



**Violence,
The means of Baha'ism**

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Introduction:

Baha'is claim for affection, friendship and general peace among various people and religious; while the investigation and research in Baha'is behaviors show that it is just a claim and they have committed every sort of crime to achieve their goals. They have also committed the most severe and hostile behaviors against their opponents; to such an extent that they couldn't stand even an old woman's opponents and killed her violently. Of course, all problems and events have been deviated; but the existing history which is written by the eastern historians and scholars has pointed out and mentioned these murders. The book "violence, the means of Baha'ism" is investigating the violent behaviors and actions done by Baha'is and Babis so far. In this book, it is tried for the contradiction between Baha'is speech and their teachings to be clear by presenting documents.

The book is set based on the dates of events and is compiled by Mr. Hamed Mahmoudi, Mrs. F. Sadedel, Mrs. Mahnaz Raoufi and is dedicated to the martyrs who have defended the pour Muhammadan (P.H.) Islam.

Mahmoudi

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Farvardin, 1399

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1. A glance at the bloody attack to Karbala and the Ottoman king, Muhammad Najib Pasha's aims in this measure

A glance at Seyyed Kazem Rashti's influence on the on the founders of Babi thought in the event



Sheikism the forerunner of Babism:

The discussion provided in the beginning of the book is important because the deviant movement of Babism from which the Baha'ism derived had been inspired by the Sheikism thought of Kazem Rashti method of its exploitation by the Colonial governments which were present in the Iranian political scene be investigated.

Following the document and accurate reports sent by its spy dispatched to Iran, the czar Russia recognizes the method of disuniting in Shi'ism and making cult based on the Iranians' Shiite beliefs; and because Shiism has been a formal religion of Iran, it was damaged and there has been many ways for them to extort to Iran's hypogeal resources and to exploit it. Thus, they were looking for a prone performer who would be able to take over the sedition of shredding Shi'ism by making cult in it. Most importantly, he must be a leader who obeys the commands forever. For this reason, after arriving Giniyaz Dalgorki to Russia, they dispatched him to the biggest center of theological school which was located at the holy shrines in Karbala and

Najaf in the figure of Shiite clergyman. After inspecting the theological school of the holy shrines, the said person selected Karbala because of Kazem Rashti's class. Because of having contacts with Rashti's cycle, he realized that Rashti and his pupils are the best means for disunion. Consequently, he participated in Kazem Rashti's classes and discussions as a pupil. Not only he recognized the master as the best election for this rivals Ottoman and England; but also he considered Ali Muhammad Shirazi as a good performer for the intention. Because he curiously realized that his characteristics are the ones that had attracted him to Iraq.¹

- 1) The Russian spy was looking for a person who was trying to be superior to the other people in his period of time. And thus, through having social intercourse with Ali Muhammad Shirazi, he figured out his illegitimate asceticism such as the conquest of the sun. He realized that Ali Muhammad Shirazi has been afflicted by mental derangement because of being under the hot sun in different cities for hours. He concluded that such person will tolerate difficulties to gain fame.
- 2) Such person should follow a thought inclination in his beliefs that not only strengthens his sense of making religion and bringing a creed; but also doesn't consider it as a fault. In fact, he should have been prone for such sedition theologically. He should be motivated by a slight inculeation. He should persuit what Colonial hired workers desires. This feature and what Ali Muhammad Shirazi had narrated for the Russian spy about his period of time when he was 6-8 years of age made him realize that the pious Sheikh who was Ehsae's follower had inculeated the effective theological delusions on Ali Muhammad; so that it had affected on his spirit and thought.²” And this matter provided the Russian spy's desire. The thought and belief that have propelled Ali Muhammad in the direction of the kind of thoughts which was superficially belong to bigoted Shiites and; in fact, in the direction of the tendency towards exaggeration and Akbari, have separated him from the real Shi'ism and the true Shiite. Thus, in 1256 A.H. when he entered into the theological school of Karbala at the age of 21³, he was a young man who was

¹ Faqih Imani, Seyyed Muhammad Hussein, Sheikism the forerunner of Babism, p. 115.

² The summary of the history of Nabil Zarandi/ Persian translation by Abdul Hamid Eshraq Khavari: 103 + Kash-al-Qeta/ Abul Fazl Golpaygani: 65, 83 + Ganjineh Hudud / Eshraq Khavari: chapter 64, from chapter 3 / the fopurth edition + the article of Nafahat Moshkbar written in the magazine "Ahang Badia", the first year / issue 15 page 5 + the treatise, "The septenary days" topic 3, from the first chapter + Rahiq Makhtoum + Toqia' Monia' lexicon: 22/2 + Kavakeb-al-Daried: 31/1 + private Arar-al-Athar / Fazel Mazandarani: 35/1 + Zohor-al-HAQ/ Fazel Mazandarani: 263/3, 479 + A glance to Bahai peity / Ahmad Yazdani: 12 + The nineth lesson of ethics / Ali Akbar Froutan: 16

³ It is written that Ali Muhammad has been born in 1235.

experienced due to the thoughts and ideas of Ehsaee¹ and he was bigot to Sheik'ism; advantageously he was participating in Kazem Rashti's² classes and was observing the adventure of the conflict between the scholars and Shiites; but he hasn't separated from Kazem Rashti because of being Shiite. This was the best privilege of Ali Muhammad Shirazi to revolt against Shi'ism.

- 3) What is certain and acceptable for Sheik'ism is this undeniable reality: "Bab has been Rashti's pupil, at first and has learned the Sheik'ism materials and problems. After his death, he has claimed for being the deputy [Rashti], the fourth pillar³", because the claim for the fourth pillar prefigures the succession of Kazem Rashti and it has been effective in attractive Sheiki's; thus Ali Muhammad Shirazi had paid attention to this necessity that he invited to the fourth pillar in the first phase after Kazem Rashti's death –the chairman of Sheik'ism- because he wanted to attract the anxious and diffusive people of Sheik'ism toward himself.⁴ For this reason, the researchers have told regarding the Ali Muhammad Shirazi's claim that: He has claimed to be a mediator between the promised Imam and people; and they have added: This is the same claims of Ehsaee and Rashti in defining the fourth pillar.⁵

In this way, because Ali Muhammad Bab has been of Rashti's pupils and Rashti has been Ehsaee's successor and the head of Sheik'ism, they have said: "The tumult of Baha'ism, Babism, Azalism and the massacres which have been created before them were originated from him [Rashti]⁶. In fact, the researchers have accepted that "Babism has originated from Sheikh Ahmad Ehsaee's sedition.⁷" as they have mentioned "Sheik'ism believe in the special lieutenantancy and Babism of the Excellency Hojjat -peace be upon him- for himself⁸, "and because this is the same as Ali Muhammad Shirazi's claim; so Babism and Baha'ism originate from Sheik'ism cult who were of Ehsaee's adherents.⁹"

Before attack

¹ Sheikh Ahmad Ehsaee, the founder of Sheikism cult who had a close social intercourse with the Qajar dynasty according to history testimony

² Ehsaee's Russian origin pupil and successor who has been of salaried spies of the Ottoman Empire.

³ The boom Al-Fazeli: 322.1

⁴ The book Al-Fazehieh: 114.1

⁵ The complete history of Iran /Dr. Abdullah Razi: 517

⁶ Rowzatul Jannat in the scholars' biographies: 139.1

⁷ The book Al-Fazeli: 350.1

⁸ Rowzatul Jannat: 285-286

⁹ The ten thousand-year history of Iran: 107.4

Wahhabism was a cult made to destroy Sunnis' beliefs. It appeared among the Sunni youth in the Saudi Arabia planned by the intelligent service of the U.K. in the Middle East centralized in the Saudi Arabia. The heads of this cult killed everybody who didn't believe in their beliefs even Sunnis. Seyyed Kazem Rashti, Sheikh Ahmad Ehsae's successor lived in Karbala and attracted several disciples. When Najib Pasha attacked Karbala, he killed lots of people. His attack is being compared with the Mongol's. Seyyed Kazem Rashti and his disciple remained safe and hurtless.

The increasing power of the Shiites in Karbala caused them to be autonomous. Ali Reza Pasha, the governor of Iraq who has been in charge of this position since 1247 A.H. was a negligent and lenient person. Thus, several people misused secretly and formed a group called Ayyar [knight errant].

Several rascals and villains turned to theft under the name of the knight errant. Meantime, those who had escaped from the Iraqi army and several criminals and rascals rioted.¹

This chaos caused people to be angry about the Ottoman government; so that, the name of the Ottoman king wasn't being mentioned in the Friday sermons and the central government orders and commands were being ignored. Eventually, the Shiites stood up against the Ottoman government.

The conflict between the Shiites and Sheiki cult believers also increased in Karbala planned by England and several Sheiki elements. Consequently, the government was anxious about it.

By the central government, Ali Reza Pasha was commissioned to investigate Karbala situation; but people prevented him to enter into the city. He didn't resort to force, too. After appointing the local ruler and the custodians of the holy Shrines at the city gate, he returned.

The continuation of these conflict made the Ottoman government to send Ali Reza Pasha towards Karbala with three thousand soldiers. They blockaded the city; but it wasn't limited to the city and Ali Reza Pasha returned Baqdad unsuccessfully while people accepted to pay more taxes.

The Ottoman government found out that Ali Reza pasha isn't be able to solve the problem of Karbala; so he was dethroned. Additionally, Muhammad Najib Pasha

¹ Muhammad ibn Khanvand Shah Balkhi, Rozatussafa, Vol. 10, p. 265.

who was previously the ruler of Damascus and was known as a rough person was appointed in 1258 A.H.

First, people were agree with Najib Pasha's plea to enter into Karbala city; on the condition that the army mustn't enter the city.

The new ruler of Iraq who didn't expect people to behave so, ordered the city to be blockaded. He gave people an opportunity for a month to be surrendered.

Time was over; but people weren't blockaded.

Najib Pasha announced that if people hadn't opened the city gate, he would have entered into the city forcefully. Following those events, Seyyed Kazem Rashti went Qajar prince; but their struggles didn't work. Najib Pasha announced and promised that those who shelter Imam Hussein (P.H.) and Abul Faza's (P.H.) holy shrines and also Seyyed Kazem Rashti and Zellussoltan's houses will be safe.¹

The blockaded and attack to Karbala

Najib Pasha elected "Ne'aman Baqdadi Weysi Zadeh" as the commander to attack the city. A person who wasn't afraid of murder, plunder and aggression.² According to Najib Pasha and before entering into Karbala city, Ne'aman blockaded the city for 23 days and prevented the foodstuff to be sent. During this period of time, he sometimes cannonaded the city.³

Eventually, the Ottoman soldiers entered into the city through an opening in the eastern side of the city fence on NOV. 13, 1843 and committed great crimes and announced they were paying 150 Piaster (the ottoman currency) as a gift for killing each rebel.⁴

Seyyed Kazem Rashti's house wasn't objected; but the holy shrines were attacked, destroyed and plundered.

¹ John Gol, the holy Shrines and religious wars (policy, culture and the Shiite history), p. 56.

² Fouad Ephrem Boustany, the history of Najaf, Vol. 2, p. 478.

³ Edwin Black Wiley, Profiteering Iraq, a glance at 7000-year history of was and profit in Iraq, p. 69.

⁴ The history of Najaf city, Vol. 2, p. 478.

The soldiers riding on horses entered into the courtyards and assaulted people. The violent and insulting behaviors of Najib Pasha's soldiers made him be called "Yazid Pasha" by people.¹

The Ottoman army killed many people across the city. In the book "The martyrs of the virtue path", the great scholar Amini writes according to some witness words:

"After the Ottoman army went out of Karbala city, we realized by asking grave-diggers that the number of the killed was ten thousand people. They said they sometimes had to bury four or five dead body in just one grave. Nearly three hundred dead bodies were found in the holy shrine cellar of Abul fazl-al-Abbas (P.H.)."²

Sheikh Muhammad Hussein Kashiful Qeta'a's narration

Hearing Najib Pasha's arrival at Karbala, Seyyed Wahhab Al To'ameh, Imam Hussein's (P.H.) holy shrine turnkey, escaped and a person called Seyyed Mehdi Al To'ameh received Najib Pasha quickly and said humbly:

"O' our master! We haven't ever ignored obeying you and haven't violated your orders. We haven't disunited. Don't punish us instead of those who committed crimes."

Najib Pasha didn't pay attention to Seyyed Mehdi. The next day, Najib Pasha entered into Imam Hussein's Holy shrine riding on horse. This time, Seyyed Kazem Rashti accompanied him. This time, Seyyed Mehdi went to Najib Pasha along with several holy shrine servants fearfully carrying the holy Quran and kissed his horse's tail. Najib Pasha got off and entered in the holy shrine.

After a while, he came back, shouted and asked Seyyed Mehdi where was the turnkey.

Seyyed Mehdi answered: He has escaped.

Najib Pasha deposed the escaped turnkey quickly and appointed Seyyed Mehdi as the turnkey.³

Seyyed Mehdi took over the position from 1258 to 1272 A.H.

¹ Shohada-al-Fazileh, p.307.

² Muhammad Hussein Kasheful Qeta'a, Abaqat-al-Anbariyeh Fi-al-Tabaqatul Ja'fariyeh, p. 107.

³ Muhammad Karim Khan Kermani, Hedayet-al Talebin, pp. 152-155.

Hajj Muhammad Karim Khan confesses:

“People who were present in Hadrat Abbas’s (P.H.) holy shrine weren’t safe even they killed everybody who were present in the shrine and porch. Then even killed the person who sought asylum inside the sepulcher. Pasha himself had entered into the Lord of Martyr’s (P.H.) porch riding on horseback. Nobody was safe there.”¹

Late Seyyed Muhammad Baqer Najafi writes in this regard:

“While Najib Pasha’s army didn’t respect even the holiest places of Shiites in Karbala, they killed the refugees in the sepulcher and attacked the holy shrine and galloped. Seyyed Kazem Rashti’s house was safe and he himself was protected. Everybody who was seeking asylum to his house was safe, too.”²

Now, we investigate Sheikism that considers itself as Shiite and believes that the commander of the Faithful Ali (P.H.) is right and his right has been usurped at the time of triple caliphs. Sheikism even exaggerates about the Household of the prophet (peace be upon them).

According to history, the followers of Sheikism tried hard to suppress Shiite scholars in Karbala. For this reason Muhammad Najib Pasha blockaded and attacked Karbala.³

Seyyed Kazem Rashti, the head of the cult was present in Karbala when Wahhabism attacked the city. His house was secure. Kazem Rashti and everybody sought asylum to him were safe and secure.

In this part of the adventure, this question arises:

Why did the Ottomans respect Kazem Rashti and consider his house as a safe place? Was it because of his merit and piety? If it is so, why the holy shrines of Karbala which was more respectful than everybody else weren’t safe and secure? They killed each Shiite person. Why didn’t they kill Seyyed Kazem and his followers? And...

Undoubtedly, the truth is that Seyyed Kazem Rashti was the Ottomans’ companion and the fact becomes obvious when we find out that: “Seyyed Ahmad,

¹ Hedayat-al-Talebin, p. 152.

² Baha’is, p. 108.

³ “The city of Hussein”, p. 417, Lat Mirza Muhammad Tonekaboni confirms in the book “Qasasul Ilama” [The scholars’ stories] that Najib Pasha’s attack has been related to the arguments between Seyyed Kazem and scholars.

Seyyed Kazem's offspring, the second head of Sheikism cult was of four people who possessed the permanent seat in the parliament of the Ottoman caliph.¹

Also, Ali Reza Pasha was one of bigoted Sunnite governors of Baqdad who had massacred the people of Khorramshahr and Khozestan due to being Shiite. This person with the above-mentioned features attributed Abdul Baqi Omari's satirical poems to Seyyed Kazem Rashti and considered him as a bigoted Shiite person.

Then, Seyyed Kazem wrote a detailed interpretation for it called the satirical poem interpretation in order to strengthen his relationship with Baqdad...²

You may ask yourself: Why Seyyed Kazem Rashti who was Sheikism head was secure?

The answer: Wahhabism kills those who don't accept its beliefs and reject its holy entities. In brief, Sheikism should have been destroyed in Wahhabism attack to Karbala because Sheikism and Wahhabism were two opposite cults... It is surprising to be accepted that Hajj Karim Khan Kermani³ who advocates this great calamity in the Shiite world and this horrible massacre. He assumes this calamity sent down by god because the people of Karbala had annoyed Seyyed Kazem Rashti. He writes: "A year before Seyyed Kazem's death, the enemies of the true religion were continually acting unfairly, God disfavored them. The messenger of God (P.H.) got angry with them and the holy Imams (peace be upon them) revenged; so that, Najib Pasha kindled and blockaded Karbala for a long time and destroyed and cannonaded most parts of the city."⁴

Kazem Rashti presumed late Najafi, the author of the book "Jawaher" and reprehended the Shiite jurisconsults (in Muhammadan law) very much and insulted them. The book "Dalilul Motehayyerin" written by Seyyed Kazem Rashti is full of insult and curse against the Shiite scholars to such an extent that it was better for the treatise to be named "the vilification treatise".⁵

However, why mustn't Sheikism be vanished:

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² Sheikism and Babism, p. 238.

³ Sheikism and Babism, p. 138.

⁴ Hedayat-al-Talebin, p. 152.

⁵ Tonekaboni, Scholars' stories, pp. 56-57-58

Because Sheikism was the forerunner of Babism and Babism was that of Baha'ism. The colonialism created Sheikism to preach Babism and to weaken believing in the promised Mehdi (P.H.) and eventually to destroy Islam.

If Sheikism was destroyed in Karbala, Babism wouldn't be created to confront the Mahdism culture and Baha'ism wouldn't made to attack Shiite youth and their purity and chastity. Babism was imposed on Iran when our country was weak and poor financially and culturally because of the alien aggressions. Although the colonialists such as England and Russia hadn't had good relationships with each other, they united to cut the religious authorities out of the country affairs. Thus, they took Babism out of Sheikism to make a promised person, to misuse people's beliefs in Mahdism and to deviant religious authorities and people's general thoughts from the country affairs and to make them busy.

At the end of his life in 1259 A.H., Seyyed Kazem Rashti headed off towards Kazemeyn and Samara. After visiting Najib Pasha, the became sick and died on Zel Hajjeh, 11, 1259 at night because of that illness.^{1,2}

2. Baha'ism view of other religion which are the forerunners of violence

To achieve the aim of the book, the Baha'ism cult, Ali Muhammad Bab and Hussein Ali Nouri's views to other religions must be investigated first.

It is quite certain for everybody that Babism and Baha'ism cults aren't in fact separated from each other. By collapsing the czar Emperor at the end of World War I and ruling the revolutionary soviet union government in the country, the czar government looked upon Baha'is as extras and this cult lost its previous reliance and the Baha'is turned to the English government. England has also realized that Sobhi Azal who had been appointed by Ali Muhammad Bab to direct Bab's followers couldn't take on the responsibility. At this time, Ali Muhammad's successor and his brother Baha exiled to settle in Iraq and some differences had occurred between them. It seems the basis of these differences was due to Hussein Ali Nouri's attempts to gain the position of leadership of the few Babi followers. In Iraq which was dominated by the Ottoman government, the Babism cult could be paid attention by the British intelligent service. Thus, since the Babis presence in Iraq, the British government has decided to direct the cult. The seasoned British agents specially

¹ The summary of Nabil Zarandi's history, p. 35.

² In search for reality, p. 44.

Edward Brown presents his analysis about Yahya Sobhi Azal and Hussein Ali Baha's abilities and characters having social intercourse with Bab's successor and Hussein Ali to continue their jobs as servings to England. Consequently, due to those reports, England focused on Hussein Ali Nouri completely. According to the Baha'is, Baha is Bab's successor. Baha'ism was a cult founded by the Russian politicians headed by Ali Muhammad (entitled Bab) and given to Hussein Ali Nouri (entitled Baha) by the English politicians and continued. This trend was even accomplished contrary to Bab's will because Bab had announced Hussein Ali Baha's brother, Mirza Yahya Sobhi Azal (entitled Azal) as his successor.

At this time, the Babism cult continued by changing its name to Baha'ism because the Baha'is consider Bab as the forerunner of Baha's emergence. They have accepted his religion and leadership. The Babis even assume Bab's prayer as the main one. They have also accepted and gloried in all the movements, wars and revolutions full filled by 18 people called Horouf Hayy [Hayy letter] and other Bab's followers and all the occurrences mentioned by Nabil Zarandi in his so-call history book. They attribute all the events to God's liking and call all killed Babis as "the martyrs of God's path. They also consider Horouf Hayy who were the first followers of Bab as the best real followers of God's path; that is Imam Zaman's one and praise their behavior and deeds.

In order to prove that Ali Muhammad Shirazi is the promised Mahdi, Hussein Ali Nouri has resorted to Zawra tradition:

"Moa'wieh ibn Wahad says: Do you know Zawra? I said: My sweet heart, it is said it is Baqdad city. He stated: No, have you ever gone to Rey city? I said: Yes. He stated: Have you ever entered into the beast of burden market? I said: Yes. He stated: In the right side of the path, there is a black mountain called Zawra. Eighty thousand people will be killed there out of whom eighty people are such and such's offspring. All of them are able to be caliphs. I said: who will kill them? He stated: Non-Arabs."

-Hussein Ali Baha has cited this tradition and said: "The non-Arabs killed the Bab's followers in the worst method in this region." Citing this tradition, Baha wants to prove Ali Muhammad Bab's Mahdism in order to prove he is right, then¹. Baha insists on proving Mahdism and rightfulness of Bab in order to achieve the position of Manyazharullah [The one whom God will manifest] promised by Bab.

¹ Iqan, pp. 150-151.

The criticism of Baha's reasoning:

This narration exists in various copies. In some copies, there isn't this sentence: "Out of them eight men". However, the phrase "eighty thousands" exists in all copies.

For this reason, the original tradition is as follows: "Imam Sadeq (P.H.) has given an example using ibn Abi Aqab's poem –At noon, eighty thousand people are sacrificed like husky camels- and stated: Do you know Zawra? I said: My sweet heart, it is said it is Baqdad city. He stated: No, have you ever gone to Rey city? I said: Yes, he stated: Have you ever entered into the beast of burden market? I said: Yes, He stated: In the right side of the path, there is a black mountain called Zawra. Eighty thousand people will be killed there out of whom eighty people are such and such's offspring. All of them are able to be caliphs¹. I said: who will kill them? He stated: Non-Arabs.²"

It is necessary to be noted that the story narrates about eighty thousand people to be killed while such population can't be imagined during Babism life.

Some questions:

- 1) Where can you find any trace in the tradition indicating that the massacre will happen during the promise Mahdi's (May Allah hasten his reappearance) life?
- 2) Which proof has been observed by Baha in the tradition to be misused by him to prove that the Bab's followers have been killed and also he wants to prove Mahdism and rightfulness of Bab?
- 3) How can it be possible for eighty people of Bab's followers to be killed while all of them are form the same family and origin?
- 4) How many people have been in Bab's creed out of whom eighty thousand ones have been killed?

2. Some believe that the massacre is related to Mongul's killings in Holakou Khan period of time that extinguished the Abbasi caliphate. Because Ray was a big city where was destroyed by Mongul's attacks and the word "Ajam" doesn't mean Iranian or being Persian. It means non-Arab.

According to what you read, it got obvious that Baha even deviated or separated the verses and traditions in order to achieve his goals.

¹ That is the caliphate known among people not the divine one.

² Koleyni, 1407: Vol.8, p. 177.

One of the other tradition narrated from the book “Al-Kafi”, Vol.1, p. 528:

«عِنْدَ انْقِضَاءِ مُدَّةِ مُوسَى عَبْدِي وَ حَبِيبِي وَ خَيْرَتِي فِي عَلِيٍّ وَ لَيْسِي وَ نَاصِرِي وَ مَنْ أَضَعُ عَلَيْهِ أَعْبَاءَ النَّبُوَّةِ وَ أَمْتَحِنُهُ بِالْأَضْطِلَاعِ بِهَا يَقْتُلُهُ عَفْرِيَّتٌ مُسْتَكْبِرٌ يُدْفَنُ فِي الْمَدِينَةِ الَّتِي بَنَاهَا الْعَبْدُ الصَّالِحُ- إِلَى جَنْبِ شَرِّ خَلْقِي حَقَّ الْقَوْلِ مِنْنِي لِأَسْرَتِهِ بِمُحَمَّدِ ابْنِهِ وَ خَلِيفَتِهِ مِنْ بَعْدِهِ وَ وَارِثِ عِلْمِهِ فَهُوَ مَعْدِنٌ عِلْمِي وَ مَوْضِعُ سِرِّي وَ حُجَّتِي عَلَى خَلْقِي لَا يُؤْمِنُ عَبْدٌ بِهِ إِلَّا جَعَلْتُ الْجَنَّةَ مَثْوَاهُ وَ شَقَعْتُ فِي سَبْعِينَ مِنْ أَهْلِ بَيْتِهِ كُلَّهُمْ قَدْ اسْتَوْجَبُوا النَّارَ وَ أَخْتِمُ بِالسَّعَادَةِ لِابْنِهِ عَلِيٍّ وَ لَيْسِي وَ نَاصِرِي وَ الشَّاهِدِ فِي خَلْقِي وَ أَمِينِي عَلَى وَحْيِي أَخْرَجُ مِنْهُ الدَّاعِيَ إِلَى سَبِيلِي وَ الْخَازِنَ لِعِلْمِي الْحَسَنَ وَ أَكْمِلُ ذَلِكَ بِابْنِهِ مُحَمَّدٍ رَحْمَةً لِلْعَالَمِينَ عَلَيْهِ كَمَالُ مُوسَى وَ نَبَاهُ عَيْسَى وَ صَبْرُ أَيُّوبَ فَيُذَلُّ أَوْلِيَائِي فِي زَمَانِهِ وَ تَتَهَادَى رُءُوسُهُمْ كَمَا تَتَهَادَى رُءُوسُ التُّرْكِ وَ الدَّيْلَمِ فَيَقْتُلُونَ وَ يُحْرَقُونَ»

“After passing the period of time my slave, friend and elected companion Moses, Alas unto deniers and slanderers. Ali (the eighty Imam peace be upon him) is my friend and companion whom I take him over the burdon of prophethood. I examine him by doing these tasks. He is being killed by an unclean and defiant man (Ma'moun damn be upon him) and he is being buried in a city (Tous) where has been built by my pious slave (Zulqarnein) next to my worst creature (Aaron damn be upon him), my command and promise have been confirmed that:

I will make him happy with the existence of his son, successor and the heir of science, Muhammad. He is my science center, my secret place and my proof for my creatures. A person who believes in him, s/he will settle in the paradise and I will accept his intercession for seventy people from his descendants who are deserved to enter the hell.

