `Alí-Muhammad, the ten year old grandson of Mullá `Alí-Akbar, 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 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 and savage mob immediately attacked the house of Muhammad-Ismá`íl Khabbáz [baker], son of Mírzá Ibráhím Khabbáz, who lived on the same farm. They pillaged his house and, finding him on the second floor, stabbed him repeatedly before throwing him

⁹ These two brothers and their entire family had embraced the new Faith on Siyyid Yahyá Vahíd Dárábí's last visit to Yazd in April 1850.

from the balcony, after which his body was subjected to various sorts of blows by those eagerly waiting outside. ...

The sanctified remains of that lover of truth was buried in the vicinity of his house at Mazra`ih Khájih Muhsin, near a large boulder by the road, where it remains to the present time. At time of his martyrdom, the honored Áqá Muhammad-Ismá`il was sixty-seven years old.

After committing this murder, the mob left the farm at Mazra`ih Khájih Muhsin, returning to Manshád and joining some three hundred spectators from the town and surrounding localities. They marched toward the home of Ustád Husayn Ursi-duz [shoemaker] one of the believers from Yazd who had come to Manshád during these grievous events. When the mob entered his house, Ustád Husayn retreated to the roof. Muhammad-Sádiq 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 his head and succeeded in warding off Muhammad-Sádiq who withdrew to the ground level. No sooner had he fought off Muhammad-Sádiq than he was overtaken by several individuals, led by a certain Hájí Muhammad, 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. She was seventy years old.

The 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 mulberry trees known as Khájíh Rahimi's orchard, where it remains his resting-place to this day. Ustád Husayn was fifty years old at the time of his martyrdom.

After the martyrdom of Ustád Husayn, the entire malicious mob continued with its vicious attacks [on the lives and property of Bahá'ís]. Arriving in a neighborhood known as Karchinár around one o'clock in the afternoon, they encountered three believers: the honored Áqá Husayn, son of Muhammad-Kázim; Áqá Ghulám-`Alí, son of Hasan ibn Hájí Rajab; and Áqá Ramadán, son of Javád ibn Hájí `Alí-Naqí. These believers were attempting to flee to the refuge of the mountains known as Pusht Bágh Naw and Mazra`ih `Abbás on the south side of Manshád. The mob followed them.

`Alí, the brother of Muhammad 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 Karchinár quarter and buried in his own home.

Immediately after the killing of Áqá Husayn, the murderous mob found the esteemed Áqá Ghulám-`Alí in the same vicinity. One of the ruffians, a certain `Abdu'l-`Alí fired on him first; then the rest clubbed and stoned his young body until he died. Regrettably, the honored Áqá Ramadán suffered the same fate, as his companions. He was found taking refuge under a large rock on the hill. They dropped the rock on him, killing him.

Áqá Ramadán was twenty-two years old at the time of his martyrdom. He was buried in the same mountain, about a 1000-yard up the hill, near the place that he suffered martyrdom. Áqá

Ghulám-`Alí was eighteen years old at the time of martyrdom. He was buried on the same hill, some distance above the resting-place of Áqá Ramadán, locations that would remain their permanent gravesites.

The mob remained on the hill until sunset. They then turned back to Manshád looking for Bahá'ís. On the way, passing through the Muhammad-Ábád region, they came upon the honored Siyyid Mírzá, son of Siyyid Ahmad. Having left his home out of fear of the enemies, he had lain down to rest by a wall on the northern mountains of Manshád, known as Kúh Murád-`Alí, and had fallen asleep on the ground. Seeing him, two of the hooligans, Ghulám-`Alí, son of Hájí Muhammad, 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.

He was carried to and buried there in his own orchard in Muhammad-Abad quarter, 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 celebrating mass and the roar of gunfire. Only God knows what befell me all during those tragic hours. 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, 28 June]

The next day, Sunday, 2 Rabí`u`th-Thání 1321 A.H. [28 June 1903], this servant was visiting one of the friends, Hájí `Alí-Muhammad, at the hour of dawn. As I left his house, I saw ten gunmen from Khabarí, Zardankí and Chár-Ráhi [villages] enter the town. There were: Ghulám-Husayn Khabarí and his three sons, Ahmad Khán, Ridá-Qulí, and Hasan Khán; Khayru`lláh Chár-Ráhi; Hájí, son of Qurbán-`Alí Khabarí; Ghulám-Ridá Zardankí; Muhammad, son of Husayn Chár-Ráhi; Hasan Sháh-Ridá; and Iskandar Chár-Ráhi. I asked a native of Manshád on the street who these gunmen were, and he said, “Having heard about the killings and plundering of the possessions of the Bahá’ís of Yazd and Manshád, they have come to have their share in it too.” When the news of their arrival reached the rioting 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] Shátir Hasan 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 Muhammad-Báqir, son of Hasan ibn Sálíh, one of the believers of Yazd visiting Manshád. Another believer, Mullá Muhammad, son of Mandar-kar Manshádí, had taken refuge on the second floor of the house as well. Three persons from the rioting gang entered the house: Hájí Husayn; `Alí-Akbar; and Hájí Husayn-`Ali, son of Hájí `Alí-Akbar.

They located Mullá Muhammad. Hájí Husayn-`Ali said to his two cohorts, “The honored Mullá Muhammad has been my teacher and educator. I suggest that we leave him alone and spare his life.” The other two would not consent to this and brought Mullá Muhammad downstairs and told the other ruffians about his presence. The mob and the [ten] gunmen circled around him. One

of the Khabari gunmen, Ghulám-Ridá Zardankí, fired a shot at his chest, which was followed by another shot by `Alí-Akbar. Then the rest either opened fire on Mullá Muhammad or stoned and clubbed him.

After viciously killing him, 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 front of Shajsuni's house. Two of them, Zaynu'l-`Ábidín `Attár and his son Hasan-`Alí, residence of Rahat-Ábád farm, brought kerosene and another, `Alí `Arab, poured it over the body and set it on fire. As the body burned, the rest of them continued to stone it, so much so that the charred remains were completely buried under the rocks. When the last parts of Mullá Muhammad's body were covered, some of the thugs and murderers 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-Muhammad, took the body and buried it in a field known as Sar-Mu, belonging to 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.

On the first day of the troubles, fearing the onslaught of the evildoers, [a group of Bahá'ís] had taken refuge in the nearby mountains on the eastern side of the town, behind the Mazra'ih Turks. They included: the honored Shátir Hasan Khabbáz [baker], Áqá `Alí-Akbar, and Assadu'lláh, sons of the late Mírzá Ibráhím Khabbáz; Áqá Hasan-`Alí; Javád; Áqá Siyyid Taqí; Áqá Siyyid Baqír; Siyyid Husayn; children of the late Áqá Siyyid Ahmad; Áqá Siyyid Muhammad, son of Siyyid Taqí; Áqá Mírzá Muhammad-Hudá; `Abdu'l-Vahháb; `Abdu'r-Rasúl; and Áqá Muhammad, son of Mihdí.

A certain Rajab-`Alí, who previously often frequented the Bahá'í gatherings and on occasions had expressed his love and allegiance to the Faith and had been friendly to the believers, learned of their hiding place in the mountains. 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 upheavals, the martyrdom of friends and the generally disastrous condition of the believers in town. When the group asked what was to come, Rajab-`Alí told them, "Today a group of Khabari gunmen have entered Manshád and the local thugs plan to invite some other hoodlums from the villages of Taft and Mihrijird to come. Tomorrow morning three, perhaps four, hundred of them will circle this hill and will not allow one of you [Bahá'ís] to escape as all will be slain and your possessions plundered."

On hearing this, since they trusted this man – though he had never inhaled the fragrance of certitude – the believers became greatly perturbed. The refugees decided that in the middle of the night they would descend the hill and travel in a separate direction. Little did they know that Rajab-`Alí was devoid of any spiritual qualities and was completely insincere. When they dispersed in the dead of the night, Áqá `Alí-Akbar had a bad fall and broke his leg. ... Shátir Hasan 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, upon leaving the group, Rajab-`Alí, went directly to the home of Muhammad Kalántar and gave him a thorough report of the plans of the Bahá'ís and the condition of the two brothers in the hills.

[Monday, 29 June]

The next morning, Monday, 3 Rabí`u`th-Thání 1321 A.H. [29 June 1903], was the third day of the turbulence. Muhammad Kalántar dispatched the Khabari gunmen, Manshád's thugs, some hooligans from Taft and Yazd, along with two `Arabs of Fars who happened to be in Manshád on that day, to the hills with instructions to [find and] kill the two brothers. A very large number of agitators and mischief-makers of Manshád and other places, including both young and old, also accompanied these men.