Additionally, I will make his son, Ali, prosperous. The one who is my friend, companion, and proof in my creatures and is my inspiration trustee.

I will create an inviter to my path and my science treasurer Hassan (Imam Askari peace be upon him).

Moreover, I will complete the chain by his son MUHAMMAD “who is the mercy for the world. He possesses Moses’s perfection, Jesus’s splendor and Ayyoub’s patience. At the time of his (occultation) my friends become abject and (the oppressive) send their heads as for each other as gifts; so that, Turkish and Deylam (the atheists) are being sent. They are killed and burnt¹.” The ninth offspring

¹ Al-Kafi, Vol. 1, p. 528.

from Hussein ibn Ali's (P.H.) ones not from Ali Muhammad ibn Reza. By scanning the tradition, Hussein Ali Baha has tried to deviate the reality."

Also, it is stated in a holy Hadith: "فیدل اولیائی فی زمانه" in which "ی" refers to the Almighty God. It doesn't refer to Ali Muhammad Bab. Baha has deviated the tradition in the book "Iqan" as: "فیدل اولیائه فی زمانه"

By deviating the tradition, Baha has attributed God's guardian's preoccupations to the emergence period of time; while, not only the preoccupation started when Imam Hassan Askari (P.H.) was martyred and Imam Mahdi's (May God hasten his reappearance) started and it isn't especially assigned to the emergence period of time; but also many successive narrations have informed of the Excellency Mahdi's (May God hasten his reappearance) dominance and achievements and his companions in the emergence period of time and killing the oppressive and the tyrants¹.

So, this tradition can't testify that Ali Muhammad Bab is the promised Mahdi because at his period of time and also after him, the tyrants has become stronger and the tyranny hasn't been eradicated.

Thus, they can't deny this issue that from the beginning of its emergence and creation, Baha'ism caused thousands of people to be killed. Additionally, they talk frequently of peace while the founders of the cult have ordered for fighting and killing since its emergence. In order to achieve their aims, Baha'is killed hundreds of women, kids, the old and the young and didn't withhold hard-heartedness, cruelty and savagery. It is no doubt that they themselves started the war and attacked instead of defending. Moreover, they call their killed people martyrs because they attribute their aims to God as all political parties and cults do so.

The Baha'is themselves announcer the number of killed ones since its emergence as twenty thousand. This statistics is quite baseless and a kind of exaggeration. The reason is that if we assume the number of the killed stated in Nabil's book as more than that it won't be the same number. The number of Bab and Baha's followers even after a century can't be twenty thousands.

¹ Al-Mostadrak Alal Sahihain, Vol.4, p. 465.

However, it is interesting to be noted that Baha'is claim for being the pioneers in peace, friendship and the unity of the human world. They also express in their beliefs that they avoid enmity in their social intercourses with other parties and religions.

A part of the book “the contemporary history of Iran”, the technical periodical, Isfand 1387

“Do the claimants and trumpeters of human world unity who claim for affection and friendship act and follow?”

As we notice, the Baha'i leaders' slogans are “the unity of human world”, “general peace”, “abolition of the religious bigotry” and “friendship and affection with others –even enemies-“. “It is claimed that Baha'is behave each tribe honestly, religiously and kindly even with enemies. This is their religious duty. They don't repenhend each other and consider backbiting as the greatest error in the human world.” Because Baha has frequently expressed that “backbiting and vilification are of satanic temptation which destroy the humane foundation.”

Religion has been sent down for creation affection and relation among human beings and if it is to cause enmity, it will be better for it not to exist. According to Abbas Effendi fighting even with evil isn't allowable; but evil must be considered as angel. The cruel people must be behaved intimately and loyally. You must ask the bloodthirsty wolves for musk like the sweet-smelling gazelles. You must shelter the betrayers!!

According to cursing and anathematizing and whatever causes turbidity, shunning rancor and revenge, having social intercourses with people kindly whether with the faithful or the atheists and even with enemies are of the principles and teachings of the Baha'i faith to prevent disunity. There isn't any excommunication and offensiveness disunity. There isn't any excommunication and offensiveness in Baha'ism. The Baha'is don't humiliate the followers of other religions because of differences in beliefs and aims.

According to Abbas Effendi Baha'is believe “the enemies are friends and aliens are the familiar. Strangers are companions and foes are the beloved. Their aim is to consider the ill-disposed as the charitable. Baha'is believe that they must behave the enemies like friends. Baha'is must be careless about oppression, enmity, hegemony. They must try to change hostility to affection and kindness among nations.”

Abdul Baha confirms that “You mustn't speak ironically whether she/he is friend or enemy; but you must pray for all people and ask God for forgiveness.”

Insulting and blaspheming to Shiites by Bab and Baha

Arguing with his opponents (Azalis), the Baha'ism leader has called the Shiite scholars as “the ignorant” and the Shiites as “the most bastard and cruel nations”. He writes: “Fie on the Shiite scholars and their followers.¹”

He says to Nabil Zarandi: “these who don't believe in the source of the faith; that is, Bahauallah are the sources of the raffish deeds... .²”

He also insults Shiites by using this phrase: “the ignorant.” He also writes: “The Shiite party consider itself as the greatest and the most perfect part while the Jewish one is has been and is the highest and the most eminent.³”

The Baha'i leaders from Bab to Abbas Effendi and Shoqi Effendi have insulted the Shiite scholars more than other Shiite Iranians.

They have called the Shiite scholars as: “Pharohs, the oppressive, the sources of delusions and spites⁴, the sensual, the sources of seditions, worse than the Qajar autocracy agents, the hypocrites, ..., vipers, snakes, Scorpios, the bloodthirsty wolves, thieves, the ignorant⁵, vampires, atheists, the bigot and disloyal claimants wearing turbans, the stigmas of nations and etc.⁶”

The mentioned-above phrases are the ones which have been continually used by the cult leaders (who are the seekers of the unity of the humane world and of friendship with nations) for the Shiite chaste scholars.

Baha's statement in the book “Iqan”: “The Shiite great scholars are narrow, long, red worms in the wet land.⁷” “They are faceless and thankless.”

¹ The heavenly food, 166.1-167.

² Mataleul Anwar, the summary of Nabil Zarandi history, p. 580.

³ The heavenly food, 141.4-144. Refer to the book Qamous Taqi'a Mani's Mobarak, p. 438 on: The heavenly food, 254.4-255: Rahil Makhtoum, Vol. 1, Sin & Shin row: Sunni and Shiite, p. 595 on and pp. 726-727: The documents about Baha'ism, Sobhi, p. 154.

⁴ Hussein Ali Nouri, Ishraqat (the blessed tablets of the Excellency Bahauallah) including Ishraqat and some other tablets, Bita, pp. 267&269.

⁵ Ishraq Khawari, the heavenly food, Bija, the national institute of the faith press, 129 Badi'a, p. 139.

⁶ The tablet Qad Zahar Youmul Mia'd, pp. 143, 144, 149.

⁷ Refer to Asadullah Mazandarani, Asrarul Athar, Tehran, the national institute of the faith press, 128 Badi'a, Vol. 3, p. 200.

Shoqi Effendi insults the Islamic Shiite scholars: “May God turn their glory into the greatest degradation.” “First, it should be observed that what torments have specified the baneful consequences of the Islamic Shiite.”

The founder of Baha’ism even perfects the dictatorial agents of the authoritarian government of Qajar to the religion scholars backed the oppressed nation in the book “the collection of tablets” (page, 360) in Abul fazl Golpaygani’s one. He claims in a statement praising the cruel agents: “A governmental agent is better and more affectionate than corps of those who are wearing turbans because an agent is serving nights and days for people’s relaxation; but those corps are busy exciting seditions, killing, cursing and plundering and we spongers!”

In the book “Qarn Badi’a” which is one of their famous and important books, the infinite number of indecent words have been used. In their site, Baha’is have removed this nook in order for others not to be aware of the depth of their enmity towards the Shiite scholars.

A part of insulting and cursing by Bab and Baha to the Iranian people

Hussein Ali Baha was extremely angry with the Iranian Muslim people’s defiance against him and his claims. He has mentioned this issue revengefully in his works. The Baha’i leaders’ insults against the intelligent and honorable Iranian people has been really extensive and horrible: “Ignorant, bigoted and wild nation², the bigoted, ignorant and tyrant nation, the ignorant and bloodthirsty people³ who have sunk into vanity and mere deviation; they have educated in ignorance school. They are wonderfully stone-hearted. They are cruel, hard, bigoted, mean and greedy. They are similar to the wild in Africa who are negligent, ignorant and blind and deaf like the dead.

The Baha’ism leaders’ insult to the world nations and religions

In the Baha’i works, the followers of religions have been insulted. At the end of the book “Iqan”, Baha considers the world people as the followers of overflowing who have fell into atheism and oblivion vortex and renounced God⁴”. He believes that God has also forgotten and left them. He answers non-Baha’is in the world as

¹ The collection of tablets, p. 366.

² Refer to Shoqi Effendi, the Blessed handwritings of the Excellency guardian of the faith, Qarne Ahebbba Sharq (The new year 101 Badi’a), the national institute of the faith press, 123 Badi’a, p. 17.

³ Iqan, p. 196.

⁴ Hussein Ali Nouri, Iqan, Bija, Bina, Bitā, p. 198.

animals¹ and says: “They are deprived of believing in Baha because they are the source of hideous deeds.²”

Abbas Effendi writes in Ahang Badi’a: “Baha’is must pay attention to this fact that they mustn’t raise an uproar, tumult and meaningless word like other religions...”

Shoqi Effendi continually calls Hussein Ali Baha as “the reviver of rotten bones”. He calls Babism and Baha’ism opponents in the east and west of the world as “the4 low people”.

Such polite literature and tone (!) can be observed in one of the members of the universal house of justice called Dorothy Baker’s speech who considers non-Baha’is as the most pitiful people in the finishing day of the Baha’is worldwide conference (1332): “... the unique path to achieve the Blessed Beauty’s (Baha) satisfaction is obedience and attracting his satisfaction in this great day”. He calls non-Baha’is as a herd of sheep and writes:

“Generally speaking, people resemble a herd of sheep that are bleating in group. They are moving and grazing. It will be really sorrowful for a Baha’i person who doesn’t know to be distinguished out of the herd by entering into the greatest and the most advanced and regenerative movement of the humane world (Baha’i) and be achieved to a superior dignity.³”

In this regard, it is interesting to be noted that Mrs. Rouhieh Maxwell has called Islam, Christianity and Judaism as “antique religions”(!) the followers of religions as “cruelty army⁴”

Insulting the Christians and the church officials

Shoqi Effendi has insulting the Christians too much. In his renowned book, Shoqi has accused the Christian parties and cults jealous ones and said they had been villainous people. Watralsky, Wills, Richardson and Easton tried to prevent Baha’ism progress due to the fear of their position and rank⁵.

¹ Translation: Those who aren’t Baha’is can’t be named by any name and all of them are assumed as animals by God: Hussein Ali Nouri, sand publication Rabiul Awwal, p. 213.

² Matalaul Anwar, summarized by Nabil Zarandi, p. 580.

³ Ahang Badi’a, 1351 S.H. No. 788, pp. 11-12, the article “Being successful in proselytizing written by Rouhieh Maxwell, translated by Abutorab Sohrab and summarized by Ahang Badi’a

⁴ Refer to Gohar Yekta, Rouhieh Maxwell, p. 360.

⁵ Qarn Badi’a, 348.3-349.

Rouhieh Maxwell, Shoqi Effendi's wife has also insulted the Christian clergymen: "The periods of the priest game has finished.¹" Other phrases such as "a world full of superstitions (Christianity) and sunk in darkness have been attributed to the Christianity."²

Insulting the Africa and European people

The Excellency Effendi gave a speech addressing the European people on December, 15, 1912, the lunar month of Moharram 1331 A.H. when he had entered into England from America:

"Europe is deeply afflicted by materiality and the people are grazing in grasslands like cows. They can't see anywhere. American has something in which to glory..."³

He also said about Paris:

"The city in which people are interested is similar to a corpse in which many worms have been created. They are moving up and down excitedly."⁴

In one of his lectures in America, he called the black Africans as "cows in the form of human being" and said:

"For instance, what's the difference between the African black men and the American ones, they are cows in human's faces and they..."⁵

He also called the residents of African countries and the American Indians as ignorant elements who are worse and more savage than animals and aren't wise, polite and civilized and are educated by the European people.

3. Violence, a means to expand the Babism cult which was later called Baha'ism

In this part, one of the reaction dimensions of Baha'is with their vain beliefs against their opponents is restated out of the statements of this cult's leaders. In this part, violence as a means of Baha'is to eradicate their opponents will be investigated. This behavior has started since the presence of Bab and continued so far. On the other hand, when Tahereh Qorratul Ein started this behavior by ordering the third

¹ Amri news, 1351 S.H. p. 201, Mordad

² Gohar Yekta, pp. 331-332.

³ Badayeul Athar, Mahmoud Zarqani, 24.2.

⁴ Badayeul Athar, written by Mahmoud Zarqani.

⁵ Abdul Baha's sermons, 48.3.

martyr (Muhammad Taqi Baraqani) to be killed in Qazvin city till the time when the punishment committee was established by the Babis and at the time of occurring the Islamic revolution of Iran and the Baha'i officers feuded the Muslim people of Iran more and tortured and confronted people as SAVAK forces, violence was used as a usual means for Baha'is to suppress their opponents.

After the vain claim for prophethood, Imamate and divinity by Seyyed Ali Muahammad Shirazi entitled Bab, the followers of this cult first killed everybody quipping their beliefs. They were coming out of their house in the form of beggars approaching people and killing those who were reprehending their religion.

Of course, all those events have been deviated in the Baha'i book. However, these murders have been mentioned in the history by the western historians and orientalist. They even boats several earlier followers such as Mulla Hussein Boshrouyee who was so capable and powerful who could attack and kill several people at the same time. In the Baha'i books such as Nabil's history, a war created by Babis against people has been mentioned.

Baha'is extensively attacked the government troops in Three distinctive areas of Iran (Zanjan, Mazandaran and Tabriz) and each Baha'i attacked thousands of people and could kill the sinless people and governmental soldiers, according to Baha'is themselves. They believe that each Baha'i person who is killed, he/she will come back the world again after forty days.

After Seyyed Ali Muhammad Bab's execution, several Babis attacked Naseruddin Shah to assassinate him. This unsuccessful assassination caused lots of them to be killed by the government and several Babis escaped to Baqdad where belonged to the Ottoman territory; such as, Mirza Yahya (known as Sobhi Azal); that is; Bab's real successor and his brother was Hussein Ali Baha.

In Babism movement, the followers were too barbarous and ruthless that they were doing all kinds of savage actions to save a Babi person who got into difficulty. Nabil history has mentioned some of these cases. It is mentioned in the tale 259, Nabil history that Mulla Abdullah Shirazi ruthlessly killed one of Tahereh's husband's relatives in Qazvin ordered by Tahereh while he was praying. He confesses after being captured; but he managed to escape. He stated: "A group of Babis walked in Mashhad city alleys and markets and shouted O' Imam of the time (P.H.). They shouted so loudly that everybody can hear it across the city. They approached the governmental agents shouting. The agents had policed a famous Baha'i called Hassan and were turning him round in alley and market. The Babis

killed all governmental agents, saved Hassan and took him in the presence of Mulla Hussein.

Mentioning this behavior in his book, page 270, Nabil Zarandi writes sympathizing those who weren't Babis but were killed.

“Nobody could prevent those mischievous and bloodthirsty people. Nobody asked them why they were allowed to do those cruel actions. Hajj Mirza Aqasi was surprised, got furious about the event and said angrily: I don't know where we can find a verse from the holy Quran or the holy prophet's traditions to the mentioned that a group of people must be killed to revenge a person...”

In order to make a prisoner free, Babis attacked the agents in the way and killed all of them. Like the Baha'is of today, Nabil has worn the so-called peaceful mask and asks such questions. He calls them the brave human beings. He doesn't find fault with them. It appears that Babis weren't spiritually educated but they have merely possessed the revolutionary, rebellious teachings and wanted to terrorize.

According to Bab's order, 300 Babis went to Khorasan carrying black flags and riding on horses carrying swords to fulfill one the holy prophet's (P.H.) traditions. They decapitated everybody who didn't believe in Bab.

These savage people roared and frightened people. They were armed, shouted and killed the governmental agents. When Abdul Baha observed that the issue has been asked and is contrary to the message of peace and friendship and establishing justice and removing tyranny says in the book “Sayyah article”: “Babis took some measures to defend.” When 300 people riding on horses and carrying flags and sword enter into a city, how is it possible to be accepted that they were going to defend and not to attack? Additionally, there wasn't any attack to be defended. Thus, they had merely gotten together to attack not to defend. Nabil and Abdul Baha's writings have been mentioned and narrated due to the following aims: First, to reveal the contradictions between Nabil and Abdul Baha's writings; second, to prove Babis savagery, ruthlessness, murder and plunder.

Nabil writes in his book, page 339:

“And (Mulla Hussein) ordered for Sheikh's tomb to be built like a solidified fort for defending. He started as ordered. Several rides surrounded Sheikh's tomb at dusk and shouted they were from Qadika. They had come to revenge Khosrow... The disciples defended forced by the circumstances... and attacked those bloodthirsty people. The enemies escaped... and immediately all of them disappeared. The

disciples' headman was Mirza Muhhamad Taqi Joveini, Khosrow's murderer. The disciples chased the attackers for the fear of attacking again... .”

Nabil continues:

As they were chasing the runaways, they arrived at a village. They thought it was Qadlika one. The villagers escaped when they saw the disciples. Meantime, Nazar Khan's mother who was the village owner was killed accidentally. Women screamed and cried: Why do you kill us? We aren't collaborating with Qadika people.

These hints aren't needed to be explained.

The rest of Nabil's words: “When Mirza Muhammad Taqi heard these words and found out that it wasn't Qadika village, he ordered for murders to be given up. Nazar Khan had been hidden in his house. He came out as soon as he became aware of the issue; although he was sad about his mother's death... Nazar Khan and Mirza Muhammad Taqi arrived Sheikh's tomb at dawn...” (page 341, Nabil's history)

Mulla Hussein asked him to come back his house and to provide and send food supplies as he could.

This is another example of Babis viewpoint and ruthless deeds; that is, they kill the mother and ask her son to provide food supplies and then they pretend that he himself has been attracted. It is obvious that a person whose mother has been killed never help his/her mother's murderers.

The Excellency Bab states: “It is necessary for all the faithful to help the Excellency Qoddous [Muhammad Ali Barforoush] in Mazandaran. Because his disciples and he have been surrounded by the pitiless and relentless enemies... .”

It is a defense???

4. The Assassination of the valued scholar Muhammad Taqi Baraqani Qazvini (the third martyr)

The birthday of Hajj Mulla taqi Baraqani Qazvini:

Hajj Mulla Muhammad Taqi Baraqani Qazvini known as the third martyr was one of the great scholars of 13th century A.H. He was born in Baraqan village, Karaj. This Shiite scientist was born in Baraqan and learned Arabic literature and the lessons of theological school in Qom and Isfahan cities.

Biography

Ayatollah Baraqani learned his elementary educations in BAragan, Qazvin. Then, he departed to Isfahan to learn the intellectual sciences by Mulla Agha Bid Abadi (died, 1197 A.H.). Next, he headed off towards the Holy Shrines and joined Agha Baqer Behbahani's (died, 1205 A.H.) class.

At this time, he came back Iran because of the prevalence of cholera disease in Iraq.

To continue his education, he went to Qom city and joined Miza Abul Qasem Qomi's (deid, 1231 A.H.) classes. Then he traveled to Isfahan city, settled and finished the intellectual sciences in Mulla Ali Nouri's (died, 1246) classes. He was busy teaching Al-Shawahed al-Roboubieh, one of Mulla Sadra's ideas and fluency in speech many pupils turned to him to educate the intellectual sciences. After a while, he left Isfahan towards Karbala and honed Seyyed Ali Tabatabaee's classes (died, 1221 A.H.). Next, he headed off towards Najaf to be educated by Sheikh Ja'far Kabir (died, 1228 A.H.), the author of Kashful Qita'a.¹

At his period of time, various cults were being made and expanded. The main cults consisted of Wahhabism, Sheikism and Babism against which he campaigned so much.

He was also criticizing Sufi severely to such an extent that cause Hajj Aghasi, Muhammad Shah's chancellor not to have a positive view towards him.

To campaign against different cults of Colonialists

Muhammad Taqi's life was accompanied by the main transitions in the regional and worldwide arenas. In Europe, the steam machine was invented. The industrial revolution was happened. The English government established the eastern Indian company for marketing his items and providing the first materials. The eastern Indian company branches were opened in both sides of the Persian Golf from Basra to Boushehr, Bahrian and Muscat. They were active swiftly and powerfully. The English Colonial system of government took important measures to make Muslims' thoughts and minds busy in order not to figure out their Colonial aims and to keep them away from the Middle East issues. For instance, it sent many Christian

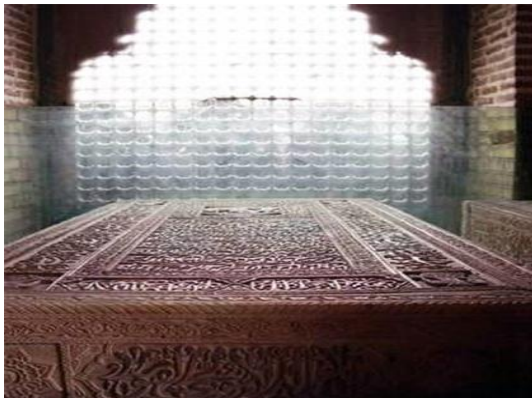
¹ The theological school magazine, p. 390.

missionaries to the eastern countries. It also innovated two movements which created various seditions and bloodshed which is still existed.

1. Wahhabism cult: this cult which has been made by the English Colonialism by Hanbali religion man called Muhammad ibn Abdul Wahhab Najdi based on extramist thoughts
2. Sheikism cult, the forerunner of Babism and Baha'ism: The second cult was an intellectual deviating movement which was made based on Sheikh Ahmad Ehsae's thoughts. He was Shiite.
- 3.

Debate with Sheikh Ahmad Ehsae:

This event goes back the last years of Ehsae's life Ehsae. Ehsae traveled from Kermanshah to Mashhad. He stopped at Qazvin city for a while. The scholars of Qazvin city followed him praying. He was respectful for them. One day Ehsae visited Muhammad Taqi Baraqani. After some compliments, Muhammad Taqi and Sheikh Ahmad debated about resurrection. Muhammad Taqi believed in the physical resurrection; but Sheikh Ehsae believed in the resurrection with Hur Qoliaee body. Eventually, this session ended unfavorably by entering one of Ehsae's pupils.



The excommunication of Sheikism cult by the third martyr:

The adventure of Muhammad Taqi and Sheikh Ahmad's debate is known by everybody in Qazvin city. Roknudduleh Ali Naqi Mirza, the then ruler of Qazvin city becomes aware of the issue and decides to reconcile Muhammad Taqi and Sheikh Ahmad Ehsae. He holds an assembly with the presence of Qazvin scholars. He invites the third martyr and Sheikh Ahmad to reconcile. The ruler isn't successful

and this time the martyr excommunicates Sheikh Ahmad openly and firmly. After the event, Ehsaee leaves Qazvin city.

Ehsaee's excommunication by Mulla Muhammad Taqi Baraqani was a turning point in Baraqani and Ehsaee's lives. The commandment of Sheikh Ahmad's excommunication caused the other jurisconsults to dare to excommunicate Sheikism cult. Following these events, Sheikh Ahmad Ehsaee was depreciated religiously, scientifically and socially. From that time on, Muhammad Taqi campaigned against Ehsaee and his followers seriously and firmly.

The third martyr's exile to Iraq:

The time when Muhammad Taqi was teaching and issuing judgment, the provinces in north of Iran were occupied by the Russian due to the inefficiency of the Qajar king Fath Ali Shah and Iran's failure in World War I. England and France were severely competing to plunder the country wealth and intervening domestic affairs of Iran.