Meanwhile, early in the morning, Shátir Hasan, [in spite of his injuries,] had come down the hill to fetch water for his illustrious brother, who was in great pain. He was by a small spring, situated some two thousand yards above the Hujjat-Ábád Farm, known as Mazra`ih Kahkum Buzurg, when the mob spotted him by the oak trees. Circling him, they demanded to know the whereabouts of his brother. Shátir Hasan told the group that the night before, 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 of men 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, Muhammad Rabí`, son-in-law of the Kalántar, shot him, following which Ridá Shikárí [hunter] from the village of Banádak-Sádát, and then the other townspeople also launched a volley of bullets.

After killing `Alí-Akbar, they left the body in the same spot and came back down to join the rest by the stream. Shátir Hasan 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. He was told, “Go to the stream and drink some.” Shátir Hasan said, “Though I know you will not allow me time to drink, I am resigned to the will of God and welcome His decrees.” ... As soon as he had taken a few steps toward the stream, seventeen of the Khabari, `Arabs of Fárs, and Manshádí gunmen shot him in the back. He fell to the ground, only to receive a second volley from the same seventeen people. This was followed by a third round of shots. In all, a total of fifty-one bullets pierced his beloved body.

After Shátir Hasan’s martyrdom, his body was left by the same stream. Later that evening a few of the friends brought back his remains to Manshád, placed it in a wooden coffin and hid the coffin in his own home for four months until it was safe to bury it in the same Hujjat-Ábád Farm, on the eastern flank of a large pool known as Mazra`ih Kahkum Buzurg.

Forty days after the martyrdom of the honored Áqá `Alí-Akbar, nine of the believers of Manshád returned quietly at night to the hills and located his body. This group included: Áqá `Alí-Akbar, son of Muhammad and a nephew of the martyred Áqá `Alí-Akbar; Áqá Javád, son of martyred Mullá Bábá’í; Áqá `Alí-Akbar, son of Hájí `Alí-Muhammad; Áqá `Alí-Muhammad, son of martyred Áqá Mírzá Muhammad; Áqá Haydar, son of Taqí; Áqá Mírzá `Alí Muqaní [well-digger]; Áqá Ghulám-Husayn, son of Hájí Ja`far; Áqá Mírzá `Alí-Akbar, son of Husayn ibn Hájí Nasru’llah; Áqá `Abdu’l-Vahhab. They also placed his sanctified remains in a casket and buried it at his own home in Manshád.

Presently the burial spot of the honored Shátir Hasan is in the same Hujjat-Ábád Farm, known as Mazra`ih Kuhkum Buzurg, and the resting-place of the esteemed Áqá `Ali-Akbar is in his own residence in Manshád. Áqá `Ali-Akbar was fifty-six years old at the time of his martyrdom, while Shátir Hasan was sixty years old.

[Tuesday, 30 June]

On Tuesday, 4 Rabí`u`th-Thání 1321 A.H. [30 June 1903], the mob learned of the hiding place of the beloved Áqá `Alí-Akbar, son of Hasan ibn Hájí Rajab, who had taken refuge in the house of his son-in-law, Ghulám-Ridá, known as Ghulám-Zagh. About one hour before noon the mob rushed to the house, located him [Áqá `Alí-Akbar], and dragged him outside to the streets. First, one of the gunmen, Ghulám-Ridá, son of Husayn, shot him. This was followed by a severe blow to the head with a heavy club, which Husayn-`Alí, son of Hájí Muhammad, 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 in the `Arab quarter of Manshád, where it remains to this day. The honored Áqá `Alí-Akbar was fifty years old at the time of martyrdom. His slaying took place one hour before noon.

[Wednesday, 1 July]

Wednesday morning, 5 Rabí`u`th-Thání 1321 A.H. [1 July 1903], the crowd learned of yet another Bahá'í in hiding. This time it was Áqá Mírzá Husayn, son of Sádiq ibn Hájí Muhammad-`Alí, who had been hiding in the northern hills, known as the mountains of Murghistán and Murád-`Alí. Around noontime two of the thugs, Javád, son of Ghulám-`Alí Najjár [carpenter] Manshádí, and Zaynu'l-`Ábidín Yazdí, son of `Alí-Akbar, went into the hills, located Áqá Mírzá Husayn, and captured him.

He was brought back to Manshád and taken to the home of Muhammad-Rabí`. Áqá Mírzá Husayn asked for a drink of water,

in response to which the aforementioned Muhammad-Sádiq Na`im-Ábádí unsheathed a large knife and stabbed him in the chest, saying, “Water for you is the tip of this dagger!” 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 Husayn, which the crazed gunmen were happy to do with many volleys. Áqá Mírzá Husayn fell to the ground. Not being satisfied with that, Akbar, son of Ahmad, Javád, son of Ghulám-`Ali Najjár, Husayn-`Ali, son of Hájí Muhammad, and Akbar, son of Ibráhím, and a number of other ruffians then circled his remains and stoned and clubbed him. After killing him in that fashion two hours before¹⁰ noon, they tied a rope to his feet and dragged him through the streets of Manshád until they reached the Shahsuni home, where they deposited his remains. That evening his wife took the body and quietly buried it in a nearby Bagh Kamali belonging to Áqá Mírzá Husayn, in front of the building, where it remains to this day. He was sixty years old at the time of martyrdom.

That same day Muhammad Kalántar sent some of his men to arrest Áqá Yádu`lláh, son of Áqá Mírzá Husayn. 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 Muhammad Kalántar, “The boy is a minor and religious laws are not applicable to him. Instruct your men not to kill him.” The hoodlums still wanted to slay the child. To ensure his freedom, I suggested to the Kalántar, “If you agree, collect some money from the mother 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.

¹⁰ Most likely typist error and “after” is meant.

Again, on the same Wednesday, the mob, after killing Áqá Mírzá Husayn, went to Kuzh neighborhood, situated on the outskirts of Manshád on the way to Káv-Afshád. At that time one of the believers, Áqá `Alí-Muhammad, son of Hájí Husayn ibn Hájí `Alí-Akbar Turk, was hiding from the bloodthirsty crowd in the home of Husayn, son of Hasan ibn Panáh-`Alí. Four thugs entered the house; they were: Hasan-`Alí, son of Hájí Muhammad; Javád, son of Muhammad Hádí; `Alí-Akbar, son of Ibráhím; and `Alí-Akbar, son of Hájí Husayn. Along with some other hoodlums, they located the honored Áqá `Alí-Muhammad, and took him outside and dragged him to the shop of Mírzá Vald [son of] Ustád Ja`far Sabbagh [painter]. One of the gunmen, `Alí-Akbar, son of Hájí Husayn, aimed his gun at Áqá `Alí-Muhammad'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-Muhammad was breathing his last breaths, Biman-`Ali, son of Ghulám-Ridá, approached him. This heartless individual opened Áqá `Alí-Muhammad's mouth, filled it with sand and soil, and then kicked him in chest until he was dead.

A rope was tied to his feet, and he was dragged and paraded to the front door of the martyred Shátir Hasan'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 northern orchard of the residence, next to a wall, where they remain to this day. Áqá `Alí-Muhammad was forty-five years old at the time of martyrdom.

[Thursday, 2 July]

The next day, Thursday, 6 Rabí`u`th-Thání 1321 A.H. [2 July 1903], two hours before noon, four men entered the home of Khadíjih-Sultán, an elderly Bahá'í woman, daughter of Hájí Rajab and mother of the martyred Áqá Ghulám-Ridá, son of Hájí `Ali-

Naqí. The four assailants were: Ghulám-Ridá, son of Husayn; `Alí, son of Hájí Akbar; Ahmad, son of Hájí Ghulám; and Ghulám-Ridá Tazarjání. They took her to the home of Muhammad 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 tikiyih¹¹ in the town center and pushed her off the roof. The women of Manshád gathered around her body and first removed her cheddar and veil, after which men and women alike stoned her sanctified remains. Khadíjih-Sultán, who was later buried in her own home in Karami quarter, where she remains to the present day, was sixty-five years old at the time of her death.

[Friday, 3 July]

On Friday, 7 Rabí`u`th-Thání 1321 A.H. [3 July 1903], Áqá Siyyid Javád, son of Áqá Siyyid Taqí, had taken refuge in his home. Ghulám-Ridá, son of Husayn, [who was 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 and at times pleaded with that stonehearted man by grabbing the hem of his garment. Determined to take Áqá Javád's life, the man ignored all the children's plea 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 ill-intending crowd had gathered and was watching the whole incident. Áqá Siyyid Javád's hands were tied

¹¹ A building where large gatherings for mourning of the martyred Imáms are held.

behind his back, and with bare feet and head he was taken to the home of Muhammad Kalántar. ... At that moment, when they brought Áqá Siyyid Javád, I happened to be visiting the Kalántar at his home. 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. ...

Muhammad 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 Manshád's Maydan Nakhl [palm tree square]. One of them, Javád, son of Ghulám-`Alí Najjár [carpenter], fired a bullet that shattered his skull. He fell to ground. Others joined in by firing their guns at him and engaging in their ritual stoning, cursing, and defaming of the remains. The three principle slayers were: Ghulám-Ridá, son of Husayn; `Alí-Akbar, son of Hájí Husayn; and Ghulám-Ridá Tazarjání.