These phenomena caused Muhammad Taqi to be angry and posed the issue of jurisconsult guardianship for the first time in order to oppose the depraved Qajar kingdom system of government. This issue caused the legitimacy of the Qajar king to be difficult and challenging. He invited the top scholars of Tehran to Golestan palace. Muhammad Taqi stated the issue of the leadership of jurisconsults during the major absence era explicitly in the meeting and several jurisconsults who were present there confirmed his theory. The Qajar king became extremely angry with him; so the king exiled his two brothers, Sheikh Muhammad Saleh and Mulla Ali Baraqani and him to Iraq.

Ayatollah Muhammad Taqi Baraqani has settled in Karbala and Najaf and was busy leading religiously. When Sheikh Ja'far, the author of *Kashful Qita'a* head off towards Iran, Muhammad Taqi and his brothers brought him to Iran and mediated in the presence of the king of Qajar Fath Ali Shah. The Qajar king would accept Sheikh Ja'far mediation on the condition that Baraqani didn't reside in Tehran caliphate. The third martyr chose Qazvin as the center for his scientific movement. He built a mosque there and became busy teaching and proselytizing the religious learnings. The religious science came to him from the distant areas.

The excommunication of the misled cult of Baha'ism by the third martyr

The activities of Babis have made the Shiite scholars especially Ayatollah Baraqani be anxious. For this reason, Muhammad Taqi took on responsibility again and issued his historical judgment concerning the excommunication of the deviant cult of Baha'ism. Sheikh Agha Bozorg Tehrani wrote in this regard: "In the third martyr's era the Babis rebelled, regard and killed many sinless people. Ayatollah Baraqani stood bravely against them and issued judgment against their atheism and excrement. He clarified their aberration and made them despised in people's presence.

When the theological school of Najaf and Karbala received Sheikh's excommunication commandment, other scholars confirmed it. This issue made the Sheikhi scholars be hateful in Najaf, Karbala, Qom, Mashhad, Isfahan and other theological schools.

When Sheikh became aware of this fact that the scholars and dignitaries of Najaf and Karbala have excommunicated him, he claimed that the scholars of those regions believe in Osul [principles of jurisprudence] and aren't good at the intellectual sciences and wisdom. Consequently they can't figure out my words. Thus, he asked Mulla Muhammad Astar Abadi to who was a careful and cautious man to judge him. First, late Astar Abadi studied Sheikh's books and epistles and stated: "There phrases must be thought and I have to speak with him in order for his excommunication commandment to be obvious." One day, late Astar Abadi met Sheikh in the bathroom and debated him and people gathered. At last, late Astar Abadi excommunicated Sheikh and a chaos was created.¹ The following are these who excommunicated Sheikh:

Mulla Ja'far Astar Abadi, Mulla Aghq darbandi, Saeed-al-Ulama mazandarani, the third martyr, Ayatollah Muhammad Hassan Najafi the author of the book "Jawaher", Seyyed Mojahed, Seyyed Mehdi Tabatabaee, Muhammad Hussein Eyvanakey the author of the book "Fosoul", Shariful Ulama and Seyyed Ibrahim Qazvini.²

Ayatollah Muhammad Taqi Baraqani who was martyred in the path of defending the true beliefs of Shiite stood firmly against Babism having exemplary solidity. This issue made his enemies take vengeance deeply. Eventually, they planned to kill him since they couldn't tolerate. As usual at midnight when he had gone to mosque to

¹ Mazahe-al-Athar, 1064/1 and Sheikhims, the forerunner of Babism from page 52 on

² In search of truth, p. 27.

worship, a group of Babi worshipping. The next day, Qazvin city was in black and crying and mourning people buried him in Shahzadeh Hussein holy shrine.

Muhammad Taqi Baraqani's assassination can be likely originated from what has happened in Karbala. Tahereh who had grown up in Seyyed Kazem Rashti's school, entered Iran after living for a long time in Iraq. She arrived at Qazvin city after a while. She didn't meet Rashti; but she was extremely searching for Rashti's deviating beliefs. The scholars of the city made her to make a decision affected by her companions' inspirations in Iraq.



The claimed photo of Qorratul Ein

Some equivocal statement have been said about Tahereh Qorratul Ein to such an extent that she has been called poet and learned person, too. Of course, these statements have been said by her fans to increase her made holiness.

She was later on called Zarrin Taj, Zakiyyeh, Tahereh and Qorratul Ein. She was Hajj Saleh Baraqani Qazvini's daughter who was born in Qazvin city¹ in 1230 A.H.² Her main name was Ommesalameh; although her father had named her Fatima, his mother's name; but his father never called her Fatima to respect his mother.³

¹ Najafi Seyyed Muhammad Baqer, Baha'is, Tahran, Tahouri library, 1357, p. 535.

² There are some differences in Tahereh's birth date; particularly Baha'is has tried for long years to make her birth date to be simultaneous with Hussein Ali Nouri; that is, 1233 A.H. in order to gain legitimacy for her among her fans. Because Mrs. Martha Root who is one of the bigoted Baha'is announces Qorratul Ein's birthday between the years 1817-1820 in her book called "Tahereh"

³ Morsalwand, Hassan, Seyyed Ali Muhammad Bab's dialogues with clergymen, Tehran, the Iranian history publications, 1388, p. 197.

Ommesalameh was born in a family in which all the members had educated in the Shiite theological schools and become familiar with the religious topics and issues since childhood. Later on, she was trained religious jurisprudence, principles of jurisprudence, and Arabic literature by her father.

Alte Sepehr, the copiler of the book “Nasekh-al-Tawarikh” has written about Zarrin Taj:

“This woman’s name was Zarrin Taj. She is Hajj Saleh Qazwini’s daughter. Her father has been one of the great jurisconsults. Her husband is Mulla Muhammad, Mulla Muhammad Taqi (the third martyr), her cousin. Her husband a learned man, too. Her paternal uncle Mulla Muhammad Taqi is a jurisconsult whose grace and piety has been known in each city and era. This girl was skillful in the Arabic sciences and traditions and the interpretation of the Quranic verses. She became fond of Mirza Ali Muhammad Bab’s words and became one of his disciples. Mirza Ali Muhammad Bab’s disciples were sometimes calling her Badruddoja and Shamuzzoha and Qorratul Ein.”

Mulla Muhammad Ali Baraqani, Mulla Muhammad Taqi Baraqani’s younger brother, turned to Sheikism cult and joined it due to the proselytizing and preaching Sheikh Ahmad Ehsae’s thoughts in Qazwin city. He became the preacher of the head of the cult’s thoughts. In this way, serious discussions and reasonings arose between two brothers, Mulla Muhammad Taqi and Mulla Muhammad Ali. These dialogues influenced on Zarrin Taj’s thought deeply; so that, she turned to Sheikism like her father.

Due to several questions and ambiguities regarding Sheikh Ahmad Ehsae’s beliefs, Zarrin Taj wrote several letters for Seyyed Kazem Rashti, Ehsae’s successor. When Seyyed Rashti saw Zarrin Taj’s letters and questions surprised due to her skills in the religious sciences and entitled her Qorratul Ein to encourage her when he answered her letters.¹

However, this familiarity caused Zarrin Taj, who had become famous among Sheikis as Qorratul Ein, to quit her family. The contemporary historian, Dr. Abdul Hussein Nawae has written in the second article of the book Bab’s sedition:

“From that time on, Qorratul Ein focused on studying Sheikism works continually and searching their books. It changed her life gradually and caused her to abandon

¹ E’atezadussaltaneh, Explanations and Articles written by Abdul Hussein Nawae, Bab’s sedition, Teharn, Babak publications, 3rd edition, p. 168.

her marital life. Because she disagreed her husband and father-in-law's beliefs and they argued all the time, she left her husband her three offspring to go to her father's house¹." It is worthy to be noted that Zarrin Taj's father was preventing her to obey the Sheikism cult². However, she was written letter for Seyyed Kazem Rashti who was in Karbala at that time. Eventually, she decided to visit him in Karbala. Her relatives agreed her to leave; particularly, her sister Marzieh and her husband were to travel to Karbala. They took Zarrin Taj to Karbala, too.

When Zarrin Taj arrived there, Seyyed Rashti had died. (Zul Hajjeh, 1259 A.H.)

Seyyed Rashti who claimed that the reappearance of Imam of the time (P.H.) is eminent had intrigued his students to search for a "lost person" or so-called "the truth sun" after his death all over Iran. In such situation, Zarrin Taj arrived at Karbala and settle on Seyyed Rashti's house; so that, she was sitting at the curtain and solving the Sheikhi's theological problems.³ Meantime, Seyyed Rashti's students had secluded in Koufeh mosque in order to find their desired one in the mosque.

When they didn't achieve their aim after 40 days of Rashti's death, they arranged to head off the Iranian parts to find their desired person. So, Zarrin Taj who was known as the title called by Seyyed among Sheikis wrote a letter for Mulla Hussein Boshrouyee and asked: "inform me if you achieved your aim." Mulla Hussein accepted, too.⁴

At that time, Qorratul Ein was informed of Seyyed Ali Muhammad Shirazi's claim. Qorratul Ein believed in Bab, too. She spent all of her time proselytizing Bab's illutions. Using her speech power, she could expand her influence in Karbala, Kazemeyn and Baqdad cities and gathered many people and they accepted to pray after her.⁵

Because of the impudent and weak minded measures of Qorratul Ein, a lot of people disagreed her. Most of the disagreements were due to her social inetrcourses with men. She was too impudent that she allowed herself to speak and teach for Seyyed Ali Muhammad Bab's followers on pulpit in Kazemeyn city. It is worthy to be noted that her disciples opposed when they observed the situation, too. They wrote a letter for Seyyed Ali Muhammad Bab and complained about Qorratul Ein's

¹ Ibid, p. 168.

² Mohsen Abdul Hamid, Haqiqatul Babism and Baha'ism, Baqdad, Al-Watanul Arabi printing house, 1400 A.H./ 1980, 4th edition, p. 82.

³ Bab's sedition, pp. 111, 168, 169.

⁴ Ibid, p. 169.

⁵ Ali Alwerdi, Ibid, p. 16.

reprehensible measures. Because the young Shirazi youth had been educated by Mulla Hussein Boshrouyee, the representative of the dominance powers' intelligent service, he must remove the deep Shiite beliefs in Mahdisma and Islam. Thus, he answered the letters and confirmed and praised Qorratul Ein's measures: "Know, surely she is an honest, knowledgeable, executive and pure [Tahereh]. In this way the title Tahereh added to other Zarrin Taj's titles."¹

Other disagreement were due to Qorratul Ein's measures in proselytizing the creed invented by Seyyed Ali Muhammad Shirazi; to such an extent that the faithful people crowded in Karbala city and lapidated Seyyed Kazem Rashti's house where Zarrin Taj settled.

It is interesting to be noted that since Zarrin Taj had accepted the vain speeches of Seyyed Ali Muhammad Shirazi, she didn't care about the holy principles of the religion of Islam and didn't regulate them. In the path, she was ahead of other Seyyed Shirazi's disciples even Mulla Hussein Boshrouyee. She was the first person who violated and insulted the holy religion of Islam.

Zarrin Taj was too shameless that she was wearing happy and colorful dress and make up in the lunar month of Moharram with the excuse of Seyyed Shirazi's birthday and took part among mourners of Imam Hussein (P.H.) in order to make people and the scholars more angry and furious.²

Mulla Muhammad Taqi Baraqani's martyrdom:

The main agents of the event were: Zarrin Taj Qazvini known as Qorratul Ein, Mirza Hussein Ali Nouri and Mirza Saleh Shirazi. They planned and martyred Mulla Muhammad Taqi Baraqani who was of the main opponents of Sheikism and Babism and the one who had issued Sheikh Ahmad Ehsae's excommunication verdict.

After numerous conflicts between clergymen and Tahereh, Tahereh didn't turned against Ali Muhammad Shirazi and Sheikh Ahmad Ehsae's illusions. Thus, she insisted her speeches and this action made the deviating movement and the innovators more complex. So, Tahereh decided to find a solution. Eventually, the physical elimination; that is, Mulla Muhammad Taqi Baraqani's assassination –her uncle and her father-in-law was the mere solution. To achieve the aim, she sent her

¹ Noruddin Chahardahi, *ibid*, p. 83.

² Zamaneh Radio, *face to face...*, the history of women illustration in Iran.

disciples out of the city except for some whom she had elected for her aim fifteen days before the assassination.¹

During these two weeks when Tahereh's disciples were sent out of the city, the tension in Qazvin city decreased and the cultural conditions of the city was getting alike the time when Qorratul Ein and her disciples hadn't arrived at the city. Suddenly at dawn, Mulla Muhammad Taqi asked for help having tremulous voice and the city filled with mournings and uproars.

Five disciples of Zarrin Taj who had remained in the city ordered by her were the agents of that savage and wildly measure. They were captured when the public informed the government.

From the early hours of the assassination, the government was informed. The governmental system was capturing and imprisoning the suspected people. One of the assailants confessed his crime in order to make the other collaborators to be escaped. He introduced himself as the main perpetrator; but he couldn't resist in the interrogations and confessed the names of the conductors and the one who had ordered to commit the crime. The governmental delegates captured all of them and took them to Tehran city to be punished.

However, Tahereh Qorratul Ein who had ordered the others to assassinate was imprisoned in the ruler's house after being captured. The governmental agents relinquished to detach her to Tehran city. Nevertheless, the surviving members of the third martyr asked for punishment.

When Qorraul Ein figured out she was to be punished, she wrote a letter for Hussein Ali Nouri, Mirza Bozorg Nouri's son, who was the prince Imam Verdi Mirza, Fath Ali Shah's son and the chairman of royal guard's secretary and accountant in Tehran city.²

In collaboration with a Babi from Qazvin city who was one of Qorratul Ein's reliable people and the women from his family, Mirza Hussein Ali Nouri could kidnapped that immoral woman out of the ruler's house to take to Tehran city. Several days later, she was taken to Khorasan city in order for her to be safe.

Concerning his martyrdom, the author of the book "Reyhan-al-Adab" has written: "In the beginning of the emergence of Babi sedition and in the first year of ruling

¹ Golpaygani, Mirza Abul Fazl, Kashful Qita'a, Bitā, Bija, p. 107.

² Qaribi, Reza, Baha'ism as it exists, Jame Jam institute, 1st edition, 1387.

king Naseruddin, this Islamic scholar's religious defenses and endeavours which were of his intrinsic habits caused him to be murdered.

Here is the adventure: The other night, he went to mosque as usual and was busy praying. When he entered into the mosque, several Babis attacked him, injured eight parts of his neck by spear and escaped. Being transferred to his house, Hajj Mulla Muhammad Taqi Baraqani passed away and buried next to Shazadeh Hussein in Qazvin city.

The deviant cult of Baha'ism commemorates Amri the great, Mulla Muhammad Saeed-al-Ulama Mazandarani and Mulla Muhammad Taqi Baraqani Qazvini hatefully. Since these three great scholars of Shiism had intelligently figured out their Colonial and divisive plans and foiled their sanatic intentions tactfully.



5. Tabarsi Castle phenomenon:

One of the better events which happened by Babi devilish acts and Babism history has investigated it is the event related to Tabarsi Castle. This better event happened in Noor region and the famous castle of Sheikh Tabarsi headed by Mulla Hussein Boshrouyee.

Who is Mulla Hussein Boshrouyee

Mulla Hussein is Mulla Abdullah Sabbaq's son. He was born in 1229. (Nabil Zarandi's history). He learned his elementary education in Boshrouyeh and then in Mirza Ja'far school. According to the author of the book "Nasekh-al-Tavarikh" he learned the formal sciences such as inflections and Syntax, religious jurisprudence and principles of jurisprudence, too. After being familiar with the rudiments of Sheikh Ehsae's beliefs, he went to Karbala and became Sheikh Kazem Rashti's pupil. He took his family to Karbala, too. He has been Seyyed Kazem's pupil for nine years.

According to the Baha'i resources, when the renowned Hujjatul Islam Seyyed Muhammad Baqer Shafti observed that the scholars of Isfahan were telling bad words to Sheikism and they were too fight with each other, he wrote a letter for Seyyed Kazem to come to Isfahan or to send a deputy to solve the differences. Seyyed Kazem sent Mulla Hussein and he could prove the legitimacy of Sheikism principles during seven months. When he was coming back the trip, he became aware of Seyyed's death. Because Seyyed had announced them about the emergence. After 40 days seclusion in Koufeh mosque, Mulla Hussein searched to find the lost man. In Shiraz city, he was the first man who met Bab. For this reason Seyyed called him "the first man who believed in" and assumed him as "Hayy numbers". (Refer to Zohourul Haqq, Kawakeb and Nabil Zarandi's history)

Although Hussein Khan Nezamul Molk had d Bab ordered to stay in his house and not to open the door for strangers and intimates; but he sent several people to every city to invite them to his faith and to ask for swearing allegiance. He sent Mulla Hussein to Iraq and Khorasan to go to each city and village and to invite them to believe in Bab. Bab gave a letter of pilgrimage of Imam Ali (P.H.) which had inculcated himself. Also, Bab gave Mulla Hussein the interpretation of Joseph (P.H.) Sureh which had been interpreted by Bab himself in order to recite it for people to be as a proof for his eloquence and accomplishments.¹

Nabil writes: "Bab sends his turban for Mulla Hussein as an honor medal and calls him Seyyed Ali although he wasn't Seyyed."

That is, Bab considered himself as the leader of Islam and Mulla Hussein as the commander of the Faithful, Ali (P.H.) the commander of the army. Bab commissioned him to conquer Mazandaran while he had been disappointed of conquering Khorasan.

¹ Ea'tezad-al-Saltaneh, Bab's sedition, p. 29.

Sheikh Tabarsi's tomb

Sheikh Tabarsi's tomb –the tomb of Sheikh Ahmad ibn Abi Taleb known as Sheikh Tabarsi – is different from the tomb of the great scholar Sheikh Tabarsi who is the author of the book “the interpretation of Majma'a-al-Bayan and has been buried in Mashhad city near the holy shrine of Imam Reza (P.H.). Edward Brown visited the tomb on September, 26, 1888 and has written a little about it.¹ He says:



“Sheikh Tabarsi's tomb is located 15 miles away from Babel city. Inside the castle, Sheikh's name has been written on a tablet and a letter of pilgrimage has been hung on the shrine wall. There are a yard covered with weeds and a small building having a roofed long passage which has been ended in a yard which is twenty feet long and ten feet wide. This building has two rooms. There is grave at the middle of one these rooms, too.

The reason for Tabarsi tomb occurrence

¹ A year among the Iranian people, Edward Brown, translated by Zabihullah Mansouri, the Iranian cognition assembly, unknown publication date.



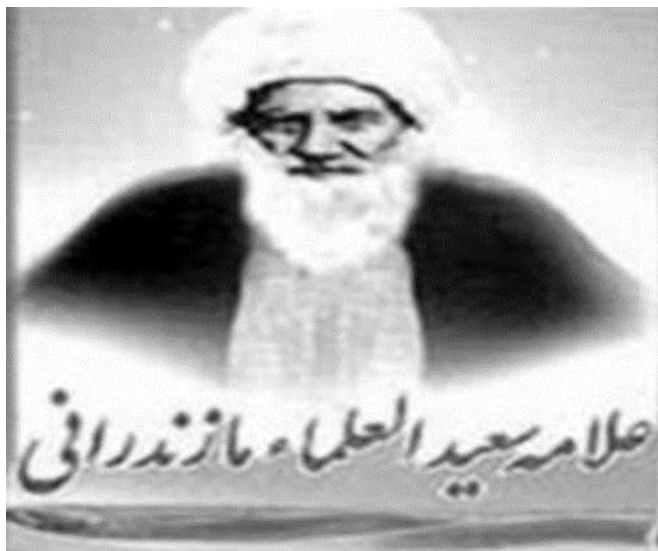
When Ali Muhammad Shirazi heard some news about Bab's measures in Mazandaran, the imminent death of Muhammad Shah Qajar and the prince's movement from Tabriz city to Tehran, he wrote a letter for Mulla Hussein Boshrouyee: Mulla Hussein was still in Mashhad city. A person from the Excellency Bab came to Mashhad city, gave the Excellency Bab's turban to Mulla Hussein and said: "The Excellency Bab stated you to wear this green turban, to elevate this black banner in front of your horse and to head off towards the green island (Mazandaran) to help and accompany with the Excellency Qoddous. From this time on, you will be called by the new name "Seyyed Ali". Mulla Hussein Boshrouyee was rumoring in the nearby villages that Imam of the time has emerged and it is everybody's duty to help him using horse, sword and black banners. Several naive people overtook to be of the first disciples of Imam Mahdi (P.H.). They got ready quickly, rode on horses and took sword and some food to join Mulla Hussein Boshrouyee and to save Seyyed Ali Muhammad Shirazi. They first went to the capital city and then to Azarbayjan. The villagers thought that the tyranny by the tyrant rulers and lords, the cruelty in Qajar government, the internecine fighting of the kingdom claimant after Karim Khan Zand, the massacres by Agha Muhammad Khan Qajar, the wars between Iran and Russia, and the victory of the atheists; that is, the Czar Russia are the signs of the emergence. The news of the Khorasani villagers' attacks cause the Qajar king and the court to be afraid. The king sent a large number of soldiers of Khorasan accompanied by cannons, guns and ammunitions. Eventually the soldiers and the villagers from Khorasan encountered near the village, Bastam, near Shahroud city and the soldiers slaughtered the villagers.

After the bloody fighting and creating riots in various parts of the country, Ali Muhammad Bab was brought to Chehriq castle from Tabriz according to Amri the great's suggestion. Naseruddin Shah who was the then prince ordered for a meeting to be held in which the scholars of Azarbayjan were present. In order for Bab's beliefs to be investigated better, the king ordered for Bab to be brought to debate with the scholars-mostly from the followers of Sheikism cult¹.

Tabarsi castle event:

It is certain that the king Muhammad Qajar's death created a special opportunity for all studious groups to gain power.

When Saeed-al-Ulama found out that the Excellency Mulla Hussein headed off from Mashhad to Barforoush (babel) carrying black banners with a group of brave people wrote a letter for "Abbas Qoli Kahn Sardar Larijani". He also sent "Muhammad Beik Yavar" accompanied by three hundred riflemen to confront Babis. After Mulla Hussein and Hajji Muhammad Ali realized that fighting wasn't advisable, they escaped to Sabze Meydan while several of his followers were killed. They took refuge in a sanctuary. In Sabze Meydan, Mulla Hussein sent some people to provide water and food. After a while, they came and said the bakers didn't sell bread to us and people didn't permit them to bring water.²



¹ Baha'ism in passing history, Moshtaqi, Mahdi, p. 271.

² The summary of Nabil Zarandi's history, p. 330.

The city circumstance wasn't the same as that of Mulla Hussein was thinking. Despite of his bravery, he couldn't fight with a city having 300 companions. Thus, it was advisable for him to withdraw and leave the city.

Eventually Mulla Hussein and Abbas Qoli Khan negotiated with each other and Babis went from Barforoush towards Ali Abad along with Abbas Qoli Khan's commissions.¹

After Babis and their protectors arrived at Ali Abad, Sardar Larijani's commissions returned. At that time, Khosrow Nam Qadi Kalae followed their caravan with a crowd coveting. He asked for bride with the excuse of escorting and protecting them. They didn't begrudge, too.²

Nabil writes on page 335:

“Several riders of Khosrow (the chairman of Babis' protectors) headed off. The Excellency Mulla Hussein and Khosrow had hidden on horses next to each other and the rest of followers were following them. The rest of Khosrow's riders were moving in their both left and right sides. The riders were quite armed... khosrow directed the followers to go in the path of forest intentionally in order to achieve their intention (that is, killing Babis) better. As soon as the disciples of Babul Abwab arrived at the forest, Khosrow pointed to his riders. Suddenly, all of them attacked the plundering ... When Mulla Hussein became aware of the event, he got off the horse and said to Khosrow: It is afternoon and we haven't arrived at Shirgah. I won't come with you and won't need your help and guidance... One of the faithful disciples called Muhammad Taqi Joweyni Sabzevari found out that one of Khosrow's servants was busy preparing hookah for him. Muhammad Taqi went to him and said: I ask you to give it to me to take for Khosrow. He accepted. Mirza Muhammad Taqi took the hookah and gave it to Khosrow. Then he bent to blow out the fire, then, Mirza TAqi Khan took Khosroe's dagger out of his waist cover and insert into Khosrow's belly. Mulla Hussein was busy praying. The disciples shouted: O' Imam of the time and attacked their enemies. All Khosrow's riders were killed. Nobody was alive except that servant who was preparing hookah for Khosrow. He had entreated the Excellency Mulla Hussein to forgive him, the Excellency Mulla Hussein bestowed Khosrow's hookah studded with gems to the servant. Then, he

¹ Nasekh-al Tavarikh, Vol. 3, p. 241.

² Rowzat-al-Safa, Vol. 10, p. 432.

continued to arrive a place which was a kilometer away from Sheikh Tabarsi's tomb."

In order to accord their historical events with the Shiite traditions, the Baha'is confirm that there were 313 people in the castle.

"Mirza Heydar Ali writes in the book "Dalayel-al-Erfan": 313 scholars and apostle gathered in Sheikh Tabarsi castle in Tabarestan and gave evidence.¹"

The author of the book "Noqtatul Kaf" mentions a statement which completes Mirza Heydar Ali Isfahani's declaration: "The Excellency Qa'em who is the resurrection of the holy prophet (P.H.) is Muhammad Ali (the Excellency Qaddous) and the resurrection recital is the Excellency the commander of the faithful...!"²

The mentioned reason by the author of the book "The ancient history" : "... the forth reason is that 313 apostle gathered and died.³ Additionally, because he has paid attention to the important tradition of the Shiite authentic books concerning this issue that these people will surround their Imam in Mecca, there was no way but he said: "He travelled without actually moved"

Regarding these texts, is one side Muhammad Ali (Qoddous) the actor of "Badasht" paly is the Excellency Muhammad ibn Abdullah who has returned! On the other side, he is Hujjat ibn Al-Hassan Al-Askari (P.H.) and according to tradition, 313 people surrounded him and eventually after the bloody event of Tabarsi castle: "Saeedul Ulama performed his deeds and they martyred the promised living existent man."⁴

On the other side, "Qoddous" (Muhammad Ali Barfroush) called his father, according to this reliable source of Babism: "Know, I am not your Son and I am the Jesus Christ and I have been appeared like your son and I have chosen you as my father expediently."⁵

Basically:

"Muhammad Ali Barforoush" is the Excellency Muhammad ibn Abdullah, Hujjat ibn Al-Hassan Al-Askari and the Excellency Jesus Christ!

¹ Sayyah personal article, p. 61.

² Sayyah personal article, p. 153.

³ Sayyah personal article, p. 153.

⁴ Sayyah personal article, p. 201.

⁵ Sayyah personal article, p. 199.

And Mr. Hussein Boshrouyee is the Excellency Imam Hussein (P.H.) who has returned!

Regarding this issue that first the Babis themselves believe that the number of their killed followers have been more than 350 people; second, the event of Sheikh Tabarsi castle has happened when Ali Muhammad Shirazi had claimed for being Imam of the time; but at once “Qoddous” becomes the promised living existent man and Ali Muhammad Shirzi becomes the Excellency commander of the faithful!

In the book “Baha’ism in the passage of history” it has been written concerning Tabarsi castle: “Mulla Hussein sought asylum to Sheikh Tabarsi and used the situation of grandees; leaving from Mazandaran to Tehran to participate in the celebration of king Naseruddin’s accession to the throne and he started building a castle in Tabarsi castle. He built a firm fence. Its tower was 10 Zar [410 inches] on which he established a watch tower. He dug a deep moat around it. He made ramparts and other belligerent arrangements. The ramparts were even with the castle tower. The moats were connected to the towers. Two thousand Babis gathered there and were ready to fight. They dug deep holes into the castle and into each embankment. They covered each hole with soil. After preparing the equipment they went to the nearby villages to collect provision and goodies. They collected provenders and other essential necessities in the castle. When Mulla Hussein became free from preparing the equipments, he started inviting people. He was betokening the simple-hearted people and said: The next year, Mirza Ali Muhammad Bab will take possession of seven regions and will reveal God’s religion and the religions will become the same.

In this way, he deceived those who were seeking for properties and dignity and gathered them. Meantime, Hajji Muhammad Ali (one of the then scholars who had turned to Bab) was entitled the Excellency Aa’la and royal court and seat had been prepared for him. He was planned to be seen less by the Babis in order to gain rank more; so that, he decided to go to bathroom in the nearby village. When he came out of the royal court, the Babis queued. As soon as they saw him, they fell on the ground and rubbed their face on the mud. They stayed at that position till Hajji Muhammad Ali allowed them to stand up.

Hajji Muhammad Ali bestowed each of them a title, too. One of them was entitled the manifestation of the eighth Imam (P.H.). He called the other Imam Reza (P.H.). He gave good news to each one that if they are killed in the battle, more or less than forty days, they will become alive again and will go into paradise in the day of

judgment and in this world they will become kings or at least they will become the rulers of provinces. He bestowed some of them the kingdoms of China, Khata, Rome and European countries. He delighted some of them with bestowing the governorships of the Iranian cities.

He adduced Bab's statement for these generousities and the guaranty of performance:

“And they will inrush from Khazar island towards the Zaura mountain foot and will kill nearly 12000 Turks.”

Boshrouyee said to the Babis: “Bab meant MAzandaran lank when he said Khazar [green] island and Zaura mount is near Amir Abdul Azim's holy shrine – Imam Reza's (P.H.) brother.” The Babis were moralized hearing these statements in order for them to do each impetuous actions fearlessly.

These events were simultaneous with lunar months of Zulqa'deh and Zuhajjeh, 1264 A.H. that were simultaneous with the kingdom of king Naseruddin and his accession to the throne. This change in kingdom made the country afflicted by a series of events, unrests and faults. The king couldn't control the government well; so everything was happening in favor of the Babis.

At that time, the Babis rioted and the king became really sidturbed. Although at that time and at the beginning of Naseruddin Shah's kingdom, the riots and inspections had been flourished such as Salar's riot in Khorasan, Seyful Molouk Mirza, Akbar Mirza Zellusoltan's riot in Qazvin city, Agha Muhammad Khan Mahallati's sedition, The people of Qazvin's riot against Jamshid Makouee, The people of Kermanshah's riot against moHEB Ali Khan Makouee, Kordestan revolution, Reza Qoli Kahn Ardalan's riot against Khosrow Khan Gorji Wali, Fars revolt, Kerman disturbance, Isfahan uproar and Bakhtiyari Khan's riot and etc. nevertheless, the Babis riot which was originated by the religious issues had dominated all the mentioned –above riots. Naseruddin Shah consulted with these who were familiar with Mazandaran issues and know the people of that region. Then he asked the dignitaries of Mazandaran who were influential in the court to repel the Babis' sedition in MAzandaran. Hajji Mostafa Khan sent an agent to his brother Agha Abdullah and Abbas Qoli Khan sent an agent to Muhammad Soltan Yawar and Ali Kahn Savad Kouhi sent an agent to Saved Kouh for help.

Muhammad Soltan Yawar, Abbas Qoli Khan's paternal uncle's son gathered some people. He wasn't talkative and was humble. Although he was wearing

military uniform and was brigadier- general, he didn't like fighting. Although he was proud with being a military person and was always wearing military uniform, he wasn't fit for the military. The Babis identified and slaughtered him. Receiving the order from the center, first Agha Abdullah, Hajj Mostafa Khan Hezar Jaribi's brother, came to Sari. Mirza Agha mobilized some guerrillas out of the inhabitations of Sari city and Savad Kouh and some Turkish people living there and went to Ali Abad and attracted some people there, too. Agha Abdullah passed Talar river along with his troops and went to Lad village. He stayed at Nazar Khan Gerayoli's house. After resting, he went to Tabarsi castle the following day. They started making strongholds and helical paths as usual. Abdullah Khan left several skillful shooters to go to Afra village which was located near the castle.

At midnight, the shooter who were from Goudar woke up confused because Babis raided headed by Mulla Hussein and killed a great number of shooters. A young Afghan man who was famous for being brave saw Mulla Hussein suddenly who was killing everybody confronted him. The Afghan youth blocked Mulla Hussein's path and fought with him. Unfortunately, the young man's horse feet trapped into a hole and he fell off the ground. At once, Mulla Hussein killed him. Agha Abdullah came to the killed 30 soldiers and scared the rest. Agha Abdullah who was going lame and had lost his horse had to leave the battle field on foot. He approached a plantation; but Mulla Hussein approached him vary soon and killed him by Sword. Agha Abdullah's troops escaped and Mulla Hussein's soldiers followed the governmental troops. Agha Abdulla's troops went to Afra; but the Babis pursued them.

“First, they killed the shooters. Then, they murdered women men, the old and young and the kids. Next, the made the village fire and plundered.¹”

Hearing the news, the people of Mazandaran became afraid of the Babis and left the battle field. Just the governmental troops remained and fought. Hearing the news in Tehran, the young king became furious and fearful especially when the court became aware of Agha Abdullah's murder and the

The Qajar prince was dispatched to fight with the Babis

Naseruddin Shah ordered the prince Mehdi Qoli Mirza entitled Sahamul Molk to be dispatched to Mazandaran city to repel the sedition. The prince Mehdi Qoli Mirza was Abbas Mirza Nayebussaltaneh's 20th son. On the lunar month of Moharram,

¹ E'tezad-al-Saltaneh, Bab's sedition, p.37.

29th, 1265 A.H. Mehdi Qoli Mirza moved towards Amol from Damavand and Abbas Qoli Khan Larijani decamped towards Amol from Larijan with their troops in order to provide more troops and equipment. When the prince Mehdi Qoli Mirza arrived at Zir Ab of Savad Kouh, several Turkish shooters joined him. Then, he approached Osex village –nearly 6 kilometers away from Tabarsi castle- near Ali Abad. He settled in Mirza Saeed’s house waiting for Abbas Qoli Khan. The prince Mehdi Qoli Khan had made a mistake in his evaluated his troops rest. It was winter. It was snowing. The prince’s troops were scattered. At the midnight of the lunar month of Safar, 15th Mullah Hussein gathered with 300 Babis next to the river which was 6 kilometers away from Mehdi Qoli Mirza’s legion. Despite the severe cold, darkness and the river depth, they passed the river. Mulla Hussein dispatched some people in advance to say to Mehdi Qoli Mirza that we are dispatched by Abbas Qoli Khan the commander of Larijan and Abbas Qoli Khan would come here after a while. They released these deviating expressions among the prince Mehdi Qoli Mirza’s legion and made them relaxed. They were ignorant about this issue that Babis are coming to attack to Osex village. The Babis approached. The watchmen stopped them and asked:

-Who are you? Where are you going?

Babis answered;

-We are the commander Larijani’s troops and our commander is following us.

Mulla Hussein ordered his companion: when you arrived at the prince house, shout the prince has been killed. Mulla Hussein had decided to demoraliz the enemy. Then, he headed off towards Prince Mehdi Qoli’s house, when Mulla Hussein and his companions arrived, they saw the door was closed. Mulla Hussein ordered his companion to break the door. Next, the Babis rushed into the house and grappled with the watchmen. Killing most of them, the made the house fire. The building, fences, a mosque next to it and its people were made fire. Babis put the dead bodies into the fire. The soldiers from Sawad Khoh who were out of the house were killed or they escaped

“The Babis’ methods of clothing and drunken bowls were really horrible. They were wearing long clothing made of canvas and swords and the same hats...¹”

Meanwhile, most of the troops, King Hussein Mirza who was Khaqan Fath Ali Shah’s son and Davoud Mirza who was Zelussultan’s son were killed and their dead

¹ Kawakeb-al-Dorriyah, Vol. 17, p. 15.

bodies were made fire by the Babis. After murdering and making fire, Mulla Hussein and his companions were to kill Mehdi Qoli Mirza.

Prince Mehdi Qoli Mira woke up suddenly and jumped when he saw one of the Babis lifting up the wall. Mehdi Qoli Mirza aimed and shouted him. He also killed another person had come into the house. Then, he escaped. The night darkness and the heavy snowfall had astonished the prince in the desert. He didn't know where to escape. The Babis became disappointed of finding him in the house; but they took everything belonged to the prince.

After plundering Mehdi Qoli Mirza's house, the Babis rushed into the village alleys and shouted at the middle of the night in order to make people frightened. The prince troops escaped nervously. They couldn't even find any opportunity to wear at that cold and snowy weather.

However Ashraf's troops displayed deserving bravery. Several of the troops used the walls as their strongholds to defend themselves. As soon as Hajji Muhammad Ali and several Babis saw these people, they went towards them; but Ashraf's troops shot the Babis and killed some of them. A bullet was hit to Hajji Muhammad Ali's mouth and injured it. It prevented him to fight. Fighting continued and Ashraf's troops repelled and killed the Babis till dawn.

Although it was really cold in the mountains, nobody could clear himself and the Babis who had plundered all the properties of the villagers and the prince headed off towards Tabarsi castle.

After escaping and traversing a distance in the mud and snow, Mehdi Qoli Mirza was identified by a mounted person from Mazandaran. He mounted the prince on pillion. They arrived at a cowshed. The mounted man from Mazandaran was announcing the news of the prince's health wherever he arrived.

The night, Mehdi Qoli Mirza stayed at Qadiklay and the next day, he headed off towards Sari city. That event made the people of Mazandaran too frightened that most people took their wives and kids from the city to the mountain.

Mehdi Qoli Mirza ran about to gather an army. He gathered the heads and leaders by propaganda.

On the other side, Abbas Qoli Kahn arrived from Larijan. He had already provided an army. After being aware of the event, he rested for a while and then moved towards the Tabarsi castle. He surrounded the castle. Because Abbas Qoli

Kahn Larijani wasn't exactly informed of the Babis' curiosity and proficiency and he had just heard about it wrote a letter for the prince Mehdi Qoli Khan and said he had surrounded the enemy and it didn't need him to help. If he liked, he could come to watch. Abbas Qoli Kahn hadn't considered and investigated the enemy's power and position.

When Mehdi Qoli Mirza became aware of Abbas Qoli Khan Larijani's letter, he knew that he has been misgiven and has underestimated the enemy. He thought he would be defeated if he hesitated. Consequently, He ordered Mohsen Kahn Sourti to join and help Abbad Qoli Khan along with his troops and a group of Afghans together with Muhammad Karim Kahn Ashrafi and several shooters when Mohsen Kahn left, the prince Mehdi Qoli Mirza ordered Khalil Kahn Sawad Kouhi and a group of Qadikala people to join the combatants of The Tabarsi castle. When the group arrived at the castle and were welcomed and respected by Abbas Qoli Khan, they were surprised by Abbas Qoli Khan's speech tone saying:

- I had written for the prince not to need any aid force and I would kill these Babis soon...

The people of Qadikala had observed Babis in the battle and know they are combative; so they warned Abbas Qoli Khan very much in order for him not to underestimate the Babis and emphasized him to be careful to confront and fight and to provide stronghold, shelter and the like Abbas Qoli Khan got angry and said bumptiously:

“We never entrench against any troops. The people of Larijan's rifle-pits are their bodies. The Babis behavior were added to his pride. They lived in the Tabarsi castle as if nobody was existing. Meanwhile, they were up and down sending some messages concerning asking for forgiveness and security to deceive Abbas Qoli Kahn; and Abbas Qoli Kahn was deceived.

E'atezad-al-Saltaneh has explained this event in details:

“... When several days passed, on the night of 10th of the lunar month of Rabi'al-awwal, three hours before the sunrise, Mulla Hussein Boshrouyee elected 400 shooters out of the legion and came out of the Tabarsi castle and attacked Abbas Qoli Kahn's legion from the western gate of the castle and he himself lurked in one side of the legion along several horsemen in order to kill those who wanted to escape. At that time, Abbas Qoli Khan's legion were sleeping. Suddenly, Babis attacked.

The Babis attacked to Sawad Kohi and Hezar Jaribi's legions first, killed them and made all the wooden houses fire.¹

When morning arrived, Abbas Qoli Kahn shot secretly, occasionally. Muhammad Saoltan Yawar encouraged people to fight in the field, too. Suddenly, a group of Mulla Hussein's disciples arrived and Abbas Qoli Kahn thought they were the prince's legion. He shouted to kill those irreligious people. He was slaughtered at once. Eighty Babis were killed in the conflict.

After that event, Mulla Hussein who had lurked attack the battlefield.

Mirza Karim Kahn Ashrafi and Agha Muhammad Kahn Larijani along with several shooters had built a rifle-pit nearly the battlefield in order for the alive people not to be able to escape. Mirza Karim Kahn said to Agha Muhammad Hussein: Look at the horseman who has worn green turban.

He said that phrase and shot Mulla Hussein. It hit Mulla Hussein's chest. Agha Muhammad Hussein shot towards Mulla Hussein, too. The bullet hit his stomach. Despite of those two severe injuries, Mulla Hussein didn't fall off the horse; but he ordered his companions to return. Although Ashrafi's shooters shot and killed his several companions; but Mulla Hussein wasn't anxious and said quietly: we must arrive at Tabarsi castle. The prince's legion couldn't stand and escaped. There were just Abbas Qoli Kahn with 50 people, Abdullah Kahn with 3 people and Mohsen Kahn with some people outside the battlefield.²

When morning arrived Mirza Karim Kahn climbed a wall and recited the call to prayer in order for somebody from the legion to come out. After hearing the call to prayer; cartridge was traversing seven hundred cubits to fall into the castle. It had destroyed the houses made of wood, motes and brushwood. The bullets from cannon and mortar-shells were shooting into the castle like hails.

When Hajj Muhammad Ali observed the scene, he came out of Tabarsi castle and resided into the castle earthwork. His companions went into the burrows they had dug. Nobody was hurt due to the cannonade.³

At that time, Ja'far Qoli Khan along with Larestani Hezar Jaribi built a huge tower in the western side of Sheikh Tabarsi fort during three days. In the fourth day, his disciples wanted to relax; but the prince ordered them to finish building the rifle-

¹ E'atezad-al-Saltaneh, Bab's sedition, p. 49.

² E'atezad-al-Saltaneh, Bab's sedition, p. 50.

³ Rozat-al-Safa, pp. 52 & 53.

pit because he was in a burry. The soldiers sought asylum to corners because they were exhausted. Ja'far Qoli Khan and Mirza Abdullah headed off into the rifle-pit along with 35 soldiers. Each entered into the tower. The soldiers fell asleep due to fatigue. When the Babis observed their neglect, 200 skillful Babis came out of the moat and rushed shouting. Mirza Abdullah shot and killed two Babis and the Babis killed two soldiers in Mirza Abdullah's legion. Next, the Babis attacked Ja'far Qoli Khan carrying swords and injured him. He fell into the tower moat.

The Babis attacked to his nephew, Tahmasb Qoli Khan and cut half of his head. During the conflict, Hajj Muhammad Ali's soldiers shot over the fort. After killing Tahmasb Qoli Khan and injuring Ja'far Qoli Khan, the Babis went into their fort and found Ja'far Qoli Kahn's passage into the moat, injured him by an ax and left.

Meantime, Mirza Abdullah and his companions killed several Babis. When the Babis carried their soldiers' dead bodies and left, Mirza Abdullah took Ja'far Qoli Kahn out of the moat, carried him to the legion and sent him to Sari city to be cured. Mehdi Qoli Khan said: why did you send him without my permission. Thus, he sent a person to send him back. Due to Ja'far Qoli Khan's sending and taking back he died at that night.

Because surrounding Tabarsi fort lasted for four months, the king became angry with Mazandaran people. So, he ordered Soleyman Khan Afshar to proceed toward there along with warlike legion.

After Soleyman Khan's arrival at Mazandaran, he ordered the Turkish legion to surround the fort. They dug burrows and connected them with the moat and embankment. They made them fire and all the legion rushed at once. Totally, they related one of the burrow under the tower and embankment in the western side. They had dug burrow in the eastern side, too. First, they set on fire the western burrow. Then, they did the same on the eastern one, the legion trumpeted and rushed from four sides. The Babis were repelling everybody who was approaching.¹

Mirza Karim Khan Ashrafi attacked to the fort along with a group of Ashraf people. They shot and murdered the legion pioneer. Mirza Karim Khan himself took the flag and approached the tower went bravely. A Babi brought his gun out of the tower to shoot him. Mirza Karim Kahn took the gun, climbed the tower and set up the flag on it, when Mehdi Qoli Mirza observed that few people of his legion had

¹ Rozat-al-Safa, Vol.10, pp. 54 & 54.

been killed, he ordered his legion to come back. Mirza Karim Khan and Muhammad Saleh Khan returned, too.

At that time, it was informed that the people in the fort's provision had finished and they would die due to hunger or be sought refuge. So, the Turkish attacked and surrounded the Babis. In the Babis legion, everybody realized that Hajj Muhammad Ali's news was false; but nobody could oppose. If a person opposed, he would be killed ordered by Hajj Muhammad Ali. Eventually, the Babis swamped and tried to find a solution. First, Agha Rasoul who was one of the dignitaries of Babis and had 30 soldiers sought quarter. The prince gave him quarter; so he proceeded towards the prince's legion along with his troops. However, when they approached the legion, one of the people from Larijan shot and killed him without the prince's permission. The other shooters shot to his 30 soldiers and murdered Babi brought his gun out of the tower to shoot him. Mirza Karim Kahn took the gun, climbed the tower and set up the flag on it, when Mehdi Qoli Mirza observed that few people of his legion had been killed, he ordered his legion to come back. Mirza Karim Khan and Muhammad Saleh Khan returned, too.

At that time, it was informed that the people in the fort's provision had finished and they would die due to hunger or be sought refuge. So, the Turkish attacked and surrounded that Babis. In the Babis legion, everybody realized that Hajj Muhammad Ali's news was false; but nobody could oppose. If a person opposed, he would be killed ordered by Hajj Muhammad Ali. Eventually, the Babis swamped and tried to find a solution. First, Agha Rasoul who was one of the dignitaries of Babis and had 30 soldiers sought quarter. The prince gave him quarter; so he proceeded towards the prince's legion along with his troops. However, when they approached the legion, one of the people from Larijan shot and killed him without the prince's permission. The other shot to his 30 soldiers and murdered some of them. The surviving soldiers returned to the fort. The Babis said: You are apostate for you sought asylum to the enemy. Now, it is necessary for you to be killed. Thus, they killed all of them.

Then, Reza Kahn the offspring of Muhammad Kahn Mir Akhor who had joined the Babis asked the prince for an opportunity and came to the legion along with two people. The prince left him with Hadi Khan Nouri to keep. A group of Babis along with a legion who were in the trenches asked permission to escape and join their houses.

During these days, the prince and Abbas Qoli Khan had gone into one of the tower of the fort and Babis were shooting the tower. Incidentally, a bullet passed through tree branches, hit Abbas Qoli's shoulder and injured him; but he was majestic as before.

After the incident, Babis' grass and food supplies finished at once; so that, they ate all grasses they found on the field and ate tree barks as food. They boiled leather things and drank.

They brought Mulla Hussein's dead horse out of the ground that had been buried for Mulla Hussein's magnificence and divided its rotten meat; but they never quit fighting.¹

The troops made a fort for themselves in the western side of Sheikh Tabarsi castle. Its moat was ten Zars [unit of length equal to 140 centimeters] width and ten Zars depth. They had built a wooden bridge over the moat. Suddenly, three people of Babis attacked the fort shouting. Mirza Abdullah throw the wooden bridge into the moat because he was afraid. Babis couldn't pass and returned. However, those three people who were into the fort fought and injured several shooters. One of them went over the fort and shouted. Everybody who was approaching was killed by him. A person from Talesh city were killed, too. After the incident, there weren't any grass, tree leaves and barks, bones and leather. They couldn't escape, too. Thus, Babis asked quarter.

Mehdi Qoli Mirza said: You are secure when you repent and turn to Shiite religion. They wrote a treaty to be sent for Hajj Muhammad Ali. He ordered Hajj Muhammad Ali to provide a house for them. Hajj Muhammad Ali And two hundred Babis were sent to the prince campground. They stayed in the tents had provided for them till dawn. The next day, the prince called Hajj Muhammad Ali and several Babi dignitaries. When they arrived at the assembly and sat, they were speaking about religion. Although some of them were hiding their beliefs, they were saying nonsense. Although the prince didn't ordered them to be killed; but the military individuals who had been suffered from Babis very much and many of them had been killed by them decided to kill them. So, that attacked Babis' tents. Because the prince couldn't prevent his troops, he called up the Babis and killed them except for some Babis who escaped to jungles. Rea Khan who was Muhammad Khan Amir Akhor's son and Mulla Abdul Khaleq's son and several Babis who were in Hadi

¹ E'atezad-al-Saltaneh, Bab's sedition, pp. 56-57.

Khan Nouri's house were killed by Sorti and Karijani shooters. Then, he imprisoned Hajj Muhammad Ali and some of the Babi heads. Next, he entered into the Tabarsi fort and wondered about the solidity of forts, embankments, wells and roads which had been built. He gave back the properties which had been plundered by the Babis to the owners and went to Barforoush city.

Saeedul Ulama and other inhabitants decreed for Hajj Muhammad Ali and Babi dignitaries to be killed. They were all killed in the square of Barforoush.¹

6. Zanzan event

A riot was arisen headed by Mulla Muhammad Ali Zanzani entitled Hojjat in 1266 A.H.

Who is Ali Muhammad Zanzani? How did he believed in Bab? How did he became the head of Zanzan sedition?

Mulla Muhammad Ali Zanzani was born in 1227. His father, Mulla Abdul Rahim Zanzani was one of the scholars of Zanzan city. He was of the students of Saeedul Ulama Mazandarani. He finished his education in Karbala city and came back to Iran.

In Zanzan city, he issued surprising fatwas very much (such as sperm is clean. Bowing down on crystal is allowable. Being fast successively in three lunar months of Rajab, Sha'ban and Ramadan is permissible, supererogatory prayer and Ja'far Tayyar's prayer are obligatory and etc.); so that the jurisconsult of Zanzan city, wrote a written complaint to Muhammad Shah and complained against him. He was called up to Tehran city. He was restricted in Muhammad Khan Kalantar's house. Ali Muhammad Bab sent a letter for him and invited him to his faith. He accepted, too.

After his father's death, Hojjat went to Zanzan city and taught for 17 years. Because he was a man of greedy of honors, he assigned himself to be attached to Bab and to usurp the position of Friday Prayer leader.