It was an hour before noon when Áqá Siyyid Javád drank the cup of martyrdom. Later his remains were dropped into a pit used for preparing charcoal, located behind Shahsuni's house, 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, 4 July]

On Saturday, 8 Rabí`u`th-Thání 1321 A.H. [4 July 1903], the honored Áqá Muhammad-`Alí, son of Hájí Nasru'lláh, had taken refuge in the house of his nephew, Áqá Mírzá Ahmad, when six men entered the house to capture him. These six were: Ghulám-Ridá, son of Husayn; Mírzá `Alí-Akbar and Mírzá Javád, sons of

Ridá; Siyyid Muhammad-`Alí Rawdih-khan [reciter]; Siyyid Husayn, son of Siyyid Ibráhím; and Muhammad, son of Ridá. They were joined by a number of other ruffians.

They tied a rope around the neck of Áqá Muhammad-`Ali, and two men, Muhammad, son of Ridá, and Ghulám-Ridá, son of Husayn, forcefully pulled each end. Such is how Áqá Muhammad-`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 the `Arab quarter and buried him in an orchard belonging to Áqá Muhammad-`Alí himself, where his resting-place remains to this day. He was fifty years old.

[Sunday, 5 July]

The following day, Sunday, 9 Rabí`u`th-Thání 1321 A.H. [5 July 1903], the honored Áqá Ghulám-Ridá, son of Hájí `Alí-Naqí, who had also taken refuge at a home of a friend, Siyyid Ridá, son of Mírzá Jamál, was discovered by Siyyid Husayn, son of Siyyid `Alí-Ridá. He informed four of the men [who had committed many of the earlier killings]: 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 came together with a large mob and seized the esteemed Áqá Ghulám-Ridá.

They tied his hands behind him, leading him through the streets and eventually to a neighborhood known as Pusht Bágh. 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 him. His body was stoned, clubbed, and

then thrown into a nearby well. It was three hours into the morning.

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 the son, are still buried next to each other in the Karami quarters. He was forty years old at the time of martyrdom.

[Thursday, 9 July]

The honored Áqá Assadu'lláh, an illustrious son of Mírzá Ibráhím Khabbáz [baker], and a brother of the martyred Shátir Hasan and Áqá `Alí-Akbar, was in hiding during the ensuing upheavals and commotion in Manshád. On Wednesday evening, 12 Rabí'u'th-Thání 1321 A.H. [8 July 1903], he decided to leave for Yazd on foot. Together with his traveling companion, Siyyid `Alí, son of Hájí Siyyid Ahmad Manshádi, they took a route through the valleys outside of town.

The next dawn, while passing through Gudar-zar, a well-known curve in the road, several men from the village of Mihrijird recognized Áqá Assadu'llah and encircled and seized both believers. The villagers immediately took them to a nearby farm known as Ibráhím-Ábád, or perhaps better known as Mazra`ih Hájíha, situated at the foot of the same Gudar-zar. 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 Tazarján. When the messenger arrived to deliver the

report, he was intercepted by one of the community leaders, Hájí Mírzá Muhammad-`Alí Tazarjání, known as Hájí Qiblih, who took the report and read its contents. Then, without consulting the religious leader, the Imám-Jum`ih, he summoned six gunmen of Taft who were in Tazarjan at that time: `Abdu'l-Khaliq; Siyyid Mihdí, known as Shimru; Hájí Siyyid `Alí-Akbar Siyáh; Akbar, son of Ibráhím Zarri` [farmer]; `Abdu'l-Vahháb; and Siyyid Husayn `Arab. He acquainted them with the events of the day, and the manner that Áqá Assadu'lláh was captured and where he was held. Further, he instructed the men to proceed at once to the farm of Ibráhím-Ábád and to slay the prisoner. They departed immediately.

When the six evildoers came to the farm, they took Áqá Assadu'lláh to the rooftop of a building on the farm belonging to a certain Siyyid Muhammad and asked if he was a Bahá'í. On hearing an affirmative response, one of the men, Siyyid Husayn `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. This martyrdom occurred three hours into the afternoon.

Meanwhile, upon learning of Áqá Assadu'lláh's arrest, ten of the Manshád's thugs rode to the Ibráhím-Ábád farm. The ten assailants were: Ghulám-Ridá, son of Husayn; `Alí-Akbar, son of Ibráhím; Muhammad, son of Ridá; Ghulám-Husayn `Áshiq; Mírzá, son of Ustád Ja`far Sabbágh [painter]; Hasan-`Alí, son of Hájí Muhammad; Javád and Hájí, sons of Ghulám-`Alí Najjár [carpenter]; Mihdí, son of Umm-Laylí; and Siyyid Yahyá, son of Mírzá Ibráhím.

Arriving about an hour after Áqá Assadu'lláh was executed by the Taft's gunmen, one of the [Manshádí] men, `Alí-Akbar, son of Ibráhím, approached the body and with his carpenter's ax severed the head. The head was brought back to Manshád and

thrown on the ground in Maydan Nakhl [town's palm-tree square]. It remained there for three hours ... and then was taken and hung from the door of Áqá Assadu'lláh's own haberdasher shop, where passers-by stoned it. On seeing this spectacle, Mullá Muhammad-Husayn Rawdih-khan, a well-known Muslim reciter, cried out, "O people! In Karbalá the infidel Baní Umayyih had the temerity to kill the Fifth of the Holy Household¹², the Prince of the Martyrs [Imám Husayn], and hung his blessed 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, Husayn-Bábá, next door to the same shop, and buried. Áqá Assadu'lláh's headless body, still lying in the same field in the Ibrahim-Ábád farm, was thrown in a well. Two months later one of the believers by the name of `Alí-Ridá, son of Fayyad-Muqani [well digger], removed his body from the well and buried it at the same farm where Áqá Assadu'lláh had been martyred.

Four months later, Áqá Mírzá Assadu'llah, son of Mírzá Ismá'íl, who was a relative of the martyred Áqá Assadu'llah, exhumed the sacred head of Áqá Assadu'llah and placed it in the same coffin used for Shátir Hasan. This coffin was taken to the aforementioned Mazra`ih Kuhkum [Buzurg] for burial. Presently the body of Áqá Assadu'llah is buried in the farm known as Ibrahim-Ábád, while his head is interned in Mazra`ih Kuhkum, known as Hujjat-Ábád, buried with his brother [Shátir Hasan]. Áqá Assadu'lláh was thirty-five years old at the time of martyrdom.

¹² Al-i `Aba, or the Holy Household, is a reference to the 14 Sacred Figures of Shi`ih Islam: Muhammad, Fatimih, and the 12 Imams. Imam Husayn, Who was martyred in Karbala, was the fifth in this line.

[Friday, 10 July]

On Friday, 14 Rabí`u`th-Thání 1321 A.H. [10 July 1903], Áqá Mírzá Muhammad, the illustrious son of the martyred Áqá Mullá `Alí-Akbar, had taken refuge in a farmhouse belonging to Siyyid `Alí-Akbar, son of Hájí Siyyid Husayn. Abu`l-Qasim, son of Ghulám-Ridá, learned of his whereabouts and informed the thugs and rioters.

It was two hours before noon when more than two hundred attackers, rebels and spectators gathered around the farmhouse. They went inside, captured Áqá Mírzá Muhammad, and restrained him by tying his hands 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 pine tree behind the house and executed with successive volleys of gunfire. His body was then untied, doused with kerosene brought by Zaynu`l-`Abidin `Attar, and set on fire, ... all the while being stoned by the murderers and kicked by two of the slayers, Javad, son of Ghulám-`Alí Najjár, and Baman-`Ali, son of Ghulám-Ridá. ...

After the mob had dispersed, one of the non-Bahá'í relatives of Áqá Mírzá Muhammad, a certain Siyyid Mihdí, took his sanctified remains and buried him in an orchard adjacent to the residence of Áqá Mírzá Muhammad, known as Áqá Rida`i's field, where remains his resting-place to this day. Áqá Mírzá Muhammad was forty-three years old.