As Nabil Zarandi writes on page 550:

“They prayed the Friday prayer in the mosque and people followed him (That is people followed Hojjat). The prayer leader opposed the Excellency Hojjat that this is my right to pray; cos I am the Friday prayer leader. My ancestors were all prayer leaders and the king has issued the order in this regard. Why do you pray the Friday

¹ E'atezad-al-Saltaneh, Bab's sedition, the explanation and articles are written by Abdul Hussein Navaee, p. 59.

prayer? The Excellency Hojjat answered back: You have been ordered by the king to be the prayer leader; but I have been ordered by Imam of the time. Nobody can deprive me of the right. If a person resists, I'll defend too."

While, there weren't the Friday prayer and the prayer leader job in Babism.¹

He wanted to make himself famous because he wasn't a famous one. So, he resorted to the tradition: "the lunar month of Ramadan is thirty days and it never decreases at all." He wrote a book called "Reyhanat-al-Sodour" in this field in 1259 and sent it to Muhammad Shah. This issue caused lot of commons to follow him.

Babis and Baha'is have introduced Mulla Muhammad Ali Zanjani as one of the famous Shiite clergymen. If Nabil Zarandi's writing regarding Hojjat Zanjani is paid attention, it can be understood that he hadn't believed in Imam of the time (P.H.) at all. In his trial assembly in Tehran city, he formally claimed and stated: "The Household that is one of precious things left by the holy prophet (P.H.) has been disappeared and isn't among us...²". Also, investigating his behaviors and method of relationships with Babism movement indicate that he didn't believe in Bab's claims and he just exploited them to achieve his aims.³ Our evidence is that: The Tabarsi fort riot happened when he was in Tehran city; but he didn't join the fort disciples and according to the Baha'i historians he just regretted. However, he escaped towards Zanzan city immediately when he was endangered. If he could exit Tehran city, he must have gone to Mazandaran city to help other Babis since Bab had ordered: It is obligatory for all of the faithful to help the Excellency Qoddous in Mazandaran city; because Qoddous and his disciples have been surrounded by the enemy troops...⁴ How could it be possible for him to return to Zanzan city if exiting was impossible? Anyway, the stewards of the government didn't reprove him because he belonged to clergymen and scholars. He became one of Bab's claimants when he arrived at Zanzan city. He said: "Because Bab hasn't dominated all over the world, people aren't charged with a duty. The Almighty God doesn't punish anybody for his/her sin." He considered his slogan as God is the greatest and he was saying God is the greatest instead of saying hello. Some of people from Zanzan city accepted his words and nearly 15000 people followed him.

¹ Shefa', Amanullah; A letter from San Parlow, Tehran, Darul Ketab-al-Islamieh, 1349 A.H., p. 233.

² Ishraq Khawari, Abdul Hamid; Matala'ul Anvar (Nabil Zarandi's Summarized history), Mera't publishing institute, 124 Badi'a, p. 408.

³ Sheaf, Amanullah; a letter from San Paolo, Tehran, Darul Kotob-al-Islamieh, 1349 A.H., p. 234.

⁴ Ishraq Khawari, Abdul Hamid, the summary of Zarandi history, Mera't publishing institute, 124 Badi'a, p. 408.

These fans were commons whose hearts and minds were free from Ali Muhammad Bab's claims, Babism and Qaemism.

Meantime, the commonplace and side events in the form of the main and complex issues caused the later adventures in Zanjan city.

“... Two kids were quarrelling. One of them was one the followers of Hojjat's son. The ruler of Zanjan city ordered immediately for the mentioned kid to be imprisoned... The disciples referred to the ruler and asked him to make the kid free and to receive the money they collected. Nevertheless, the ruler of Zanjan city didn't accept... The Excellency Hojjat wrote a letter for the ruler and said the immature kid wasn't responsible... The ruler didn't pay attention to Hojjat's letter... Hojjat wrote a letter again and had the Mirza Jalil who was an influential person give the letter to the ruler... When he arrived at the governor's seat, the gatekeepers didn't let him enter. Mir Jalil got furious... He used his sword to hunch them aside. He went to the ruler and asked for the freedom of the kid. The ruler of Zanjan city obeyed absolutely and make the kid free.¹”

So, the Babis wanted to give a bride to the ruler to make an accused person free; but the ruler didn't accept. Immediately, Hojjat sent a cutthroat to threaten the ruler to make the kid free. Later on, the ruler had to send more cutthroats to arrest Hojjat; maybe, because he was despised or the kid's family forced him or for every reason. Hojja's cutthroats fought with the governmental agents. This was an onset for Zanjan events.²

The event started by “Muhammad Ali Hojjat” and made Zanjan city unusual and stressful. When the event was announced to the king, Amir the great suggested the king to send an efficient and capable man to be the ruler of Zanjan city to alleviate Mulla Muhammad Ali's sedition. However, the king sent his cousin Amir Arsalan Khan, Mojd-al-Doleh there but it took several months to control the sedition since he was incompetent.

Amir Arsalan ordered for Mulla Muhammad Ali to be taken to the caliphate.

It is written in the book “Bab's sedition”:

After receiving the verdict, Mulla Muhammad Ali tried to protect himself. Whenever he wanted to go to the mosque, he went with a crowd. One day, one of

¹ Page 561, Tehran, Amri publishing institute, 1325.

² Afrasyabi, Bahram, the comprehensive history of Baha'ism, p. 174.

Mulla Muhammad Ali's followers quarreled with the court agents and Majduddowleh ordered him to be imprisoned. Mulla Muhammad Ali sent a message to say the man was of his relatives.

Amir Arsalan Khan said: "Being supported by such seditious and wicked people isn't allowable." Mulla Muhammad Ali turned furious and issued an order bring the imprisoned person forcefully. When Amir Arsalan was informed, he got ready to fight. Thus, Mulla Ali Muhammad's companions got ready to fight and sent those who had turned against his religion out of the city. They plundered houses and markets and made them fire. They built rifle-pit around themselves. Mulla Muhammad Ali brought glad tiding to bestow governing of the states to his relatives and made them cheerful.

On Friday, 5th of the lunar month of Rajab forty people of both sides were injured. Asadullah who was Majd-al-Doleh's Georgian slave suffered from five wounds in the battlefield and Asadullah who was Amir Dadash's niece and Seyyed Hassan Sheikhul Islam's son was shot and killed. In Mulla Muhammad Ali's legion, a man called Agha Fath Ali Sheikhi was arrested. Maj-al-Doleh murdered Agha Fath Ali Sheikhi based on Agha Seyyed Muhammad and Mirza Abul Qasem Mojtahed's decrees.

The next day, Mulla Muhammad Ali ordered Mirza Reza Sardar and Mir Saleh Sarhang to conquer Al-I Mardan fort which was a secure place of refuge in Zanjan city. They rushed and open the fort gate and built a firm rifle-pit. After conquering the fort, Mulla Muhammad Ali ordered Mir Saleh Sarhang bravely to rush and kill Majd-al-Doleh Amir Arsalan or to arrest. On Sunday morning, Mir Saleh and his companion attacked to Majd-al-Doleh's house. On other side, Muhammad Taqi Khan, the artillery colonel, Ali Naqi Kahn, Nasrullah Khan's son and Mahdi Khan Khamse'i and Boyouk Khan Posht Kouhi along with Majd-al-Doleh's troops defended. They fought severely. Suddenly, Abdullah Beyk shot and killed Mir Saleh Sarhang. The Babi troops were afraid and returned without achieving their goals. In the battle, twenty people of Majd-al-Doleh troops were injured. Several days later, they quitted fighting.

On the lunar month of Rajab, 20, according to the order, Sadrudduleh, Hajj Muhammad Hussein Khan Isfahani's great-great grandson entered into Zanjan city from Soltanieh.

On the lunar month of Sha'ban, 5, Seyyed Ali Sarhang Firouz Kouhi, Shahbaz Khan Maraheh along with two hundred horsemen, Kazem Khan who was

Muhammad Baqer Khan's brother that is the head of Afshar and Mahmoud Khan Khouee along with 50 artillerymen entered into the city and built a rifle-pit against Mirza Farajullah and Muhammad Wali Khan's fort and got ready to fight. On the lunar month of Sha'ban, 20, Mirza Sotan Qourkhanehchi and Abdullah Soltan undermined towards Mashhadi piris' rifle-pit and Majd-al-Doleh, Mozaffaruddoleh, Mirza Ibrahim Khan, Sadruddoleh, Shahbaz Khan, Muhammad Taqi Khan, Seyyed Ali Kahn and other heads and legionaries attacked that legion. Hassan Ali Khan, Boyouk Kahn Taromi Poshtkouhi's paternal uncle was group of people injured; so the rifle-pit was conquered. Once again, they quitted fighting for several days and both sides were busy protecting themselves. When it lasted for a long time, the envoys of the government commissioned Mostafa Khan Amir Touman, the commander-in-chief's brother. He was the brigadier-general of the 16th corps of Shaqaqi. When Mostafa Khan arrived, a troop of the legion decided firmly to rush to Mirza Farajullah's rifle-pit. They dug a burrow towards his rifle-pit. At the night of the lunar month of Ramadan, 15, an hour before dawn, Mahdi Khan along with Abhar Roud partisan, Abdullah Khan who was Soleyman Khan's son with Aryadi partisan, the 16th corps, Moqaddam horsemen, Khamseh horsemen and Angouran partisan became ready to rush. Mirza Soltan and Abdullah Soltan undermined Mirza Farajullah's rifle-pit and made fire. Twenty Babes were killed under the ground and several Babes were arrested.

Nazar Ali Khan Aryadi was shot and killed and 50 soldiers were injured. Shahbaz Khan was injured by Shirkhan's sword and died after eight days. Eventually, Mirza Farajullah's rifle-pit was conquered and the Babe group went into other rifle-pits. Mirza Taqi Khan Amir Nezam sent Muhammad Agha Hajji Yousof Khan the colonel of Naseriyeh corps and Qasem Beyk, the special shooter from Tehran caliphate to Zanzan city and ordered him to arrest and take Mulla Muhammad Ali and his companions to Tehran caliphate; otherwise, he would be punished.

On the lunar month of Ramadan, 25, Mansour's corps fought with a group of people from Zanzan city. The two legions fought till next day dawn. Among the Babe troops, Nour Ali Shekarchi, Bakhsh Ali Najjar Bashi, Khodadad, Fathullah Beik and Farajullah Beyk who were of the brave Babe troops were killed and 50 legionaries were killed, too.

Eventually, Mulla Muhammad Ali realized that his companion have become weak; so he was forced to order for the market of Zanzan city to be made fire. When the legionaries particularly the people of Zanzan city observed the circumstance, they

quitted fighting and started putting out the fire. The Babis returned and started providing legion and rifle-pit again.

On the lunar month of Shawwal, 8, according to the king of Iran's order, Muhammad Khan Amir Tuman with 3000 Shoqaqi's soldiers along with special corps and six cannons and two mortar-Shells accompanied by Qasem Khan who was Fazl- Ali Khan Qarebaqi's nephew and Aslan Khan Yavar Kharraqani and Ali Akbar Soltan Khouee entered in Zanjan city. When they arrived, he ordered Naserieh soldiers to rush from Golshan quarter and Shqaqi 16th corps to rush from the other side. The Naseriyeh corps were so quick that made the Babis blundered.

Mulla Muhammad Ali issued an order to distribute money and things among Amir Tuman's legion. Naseriyeh corps were busy taking properties. The Babis found an opportunity to attack and kill twenty soldiers and to keep the legion away from their rifle-pit.

At that time, Mulla Muhammad Ali and his companions possessed forty strong rifle-pits in which there were many groups. They connected the houses located at the back of rifle-pits according to Mulla Muhammad Ali's order in order for his companions to see each other.

Muhammad Khan Amir Tuman wanted to temporize, to ease the sedition and to prevent bloodshed. The other day, he decided to compromise; but it was vain.

At that time, the commander of the army adjutant and was commissioned in the Iranian embassy to felicitate the arrival of the Russian government prince entered Zanjan city along with Mirza Hassan Khan, the minister, who was Mirza Taqi Khan's, the commander, brother who had come to Tabriz city from Tehran. They wanted to compromise. They freed several companions of Mulla Muhammad Ali who had been imprisoned in the battlefield. They temporized with Mulla Muhammad Ali; but it was vain. Fighting started again. Naseriyeh, Mokhberan and 16th Shaqaqi corps decided to attack. Mokhberan corps captured Mulla Wali's rifle-pit. Five people were killed under the burrow and Abdul Baqi Zanjan's son was caught. The commander of the army ordered him to be killed. The 16th Shaqaqi corps were negligent to help Naseriyeh ones. The commander ordered Abutaleb Khan to be lashed to die. If Amir Asalan Kahn didn't intercede, he will be surely killed. The commander also deposed Sadruduleh and appointed Farrokh Khan, Yahya Khan Tabrizi's son as the brigadier-general of Khamseh cavalry instead of Mostafa Khan Qajar. On Zulqa'deh, 4th, Farrokh Kahn entered Zanjan city.

Meantime, Farrokh Khan was informed of his father, Yahya Khan's death. After mourning, he fought courageously. At that time, Ali Khan who was the commander of the 4th corps of Tabriz and Hassan Ali Khan, the minister plenipotentiary of the Iranian government who was the brigadier-general of Garous corps of that time and Muhammad Morad Kahn Bayat with Zarand corps arrived the city and surrounded.

They left a path open in the city for those who regretted and wanted to escape.

A great war happened. Mulla Muhammad Ali's male and female companions fought. They misleadingly hid properties in great supply in their houses. When the soldiers followed them into the houses, they suddenly took the guns out of the burrows and killed the soldiers.

It was surprising that there was a 16-years-old girl in Mulla Muhammad Ali's rifle-pit. She was arming Mulla Ali Muhammad's companion guns agilely. To sum up, at the middle of the battle, Farrokh Kahn, Yahya Khan's son received an order from Mirza Taqi Khan, the commander an order from concerning being satisfactory with Farrokh Khan. Reading the letter, Farrokh Khan got so cheerful and decided to serve more noticeably. At the night of the lunar month of Zulhajeh, 16, Mulla Muhammad Ali's several companions came to Farrokh Khan and said cunningly: we know a way from Qazvin gate to achieve Mulla Muhammad Ali's house easily. We will leave him along with one hundred companions with you on the condition that you hide the secret.

Farrokh Khan was deceived. He headed off towards the Babis' rifle-pit along with one hundred horsemen. The Babis were aware of the way. They made several rifle-pits empty to take Farrokh Khan and his companions in order for them not to have any opportunity to escape. Suddenly, Mulla Muhammad Ali's companions came out from four sides and shot them. They captured Farrokh Khan along with 12 horsemen. Major Ismaeel and minor Ismaeel who were first Babis and had escaped and been refuged to Majd-al-Doleh were along with Farrokh Khan. They were captured, too. All of them were taken to Mulla Muhammad Ali. The horsemen's head were cut. It is written in the books Nikola and Kawakeb-al-Dorriyeh: "Let E'tezad-al-Saltaneh and other historians' narrations are the same. However, the Babis say that Major Ismaeel and minor Ismaeel were propelled because they were stone-hearted. For this reason, they wanted to hand over Mulla Muhammad Ali to Farrokh Khan. Nevertheless, at the middle of the way they were appeared because it was moonlit. A woman killed Farrokh Kahn with their maternal uncle Nour Ali Babi.

It has been said that most people were trading when they rested. When one of the fort soldiers gave a piece of meat to one of Babis, the person wanted to pay. Then he threw Ismaeel's dismembered head in his presence."

Mulla Muhammad Ali said to major Ismaeel and minor Ismaeel angrily: "A person who turns against God, God will punish him/her." Next, he cursed Farrokh Khan and ordered for fire to be burnt and for some pieces of irons to be caused to glow. They put the hot pieces of irons on his body and slaughtered him. Then, he cut major Ismaeel and minor Ismaeel and Farrokh Khan's heads and threw into the battlefield. At that battle, Baba Khan Yawar and several other people from the corps dignitaries were killed. After that, Mulla Muhammad Ali ordered for their dead bodies to be made fire.

When the king of Iran was informed of Farrokh Khan's murder, he ordered Bab Beyk Yawar to head off towards Zanzan city with 18 cannons. After Baba Beyk Yawar entered into Zanzan city, all the legionaries surrounded Mulla Muhammad Ali's house.

First, Garous corps rushed Ali Morad Kahn Fort and conquered it. Then, the forth corps captured Agha Aziz's house near Mulla Muhammad Ali's one and took each windfalls plundered and collected there.

Khasseh corps rushed the stone caravanserai from Hamadan city gate. At that war, 20 companions of Mulla Muhammad Ali were captured. Their heads were cut next to Zolfaqar Khan's fort according to Majd-al-Dolleh's order. After this conquest, Mulla Muhammad Ali's legion got weak. Mulla Muhmmad Ali's several companions escaped via Qazvin gate to Tehran city and then to Dizaj, Zanzan. The people of Dizaj city united and took then to Zanzan city. Majd-al-Doleh killed Fath Ali Shekarchi and Najaf Qoli Ahangar and imprisoned the others. They dominated Mulla Muhammad Ali, too.

After that event, Mulla Muhammad Ali was straitened. He fought along with his companions.

At that event, Hajj Ahmad Shaneh Saz and Hajj Abdullah Khabbaz who hoped to be appointed as Egypt and Hijaz governors were shot and killed. Meantime, Mulla Muhammad Ali was shot on his arm. His companions picked him up and took home to cure. They continue fighting.

After a week, Mulla Muhammad Ali said: "I will be killed due to the injury. Don't be distressed after my death. Fight with enemy. I'll be restored to after forty days."

Necessarily, he was buried with his cloth. His sword was put next to him. Several injured people died, too. After Mulla Muhammad Ali's death, one of his relatives called Din Muhammad took over Babis' leadership. Mulla Muhammad Ali died on the lunar of Rabiul-Avval, 5, 1267 A.H.; nineteen days after being shot. Din Muhammad buried him in his room night. He destroyed the room, then to hide the issue.

Mulla Muhammad Ali's several companions wrote a letter for Majd-al-Dolleh and Amir Tuman concerning the issue that if you gave quarter, they would join his legion and quit fighting. He assured them and took them to his legion. They said: Mulla Muhammad Ali has died and been buried in his house.

Majd-al-Dolleh, Amir Tuman and the army heads went to his house and found his burial site with the help of Hasit, Hojjat's seven-year-old kid. They took the corpse out of the ground, fastened his legs with rope and turned it round the alley and bazar playing drum and bugle. They took the plundered properties hidden in the house as spoils.

After three days, they alerted the soldiers. Majd-al-Dolleh ordered some of Mulla Muhammad Ali's relatives to be taken to the caliphate to be murdered.

Hojjat himself confesses that the mere aim is to capture him and all bloodshed is prevented by his surrendering; but he prevented to be surrendered. He forces people to revolt and to kill thousands of people by the name of Bab and Imam of the time.

Nabil narrates the story:

Page 565:

“They forced the city ruler to order the barker to announce the citizen that everybody who obeys Hojjat and joins him, he will be in danger... Everybody must separate from Hojjat and his companions and be under the king's support.”

Page 566:

“The Excellency Hojjat sat on the pulpit and addressed people with a loud voice and said: The divine power separated right from wrong today... The mere aim of the rulers and scholars of Zanjan city is to capture me and kill. They have no aim but this. They just eager to kill me. They will leave you alone... Everybody who likes his soul and likes not to be killed in the faith path should seize the opportunity and leave here.”

Pay attention, Hojjat could be surrendered or escape and live in a place anonymously; but he used his opportunity and position and kill them ruthlessly.

E'ateza-al-Saltaneh writes: "When I was in Zanzan city and compiled the book "Falak-al-Sa'adat" I heard one of the people from Zanzan city said: The legion of Islam was afraid of Babism one so much that one night there were two thousand people in one the rifle-pits arranged by wood and pipe. When a cat was crossing on the pipes, these two thousand people thought it is Babism legion. All of them escaped and the rifle-pit was empty for 3 days. Next, they figured out it was a cat and returned. I also heard that Mulla Muhammad Ali was skillful and experienced in war tricks and campaign. He ordered for the wall which had separated him from the legion of Islam to thin by millstone in order to be destroyed by a slight movement. Then, he destroyed the wall and shot the legion. I also heard that Mirza Taqi Khan said: "If Mulla Muhammad Ali turned against the religion, I would appoint him as the head of legion. Because there was nobody like him in war tricks and campaign."

They were also saying they were making cannons by mortar and brass which were similar to the European ones. Also, Mirza Abul Qasem Mojtahed Zanzani said: If the Babism group wanted to kill the scholars, they could succeed. For instance, one night I was invited in one of my friends' house which was located at the last parish of Zanzan city far from the Babis. At the middle of the night I came out to perform my ablutions again. I heard the voice "Allah is the greatest" I figured out they are Babis. Suddenly, two people came into the house and said to me to quit those activities. They weren't agents; otherwise they could kill me if they liked. I was afraid; so I pretended concordance. Then, as long as the Babi were there, I didn't go to any party.

Mulla Muhammad Ali was born in 1227 A.H. and he was forty when he died. He had married twice: one of his wives' name was Soltan from Hamadan city. They had five daughters and a son. His second wife's name was Khadijeh from Zanzan city who was killed by cannon along with her kid. After Zanzan riot ended, Soltan and her children were imprisoned in Muhammad Khan Kalantar's house in Tehran city and then were sent to Shiraz city along with Mozaffar-al-Doleh.

The presence of women in Zanzan revolt

One of the specifications of Babis' revolt of Zanzan city was that women were alongside with me in the war.



The Bayani champion girl in Zanzan was wearing male cloth

The author of the book “Nikoo philosophy” writes narrating from the book “Nasekh-al-Tavarikh: it was heard that a girls who was about 15 or 16 was arming their guns with lead and gun power and giving to them.¹ One of these ladies was Zaynab who entered into the battlefield wearing male cloth. She was called Rostam Ali. She was suddenly shot, injured too much and killed.² Edward Brown says in this regard: The Babi woman had cut their long ringlets and fastened around their guns which had been cracked due to continuous shootings. They were continuously acclaiming their husbands and brothers in fortifications.³

Mulla Muhammad Ali was the most cunning and dangerous of Babis since he was creating a grave difficulty for the country; that is, he was sending numerous letters to English, Russian and Ottoman embassies to enter them into these conflicts. He writes in a report sent by the Russian minister plenipotentiary to his government about Zanzan sedition on September, 14, 1850: “Their chairman, Mulla Muhammad Ali asked the ambassador of the Ottoman government called Sami Effendi and the minister plenipotentiary of the British government in Tehran city for interfering.

¹ Mehrabi, Moeen-al-Din. “Introduction”, about Gurratul Ein, the liberal and national female poet of Iran, Germany, Rouyesh publication, 1994, 184.

² Nocolas, Al-M, “6th, Zanzan Riot”, in the religions of civilized nations of history, Seyyed Ali Muhammad known as Bab, 1322, 487.

³ Stenstrand’s , August J and Edward G Brown. “BABISM” Muhammad Abdullah al-Ahari. Daltaban Peyrevi. In THE’ COMPLETE CALL TO THE HEAVEN OF THE BAYAN. Chicago.: Magribine Press, 2006. 200. ISBN ISBN: 1-56316-953-3

However, my English co-worker believes that it is hard to accept that the Iranian government to be satisfied with the foreign interference in the issue.” (Refer to the book “Babism riot” by Ivanov, document No. 16 and also refer to the book “Amir the great and Iran” by Fereydoun Adamiyat).

Within the conflicts and lengthening the wars between Babis, the Shiites and the governmental powers, late Amir the great consulted with the king and decided to eradicate the origin of all those violence and seditions in order to establish security and to cut each kind of foreign interference and Babis, misuse. Consequently, the order for executing “Ali Muhammad Bab” was issued from Tehran city; of course, before executing the order, Ali Muhammad Babs’ blood was devoted to the combativeness of disciple who wasn’t a bit aware of his writings, beliefs and baseless claims.

The ponderable note regarding Zanzan events concerning Amir the great’s strong willpower; that is, cutting each kind of foreign interference and anti-national misusing Babis which have been originated from Babis’ special interests in supporting by the Russian and British embassies.

The better fact has not only been stated by Abot formally; but also the Babis haven’t hidden and have narrated it proudly.

Anyway, Amir the great was determined to repress the Babi riots. For this aim, several warlords and the governmental dignitaries fought the Babi troops and many people were killed from the both sides. The other important note was the supporting Mulla Muhammad Ali Zanzani by the unknown resources in his bloody battle with the governmental troops and people. Nabil Zarandi (the Baha’i historian) writes: The other matter which caused surprise was that the provisions were being provided for the disciples by the unknown way.¹

Amaullah Shefa who was one of the keen proselytizers of Baha’ism writes: You yourselves can think that at that time Babism was weak in other parts of Iran. There were nearly nobody by finishing Tabarsi fort event in Khorasan and Mazandaran cities and nearly all Babis were killed by finishing Neyriz event. Nearly no effective person remained. Now think of this fact that who had sent and dispatched the cannons, guns, horses, swords, shields and provisions to Zanzan city. This issue strengthens these of those who believe the Russian helped the Babis.

¹ Ishraq Khavari, Abdul Hamid; Matale-al-Anvar (the summary of Nabil Zarandi’s history), Mra’t publication, 124 Badi’s, p. 528.

There are some contradictory matters in the Russian ambassador's reports; although the Babis are introduced as the opponents of safety. Because it sometime introduces them as revolutionists. Thus, the existence of the matter proves that they are clearly agreed. Even, the Russian played an important role to arm the Babis of Zanjan city headed by Mulla Muhammad Ali. The Russian supported and encouraged them to fight against the civilian and governmental forces and to endanger the public security.¹

The aware minds of history crisis and negation of tranquility across Iran had been and why the aliens and Colonialist had pandered the seditions. Why did they ask the Iranian government particular Amir the great firmly to free the Babis?

To British and Russian Colonialists were trying to achieve their own benefits according to their policies. England was going to separate the Iranian land as it supported the Afghan rioters for years in Afghanistan. Several wars were created among the Iranian, Afghan and English troops.²

It can be concluded that they didn't disagree with the riots and differences which were expanding day by day. They didn't accompany with the Iranian government, too; but they were thinking of making the Iranian central power weaken to achieve their goal under the shadow of those insecurities.

The Russian ambassador, Dalgorki, himself confesses that Zanjan case is really important and many people have been killed for it. The ambassador, in his letter, reports the ministry of foreign affairs that he has sent a person to observe the events closely.

In continuation of Dalgorki's report from the Russian embassy in Iran to Sanavin (the Russian ministry of foreign affairs), his supporting Babis and encouraging his government to prevent Babis to be killed by the Qajar government are obvious; so that, at last, the Russian government and the ambassador of this country interceded the main agents of Babism such as Mirza Hussein Ali and Mirza Yahya not to be executed.³

The trace of the British government can't be detectable in Bab's emergence event and it can't be proved the claim by documents; but their role can't be denied considering the English records in history particularly the Iranian one.

¹ A letter from San Paolo, p. 243.

² Baha'is, p. 534.

³ A letter from San Paolo, p. 245 and 303.

The English made many people follow Bab by paying money. Because of the economic problems during that period of time, people became Bab's disciples receiving money. They secretly supported Bab by the time when Bab's case revealed in most cities of Iran.

According to the confession by the British ambassador regarding the Babis riot in Zanzan city headed by Mulla Muhammad Ali, the renowned religious jurisprudent of Zanzan, he sent a letter to the Russian embassy and asked to attract the Iranian government support of him against his opponents.¹

Is it possible for the relationship between Zanzani and the British embassy without the previous background? The Russian ambassador who was aware of the relationship expresses that the British ambassador rejected meddling with the case:

... their leader Muhammad Ali has referred to the Turkish ambassador Sami'a Effendi and also to the Colonel Shah (the British ambassador in Iran) and asked him to meddle; but my English colleague believe that it is unlikely for the Iranian government to accept the foreign government to help this cult in this case and negotiate.²

According to the report, the riot was caused by England and Russia. Muhammad Ali Zanzani was frightened by intervening the governmental forces and the difficulty of situation. So, he resorted them to save himself. Because the war was caused by the Russian and British interventions, they abstained peace and security since their benefits had been endangered. They pretended that the government wouldn't accept peace via their interventions. It is obvious that they tended to war, difference, bloodshed and fratricide than establishing peace and reconciliation. Thus, the involvement of Russia and England in the emergence and continuation of Babism and Baha'ism is obvious and definite because the subsequent events reveal the involvement.³

7. Neyriz fort

¹ Baha'is, p. 214, the comprehensive history of Iran, p. 336, this letter writing has been written in the report of English ambassador to the Lord

² Baha'is, p. 620; the comprehensive history of Baha'ism, page 336.

³ Ibid, pp. 324-325.

One of the other instances of using violence by Baha'ism happened in Neyriz city, Fars province after the bloody clashes in Tabarsi fort and Zanjan city. Of course, the details of the conflict haven't mentioned in history.

Edward Brown says in this regard: In the summer, 1850 A.D. when surrounding Zanjan city was advancing another Bibi riot (revolt) happened in Neyriz, south of Iran. The government that was alerted had decided to eradicate the Babi revolt. Bab who had been condemned to three years of imprisonment in Makou and Chehriq fort couldn't practically and directly be assumed to be in the charge of tendency towards the probable armed resistance by his followers. Anyway, the government considered him as the source of the teachings which had made all the Iranian empire tense and decided to kill him. They assumed all the revolt will be collapse by his death. The day when the execution verdict was to execute, Neyriz riot and several weeks later Zanjan riot were repressed by the central troops of the government.¹

Seyyed Yahya Darabi (born: 1189, Yazd city- died: 1228, Neyriz) was one of the followers of the book "Bayan" and one of the relatives of Seyyed Ali Muhammad Bab. He was entitled "Wahid" by Bab and killed during Babi revolt in Neyriz.

His father was Seyyed Ja'far Kashfi Darabi entitled Kashaf. He was Abu Ishaqa' –known as Ayatollah Kashfi Darabi- offspring. Ayatollah Kashfi Darabi was one of the scholars of Shiite school in 13th century and had written the book "Baladul Amin" concerning principles and the book "Ejabatul Moztaarin concerning beliefs and the book "Mining tradition and the book "Sana Wa Barq" regarding the prayer and several epistles. Seyyed Hussein Broujerdi the author of the book "Nokhbatul Maqal was one of Seyyed Ja'far's students.

An anecdote narrated by Abbas Effendi:

P, 20:

"One day, Abbas Effendi narrated a story for us that when he was a little kid, he had sat on Qorratul Ein's knee when she was speaking with her mother, Asiyeh. The door of the room was half-open. Seyyed Yahya Darabi's voice was heard discussing with her father... Qorratul Ein, the fearless and pretty poet addressed Wahid with her echoing and incisive voice and said: "O' Seyyed. Now isn't a suitable time for discussing about traditions. Now is the time for action. The speech days have passed. This is the time for you to display you are the man of action if you are brave, display

¹ Stenstrand's, August J and Edward G Brown. "Babism". Muhammad Abdullah al-Ahari. Daltaban Peyrevi. In the complete call To The Heaven Of The Bayan. Chicago: Magribine Press, 2006. 200. ISBN ISBN:1-56316-953-3.

a sign of magnanimity. Call day and night that the promised evangelist has come, the promised Imam has come.”

However, Darabi continued his policy of being conservative. After Tabarsi events, Bab sent a message for Baha and Darabi in order to use another person and to send another athlete to the battlefield.

“Yahya Darabi” had been dispatched by “Ali Muhammad Shirazi” to Yazd and Neyriz to defend Babism. After Sheikh Tabarsi fort events, Babism and Yahya Darabi became nervous. Ali Muhammad Shirazi who had been imprisoned in Chahriq prison was thinking of another sedition and violent actions to compensate such great calamity and also to make himself free from the prison. After losing Mulla Hussein Boshrouyee and Qoddous and Qorattul Ein’s and many other disciples imprisonment, it was the time for Yahya Darabi to be exploited, while Ali Muhammad Shirazi was passing his last days of his life.

The continuation of the story from Nabil’s history, p, 482:

“Then, he went to Yazd city and the friends became cheerful due to his arrival. He was in Yazd city for the celebration of the New Year ... The renowned scholars and the city dignitaries welcomed him. There was a person in Yazd city known as Nawwab Razawi who acted like an enemy with the Excellency Wahid... He didn’t please when he observed that the dignitaries welcomed the Excellency Wahid warmly. He said... I think you celebrate another celebration except the Norouz one... The Excellency Wahid replied him firmly; so that the audience laughed...”

In the book “Bab’s sedition”, E’tezadussaltaneh writes in this regard: “After his arrival, he invited the people to Yazd city; but he wasn’t successful. Then, he headed off towards Fars province. In Fasa city, Fars, he invited people to Bab’s religion. The people of that city narrated the event for Fars ruler in details: Seyyed Yahya has come to the city and seduced people.

Nasirul Molk Mirza Fazlullah Ali Abadi who was in charge of Fars ministration wrote for Seyyed Yahya and Summended him to come to Fars. Seyyed Yahya wrote back: “What you have attributed to me is false accusation and I’ll come to you.”

Several days passed. He was announced from Fasa city again that five hundred devoted men collaborated with Seyyed Yahya and a great sedition will be raised soon. Next, Nasirul Molk sent a person to him. When the person arrived, Seyyed Yahya went from Fasa city to Neyriz. The people of Neyriz city assumed Seyyed Yahya’s arrival as an auspice and joined him sincerely.

Seyyed Yahya landed in a ruined fort near Neyriz city with his three hundred disciples. He built a fort and solidified the towers. Then, he wrote for Nasirul Molk the story. Then, Nasirul Molk wrote for Seyyed Yahya to quit exciting a sedition and bloodshed and to come to Shiraz city. He also wrote back: A group of people disobey the government. If they have let alone, they will surely raise a sedition and disturbance soon. Send several people to take me to Shiraz city.

Next, after he sent back Nasirul Molk's envoy, he got ready to fight that night. He ordered to surprise ZeynulAbedin Khan by night. His disciples attacked to Neyriz shouting and drawing swords. They killed Ali Askar Khan, Zeinul Abedin Khan's elder brother, with a group of dignitaries. Zeynul Abedin Khan escaped. They plundered Ali Akbar Khan and Zeynul Abedin Kahn's properties. The people of Neyriz city turned to Seyyed Yahya sincerely.

When Nosratudduleh Firouz Mirza who was the then ruler of Fars city was informed of the event, he sent a legion equipped with cannons and arsenals to Neyriz city. Seyyed Yahya got ready to fight while he had deployed next to his fort with his disciples who were ready to attack. He said: "Be sure, the legion won't be successful having cannons and guns. "The legion appeared. They shot a cannon ball to Seyyed Yahya's tent. The tent was crumbled and a person was killed standing next to the tent. They found out that the cannon attendant doesn't obey Seyyed Yahya's order. So, Seyyed Yahya went into the fort to be protected, Mostafa Khan Qoli Khan wanted to make peace among them; but he wasn't successful.

Seyyed Yahya wrote some words on some torn papers and hung on his disciples' necks and said: You are safe and sound against the heavenly and primed three hundred people to surprise by night. They attacked to the battlefield and fought from midnight to dawn. Mostafa Qoli Kahn's legion attacked. Seyyed Yahya's one hundred and fifty strengths were murdered. They carried their dead disciples to the fort. Those torn papers were vain.

When people realized that Seyyed Yahya was cunning, they escaped and went to their homes. After three days, Seyyed Yahya's disciples attacked the bottleful again to surprise them by night. The legion attacked Seyyed Yahya's disciples with cannons and guns; so they escaped to the fort.

Next, Nosrattudduleh sent Wali Khan Silakhori along with a troop to help Neyriz legion. Before Wali Kahn's arrival, Seyyed Yahya accepted to compromise because Seyyed figured out that his disciples were weak in their beliefs and also Mostafa Qoli Khan suggested them to make peace. Seyyed Yahya quit fighting and headed

off towards the governmental camp along with five people. In the camp, Mehr Ali Khan Shojaul Molk Nouri and Zeynul Abedin Kahn hosted him. Seyyed Yahya stayed there for three days and nights. Mostafa Qoli Khan respected him and said: “It is better for you to your house in Neyriz city to rest in order for people to see you and quit fighting. Seyyed Yahya accepted the idea and went towards his house along with one of Mostafa Qoli Khan’s disciples. Zeynul Abedin Kahn and other commanders decided and suggested Seyyed Yahya to write a letter for the literary people to leave the fort and go to their homes because the literary people hadn’t surrendered yet. Seyyed Yahya didn’t like at heart; but he had to write the letter because he was dominated by the Islam troops. However, he wrote another letter: Don’t leave the fort and don’t be scattered. Seyyed gave the two letters to Hajji Seyyed Abed who was one of his fans and advised him to tear first letter in the middle of the way and to give the second one to the literary people. Nevertheless, Hajji Seyyed Abed informed the event to Zeynul Abedin Khan. He took the first letter to the fort that event, Zeynul Abedin Kahn and his disciples killed Seyyed because Seyyed’s craft was discovered. They revenged; so that, a man from Islam legion called Abbas Qoli along with several people including Agha Kahn, Ali Askar Kahn’s son whose relatives had been killed by Seyyed Yahya and his disciples took out Seyyed Yahya’s turban and coiled around his neck and fastened him to a horse and turned him round the alleys while drum and tambourine were being played and women were dancing. Then they cut his head and filled it with straw and sent it to Shiraz city.¹

Some his fans were killed in Neyriz city and the rest were murdered in Shiraz city. His two kids were sent to Broujerd city to live with their grandfather. The date of his death is different. In the translation of Sanyah article (compiled by Abdul Baha, translated by Brown, p, 253) the date of his death has been written: the lunar month of Sha’ban, 27; that is, the date of Bab’s death. However, in the book “Mojmel”, p, 17, it has been written: Sha’ban, 28; that is, a day after Bab’s death.

After Seyyed Yahya’s death, the Babis of Neyriz city were waiting for revenge. When Firouz Mirza was deposed and Tahmasb Mirza Moa’yyed-al-Doleh was appointed, they killed Zeynul Abedin Kahn in bathroom Shabbily. Then, they resisted against a troop that had come there from Shiraz to repress. Nevertheless, the governmental troop coerced them. Three large woolen sacks full of their heads were

¹ Nicola book, p, 40.

sent to Shiraz city. The heads were to be sent to Tehran city; but in the middle of the way in Abadeh city they were ordered from Tehran city to bury the heads there.¹

Despite of all continuous cares by the governmental troops, the Babis came out of their savageries. For instance, the Babis came out of their residence and went to Neyriz city, one night. They slaughter thirty people in Sadat district making an excuse that their women had desecrated Seyyed Yahya's dead body.

During the war between the Babi and governmental troops 500 to 600 Babis were killed.²

8. The plan for King Naseruddin Qajar's assassination

Nine months after Neyraz event in Fars province, the Babis took another measure against king Naseruddin. After slaughtering, they quit fighting for a period of time; but they were inactive outwardly. They planned secretly because they couldn't work openly. The leaders of their movement were Mulla Ali Torshizi entitled "The Excellency Azim" whom Bab claimed for Mahdism in his presence³ and Hajji Soleyman Khan who was one of the members of the king formality office. (Naseruddin Shah)



Naseruddin Shah

¹ Kawakeb-al-Dorriyeh, p.215 and 216.

² Muhammad Hussein, Nusratullah; the Excellency Bab, the Baha'i learnings institute, p. 517.

³ Abdul Hamid Ishraq Khawari, Mataleul Anwar, Vol. 1, p. 317.

Under the leaderships of these two people, the Babis of the capital city of Iran got ready to create a coup to dominate the government after killing the king and scholars and dignitaries of the city and dominating the city and artillery.¹

The Baha'i source try to exclude Baha cooperating and collaborating in Qajar king's assassination. They even believe he disagreed the action. Baha himself claimed so, too. The mentioned sources claim Baha disagreed Sheikh Ali Azim's decision concerning king Naseruddin's assassination and also prevented him doing so. However, Sheikh Ali Azim didn't accept Baha's advice (In spite of his devotion to Baha). Anyway, first, Baha mustn't have disagreed with Sheikh Ali Azim's decision having backgrounds in cooperating with Babi rioters. Second, according to history not only Baha agreed with Shah's assassination on the lunar of Shawwal, 1268 A.H. but also he had a vital role in the adventure.

With regard to obligatory and violent commandments of Bab (concerning the necessity for Babis measure in killing the opponents of Babi faith and seizing their properties and burning their books), if Hussein Ali Baha were one of the believers and honest followers of Bab, he must have performed these commandments. He had tried to make those who were in charge of killing the third martyr free from Qazvin and Tehran prisons and to support the armed rioters in the Tabarsi fort. It means that Baha hasn't been able to disagree with Naseruddin Shah's assassination (Bab's murder and the suppression of Babi riot had been done during Naseruddin Shah's kingdom). The political suitability and considered policies after the assassination has caused Baha and his disciples to change the adventure intentionally. (In short-term period: To make Baha free from the prison and in long-term period: convincing the Qajar king not to prevent Baha's being active in Iran)

Bahram Afrasyabi narrates the event in the book "The comprehensive history of Baha'ism": in the plane for assassinating Naseruddin Shah, all the details were predicted including the place of assassination, the time, the king of weapon and other things. Two people were elected to do the job. One of them called Muhammad Sadeq and the other is unknown. Naseruddin Shah was accustomed to recreating and hunting in Shemiran heights. The palace servants reported the Babi assembly about the time when Naseruddin Shah was hunting. The king headed off to hunt on the lunar month of Shawwal, 28, 1268 A.H. according to the predicted program:

¹ Nicola (Monsieur), the religions of the civilized nations, the history of Seyyed Ali Muhammad known as Bab, translated by A.M.F (Paris, 1905) Isfahan, Bina, 1332, p. 463.

... Shah was accustomed to traverse a course alone. At once, too people came out of a lurking-place and shouted like complainants and prosecutors:

O' king! Help us, the government employees are tyrannizing us. We have written our detailed complaint on this sheet of paper. We beg you to consider our case and behave us based on your favor and grace.

Shah stopped his horse to take the letter of complaint. Then, one of them take his gun out of his pocket quickly and shot towards the king. His friend attacked to the king with a dagger.

The king grasped his arm immediately and started defending himself. At that time, the king's servants approached the place because they had heard the gun's report. They observed that the king was busy defending himself against the surprise attacks and he was to be killed. The first person who prevented the king being killed was Muhammad Mahdi Tabrizi who was in charge of the chairmanship of soldiers drilling.

When he arrived, he pierced his dagger into the first person's arm. Then, he tore the person's stomach. Next, he stroke his friend on the ground. Then, the watchmen approached and captured the second person who had been injured. They inquired him to know the heads who were in charge of assassination. After that they killed the second person, too. The king was taken to the palace; but nobody knew he was injured. When the king wanted to change his cloth, it got clear that the king had been shot and injured; but the injury wasn't dangerous. It was reported to the capital city that he has been murdered. Suddenly, the people of Tehran city were excited and gathered. That day was the day of public gathering. People close the shops of the market and were armed.

In order to make people relaxed and calm, the chancellor suggested the king to rid the horse and to turn round the city streets.

E'tezad-al-Saltaneh writes in this regard:

“According to the chancellor's expediency Shah returned to the city from Niyawaran palace. When he arrived the city he rode his brown horse and passed the most famous city streets. Then, people got relaxed. Next, the king returned his palace and was cured.

After that event, a public assembly was held in which people of all walks of life participated. It was specified that all Babis must be killed. They used a notebook

which had been found in Soleyman Khan's house to identify the Babis. The notebook was revealed by one of the people belonged to king assassination gang who had been captured. After the event, the order for capturing all Babis was issued. The Babis were brought one by one or in group and imprisoned; so that, the list was completed. Then, they were turned round the city and executed. Soleyman Kahn explained the event.

When Soleyman Khan was brought, his body was pierced and lighted candles were put in each hole. His face was blackened by soot. He was turned round the market. It was surprising that he possessed a strong morale. Then, he was cleaved lengthwise in two parts. Next, each side of mutton was hung on the city gates –this action is rarely done in the world- Soleyman Khan was Farrokh Khan's brother. Farrokh Khan's grandfather was cut to pieces by Babis in Zanzan event and was made fire.

At that time, Tehran city was in nervous and anxious conditions for two weeks. In the event, nearly four hundred Babis were murdered and dozens of Babis who weren't really ones turned against Babism and joined them. For this reason, there was no place for Babism after that event.¹

Making an attempt on Naseruddin Shah's life event is considered as a turning point in Babi history. After the event, the severe oppression of Babis inside Iran started. Then, all Bab's followers along with two most outstanding leaders such as Hussein Ali Nouri and Miza Yahya Nouri were expelled from Iran. It is essential to be noted that Mirza Hussein Ali Nouri had been captured and imprisoned due to his role he played in planning Shah's assassination.² He got free after four months by the Russian ambassador helps and headed to Baqdad city. The other Babis went to Baqdad city headed by Mirza Yahya Nouri. Form that juncture bon the trend of Babi movement change into the Baha'i cult started and the alien interferences were revealed in the movement.

The Baha'i source try to inculcate this note that the reason for Baha's freedom from Naseruddin Shah's prison was that the Iranian government and Shah himself were convinced during Bab's inquiry and trial that Baha hasn't played any role in assassination event and he was eventually freed! For instance, Abul Fazl Golpaygani

¹ Naseri Farsnameh, Ali Asqar Khan.

² Azieyyeh Khanom, Tanbihunnaemin, Tehran, Azaliyan, Bita, pp. 5-6 (Azieyyeh Khanom was Mirza Hussein Ali Baha and Mirza Yahya Sobhi Azal)

(the former Baha'i proselytizer) writes: "In fact, the reason for Baha's freedom was the one revealed and proved for the king that Baha wasn't aware of the plan at all."¹

Baha's claim (at the time of capture and trial) concerning not intervening in Naseruddin Shah's assassination which resemble to a person's attempt accused in participating in a burdensome crime in order to exculpate himself is quite understandable (Read: The murder of the greatest political official in the country: Shah) (Because if the crime were proved, a great punishment such as execution or at least life imprisonment would be written for him). For this reason, the Baha'i authors reject the role of their Baha'i leader in the Qajar king assassination. Paying attention to records and the political and proselytizing expediencies of the cult, we can conclude the following motivations and reasons for the Baha'i authors' rejections:

- 1) Weakening the most important role, supports, pressures and threats of prince Dalgourki (the Russian ambassador) in making Baha free from the prison and execution.
- 2) Removing Baha's records in killing which followed the following aims:
 - a) Exculpating Baha in participating in the Qajar king's assassination to prove that Baha's weren't hazardous for the Qajar system of government (and other governmental regimes) and to remove the obstacles Baha's to cooperate with the government.
 - b) To change Baha's real face as a killer in order for their peaceful slogans to be pretended as the real ones.

Investigating the issue concerning the judicial experiences, we should say that the interests and expediencies of the Baha'i elements are hidden in this rejection. Consequently, their remarks and statements regarding the issue is logical spiteful. On the other side, some evidence (we will discuss about them in details) indicate that Baha has cooperated with the agents of assassination. Thus, we should be careful about Baha's claim regarding this issue.

The following historical evidence indicate that Baha has had a crucial role in Naseruddin Shah's assassination:

- 1) The historical sources (both Baha'i and non-Baha'i ones) say that Mahd Oliya (Naseruddin Shah's mother) was severely suspicious of Baha and urged Baha being punished severely. Nabil Zarandi (the famous and formal Baha'i

¹ The history of the emergence of the Excellency Bab and Bahauallah's religion, Mirza Abul Fazl Golpaygani, p. 21.

historian) writes: “After the assassination of her son, Mahd Oliya became4 really furious and introduced Baha and Mirza Agha Khan, the chancellor as the main and real impellers of Shah’s assassination.1” He also writes: “Naseruddin’s mother was constantly crying and screaming and calling the court heads to go and kill Bahauallah. He is the main impeller and the real cause in my son’s case. The other people aren’t the main causes. He is the real enemy of my son. My heart won’t find comfort unless you kill him. The country won’t quiet down, too.2 Surely, Mahd Oliya had had the acceptable reasons and documents for this accusation; particularly this fact that she accused Mirza Agha Khan Nouri of cooperating in the assassination plan. Regarding this fact that Nouri was Mahd Oliya’s old friend and colleague, it is concluded that Mahd Oliya’s accusation of him isn’t due to hostility; but it is due to the evidence possessed by Mahd Oliya against Nouri.

- 2) Mahd Oliya’s severe belief in the Baha’s main role in the king’s assassination plan is confirmed by Ezziyeh Khanom’s remarks (Baha’s elder sister and Abbas Effendi’s paternal aunt)³ stated in the famous epistle called *Tanbihunnaemin*.⁴ Ezziyeh Khanom (who agree with Hussein Ali Baha in believing in Bab) specifies and confirms the participation and order of Baha in the abortive assassination of the king Naseruddin in the mentioned epistle (which has been written addressing her nephew Abbas Effendi criticizing Hussein Ali Baha’s statements and behavior). She also opposes severely the assassinations done by his order against his rivals and Babi opponents in Iraq. (after being exiled from Iran) According to Baha’s sister, the abortive assassination of the Iranian king which created many hazards for the Bab’s

¹ Matalé’a-al-Anvar, p. 592.

² The same, p. 610, also refer to the following Baha’i source: Bahauallah, the reality sun, Hassan Mouqer Baluzi, translated by Minoo Sabet, footnote p. 119, leaders and followers in the history of religions, Asadullah Mazandarani, the national institute of Amri press, 132 Badi’a, 2.488; the history of the faith martyrs, Tehran events, Muhammad Ali Malek Khosravi, the national institute of the faith press, 130 Badi’a, p. 41; the bright pearls, Muhammad Ali Feyzi, 1233 Badi’a, p. 43; His Majesty, p. 289; Badi’a century1.323. For non-Baha’i sources refer to Bab’s sedition, Etezadussaltaneh, explanations and articles by Dr. Navaee, p. 203.

³ She died on the lunar month of Rabiul Awwal, 16, 1322 A.H. in Tehran city when she was 80 and buried in Ma’soum holy Shrine, Tehran city. Refer to the book who is Bab and what does he say? Nouruddin Chahardehi, p. 198.

⁴ The following sources have stated the materials of the epistle: Bab’s sedition, E’tesadussaltaneh, explanation section, Dr. Abdul Hussein Navaee, 9. 216 on, Baha’is, Seyyed Muhammad Baqer Najafi, pp. 342-353; Nikou’s philosophy, 99-4.98; where and how does Baha’i originate? Seyyed Hassan Kiyae, second edition, pp. 208-243; who is Bab and what does he say? Noruddin Chahardehi, p. 199 on; Baha’ism isn’t a religion, Abutorab Hodaee, pp. 32-44; *Tanbihunnaemin*, an answer to Abbas Effendi’s letter to his paternal aunt (Ezziyeh Khanom). Effendi’s letter is known as “the paternal aunt tablet” has been printed in Abdul Baha’s letters, 186-2.170. Refer to *Tanbihunnaemin & Baha’is*, Seyyed Muhammad Baqer Najafi, p. 344.

followers wasn't the first Bab's measure in this regard. Before that date, Baha had taken several actions to assassinate the king which had remained abortive.