On the same day, Áqá Siyyid Husayn, son of Áqá Siyyid Ahmad, was yet another Bahá'í who had taken refuge at the home of a Muslim friend, Siyyid Áqá`í. Two days before Manshád's convulsions, his eldest son, Siyyid Javád, who was only fourteen years old, had fallen while working in the farm 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 Husayn, fearing the enmity of the thugs, had taken her injured son to the home of Siyyid Áqá'í to be with his father. Thus Siyyid Husayn, his wife, and Siyyid Javád were all three hiding there. Siyyid Husayn 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 nights, 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 Manshád in hope of finding more Bahá'ís to kill. Siyyid Áqá'í informed Áqá Siyyid Husayn's wife of the day's events, indicating to her that soon his house would be searched and did not want Áqá Siyyid Husayn to be killed in his house. When Áqá Siyyid Husayn 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 had 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 number of women in the neighborhood reported having seen Siyyid Husayn in the mosque. Siyyid Husayn, 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 Ibráhím, son of Umm-Liylá, who entered the field and searched until he found Siyyid Husayn. Upon finding him, Ibráhím, immediately struck him with a wooden club, while

another, Husayn-`Alí, son of Hájí Muhammad, fired at Siyyid Husayn's face. Thereupon, Siyyid Husayn, son of Siyyid Ibráhím, decided to fire on the victim, but the gun did not discharge. However, the honored Siyyid Husayn had already fallen down with that very first bullet.

Ghulám-Ridá Tazarjání threw Siyyid Husayn, who was nearly dead, over the same wall he had earlier climbed and then dragged him by his feet to the house of Mullá Báábá'í, a [soon-to be] martyr himself. The honored Siyyid Husayn still had some life left in him when his wife and son were informed and quickly ran to the scene but were stopped and assaulted by the curses and obscenities shouted at them by Ghulám-Ridá, son of Husayn. In their fear, the wretched believers sat on the ground, while Ghulám-Ridá continued his abusive language towards the wife.

After the departure of Ghulám-Ridá, they dared go near Siyyid Husayn. 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 tenderly. While holding his loved ones and several teardrops streaming from his eyes, Áqá Siyyid Husayn's hallowed spirit left for the Exalted Paradise. That evening his remains were taken to his home in the Mírzá quarters of the city and buried in front of the building, where it serves as his burial-place to this day. 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 Husayn'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 cut my heart out allowing 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, 28 Rabí`u`th-Thání 1321 A.H. [24 July 1903], 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 Husayn, where to this day both the father and son remain – a union in both this world and the next.

On the same Friday [10 July] that Siyyid Husayn was martyred, another young man by the name of Áqá Husayn-`Alí, son of the [soon-to-be] martyred Mullá Baba’i, was also martyred.

Fearing the bloodthirsty mob, this young man had gone to the mountains on the north side of Manshád, known as Murghistán Mountains, where he hid in a cave. When the mob was finished with Siyyid Husayn, some three hours before sunset, they went to the mountains in search of other believers. `Ali-Akbar, son of Ibráhím, together with other thugs located Áqá Husayn-`Alí. They captured him with the intention of bringing him to Ja`far-Ábád, one of Manshád’s neighborhoods. On the way that youth fell victim to countless beatings and stoning. When they reached a field known as Bágh Javádí, in a final act of contempt, one of his attackers, `Alí-Akbar, son of Ibráhím, fired at him, while Ghulám-Ridá, son of `Alí, and Háshim, from the Fayúj tribe, beat him to death with sticks and stones. He was buried on that spot, at the tender age of nineteen.

[Saturday, 11 July]

The following day, 15 Rabí`u`th-Thání 1321 A.H. [11 July 1903], Áqá Ghulám-Husayn, son of Taqí Dallal [broker], 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, son of the late Siyyid Ahmad Manshádí and a brother of the martyred Áqá Siyyid Husayn, were found hiding in one of the caves in the eastern mountains, behind the Turks' farm. Two hours after sunrise the mob surrounded the cave and at first, Ghulám-Ridá, son of Husayn, called for the two believers, Áqá Siyyid Báqir and Áqá Ghulám-Husayn, to surrender. Acquiescing, they emerged, whereupon Áqá Ghulám-Husayn 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 Muhammad Kalántar, who instructed one of his messengers, Mírzá Muhammad-`Alí, son of Husayn Turk, to take it as a gift to Mírzá Fathu'lláh, the Mushíru'l-Mamálik, the [newly-appointed] Governor of the province of Yazd. This head was buried in Yazd, near Mussala City-gate, towards the Qiblih, about three yards from the river. Áqá Ghulám-Husayn was sixty-three years old at the time of his martyrdom.¹³

After Áqá Ghulám-Husayn was assassinated, 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

¹³ The last two sentences occurs further in the narrative, but to improve the flow, it has been moved to this spot.

to the home of Muhammad Kalántar, who ordered his imprisonment.

On that same day Siyyid `Alí¹⁴, out of fear, decided to leave Manshád and started toward Yazd. On the way, while between the villages of Tazarján and Taft, three men from that area saw and recognized him: Siyyid Sádiq, Siyyid `Alí-Akbar, and Mírzá Muhammad-`Alí, son of Mírzá Siyyid Husayn from the village of Turanj¹⁵.

Siyyid `Alí was summarily arrested, his hands tied behind him, and he was taken to Tazarján 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 fatwá [warrant]. He advised them instead to take the Siyyid back to Manshád and inquire from the people of that town about him. Two hours before sunset the men entered the town of Manshád, bringing with them Siyyid `Alí with hands tied. They had already decided to take him to Muhammad Kalántar and let him pronounce the verdict.

When they came to Maydan Nakhl [town's palm-tree square], Siyyid `Ali escaped from his three captors and sought refuge behind the palm. By now a group of savage townspeople had heard of their arrival and had come to see them: Ghulám-Ridá, son of Husayn; Muhammad-Sádiq Na`im-Ábádí; Javád and Hájí, sons of Ghulám-Ridá Najjár [carpenter]; Ahamd Javád; Ghulám-Ridá Tazarjani; Mírzá Muhammad-`Ali Tafti, an attendant of Prince Mírzá Siyyid Muhammad, surnamed, Navvab Vakilu`t-Tawliyah.

¹⁴ The text erroneously has Siyyid Taqí.

¹⁵ The text erroneously has Tazyaj.

This group joined the three original assailants, and some others, and circled Maydan Nakh. They had surrounded the victim and were prepared to take his life when one of the villager cried out that the palm was sacred and that his life should be spared until he released his hold on it.¹⁶ They ignored the man and it was about sunset when Ghulám-Ridá Tazarjání fired the first shot, which was followed by shots by Siyyid Sádiq Turanjí and Mírzá Muhammad-`Alí Taftí, attendant of Navvab Vakilu't-Tawliyah, fatally shot Siyyid `Alí. Thus, that illustrious soul was martyred under the palms in town's square.

That evening, his wife removed her husband's remains from the scene and buried them in their home in Mírzáha quarter of Manshád, where it remains his burial-spot to this day. He was thirty-five years old at the time of martyrdom.

The three men who had arrested Siyyid `Alí and instigated his murder, namely, Siyyid Sádiq, Siyyid `Ali-Akbar and Mírzá Muhammad-`Ali of Turanj, decided before leaving town to shed the blood of this servant. With this intention in mind they left Maydan Nakh and 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

¹⁶ Every year in the month of Muharram, the first month in the lunar calendar of Islam, the Shi'ís mourn the martyrdom of Imám Husayn, the grandson of the Prophet Muhammad, in Karbalá in the year 61 A.H. As part of the rituals commemorating the events of Karbalá, a 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 Siyyid `Ali sought refuge behind it. Hence the protests of the villagers that "the palm was sacred" and that "his life should be spared."

which they related to me the story of Siyyid `Alí's martyrdom beneath the palms. Upon hearing this, I was overwhelmed by sorrow and grief. Seeing my condition, the men immediately left my house. Outside, Siyyid Sádiq had 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 early evening, after the mob killing of Siyyid `Alí, the men immediately returned to the home of Muhammad Kalántar, where Siyyid Báqir was imprisoned. It was late in the afternoon when they took him to a field known as Mazra`ih Turkha, to a farm known as Jan-Áqá'i. Three of them, namely, Mírzá Muhammad-`Alí Taftí, the attendant of Navvab Vakilu't-Tawliyah, Ghulám-Ridá, son of Husayn, and Muhammad-Sádiq Na`ím-Ábádí, each fired a bullet into their victim.

Later the believers took the hallowed remains and buried them next to the grave that contained the headless body of Áqá Ghulám-Husayn Dallal killed earlier in the day – his companion and fellow martyr. That spot is located in Mazra`ih Turkha, by a bent known as Kamar Kasih-Piyalih, behind Lay-Zardih River, south-side of Káv-Afshádí Road. Siyyid Báqir was fifty-one years old.

[Sunday, 12 July]

The following day, Sunday, 16 Rabí`u`th-Thání 1321 A.H. [12 July 1903], the honored Muhammad, son of Mullá Bábá'í, had taken refuge in his home when around noontime I saw three of the rioters going in that direction: Ghulám-Ridá Tazarjání; Husayn-`Alí, son of Hájí Muhammad; and Háshim from Fayúj tribe. I was perplexed and deeply 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 Muhammad, they entered it and brought him out. Áqá Muhammad 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. At first, Háshim of Fayuj tribe shot him in the head, which caused him to fall to the ground. Then the other two, Ghulám-Ridá Tazarjani and Husayn-`Ali, son of Hájí Muhammad, each shot him in turn.