- 3) According to Ezziyeh Khanom's remarks, the plan for the king's assassination had been projected by Baha previously. (Sobhi Azal wasn't aware) Baha had given Karim Khan Mafi Qazvini (one of Ali Muhammad Bab's followers) fifty Tumans, horse, sword and gun to kill the king; but he had received them and escaped to Islambul. After being disappointed, Baha commissioned Muhammad Sadeq Neyrizi to murder Naseruddin Shah in Niyavaran; but he wasn't successful. Following the event, the Babi terrorists and heads (including Baha) were captured and nearly 802 Babis were murdered.

According to Ezziyeh Khanom: After returning from Badasht [Shahrud city] and ending the war in Sheikh Tabarsi fort, Hussein Ali Baha was spending his time having relationships with Gnosticism disciples and constantly thinking of chairmanship and kingdom. From that time on, he was thinking of conquering the world and being the king. He thought that if he harms Iran, he will be the king. He was daydreaming for years.

After a while, he called Karim Khan Mafi who was one of his disciples and shared the issue. After a lot of exaggeration, Baha gave him fifty Tumans, horse, sword and gun and commissioned him to murder the king Karim Khan took them and secretly escaped to Islambul. When the Excellency Mirza Hussein Ali Baha realized that he hasn't achieve his goal, he called Muhammad Sadeq Tabrizi who was one of the Bayani faithful people and was the Excellency Mulla Sheikh Ali Azim's student and was ready to be devoted for the faith and intrigued him by saying that the Excellency Mirza Yahya Sobhi Azal, Baha's brother and Bab's successor urges this issue –while it was quite false and aspersion. So, Muhammad Sadeq Tabrizi accepted and overtook other disciples and that adventure happened. If you haven't seen, you have surely heard that the great sedition happened for the Bayani people. Many dignitaries were reprehended such as the Excellency Azim (Mulla Sheikh Ali) and Jenab Khan and Mirza Qorban Ali and Soleyman Khan and Mirza Soleyman Khan and the like. Nearly eight people were martyred. Many houses were destroyed and a large number of properties were plundered.

This is the first sedition and discord excited by Hussein Ali Baha, Abbas Effendi's father. After exciting the sedition, he denied.

In order to confirm Mahd Oliya and Baha's sister's statement concerning Baha's vital role in planning Naseruddin Shah's assassination, several notes must be added:

Mirza Agha Khan Nouri was threatened by Baha after Bab's murder concerning the sedition which the Qajar government was unable to control it; going and seeking asylum to the Russian embassy in Zargandeh city after the assassination adventure and befriending and having social relationship with Sheikh Ali Azim (who executed as the leader and the one who gave the order of assassinations) before the assassination adventure and eventually the great influence of Baha on Baha'is (including Azim himself) indicate that Baha has played a role (and even the first role) in the adventure of (king Naseruddin's abortive) assassination. The explanations of the above-mentioned notes are as follows:

- 4) Nabil Zarandi, the famous Baha'i historian narrates that Mirza Agha Khan Nouri has said visiting Hussein Ali Baha after Bab's death: "It seems the sedition has been subsided." Additionally, Hussein Ali Baha has answered: "It isn't so. It hasn't been subsided. Calamity and disaster fire will flame soon; so that all government rulers can't put it out."¹

As we know, Bab's execution on the lunar month of Sha'ban, 1266 A.H. was coincided with the last months of the military conflicts of Babis with the governmental troops. (That is, the Babi riots in Zanzan city) it was practically the last armed riot of this group in the country. The conflict ended in Babis' failure 4 months after Bab's death in Tabriz city. All armed and bloody riots of Babis in Iran ended by the decisive by Amir the great. From that time on, no serious armed operation observed by the Babis in our country except for two cases which were terroristic not an armed and social ones:

- A. Babis' decision to assassinate Amir the great in 1267 A.H. (It wasn't practical because the assassination plan was discovered and the agents were captured and executed. Hussein Ali Baha was exiled to Karbala city on the lunar month of Sha'ban, 1267 A.H. accused of cooperating with Babis)
- B. Babis decision to assassinate Nesiruddin Shah in 1268 A.H. which wasn't successful. The Babi heads (including Hussein Ali Baha) were captured, imprisoned and executed accused of cooperating in the plan. Just Baha (by the pressure of the Czar Russian ambassador) was freed and exiled to Iraq again.

After the abortive assassination of Naseruddin Shah, Iran got totally insecure for the Babi cult and the rest of Babis against the Iranian government and nation anymore. (Basically they weren't able to do)

¹ Matalaul Anvar, p. 507.

Anyway, considering this issue that no conflict was created by the Babis after Bab's death except for two mentioned-above terroristic operations, it should be paid attention that what was that severe threat done by Baha (after Bab's death) against Mirza Agha Khan Nouri (the then outstanding statesman and the next Iranian chancellor) inclined that all governmental ruler were unable to control it?! Was it the governmental pillar assassinations? (that is, Amir the great, prayer leader on Fridays, and ... the king) based on what has been said it is logical to be said that several years before Babis measure concerning the (abortive) assassinations of the king and Amir the great, Baha was aware of the assassination plans of the government pillars and he has even threatened one of the then statesmen. (Mirza Agha Khan)

- 5) Baha's behavior after the king's abortive assassination was really doubtful (According to Abbas Amanat, one of Baha'i historian: "He hurriedly confirmer of the Iranian government suspicion ration with the terrorists. Amanat writes: "Mahd Oliya [king's mother] was openly saying that Baha was going to kill his son... So, Bahauallah hurriedly went the Russian ambassador's summer residence in Zargandeh city because he hoped to be safe in his wife's brother, Mirza Majid Ahi's, the Iranian secretary of the embassy, house. However, not only this measure increased the suspicion of being guilty; but also it exacerbate the chancellor's situation.¹"
- 6) The Baha'i sources narrate Sheikh Ali Azim's (The one who is said to be the commander of terrorists) friendship with Baha and even Azim's repeated intercourse with him before the king's assassination; but they claim that Baha hasn't agreed with the assassination issue.
- 7) Baha'i sources claim that Baha has been really influential on Babis and it is necessary for us to accept that Babis' criminal attempt on Nasiruddin Shah in 1268 A.H. has been against Hussein Ali Baha's willing and idea. (more clearly, Baha disagreed about the assassination) Because if Baha protested with the assassination and prevented them, they wouldn't do that action by having great influence on Babis. Nabil Zarandi narrates this statement tendentiously from Mirza Agha Khan Bouri who has said to his offspring about Baha:

¹ His Majesty, p. 289.

Bahauallah is so influential that his followers loyally obey what he says. They love him so much that they never oppose him. Even at midnight, none of his followers think to oppose his orders.¹

Nosratullah Muhammad Husseini, the contemporary Baha'i author, writes: "The Excellency Azim informed Baha about his plan concerning the king's murder when the Excellency Bahauallah came back from Karbala. The Excellency Bahauallah prevented him performing the plan speaking with him decisively and reminded him about the ominous consequences of the plan; but Azim performed his plan although he held Baha in high esteem and believed in him deeply. Several irresponsible Babis attacked Nasiruddin Shah with firearm and sword in Niyawaran in the morning, Shawwal, 28, 1268 A.H. (August, 15, 1852) without consulting with Baha."² It should be asked that: what is this "deep devotion and belief" that hasn't been able to prevent Sheikh Ali Azim creating "a really momentous event" such as the king's murder (which could have had really dangerous consequences for the cult) although Baha disagreed?!! Why has Baha hesitated and let the severely dangerous measure happen naturally?!

Sheikh Ali Azim is a person who is said to be in charge of the king's assassination. For this reason, he was executed. It is interesting to be noted that Abbas Amanat, the Baha'i historian doesn't consider Azim as the mere planner of the king's assassination and assumes other heads of Babism as his partners.

Pointing out the Qajar king's assassination by Babis, he writes:³

Anyway, it isn't true to consider the event to be happened merely by several secluded Babis. The king Nasiruddin's murder plane had been arranged by the rest of Babi leaders. Sheikh Ali Tarshizi who was more famous for his Babi title "Azim" and was the last surviving member of the first core of Babism and the official deputy of Bab wasn't the mere performer of the plan. Muhammad Sadeq Tabrizi, the murdered invader was Azim's servant and was undoubtedly influenced by him. Azim was trying to organize a united front. It isn't unlikely that he has consulted with the other Babi heads such as Soleyman Khan Tabrizi, a military official's son and several famous Babis about the plan for the king's assassination.

Contrary to a peaceful attitude which later on preached among many Babis in exile, all Babi activists believed in the war to extirpate the Qajar government. They

¹ Matalaul Anwar, p. 509.

² The Excellency Tahereh, p. 310.

³ We have emphasized on the words.

believed that the armed resistance and the political criminal attempt are the shortest practical way to achieve their goals instead of peaceful arguments and ultimatum.

Maybe, the Babism heads thought that the king Nasiruddin's death is the forerunner a revolution and the victory of the Babi modern order. The basis of the plane was the Shiite Judgment Day wishes in one side and on the other side, it was extreme poverty and anger. The anomalous gun which they selected; that is the pellet gun instead of the cartridge pistol and also the criminal attempt indicated the extreme poverty manners of the invaders. They were neither savage and foolish people nor the unknown and irresponsible youth"...¹

Maybe Azim unjustly took over the criminal attempt responsibility personally.²

Of course, Abbas Amanat doesn't mention Baha's name and even according to Nabil Zarandi (one of Hussein Ali Baha's disciples) claims that Baha "has prevented Sheikh Ali Azim performing the murder plan."³

Amanat's reasoning and statement concerning this issue that Azim wasn't alone in planning the king's assassination and his cooperation with the Babi heads to do the task is quite acceptable. Because for a cult whose leader has been abjectly executed in Tabriz city; additionally his instructions such as his violent commandments in his so-called heavenly book and also his records including the armed riots in Mazandaran, Neyriz and Zanzan cities and his plane to kill Amir the great in the capital city, the revengeful measure of the king's assassination was a natural issue and was considered in the direction of the previous strategy and it might be done due to the lack of receiving the Babi faith by the Iranian people and also due to the slow but quick death of Babi movement, according to the cult leader. Maybe, there was no way but extirpating the enemy government and saving the cult out of the dead and by this terroristic operation and surprising attacks to the government pillars. However, the issue that Hussein Ali Baha has disagreed with Azim about the event of the king's assassination (having the cooperation background with the Babi agitators and the radical ones) is an unacceptable issue due to the above-mentioned reasons and it is even incompatible with some of Abbas Amanat's words and reasoning. In this regard, pay attention to the following notes apart from the suspicious behavior of Baha after the assassination event (concerning going hurriedly to the Russian embassy) which is specified by Abbas Amanat:

¹ Refer to the book "His Majesty", p. 287-288.

² The same, p. 298.

³ The same, p. 288.

A. In this claim, Amanat refers to Nabil Zarandi history, a work which has been compiled directly by Hussein Ali Baha's supervision and its author reflects Baha's word and statement and doesn't add any extra matters or reasons. Baha himself is one of the accused people in the Qajar king's assassination case.

It is interesting to be said that Nabil history has written by Mulla Muhammad Nabil Zarandi (a Baha'i Babi) who had been entitled "Nabil A'azam" by Hussein Ali Baha. Nabil's book has been summarized and translated into Farsi by Abdul Hamid Ishraq Khawari (the famous Baha'i proselytizer and author) entitled "Mataleul Anwar".

Concerning this issue, the dialogue between Abbas Amanat and "the Iranian history" site has emphasized the involvement of Babis in the assassination. Abbas Amanat has been a Baha'i and it is said that he has turned against Baha'ism.

The dialogue between Abbas Amanat and "the Iranian history" site concerning the assassination of king Naseruddin:

King Naseruddin's murder and the backgrounds of the king of Qajar assassination are of the issues which have been less analyzed in the Iranian contemporary history.

Abbas Amanat, the master of the international history and studies at the American Yale University and the author of several books related to the Iranian history such as "His majesty" which investigates Naseruddin's kingdom period of time. According to Abbas Amanat, Naseruddin Shah's murder is an important issue which can be investigated. He believed that the European revolutionary movements involve in Naseruddin Shah's murder and the king of Qajar's assassination is one of the important factors in accelerating the Iranian constitutional movement. The following is the rest of the dialogue between Abbas Amanat and the Iranian history site.

Q: Which social background in the long kingdom period of time of Naseruddin Shah had made it necessary for the Qajar king to be assassinated? Naseruddin Shah had been assassinated earlier his kingdom years. Has Naserrudin Shah's assassination during his kingdom changed into a problem or it was just an event in a part of history?

A: Naseruddin Shah's kingdom lasted for nearly fifty years and during such a long period of time and assuming such events; for instance, being attempted is possible. So, the opposing movements have consistently existed during the kingdom of Naseruddin Shah. The most interesting note regarding Naseruddin Shah's

assassination is that the peasants were opposing against the king and court. Before this event. King Naseruddin had been attempted by a group of Babis in 1268 A.H. It is widely explained in the book “His majesty”. It was maybe the first assassination in Qajar period of time in which an opposing political-religious group tried to kill the king Naseruddin in a nearly organized manner; but who were they? They weren’t dependent on the government; but they Iranian peasants. One of them was a calligrapher and the other was an author along with several people who belonged to Sheikh Ali Torshizi’s followers. Sheikh Ali Torshizi was a scholar who had joined the Babis. After Seyyed Ali Muhammad Bab’s execution, he was one of the heads of the Babi movement.

Q: However, why did they assassinate the Qajar king?

A: One reason was due to Seyyed Ali Muhammad Bab’s execution. Because his followers believed that the king had been guilty and they tried to revenge. Nevertheless, revenging wasn’t the mere aim. As a matter of fact, according to the Babism view, both the system of kingdom and the Shiite scholars were being considered as illegitimate. However, the assassigators weren’t experienced and they fumbled. The consequences of the attempt was quite grave. It caused numerous Babi followers to be killed... .

Based on the dialogue, two important notes are worthy to be paid attention which are the reasons for the Babis’ involvements in the assassination of the king Naseruddin:

- 1) The Babism movement had decided to assassinate king Naseruddin to revenge Bab’s execution
- 2) The most important reason for Hussein Ali Nouri’s involvement in the assassination is that he has sought the Russian embassy for asylum.

Regarding this issue, the more important note is that why has Hussein Ali Nouri sought asylum to the Russian embassy? If we refer to the history of Bab and Baha’s emergence and the supporting Bab and Baha by the Russian intelligent service, we will figure out that Hussein Ali Nouri and his descendants have been the means for a quite planned measure directed Dalqourki, the secret agent of the Russian intelligent service.

According to Saleh Molavi Nejad (Ishraq Khawari’s friend and co-worker) in the Baha’i magazine called Ahang Badi’a: The materials of Nabil Zarandi’s book was read by Mirza Agha Jan Kashani who was Mirza Hussein Ali Baha’s so-called “the inspiration writer” and accepted by Hussein Ali Baha. Hussein Ali Bouri was

satisfied with the author.¹ It is realized by the book Nabil Zarandi's history that what Nabil Zarandi was writing was being given to Baha.²

Ishraq Khawari himself writes in the introduction of the book "Mataleul Anwar:" He is one of the old disciples who had served the Blessed Beauty [Baha] in Tehran, Baqdad, Adreneh and Akka cities.³

Nabil's deep infatuation and devotion to the founder of Baha'ism can be figured out by his poems which have been written to praise Baha in various occasions. For instance, he writes on the occasion of transferring Baha from Adreneh to Akka, Palestine:

**When he became fifty three
He went to Qods for his fortuity
It is dated Rabiussani, 20th
The king went out of Adreneh with glory⁴**

There is an important poem written by him on the occasion of Baha's birthday. In the poem, Nabil considers Baha is the world creator!

**Qarbal, the first from the year Forqan
Moharram, the second in Tehran
He was born from the invisible world
The king was the creator of the world⁵**

¹ Ahang Badi'a, 1351, No, 5,6,p. 49 narrated from: the introduction of the English translation of Nabil history, published in America. The author points to the materials which Nabil has written in Mataleul Anvar introduction and specifies that Mirza Aghajan Kashi (so called Baha's inspiration author) has read my history papers and they have been accepted. Refer to Mataleul Anvar, translation and summary of Nabil Zarandi history by Abdul Hamid Ishraq Khawari, pp. 6-7.

² Mataleul Anvar pp. 448,449,575

³ Mataleul Anvar, Ishraq Khawari's introduction, p. 5.

⁴ Noqtatul Kaf, Edward Brown's introduction, footnote 3.

⁵ The same, p. "Mj", About Nabil Zarandi and his history also refer to the private Asrarul Athar, Asadullah Mazandarani, 5.199, on, Gohar Yekta, Rouhieh Maxwell, pp. 258-263. Meanwhile, according Molawi Najead: "As the main text of Mataleul Anvar was accepted by Baha, its translation and summary were done by the Excellency Ishraq Khawari which were accepted and appreciated by Shoqi Effendi (Ahang Badi'a, 1351, No.5 and 6, p. 49, narrated by: The introduction of the English translation of the famous Baha'i author and proselytizer narrates from Shoqi Effendi that Shoqi had said to him in Heyfa on Isfand, 119 that: "Nabil's book is exact and correct. The Baha'i historians must

A. Nabils Zarandi's writing is mixed with political cult spites. Additionally, Nabil Zarandi has written its date in 1305 A.H. that is, nearly 40 years after the king Nasiruddin's abortive assassination when the Baha'ism leaders were tried of years of separation and vagrancy and being far from Iran and they considered their political expediency as pretending to be the Iranian government's friends. They even believed that their difference with Azalis is that they obey the Qajar government and avoid the hostile contacts but the Azalis not. They were doing such actions to be allowed to come back to Iran and to be free to be active. The following instance are the clear evidence of this policy:

The Baha's famous letter to Nasiruddin Shah (The king's tablet) in 1286 A.H., various works of Abbas Effendi; such as, Sayyah personal article... (Compiled nearly 1303 A.H.) and the political epistle (compiled in 1310 A.H.) and also many remarks and writings by Baha concerning the necessity of the obedience of the Qajar government and not cooperating with the parties and movements opposed with the government during Mozaffareddin Shah and Muhammad Ali Shah's period of time (stated in the various volumes of the book "Makatib" by Abdul Baha and other books).

At that circumstances, the Baha'ism leader's expediency in justified the king's assassination in 1286 A.H. (which is considered as an unforgivable crime according to the Iranian government) was that the mentioned assassination was assumed as a wilful and individual measure not as a planned movement by the Baha'ism leaders. (Hussein Ali Baha was considered as one of the members and outstanding ones)¹

It is interesting to be noted that Abbas Amanat himself clearly confess that the Baha'i source remarks concerning the (abortive) assassination of king and its main agents are the political and cult remarks:

The inexpertly planning and performing the criminal attempt would be considered as a foolish plan and the extreme disappointment later on by the Baha'i sources. Such statement was necessary for the rejection of a plan next decades.²

adapt their history books to Nabil's one. (The heart story, from Ali Akbar Foroutan's diary, p. 179). It should be noted that Nabil history has been confirmed by the Baha'i leaders.

¹ These remarks existed during the occurring the assassination and Baha's imprisonment in Tehran Prison and made the Bases for Baha and his foreign supporters, prince Dalgorki

² His Majesty, p. 623, footnote No. 27.

The explicit confess by this Baha'i author made us not take too much long windedness in this field. Note: Regarding the Baha'i source remarks claiming the Iranian government, the king himself (during Baha's investigation and trial) was convinced that he didn't play any role in the assassination event,¹ it should be reminded that the historical evidence pose another adventure.

Nabil Zarandi and Heydar Ali Isfahani (two outstanding authors and proselytizers of the cult in Baha era) narrate about the requisition of Baha's properties and possessions by the king on the eve of being exiled to Iraq. Zarandi writes: "Nasirrudin Shah took the possession of the Excellency Bahauallah's all properties in Mazandaran city."² "Isfahani also pointed to Baha and writes: "They arrested the Excellency Bahauallah and imprisoned him and took possession of him which was equal to half a million and plundered. Apparently, due to the Russian government support, they couldn't martyr him. They exiled him to Baqdad city."³

Hassan Mowaqqar Baluzi (one of the Baha'i heads in Shoqi Effendi and Mrs. Maxwell era) adds that the Qajar king decided life imprisonment for Baha: Nasirrudin Shah acted tenaciously against Baha's brothers and sisters who had asked for Baha's freedom. The king had decided life imprisonment for Baha.⁴

According the above-mentioned reports (all of them are from the Baha'i sources), there are some questions: Why would Nasirrudin Shah take possession of Baha's properties and why would he decided life imprisonment for Baha (because of Dalgorki's extreme pressures, the king changed the life imprisonment to exiling him forever to Baqdad city) and why would the Russia embassy be extremely worried about Baha to be afflicted by a criminal attempt during the way if the king believed Baha had not cooperated with terrorists? Additionally, the Russian embassy dispatched his agent with him to Iraq country. Moreover, why didn't the king allow

¹ For instance, refer to Matalaul Anvar, p. 617: "After many disasters and [Sheikh Ali] Azim's confess in the presence of the government lords, it was proved that the Excellency Bahauallah didn't inter vine in the king event."

² Matalaul Anvar, p. 613. Also refer to the history of the faith martyrs, Tehran events, Muhammad Ali Malek Khosrawi, p. 70.

³ Behjat-al-Sodour, p. 128.

⁴ Bahauallah, the truth sun, Hassan Nowaqqar baluzi, translated by Minou Sabet, footnote p.119. Also David Rouh's (one of the heads of the cult in the current era) can be referred. He reminds pointing out Baha's freedom from the king's prison in Tehran city: "Mirza Hussein Ali Baha's freedom commandment allowed him to come back to his house. However, he still hadn't arrived at his house that his official lifetime exile commandment was issued by the king: It should be executed in a month from December, 15, 1852. He was ordered to leave Tehran city to a place beyond the Iranian borders. Simultaneously, the official commandment for requisition of his properties was issued..." (Qumis Nour, p. 219).

Baha to come back to Iran anymore?! (Although, Baha had tried several times to return to Iran)

In the book “Branching in Baha’ism”, the author narrates Hussein Ali’s daughter’s speech:

“... One day, Mirza Yousof found out that the mullas were going to kill my father. Mirza Yousof made the Russian consul aware of the issue. The Russian government decided to frustrate the plan. In the court, the Russian consul stood up fearlessly and addressed the court members: Haven’t you ever revenged ruthlessly?... How is it possible for you to think that this high-ranking imprisoned person planned this stupid attempt... I am determined to support this innocent gentleman. So, be careful not to punish him; otherwise, I will stream blood river in this city to punish you. I hope you to pay attention carefully to my caution. Be aware that my government supports me in this issue... Soon after, we heard that the ruler has ordered to free my father and has exiled his family and him. They must have left during 10 years.¹”

The continuation of the violence and assassination lines can be traced and detected in Baha’s report card after his exile to Iraq.²

9. A glance at the differences between Baha’is and Azalis

Ali Muhammad Bab who had been imprisoned in Makou city at the end of his lifetime and kept in touch with his disciples via writing letters elected Mirza Yahya from Nour city who hadn’t been 20 yet and had been entitled such as “Sobhi Azal” or “the Excellency Thamareh”. In a letter, Bab assigned completing the book “Bayan” to him. Unless a new prophet or “he whom God will manifest” emerges who abolishes the “Bayan”; that is, a prophet who would emerge 1000 years later. Bab’s lack of mental balance is being identified by this statement. He elects his successor and warns him to stop the job and to join him after completing the holy book!

¹ Branching in Baha’ism, p. 108.

² The contemporary history of Iran periodical; 12th year, No. 47 & 48, Fall and Winter 1387.



Yahya Sobhji Azal



Hussein Ali Nouri (Baha)

In fact, this foolish advice was used as a pretext by the timeservers to pose a new claim and to divide the Babis into two branches. Yahya Sobhji Azal was one of the main Bab's eighteen companions and his brother Hussein Ali Nouri (Baha) was too. When Babis was prosecuted by the government, Sobhi Azal was living secretly and has assigned Babis responsibilities and guardianship to his brother who was his assistant. Indeed, Baha had a direct relationship with Bab's followers. He often did Babis' affairs.

Mirza Hussein Ali Nouri obeyed his brother at first and like other Babis accepted him as Bab's successor. After the criminal attempt against the king Nasiruddin by the Babis, Sobih Azal escaped from Iran and headed off towards Iraq because the government pressed hard upon the Babis. His brother was imprisoned for several month. Then he was released mediated by the Russian ambassador. He joined his brother in Iraq, too.

They lived in Iraq for ten years peacefully. Then, Hussein Ali Baha rebelled and claimed to be Bab's real successor. However, the Babi heads didn't accept his claim and drove him out of Baqdad city. He was vagrant for two years as a dervish. Then, he wrote a letter to his brother and asked him to forgive him. Sobhi Azal absolved and called him again. At that time, the special secretary of Sobhi Azal who had been elected and introduced to Sobhi Azal by Bab claimed for "the one whom God will manifest"; but whatever the Babi dignitaries argued with him, he urged his claim.