`Ali-Akbar, son of Hájí Husayn, tied a rope around the martyr's feet and dragged him back home, where later that evening his wife brought the body inside and laid it to rest. That house is located in Sar-Bagh quarter of Manshád, and he remains buried there at the present. He was twenty-three years old at the time of martyrdom.

[Wednesday, 15 July]

The following Wednesday, 19 Rabí`u`th-Thání 1321 A.H. [15 July 1903], the honored Mullá Bá bá`í, a brother of the illustrious [martyred] Rada`r-Rúh [and father of the recently martyred Áqá Muhammad], found shelter in Rakur quarter, located between Manshád and Káv-Afshád, in the home of Hájí Muhammad-Hasan, son of Hájí Qásim.¹⁷ A woman by the name of Hájíyyih, wife of Hájí Qásim-`Ali, who lived in that neighborhood, learned of his whereabouts and informed Manshád's terror-inducing populace. Soon a mob, consisting of thugs, murderers and onlookers, totaling over two hundred, descended upon the house where Mullá Bá bá`í had taken refuge.

¹⁷ Mullá Bá bá`í had become a believer some fifty-three years earlier, during Vahíd Dáríbí's visit to Yazd in April 1850.

Several men entered the home and began searching the rooms. Ghulám-Ridá, son of Husayn, came upon the room where Mullá Báábá'í and his son, Áqá Javád, were sitting in a dark corner. He instructed them to come out of the room, but they said nothing. `Ali-Akbar, son of Ibráhím, brought a lamp and entered the room and then came out saying that Mullá Báábá'í and his son 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 Hájí Siyyid Husayn, son of Hájí Siyyid Ahmad, in the Mírzahá section of town to be killed. Another group captured Áqá Javád, Mullá Báábá'í's son, and brought him as well to be killed. Mullá Báábá'í, who was in the middle of the crowd, could not see his son; hence he asked Siyyid Husayn, if they had not yet killed his son, to bring him near so he could see him one last time. Siyyid Husayn 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 Husayn, expressing the wish that he not be obliged to speak again and so remained silent.

Although the crowd wanted to kill the boy, Siyyid Husayn 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 `Attár. With his hands still firmly tied behind him, Mullá Báábá'í was repeatedly stoned. A rock hurled at him by Mírzá Husayn, son of Hájí Siyyid Mírzá, the Imám Jum`ih of Manshád, fractured his forehead, from which blood gushed forth, covering his radiant countenance. Biman-`Ali, son of Ghulám-Ridá, threw another rock that further injured his head and caused blood to be spilled over his face. 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 Holy Land, 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 Shátir Hasan Khabbáz [baker] of Ardikán retrieved a can of kerosene from a nearby shop of Zaynu'l-`Abidin `Attar, poured it over Mullá Bábá'í and `Alí `Arab Haddad Manshádí, set him ablaze. While the flames engulfed him, those who carried guns began to shoot him. Others were satisfied with clubbing and stoning him. Siyyid Husayn, son of Siyyid `Ali, and Siyyid Hasan, son of Siyyid `Ali-Ridá Manshádí, tied a rope to his feet and dragged his remains to the home of a fellow believer, the honored Siyyid Taqí. That night, believers retrieved the body and buried it in a land known as Mullá Akbarí, near the home of Siyyid Taqi, where remains his burial-spot to this day. Mullá Bábá'í was sixty-five years old at the time of martyrdom.

Bahá'í Pogroms in Nearby Villages¹⁸

Village of Káv-Afshád

On Friday, 14 Rabí`u`th-Thání 1321 A.H. [10 July 1903], a memorial gathering in honor of the Prince of the Martyrs [Imám] Husayn ibn `Ali – may my life be a sacrifice unto His meekness – was held at the home of Hájí Mullá Muhammad-`Alí Dahan in the village of Káv-Afshád [where all the village men,] including a Bahá'í named Ustád Ridá, were in attendance. Sometime during the event a group of thugs from Manshád arrived at the gathering and, on spotting Ustád Ridá, attempted to martyr him then and there. Some of the natives of Káv-Afshád, however, became agitated and prevented this slaying, arguing that, “In honor of the rawdih-khani¹⁹ of Imám Husayn ibn `Ali, upon Him be peace, we will not permit that he be taken from this house and be slain.” ...

A sever confrontation occurred between the villagers and Manshádí thugs, and at the end resulted in the Manshádí hooligans being expelled from the gathering by the people of Káv-Afshád. At the conclusion of the commemorative gathering, the esteemed Ustád Ridá, [apprehensive of his life,] left the house and took refuge in the house of Hasan, son Muhammad Káv-Afshádí, his son-in-law.

However, after only two days, the local thugs decided on slaying of Ustád Ridá. Hasan notified the ruffians of Ustád Ridá's whereabouts. Thereupon the house of the son-in-law was rushed

¹⁸ In addition to the account of the Manshád's pogrom, Siyyid Muhammad Tabíb Manshádí also recorded the heinous Bahá'í killings in the nearby villages. Because of their historical importance, they have been translated as well.

¹⁹ Commemoration or observance gatherings in honor of Imam Husayn.

that Sunday afternoon, 16 Rabí`u`th-Thání 1321 A.H. [12 July 1903], by the thugs who quickly captured and removed the honored Ustád Ridá to another neighborhood of the village, known as Sarmúr Káv-Afshád. Two of the hoodlums, Muhammad-`Alí, son of Yádigár, and Siyyid Husayn Haddád, son of Siyyid `Ali, prepared to kill that illustrious soul, when Ustád Ridá turned to them and said, “My Beloved – may my soul be a sacrifice unto His gentleness – has taught us to kiss the hand of our would-be executioners. As the two of you intend on killing me, therefore, in accordance with the His instructions, grant me this one last favor of kissing your hands before being put to death.”²⁰ On hearing this, the two men extended their hands, which Ustád Ridá kissed reverently. Then they tied a rope around his neck, one end being held by Siyyid Husayn Haddád and the other held by Muhammad-`Alí, son of Yádigár, and each pulled the rope until the victim was suffocated. ...

After martyrdom, his body was hung from a nearby tree until the next morning when his sacred remains were lowered and buried by non-Bahá’ís behind and on the north side of the takiyih²¹ 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.

Village of Darrih

Shátir Hasan [son of Zaynu`l-`Abidin] was a Bahá’í from the Kushak-Naw quarter of Yazd who, during this period of unrest in

²⁰ This comment echoes the exhortation of Bahá’u’lláh in the Lawh 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), p. 11.

²¹ Takiyah is the place of worship or soothsaying for the Shi`ih Muslims.

his native town, had moved to the nearby village of Tazarján, where he was continuing his profession of baker. When the people of the village learned of the disturbances and turmoil in Yazd, they congregated and surrounded Shátir Hasan, beating him with stone and sticks, intending on killing him. With great difficulty and struggle, Shátir Hasan was able to escape the crazed mob and quickly left the village for Manshád. He arrived there on the same day, three hours before sunset, and took refuge in the home of the martyred Áqá `Alí-Akbar.

Meanwhile, the honored Áqá Mírzá Ibráhím Tabíb Khurramsháhi, a Bahá'í of Yazd from Maydán-Sháh quarter, escaping the wrath of the murdering mob there, made his way to Manshád. Upon entering the city, the thugs in Manshád recognized Áqá Mírzá Ibráhím and attempted to kill him. However, as many of the locals did not know him, their aim was halted by others. On the first day of troubles, [26 June,] some three hours before sunset, the esteemed Shátir Hasan and the honored Mírzá Ibráhím left Manshád out of the fear of the foes for the village of Darrih. They arrived there one hour before the sunset and took a room in Khadíjih Darvish's house. When the villagers became aware of the two newcomers that very night, 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, Ramadan, son of Hájí Sha`ban, a native of Darrih, and Ghulám-Husayn, son of Ahmad-Mazar, a native of Yazd, however, said to the crowd, "We know these two; both are Bahá'ís and have just escaped from Manshád." The two believers, that is, Shátir Hasan and Mírzá Ibráhím, were first completely undressed by a large mob from Darrih, led by: Ramadan, son of Hájí Sha`ban; Ghulám-Husayn, son of Ahmad-Mazar; Ridá, son of Akbar-Hadi; Akbar, son of Ja`far; Ridá, son of `Ali; Habib, the son of Ustád Ridá Dallal; Ismá`il from the village of Darrih, son of Biman-`Ali; Siyyid `Ali; the children of Siyyid

`Ali-Rida; and Siyyid Ismá'íl, son of Siyyid Ibráhím, who was a residence of Bagh-Gandum quarter of Yazd. ...

The hands of the two distinguished men were tied behind them. Led in front of the crowd, they were compelled to march to Kushtkhan²² of Darrih village, to an area known as Khabbáz-Ráraun, while sustaining injuries of rocks, stones and sticks being thrown at them. On the way they were stoned so severely and repeatedly that before reaching their destination, they gave life to the Life-Giver. Their sacred remains were thrown in an empty well, between Bágh and the pool of Mazra`ih Javádí's aqueduct. This well is by Ibráhím-Ábádí roadside, near a large bolder. The well was filled with dirt until their bodies were no longer visible. Shátir Hasan was thirty-five, and Mírzá Ibráhím Tabíb, sixty-five years old at the time of their martyrdom.

Village of Banadak-Sadat

When on Sunday, 2 Rabí'u`th-Thání 1321 A.H. [28 June 1903], the news of the commotion and pogroms of Yazd and Manshád and martyrdom of the divine friends had reached the ears of the people in the village of Banádak, the inhabitants followed the example of the thugs in Yazd and Manshád and about two hundred of them and some others congregated two hours before the sunset deciding on killing the Bahá'ís and spilling the blood of those wronged-ones. They proceeded towards the Bagh-Kurk quarter, which was one of the neighborhoods of Banádak.

The esteemed Áqá Husayn, son of Báqir, was one of the believers of Yazd and a resident of Sahl ibn `Ali quarter, and at that time was visiting Banádak. Through the instigation of his son-in-law, Sabzih-`Ali, the hoodlums surrounded the residence of that

²² An area used to slaughtering sheep.

honored person and six of them entered the house, [five of whom] were from Banádak: Hájí Ahmad, son of Baqir; Hájí Siyyid Karím, son of Siyyid Husayn; Muhammad, son of Husayn ibn Báqir, Mubashir of Banádak; Mírzá Muhammad, son of Hájí Mullá Sádiq; Chiraq-`Alí, son of Ghulám-Husayn Khájih; and the sixth one, Hájí Karim Shurmál, was from Yazd. They entered the house and threw the honored Áqá Husayn from the second floor into the street. First, Hájí Karim Shurmál shot him. Then the other ruffians repeatedly riddled him with bullets. It was noontime that he was thusly martyred.

Afterwards a rope was tied to his feet and he was dragged on the ground until they reached Kudar Tazarjan at the fork in the road where one road leads to Bágh-Hájían quarter and the other road leads inside Banádak village. They threw the remains in the middle of a small brook on skirts of the southern hills of Banádak, situated about twenty steps from the main road passing by the aqueduct of Qádí's farm. After two days and nights that his sacred body was left on the mountainside, he was finally buried there. Áqá Husayn was sixty-five years old at the time of martyrdom.

The honored Áqá Mírzá Muhammad Hudá, who was one of the believers of Yazd, residing in the Khalif-Bágh neighborhood, was now living in Banádak for several years engaged in farming. Fearing the enemies, on the first day of upheavals, no sooner had the thugs commenced mischief and troubles, that he escaped from Banádak for Manshád. For five days he hid in Manshád's mountains, thirsty and without food.

On Thursday, 6 Rabí`u`th-Thání 1321 A.H. [2 July 1903], a group of men, including of the following, entered the residence of the honored Áqá Muhammad [Hudá]: Hájí Ahmad, son of Báqir; Hájí Siyyid Karím, son of Siyyid Husayn; Muhammad, son of Husayn; son of Báqir, the Mubashi; Mírzá Muhammad, son of Hájí Mullá Sádiq; Chiraq-`Alí, son of Ghulám-Husayn Khájih; all were

from Banádak, and from Yazd was Hájí Karím Shurmal and Hájí `Alí Dallak [masseur]. After the mob entered the house, they looked for the esteemed Áqá Muhammad, but on being unable to find him, torched the house and left.

They searched the nearby homes and eventually one of the thugs was able to locate him in one of the homes in the neighborhood, known as Khanih-Khuda`i. The crowd was notified of his whereabouts and in no time over one hundred fifty of the hoodlums entered the house and removed the honored Áqá Mírzá Muhammad from the house.

At first, Hájí Siyyid Karím, son of Siyyid Husayn, repeatedly stroke him with a chain he had brought with him. These beatings caused severe lacerations, but the ruffians retorted to Hájí Siyyid Karím, “Such beatings are ineffective and will not result in the desired outcome! 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 Shurmal; Chiraq-`Alí, son of Ghulám-Husayn Khájíh; and Hájí `Alí Dallak. Thereupon, the mob also opened fire on his remains.

It was two hours before noon that he was thusly martyred. Subsequently, a rope was tied to his feet and he was dragged to the takiyih of Banídak, where he was left. Men and women continued to stone the sacred remains and for two hours he was left as such in the Maydan [village-square] by the palm trees. Once more his remains were dragged and thrown on the skirts of Banádak’s northern mountains, at a location known as Til Zard. An old woman named Múlúd, who was the wife of Husayn, son of `Ali ibn Qásim Banádaki, threw a stone at the remains that broke four of Áqá Mírzá Muhammad’s teeth. Still the fire of people’s enmity was not quenched. They collected firewood, poured kerosene over

it and made a large fire with which they burned his Abraham-like remains.²³ ...

For three days, his charred remains were left on the mountainside. The thugs stoned it so much that it was completely covered and to this day rests in the same spot. The honored Mírzá Muhammad Hudá was fifty years old at the time of martyrdom.

Áqá Ghulám-Ridá, 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 Nayr and took refuge in the home of his brother-in-law. This brother-in-law, however, informed the thugs and non-Bahá'ís of his arrival and they immediately rushed to the house and seized the honored Ghulám-Ridá. They wanted to slay him there, when some of the natives of Nayr protested, "Do not you slay this man here and take him instead with you to Manshád, where you can do what you wish. If he is killed in this village, then the governor can hold us responsible."

It was Saturday, 15 Rabí'u'th-Thání 1321 A.H. [11 July 1903], when Mírzá Muhammad Tafti and one of the attendants of Navvab Mírzá Siyyid Muhammad, titled Vakilu't-Tawliyah, brought the honored Ghulám-Ridá to Manshád with hands tied, where he was conducted to the house of Muhammad Kalántar. It was the evening hour. They were ready to turn him over to Manshád's thugs so he could be martyred that very night, but this servant was present in the gathering and said to Muhammad Kalántar, "The villagers 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

²³ Allusion to the fact that Prophet Abraham was tested with fire.

directions he wishes.” Muhammad, however, did not consent to this request. Therefore I asked him to delay his killing until the morning, a request that was accepted. He instructed Áqá Ghulám-Ridá to be imprisoned.

That Sunday morning, 16 Rabí`u`th-Thání 1321 A.H. [12 July 1903], Manshád’s evildoers became aware of the arrival of Áqá Ghulám-Ridá. They congregated and decided to slay him in Manshád. 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.”

The same two men who had brought Áqá Ghulám-Ridá to Manshád by way of Nayr were now charged to take him, hands tied, to Banadak. There, he was first brought before Siyyid Kázim, brother of Navvab Vakilu`t-Tawliyah, and permission was sought to slay the prisoner. Outwardly, Siyyid Kázim ordered the release of the man, but with a secret motion issued instruction for his killing. A mob of about two hundred strong took Áqá Ghulám-Ridá from Siyyid Kázim’s house to Til Zankiyan, situated on the eastern flank of Banádak. He was surrounded by the mob. First, Husayn, son of Mihdi, who was a thug from Yazd, perpetrated with his sword several injuries on Áqá Ghulám-Ridá’s head and body. Afterwards, Muhammad, son of Husayn ibn Báqir, the Mubashir [mayor] of Banádak, conveyed Áqá Ghulám-Ridá to the top a wall and then dropped him below. Hájí Siyyid Karim, son of Siyyid Husayn ibn Siyyid Ahmad, fired a shot into the victim, which was followed with repeated volleys by the mob. It was the noon hour.

After his martyrdom, one of the thugs, a certain Raziq, from Yazd, beheaded Áqá Ghulám-Ridá and hung the head by a walnut tree, while his decapitated body was thrown into a well at the spot where he was killed. For three days, his head thusly hung from that tree. Afterwards, Ghulám-`Alí, brother of Ghulám-Ridá, brought

down that sacred head from the tree and deposited it in the same well that housed his remains. Presently, the well by Til Zankiyan, on the eastern side of Banádak-Sádát, serves as his resting-place. After some time, Ghulám-`Ali, brother of that illustrious soul, filled the well and converted the lands around it into a farm, which stands to this day.

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

Village of Hanzá

After the pogroms of Taft and Yazd, and the martyrdom of believers – upon them rest the Glory of God – the evildoers and thugs in Hanzá decided on tumult, commotion and the slaying of the divine friends. It was Saturday²⁴, 4 Rabí`u`th-Thání 1321 A.H. [30 June 1903], that Hanzá's hoodlums congregated and decided to kill the Bahá'is of that village.

That day, Áqá Mírzá [Muhammad] Árá́m was in the mosque in Hanzá. Muhammad, son of Vahhab, entered and resolved to kill him. Áqá Mírzá [Muhammad] Árá́m, however, became aware of his intention and left the mosque for his house. Muhammad also came out of the mosque and followed him, looking for an opportunity to slay him on the way. Áqá Mírzá Árá́m entered his house, with Muhammad's plan remaining frustrated.

When Wednesday morning, 5 Rabí`u`th-Thání 1321 A.H. [1 July 1903], Mírzá Muhammad [Árá́m] left his house, a non-Bahá'í approached him and advise him, “The thugs plan to kill you this very day.” At that time, Muhammad, son of Vahhab, arrived and

²⁴ According to calendars available to the present translator, 4 Rabí`u`th-Thání was a Tuesday.

Mírzá Muhammad gave him the cash he had as a gift. However, Muhammad did not leave him alone and together with Husayn Kalagh Tafti, `Alí ibn Rasúl Hanzá`i, and some other people from the villages of Hanzá and Tazarjan, seized Áqá Muhammad Mírzá and conducted him to Hanzá`s takiyih. The assailants, that is, Muhammad, son of Vahhab, `Ali, son of Rasúl, and Husayn Kalagh, each severely stabbed the victim, injuring him gravely. Then they brought him to his own residence where they each stabbed him once more. Upon entrance into his residence, the honored Mírzá Muhammad`s spirit passed on to the world above and to the Abhá Paradise. It was two hours before noon that he was thusly martyred.

After martyrdom, the thugs stoned his remains. Then they removed him to an orchard outside the village, known as Bágh Aramiha, which belonged to the martyred Mírzá Muhammad. He was buried there. Six years later, the widow of the honored Mírzá Muhammad, in accordance with Islamic practices, exhumed his remains from that location and carried it to Mashhad, where he was buried in the vicinity of the Shrine of Imam Ridá. Presently he is buried in that location. The honored Mírzá Muhammad was forty years old at the time of martyrdom.

On Thursday, 6 Rabí`u`th-Thání 1321 A.H. [2 July 1903], the exalted leaf Fatimih Bagum, daughter of Mír[zá] Sharfu`d-Din, was at her house when some non-Bahá`ís informed her, “Thugs and rioters plan on killing you and soon will rush your house to seize you.” Fearing the hoodlums, she immediately left her house and took refuge in the house of Mírzá Husayn, son of Hájí Mírzá Muhsin Hanzá`í. However, Hájí, son of Abu-Talib Hanzá`í, became aware of her whereabouts, followed her and discovered the room that she was hiding in.

Hájí ibn Abu-Talib entered the house and came by her room, calling her by name. Having no choice or recourse that exalted

lady emerged from the room. Hájí ibn Abu-Talib and Husayn Kalagh Tafti seized that wronged woman, and at first beat her with chains so much that she was covered in blood. She pleaded ceaselessly, crying, “Have you no shame of my Grandfather, the Messenger of God²⁵, upon Him and His family be peace? For the sake of my sanctified Grandmother²⁶, discard the notion of killing me and leave me be.” They did not heed her pleas and showed no mercy.

They brought her by Hanzá’s river, across from the house of Mírzá `Abdu’llah Tabib Hanzá’í. While a large crowd had surrounded that wronged lady, Hájí ibn Abu-Talib and Husayn Kalagh Tafti each stabbed her, and then others joined in stoning her. It was two hours before noon that she was thusly martyred.

Afterwards a rope was tied to her feet and she was dragged to Hájí `Abdu’r-Rasúl Hanzá’í’s house. They gathered firewood and set her remains on fire. Not satisfied with that, they brought gunpowder and poured it over her and the fire, while continuing to stone and beat her body.

Subsequently, her charred remains were buried in an orchard belonging to the honored Áqá Siyyid Muhammad-`Ali, brother of that wronged woman, a spot that severs to this day as her resting-place. She was forty-nine years old at the time of martyrdom.

On the first day of upheavals, the rioters in Hanzá attempted to murder the honored Siyyid Muhammad-`Ali Kazir [son of Sharu’d-Din and brother of martyred Fatimih Bagum] and the honored Áqá Mírzá Javád Sabbagh [son of Muhammad Qannad [confectioner]]. Fearing the antagonism of the enemies, the two men escaped and each took refuge at a different place. For three

²⁵ A reference to Prophet Muhammad.

²⁶ A reference to Fatimih, daughter of Prophet Muhammad.

days Áqá Siyyid Muhammad-`Ali Kazir was hiding in the hills on the north of Hanzá: one day in the home of Siyyid Vali Khan Hanzá`í, and two more days in the aqueduct's wells. The honored Áqá Mírzá Javád Sabbagh also hid for two days in the house of Mírzá Mihdi, son of Hájí `Abdu`r-Rasúl Hanzá`í, and four more days in the home of Husayn, son of Ismá`íl Hanzá`í.

On Friday, 7 Rabí`u`th-Thání 1321 A.H. [3 July 1903], the evildoers became aware of the whereabouts of these two believers. Mírzá Hidayatu`llah, surnamed Mu`in-Divan, sent a messenger to Áqá Siyyid Muhammad-`Ali assuring him, "If you come out from the house, I will not allow anyone to harm you." For this purpose he sent two of his attendants to accompany that honored person and to ensure his protection and safety. Thusly he was conveyed to the village of Tazarjan.

When the people of Tazarjan saw the honored Áqá Siyyid Muhammad-`Ali, they decided to take his life. Mu`in-Divan's attendants tried what they could to prevent them, but were unsuccessful. Those involved included three thugs from Yazd: Hasan, son of Rasúl, who was the assassin of the honored Hájí Mírzá Halabí-sáz [in Yazd]; `Abbás Chit-saz, known as `Abbás Ghar-Ghar, and thirdly, Muhammad, known as Muhammad Palang [tiger]. They were joined by: Muhammad, son of Vahhab Hanzá`í; Hájí `Ali Hujjih-furush; Hájí Ghulám-Ridá Hujjih-furush, a residence of Tazarjan; and several Siyyids of the village of Taranj. In addition, there were the following six thugs from Taft: `Abdu`l-Khaliq; Siyyid Mihdi, known as Shimr; Hájí Siyyid `Ali-Akbar Siyah; Akbar, son of Ibráhím Zagh; `Abdu`l-Vahhab; and Siyyid Husayn `Arab. These were also united by a number of other men from Tazarjan, Hanzá and Yazd.

This group was planning to bring Áqá Siyyid Muhammad-`Ali from Tazarjan to Hanzá. But by the time they reached Mazra`ih Husayn-Ábád, the transgressors compelled Áqá Siyyid

Muhammad-`Ali to climb an orchard's wall, which he reluctantly and with no recourse agreed to. From below, Hájí `Ali Hujjih-furush fired a shot at his head, followed by shots by Muhammad Palang and volleys from other thugs. Áqá Siyyid Muhammad-`Ali fell from the top of the wall to the ground and thusly attained the exalted station of martyrdom that day at noontime. The evildoers stoned his remains and they tied a rope to his feet and dragged him to the village of Hanzá. For three days, they pulled his remains in the streets of Hanzá. Afterwards, he was buried behind his own residence, where he remains to this day. The honored Áqá Siyyid Muhammad-`Alí was forty years old at the time of martyrdom.

As for Áqá Mírzá Javád Sabbágh, his martyrdom occurred on the same day, 7 Rabí`u`th-Thání 1321 A.H. [3 July 1903]. When the thugs had concluded the murder of the honored Áqá Siyyid Muhammad-`Ali, they searched Hanzá for the honored Áqá Mírzá Javád. That day he had taken refuge in the home of Husayn ibn Ismá`íl and soon the hoodlums learned of his whereabouts and informed Mírzá Muhammad Ja`far Mujtahid [religious cleric] Hanzá`í who instructed Áqá Mírzá Javád be seized and murdered.

The mob moved quickly and surrounded the residence of Husayn ibn Ismá`íl. Some of the men entered the house and brought Áqá Mírzá Javád outside. By the authorization of Mírzá Muhammad-Ja`far, the same aforementioned group of thugs and vagabonds, joined by a number of other hoodlums and rioters, carried the honored Áqá Mírzá Javád to the home of Mírzá Muhammad-Ridá Mujtahid Kirmanshahi. They tied him to a pine tree and shot him repeatedly.

It was three hours after noon that he was thusly martyred. After his killing they continued to stone his remains. Subsequently, his sanctified body was buried behind the home of the martyred Áqá Siyyid Muhammad-`Ali, next to his resting-place, where both

graves remain to this day. Áqá Mírzá Javád Sabbágh was forty-two years old at the time of martyrdom.

Village of Hadash

On Friday²⁷, 29 Rabí`u`l-Avval 1321 A.H. [25 June 1903], the thugs and rebels martyred several of the friends of God in Yazd. The honored Áqá `Abdu`r-Rasúl was one of the believers of that city and fearing the vagabonds of that region, on Saturday, 1 Rabí`u`th-Thání 1321 A.H. [27 June 1903] he came to the village of Hadash. Upon arrival at Baghistan quarter, near the takiyih of that neighborhood, Husayn, son of Abu`l-Hasan, the Mubashir [mayor] of Hadash, saw him and sent one of his attendants to arrest that honored person and tie him tightly to a tree. That man tied the esteemed Áqá `Abdu`r-Rasúl to a berry tree.

People inquired of Husayn Mubashir, “What wrong has this youth committed that you have him thusly tied to a tree?” “This lad is a Bahá’í,” he responded, “and has escaped from Yazd. I plan to slay him.” Certain non-Bahá’ís stated, “Killing this young man without investigation and proof is not right.”

Therefore, Husayn ordered that honored person to be untied from the tree and conducted to the home of Áqá Shaykh `Ali, where Áqá Shaykh Ahmad Hadashi was present in that gathering as well. When Áqá `Abdu`r-Rasúl entered, Áqá Shaykh `Ali and Shaykh Ahmad questioned him thoroughly. Afterwards they responded to Husayn ibn Abu`l-Hasan and the villagers, “We were unable to ascertain the truth of this lad’s beliefs and consequently are unable to render an opinion on his case and issue a fatwa condemning him to death. Take this boy to Qaraq quarter which is

²⁷ According to calendars available to the present translator, 29 Rabi`u`l-Avval was a Thursday.

one of Hadash's neighborhoods, before Mullá `Abdu'l-Karim Rawdih-khan [reciter] and inquire from the people of that quarter about him as they know him well. If someone without malice and based on insight and knowledge testifies to the apostasy of this youth, then he must be killed."

Husayn, son of Abu'l-Hasan, and a crowd of three hundred strong, carried Áqá `Abdu'r-Rasúl from that house and for some two hours paraded him in the streets of Hadash village. It was two hours before noon when they returned to residence of Shaykh `Ali. Two of the non-Bahá'ís, one by the name of `Ali-Akbar Qassab [butcher] Rahat-Ábádí, and the other, Ghulám-Ridá Na`im-Ábádí, came before the Shaykh `Alí and Shaykh Ahmad and testified, "With our own eyes we have beheld this youth to eat with a Zoroastrian from the same bowl."

However, Shaykh `Alí and Shaykh Ahmad stated to the ruffians, "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 Shaykh Ahmad 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 Abu'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 Baghistan [orchard], next to the home of Hasan, son of Abu-Talib Hadashi. First, Áqá Kuchak Safa Raz, a native of Yazd, fired a shot at his chest, which penetrated his being and the bullet came out from the other side. Then Muhammad-`Ali Khabbáz [baker] of Yazd, and Husayn, son of Musa-Ridá Qassab [butcher] Hadashi, each took a meat cleaver and hacked the youth in head. Other thugs commenced stoning and clubbing him. It was two hours before noon that Áqá `Abdu'r-Rasúl was thusly martyred.

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 Bábá, each brought a container of kerosene and for the sake of nearness unto God, 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.

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

Village of Tang-Chinár [of Pusht-kuh farms]

On the first day of upheavals in Yazd, the Governor of the city, the Jalalu`d-Dawlih, sent one of his men with a message to Hájí Mírzá Mahmúd Afnán, the illustrious son of Hájí Mírzá Muhammad-Taqi Afnán, the Vakilu`l-Haqq. That message was: "You must leave Yazd this very day for Marvsat or Bavanát in Fárs so that the rebels and mischief-makers would not harm your honored person."

Consequently, congruent with the Governor's wishes, the honored Hájí Mírzá Muhammad, left Yazd on the eve of Saturday, 1 Rabí`u`th-Thání 1321 A.H. [27 June 1903], for the direction of Marvsat. The esteemed Áqá Muhammad-Háshim Dallal, who was one of the believers of Yazd, accompanied Hájí Mírzá Muhammad. They took the road by way of Míhríjird village. On reaching the village of Dih-Naw, which is a distance of three

farsangs²⁸ from the city, the steed of Áqá Muhammad-Háshim became lame and could advance no more. As such, Áqá Muhammad-Háshim had to stay in that village and Hájí Mírzá Mahmúd, alone, left by way of Mihríjird and Kalmund for Marvsat, leaving the journey's necessities, rations and food with Áqá Muhammad Háshim.

That night, Áqá Muhammad-Háshim carried the provisions with him to Mihríjird arriving there on Sunday morning, 2 Rabí`u`th-Thání 1321 A.H. [28 June 1903]. He sent Hájí Mírzá Mahmúd's bedding and supplies to Marvsat and himself, without provisions or steed, remained in Mihríjird's Baghdad-Ábád quarter. He went to the house of his maternal cousin, Siyyid Yahyá, known as Siyyid Yahyá Muqaddas [holy], situated in `Uliya neighborhood. When the people of Mihríjird became aware of his arrival, some of the troublemakers of that quarter went to Hájí Muhammad, son of Hájí Rasúl, titled the Maliku`r-Ra`ya, and inquired, "On fearing the rebels and mischief-makers of Yazd, one of the Bahá'is of that city has escaped and today has arrived at the home of Siyyid Yahyá." Hájí Muhammad and some other non-believers went to the residence of Siyyid Yahyá and after some discussions decided to martyr that honored person [i.e. Áqá Muhammad-Háshim] on the spot. However, owing to kinship of Áqá Muhammad-Háshim and Siyyid Yahyá – a resident of their neighborhood – they abandoned that idea and instead insisted that Áqá Muhammad-Háshim should leave their town.

It was the eve of Monday, 3 Rabí`u`th-Thání 1321 A.H. [29 June 1903], when Áqá Muhammad-Háshim directed his steps towards Tang-Chinár. It was Monday morning when he arrived at Bamdak farm, one of the farms and orchards of Tang-Chinár.

²⁸ Each farsang is 6 kilometers.

When the honored Áqá Muhammad-Háshim arrived at the farm, the inhabitants of that farm and other farms in Tang-Chinár became aware of his arrival, and congregated and surrounded him. Muhammad-`Ali, son of Ridá, and Husayn and Muhammad, sons of Taqi Sariban Chinári, and some other thugs of Tang-Chinár shot him with repeated volleys. Then they stoned and clubbed his remains. It was two hours before noon that he was thusly martyred.

After martyrdom they tied a rope to his feet and dragged him until they reached a river situated between Muradi's and Hájí Muhammad-`Ali's farms. There the mob collected firewood and set afire his remains. ... After incinerating his sacred temple, they buried it there by the river where it remains to this day.

The honored Áqá Muhammad-Háshim Dallal was forty-two years old at the time of martyrdom. ...

Honor Role of Bahá'í Martyrs of Manshád and its Vicinity

Town of Manshád

June 27	Mullá `Alí-Akbar	70 years old
June 27	Muhammad-Ismá`íl	67
June 27	Ustád Husayn	50
June 27	Áqá Husayn	65
June 27	Áqá Ghulám-`Alí	18
June 27	Áqá Ramadan	22
June 27	Siyyid Mírzá	75
June 28	Mullá Muhammad Manshádí	58
June 29	Áqá `Alí-Akbar	56
June 29	Shátir Hasan	60
June 30	Áqá `Alí-Akbar ibn Hasan	50
July 1	Áqá Mírzá Husayn	60
July 1	Áqá `Alí-Muhammad	45
July 2	Khadíjih-Sultan	65
July 3	Áqá Siyyid Javád	40
July 4	Áqá Muhammad-`Alí	50
July 5	Áqá Ghulám-Ridá	40
July 9	Áqá Assadu'llah	35
July 10	Áqá Mírzá Muhammad	43
July 10	Áqá Siyyid Husayn	40
July 10	Áqá Husayn-`Alí	19
July 11	Áqá Ghulám-Husayn	63
July 11	Siyyid `Alí	35
July 11	Áqá Siyyid Báqir	51
July 12	Áqá Muhammad	23
July 12	mother of martyr Ustád Husayn	70
July 15	Mullá Babá'í	65
July 24	Siyyid Javád	14

Village of Káv-Afshád

July 12 Ustád Ridá 56 years old

Village of Darrih

June 26 Shátir Hasan 35

June 26 Mírzá Ibráhim Tabíb 65

Village of Banadak

June 28 Áqá Husayn 65

July 2 Mírzá Muhammad Hudá 50

July 12 Áqá Ghulám-Ridá 30

Village of Hanza

July 1 Mírzá Muhammad Áram 40

July 2 Fatimih Bagum 49

July 3 Áqá Siyyid Muhammad-`Alí 40

July 3 Áqá Mírzá Javád Sabbágh 42

Village of Hadash

June 27 Áqá `Abdu`r-Rasúl 14

Village of Tang-Chinár

June 29 Áqá Muhammad-Háshim 42