So, he was killed and thrown into Shattul Arab while a stone was fastened to his foot.

At that time, the number of Babis increased in Iraq. They were moved to “Adreneh” due to the clergymen’s opposition and Nasiruddin Shah’s plea from the Ottoman government to banish the Babis out of the Iranian borders. Mirza Hussein Ali Baha who was thinking of faking possession of the brother’s position, repeated his clam and turned successful. He attracted many Babis to himself. Babis split caused the bloody conflicts among them to such an extent that the Ottoman government decided to separate them and to exile to various places. The Ottoman government appointed several spies in each group to supervise them closely and to report their activities for the Ottoman government.

Azalis were exiled to Cyprus Island and the Baha’is to a port in Palestine.

However, Bahauallah planned to kill and assassination several Babi dignitaries belonged to Azali companions when he wanted to leave. He continued this project in Akka port. He murdered the Azalis who had been sent to Akka along with them savagely. The book written by these two brothers’ sister about the Azalis’ legitimacy concerning Bab’s succession and the Babi dignitaries’ assassinations by Mirza Hussein Ali Baha’s agents expresses this fact that how has the humanitarian and peace cult firmed its bases on the savage assassination and massacre of its members.

The important note is that it should be known that the quarrel between Mirza Yahya and Mirza Hussein Ali just caused disunion and differences among Babis and also caused Babis to fight very much following these differences.¹

Most important, during these differences and struggles, many secrets were revealed which had been concealed for many years by the Babi heads and that was story of Bab’s succession and a rival who had been made by Hussein Ali for himself and been confirmed by Bab. Now, he must stood against him and fight. Yes, now, Hussein Ali fought with Mirza Yahya, Bab’s successor whom Hussein Ali had made him achieve this position to such an extent that these false claimants of prophethood called each other as ox, donkey, calf, fly, snake and beetle.²

I am ashamed; but I should note that Mirza Hussein Ali himself points out that his mother has been unchaste. He has also accused those who deny him as unchaste

¹ Memoirs of decline and collapse, Fazlullah Mohtadi, p. 83.

² The heavenly food, the first part, p. 40.

ones. As you know, the most important people who have denied him were his brother Mirza Yahya and his sister Ezziyeh Khanom.

From that time on, those false claimants of prophethood uncovered the modesty veil and accused themselves of chastity accusations in order to beat each other using this pretext.

Mirza Hussein Ali reveals that his brother Mirza Yahya Sobhi Azal who had been Bab's successor had had sex with Bab's second wife after Bab's execution and had raped. Not only he had raped her; but also according to his commandment which he had endowed her to the public all of his companions had raped her.¹ Mirza Hussein Ali's words caused Bab's wife to be called "the mother of prostitutes" among Babis.²

Insulting each other didn't end. Each of them started accusing. Mirza Hussein Ali introduced Yahya Sobhi Azal as the vassal of Turkish and British governments who is under their protections.³ He also writes about Sobhi Azal:

"It is certain that Azal is busy drinking wine and having sexual relation with the virgin and the actions which I am ashamed to mention (according to the book "Aqdas", he means buggery)."⁴

Mirza Yahya Sobhi Azal's associates have accepted his affairs with Bab's wife. They add that the Excellency Bahauallah has offered his daughter to Azal for flattery when he was the head of Babis.⁵ So, isn't it merited for the Excellency Hussein Ali to cure his humane pains before treating his Parkinson⁶ and hernia and then to claim for prophethood and divinity.⁷

10. Punishment Committee

Murder, assassination and cruelty can be seen among the members of the Babi cult from the first days of the emergence of Babism. According to Fereydoun Adamiyat, Babis behaved savagely with people and the governmental troops during

¹ The same, part 4, p. 337.

² Badi'a, p. 379.

³ Baha'ism in Iran, p. 196.

⁴ Baha'ism in Iran, p. 196

⁵ Azalis, Bitā, p. 19.

⁶ The Parkinson was caused by a poisoning caused by Yahya Sobhi Azal.

⁷ Azalis, Bitā, p. 65.

their riots in Naseri era. They were amputating the captives' legs and arms and making them fire, their above-mentioned savagery and cruelty can be clearly observed in the murder adventure of the third martyr (Hajj Mulla Muhammad Taqi Baraqani, Zulqa'deh, 17, 1263 A.H.), Qurratul Ein's paternal uncle and her father-in-law).

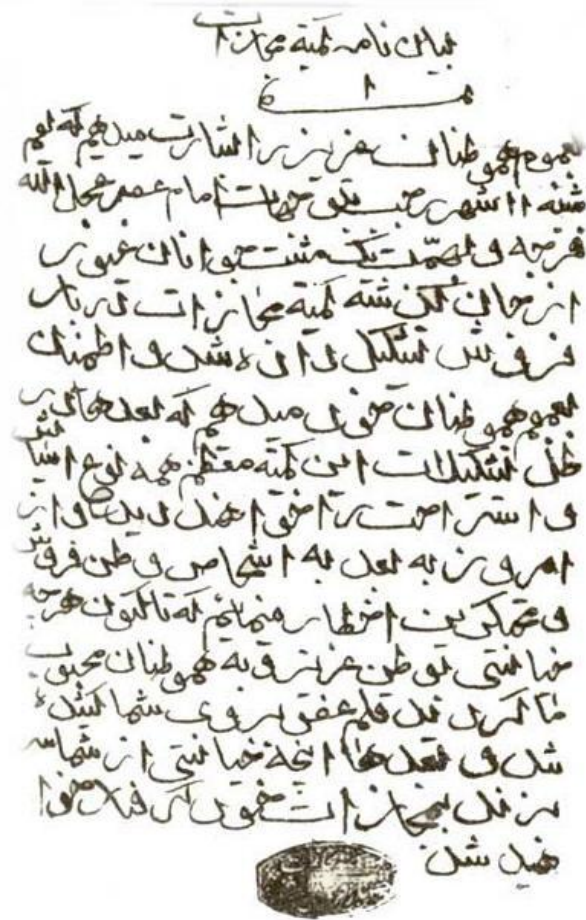
The political terrorism started in the middle of 1840s A.D. / 1260s A.H. by Babism in the Iranian contemporary history. It bonded with Babism; so that, the names of "Babi" and "terrorist" in the former Qajar period were synonymous, we know that the Babis planned for Amir the great's assassination and performed king Nasiruddin's abortive assassination on the lunar month of Shawwal, 28, 1268 A.H./ August, 15, 1852 A.D. which ended in the seizure a group of them. From that time on, the trend continued in Iran; particularly, in constitution revolution.

The aim of establishing the punishment committee?

Even before establishing the committee, Baha'is killed many people to achieve their goals and establishing such committee wasn't needed. The reason for establishing such committee was that the English people wanted to perform their aims in Iran by their spies, the Baha'is; that is, changing the government of Qajar and appointing their stooge to have more freedom and to achieve their colonial goals as soon as possible. After the emergence of Reza Khan in the political and social arena of Iran, the deviant cult of Baha'ism gained abundant freedom of action after years of being active secretly and attacked extensively against the traditional, religious and theological rudiments of the Muslim people of Iran by the supports of the colonial powers particularly English government based on pre-determined goal and plan.

One of the most important events of the constitution revolution periods is the secret and joined assassinations centralized by "the punishment committee"; such as, the abortive assassination of Sheikh Fazlullah Nouri by one of the leaders of the punishment committee called Karim Dawatgar and then assassinating some people such as Seyyed Abdullah Behbahani. It is better to be said that the plan and turbulence of this group started when people and revolutionists were optimistic about the constitution; but it was intentionally attempted for their motivation to be pretended as religious and revolutionary.

The Baha'i members of the punishment committee and the secret and remarkable roles played by the deviant cult of Baha'ism during those days for the colonial policies of Britain to be fulfilled are outstanding issues. The terroristic operations and the frequent murders during constitution period of time are of serious issues in creating a great and deep crisis which left mental and proselytizing and cultural influences. It created indifference in the community during four years and made the political structure of the country neutral and filthy; so that, at last, the capital city of the country was easily captured and conquered by the attack of some hundred Cossacks headed by Reza Khan Mirpanj from Qazvin city. The constitution fate turned the same as Pahlawi ominous dictatorship one by falling Qajar government.



A sample of the punishment committee manifesto

That the members of the punishment committee were the followers of the Baha'ism cult and had recalled by the colonial plan isn't a claim and there are various documents to prove it.

Several authors have also called the operation of the punishment committee as a revolutionary opposition against 1919 contract and Wosouq-al-Doleh government while the punishment committee established in the first government of Wosouq-al-Doleh in 1295 S.H. and in the peak of events after issuing constitution command and was active for merely five month (by autumn, 1296). Consequently, its function isn't due to 1919 contract.¹

The founders and the main members of the committee were as follows: The brigadier-general Asadullah Khan Abul FathZadeh, the brigadier-general Ibrahim Khan MonshiZadeh, Muhammad Nazar Khan Meshkatul Mamalek, Ihsanullah Khan Doustdar, Mirza Muhammad Khan Nejat Khorasani, the commander of the army Mohyee (Mirza Karim Khan Rashti's brother, the famous spy of England), Karim Dawatgar and Mirza Ali Akbar Ardaqi. Their biographies were extremely embarrassed and most of them were of the members of the Baha'ism cult. The core of the punishment committee were "Abul Fath Zadeh" (as the chairman of the committee) and "Monshi Zadeh" and "Meshkatul Mamalek". Mehdi Bamdad introduces the brigadier-general "Asadullah Khan Abul Fath Zadeh" and "Monshi Zadeh" as the followers of the Baha'ism cult in the book called "the explanation of the Iranian men".² Abdullah Motewalli the author of the book "the punishment committee" confirms this issue, too. He introduces Meshkatul Mamalek as the follower of the cult in addition to the mentioned two people.³

In the first terroristic operation, the chairman of the granary, Mirza Ismaeel Khan was killed. Then, they turned to assassinate Mirza Mohsen Mojtahed and Ayatollah Behbahani, the constitution leaders. They killed the chairman of customs, later on.

After assassinating Ismaeel Khan, the chairman of Tehran city granary. A secret letter was issued by the punishment committee that had taken on the responsibility of the assassination shouting apparently revolutionary slogans, it threatened other people in charge with death.

One of the other members of the punishment committee called Ali Akbar Ardaqi mentions the secret letter in his diary and writes: "Publishing the secret letter created

¹ Abdullah Shahbazi, the Iranian contemporary history periodical, No. 27, pp. 45 & 46

² The explanation of the Iranian men, Vol. 1, p. 112.

³ The Iranian contemporary history, No. 27.

fear more than Mirza Ismaeel Kahn's murder. Imadul Kottab and I were unknown people and three other people were Baha'is, too. Thus, this issue caused nobody to be supported of us... .”¹

Before each terroristic measure, they usually warned their victim writing a threatening letter concerning this issue that he/she must reconsider his/her policies. “The punishment committee was sending a sealed secret letter bearing a picture of a bullet to those whom the committee was going to kill, in advance and gave it to kids. The kid threw the letter into the person's house or gave it to the house servant receiving little money and then the kid was escaping.”²

After each terroristic measure, the punishment committee was introducing its victim as a barrier for the constitution desires and even as the agent of the colonial England (!). It was trying to impose a fear and ambiguous situations in the community.

One of the victims of the committee was Mirza Abdul Hamid Khan Matin-al-Saltanel Thaqafi, the manager of “the new era” newspaper. He had published an article and attacked Ardeshir Reporter severely in Mozaffari newspaper in Boushehr city. (Issues: 67 and 68 dated, the lunar month of Sha'ban, 1322 A.H.)



Mirza Abdul Hamid Kahn Matin-al-Saltaneh Saqafi, the manager of the new era newspaper

¹ Ali Akbar Ardaqi's memoirs, p. 51.

² The electronic periodical “Baharestan”, No. 17, p. 7.

After a while, the members of the committee were identified and some of them were captured. “Abul Fath Zadeh” and “MONshi Zadeh” were secretly murdered in Semnan city on the lunar month of Zulqa’deh, 1336 A.H. Additionally, “Ehsanullah Khan Doustdar escaped to Caucasus. After a short time, Mehskatul Mamalek got free.

When the members of the punishment committee were captured, the Baha’i cult possessed such an influence in police force that could settle the case according to their desires. The influence of Baha’is in the police force started from the chairmanship of “Conte de Monte Forte” in police force of Tehran city. “Abdul Rahim Zarrabi” (a Baha’i from Kashan city) was his assistant and the magistrate of Tehran city. For this reason, he was entitled “Abdul Rahim Kahn, the magistrate.”¹

After the members of the punishment committee were captured, Ahmad Kahn Safa who was in charge of the above-mentioned case in the police force was murdered secretly. At that time, a group called “Simorq committee” considered “Safa” ‘s murder due to a condescension applied by the government alongside of the Baha’is in an announcement addressing the prime minister. The above-mentioned group claimed that in composing the case, merely the names of “Abul Fath Zadeh” and “Monshzadeh” have been mentioned who had been trapped contrary to the governmental attendants’ desire. Other Baha’is participations haven’t been mentioned. It’s written in the manifesto that:

“Ehsanullah Kahn, Montakhab-al-Doleh’s murderer, and Ahmad Agha Rouhi and Mirza Ziya’ullah who were the main members of the terrorist committee were busy enjoying themselves... We are aware of all the secrets and won’t let Baha’is to form the minister cabinets because the Baha’is start killing minister in order for them to be free to do everything... That’s only the tip of the iceberg.”²

After 1299 S.H. coup and the appearance of Reza Kahn in the political and social arena of Iran, the members of the Baha’ism cult gained more freedom of action and started a special attack against the traditional and theological rudiments of the Iranian Muslim nation based on a planned program and got active to destroy the country culturally after years of being active in semi-hidden manner.³

¹ The Iranian contemporary history periodical, No.27, 44 and 45

² The same, narrate by the records of the Iranian contemporary history institute, file: 43850.

³ Light and Shade of Baha’ism, pp. 109-113.

A glance at the punishment committee members' report cards

The brigadier-general “Asadullah Kahn Abul Fath Zadeh”

He was one of the members of Cossack brigade who was the chairman the chairman of the punishment committee. His background turns back “the emulation association” which had been established by “Mirza Agha Tabrizi”, the representative of Tabriz city.

“Mehdi Bamdad” introduce him as the follower of the deviant cult of Baha’ism in the book “the biography of the Iranian dignitaries (Vol. 1, p. 112) and “Abdullah Motewalli mentions that he was one of the members of the Baha’ism cult in the book “the punishment committee”. He was secretly murdered in Semnan city on the lunar month of Zulqa’deh, 26, 1336. Maybe, he was murdered for their relationship clues with the organizations relating the Colonialism to be hidden.

The brigadier-general “Mirza Ibrahim Khan Monshi Zadeh”

He was born in Yerevan city and educated there. Then, he headed off towards Iran and continued his education in Darul Fonoun university. Next, he turned to writing the enlightening articles in the press and also to the military. He was also on old members of the Cossack brigade and “the emulation association” in Tabriz city.

Mehdi Bamdad and Abdullah Motewalli considers him as a Baha’i person. His fate was the same as Abul Fath Zadeh. After his name was revealed as the member of the punishment committee, he was doubtfully murdered in Semnan city.

Dawoud Monshi Zadeh was the offspring of Ibrahim Monshi Zadeh and established a secret partisan group called “Soumka” to serve the United Kingdom and to destroy the national movement after Reza Khan’s escape from the country.

Muhammad Nazar Khan Meshkatul Mamalek

He was one the members of “the emulation association”, too. Mehdi Bamdad and Abdullah Motewalli consider him as Baha’i, too. However, his fate was different from the two previous members of the punishment committee.

During the investigation of the punishment committee file and after the doubtful murders of Monshizadeh, Abul Fath Khan, Ahmad Khan Safa who was in charge of

the above-mentioned file in the police force was also murdered doubtfully and Meshkatul Mamalek got free.

Ehsanullah Khan Doustdar

He was Baha'i, too. His colleagues in a party were influential in the police force. After Ahmad Khan Safa's murder who was in charge of the punishment committee case in the police force, Ehsanullah Kahn Doustdar escaped to Caucasus and the Baha'ism agents closed the case not to be revealed.

Ehsanullah Khan came back to Caucasus and joined the jungle movement, later on. However, Ehsanullah Khan couped against Mirza Kouchak Khan Jangali and made it collapse at the time of the peak of English attacks to the jungle movement.

Karim Dawatgar

He was one of the adventurous insurgent people who had hired the English embassy wickedness and terroristic measures.

He committed an abortive assassination against "Sheikh Fazlullah Nouri" in 1287 A.H. It was done when Sheikh Fazlullah posed the thesis of "the legitimate constitution". When Sheikh Fazlullah took refuge in the Excellency Abdul Azim's holy shrine and made people aware of the deviation of the constitution movement and changing it into an anti-religious one, he was assassinated. During Sheikh Fazlullah's assassination, several people were injured. Nevertheless, Sheikh Fazlullah survived and Karim Dawatgar was captured. During the investigation, he confessed that the assassination operation has been planned in the British embassy. He even revealed the names of those who were the British embassy agents. Sheikh Fazlullah forgave Karim Dawatgar.

However, he didn't take lesson and served the British embassy to the end of his life. At the begging of the punishment committee establishment, Dawatgar was called to cooperate with this terroristic organization. The first official aim of the punishment committee was to assassination Mirza Isaeel Khan, the chairman of the granary. Karim Dawatgar did the terroristic measure successfully. However, he didn't accept to be hidden for keeping the secrets of the punishment committee. Additionally, according to Emadul Kottab's memoirs, he asked for a huge amount of money as his wage after the terroristic measure and the punishment committee

concluded to kill him. Consequently, killing Karim Dawatgar wasn't just due to controlling his extortions and to his violating the punishment committee commandments. According to his confess after Sheikh Fazlullah Nouri's assassination, the punishment committee was worried about the secrets of the terroristic organization to be revealed by Karim Dawatgar.

The first secretary of the German embassy in Tehran city, Ahmad Ali Khan Sepehr writes: "the captives (the members of the punishment committee) confessed and said: Finally, we decided to suggest Karim Dawatgar to respect his commitments or to exit Tehran city after receiving some money. Unfortunately, Dawatgar neither accept to do his previous commitments nor receive some money to exit Tehran city after several meetings. The hostile trend of make decision for this ill-matched element... Bahadorussaltaneh informed the committee that Rashidussoltan ... disagrees Karim and accepts to act against him... In a meeting where Abul Fath Zadeh was present, it was investigated about Karim's threats. It is added that Karim Dawatgar had revealed his trip out of Tehran city and the secrets of the committee. We were afraid for his trend to be continued and for all of our plans to be revealed."

Eventually, Abul Fath Zadeh ordered Rashidussoltan to meet Karim and to finish the issue. He asked to assassinate Karim if he weren't succeeded. One of the members of the punishment committee, Husseinullah says: "Karim Dawatgar was living in an ally located behind "Rajab Ali Khan's" religious meeting place. It was 3 a.m. when Rashidussoltan and I went to Karim Dawatgar's house. I stayed in the alley and Rashidussoltan knocked at the door. A woman opened the door and identified Rashidussoltan. Rashidussoltan said to the woman: Is Karim Agha at home. The woman said: Yes. He said: Tell him Rashidussoltan is here and has an urgent word with you... ." ¹

They killed Karim Dawatgar near the Armenian church on the night of Farvardin,14, 1296 S.H. After drinking wine with Rashidussoltan and Hussein Allah, he was shot at the back of his head by Husseinullah's Mauser gun. Karim Dawatgar had previously enrolled there people in the punishment committee: Emadul Kottab, Mirza Ali Akbar Khan Ardaqi and Bahadorossaltaneh.

Emadul Kottab

¹ The electronic periodical "Baharestan". No, 17, p, 7.

His main name is “Mirza Muhammad Hussein Seiyfi Qazvini. He is famous for his artistic title “Emadul Kottab and has revived the calligraphy school of Mirza Muhammad Reza Kalhor. He is cherished for writing the educational booklets called “the prescribed form of writing” and establishing the first calligraphy association of Iran.

On the TV series, “Hezardastan” and “the punishment committee”, late Ali Hatami introduces Emadul Kottab as the character called Reza the calligraphy and the one whose aim is to punish the agent related to the Colonialism! Suggested by Karim Dawatgar, Emadul Kottab was enrolled in the punishment committee. During the investigation of the punishment committee case, he was captured and imprisoned for 5 years. In 1300 S.H. when he was 60, he became free from the prison; but he got bound to remain in Qom city and to be under inspection.

When Reza Kahn ascended the throne, Emadul Kottab was summoned to the court. He became the writing agent. In 1313 S.H. The minister of culture granted him “The first grade culture medal” and Reza Khan court granted him “a piece of previous medal.”

He died in 1315 S.H. when he was 75 and was buried in Abdullah holy shrine at ray city. The book “the punishment committee in Emadul Kottab’s memoirs”¹ reveals some of the dimensions of his relationships with this terroristic organization.

Mirza Ali Akbar Ardaqi

He was Mulla Ali Ardaqi’s (known as the martyred judge) brother. He was enrolled in the punishment committee introduced by Karim Dawatgar. He specifies in his diary: “Emadul Kottab and I were unknown. Three other people (Monshi Zadeh, Abul Fath Zadeh and Meshkatul Mamalek) were Baha’is, too. Thus, the issue caused nobody to suspect us... .”²

“Bahadur-al-Saltaneh Kordestani”

¹ Attempted by Muhammad Javad Moradi Niya, Asatir publication, 1384 S.H.

² Ali Akbar Ardaqi’s memoirs, p. 51.

He was enrolled in the punishment committee introduced by Karim Dawatgar. After the chairman of granary was assassinated, Karim Dawatgar asked for his wage via Badur-al-Saltaneh. Bahadur-al-Saltaneh and Karim Dawatgar murdered Montakhib-al-Dowleh the general treasurer in the fifth terroristic operation of the punishment committee.

Husseinullah, the member of the punishment committee says: “Abul Fath Zadeh deceived Karim Dawatgar and said to him that the committee has issued the murder commandment of Montakhib-al-Dowleh... was shot and killed without the issuance of his murder commandment by the punishment committee. After his murder, the committee sentenced Karim Dawatgar himself Rashidussoltan and I were commissioned to assassinate him.¹

After Karim Dawatgar’s murder; as if, the punishment committee was concerned about the issue that Bahadur-al-Saltaneh revealed the secrets of the terroristic organization due to his relationships with Karim Dawatgar. Maybe for this reason, Bahadur-al-Saltaneh was fired from the punishment committee because of disobedience. They told Bahadur-al-Saltaneh that although the punishment committee has mentioned Montakhib-al-Dowleh’s name in the meeting; but the punishment committee hadn’t formally decided to assassinate him!

“Rashidussoltan”

He was Hussein Qoli Khan Khalkhali’s son and became one of the members of the punishment committee. The next day after the killed Karim Dawatgar, he was captured and imprisoned along with two members of the committee called “Seyyed Morteza” and “Mirza Abdul Hussein Sa’atsaz”. During settling the punishment committee case, Rushidussoltan was condemned to be executed by the court. He was hanged in 1297 S.H.

The report card of the illegitimate offspring of Colonialism

The punishment committee didn’t basically need any aims and the political gait. This terroristic organization was the illegitimate offspring of the old colonialism that was established managing “Sir Ardeshir J. Reporter”, the outstanding representative of the spying English network in Iran. It was supervised by the savage freemasonry.

¹ The electronic periodical Baharestan, No. 17, P. 7.

The organization's apprehension was to confront the traitors of the nation and the agents related to the aliens! Its aim was to establish a despotic but so-called reformist government by creating crisis in the country.

Thus, the punishment committee's aim was the same as that of the old Colonialism concerning the establishment of a despotic, attached and powerful government against the probable influence of the Soviet Union in Iran. As the members of the democratic popular party such as "Seyyed Hassan Taqi Zadeh", "Hussein Qoli Nawwab", "Wahidul Malek Sheybani along with the punishment committee asked for establishing a powerful government which is dependent on the United Kingdom and is independent from the clergymen. In some cases, the punishment committee introduced itself dependent on the democratic popular party formally.

Additionally, the free masonry loge called "the Iranian awakening" was also seeking for establishing "a reforming dictatorship". In the loge, the following members of the democratic popular party had been enrolled: Seyyed Hassan Taqi Zadeh, Hussein Qoli Nawwab, Wahid-al-Malek Sheybani, Sheikh Ibrahim Zanjani, Mehdi Khan Qaffari (was Baha'i and known as Wazir Homayoun), Ahmad Qazwini, Danirul Molk Shirazi, Seyyed Nasrullah Raqawi, Mirza Sadeq Khan Amiri Farahani (Adibul Mamalek), Hassan Pir Niya (the prime minister in Reza Khan era- he was Zoroastrian and the planner of founding the Pahlawi kingdom- he was one of the main correspondents of the British spying network in Iran), Muhammad Ali Forouqi (Zakaul Molk; the Jewish and the agent of establishing the Pahlawi kingdom- The prime minister in the period of time when the power transferred from Reza Khan to Muhammad Reza Pahlawi). Ardeshir J. Reporter and

The broadminded lords of the punishment committee and the savage freemasons who were in favor of it received good wages later on. Muhammad Ali Forouqi became prime minister several times. He was the chairman of committee during the period of time when the power transferred from Qajar dynasty to Reza Khan and from Reza Khan to Muhammad Reza Pahlawi.

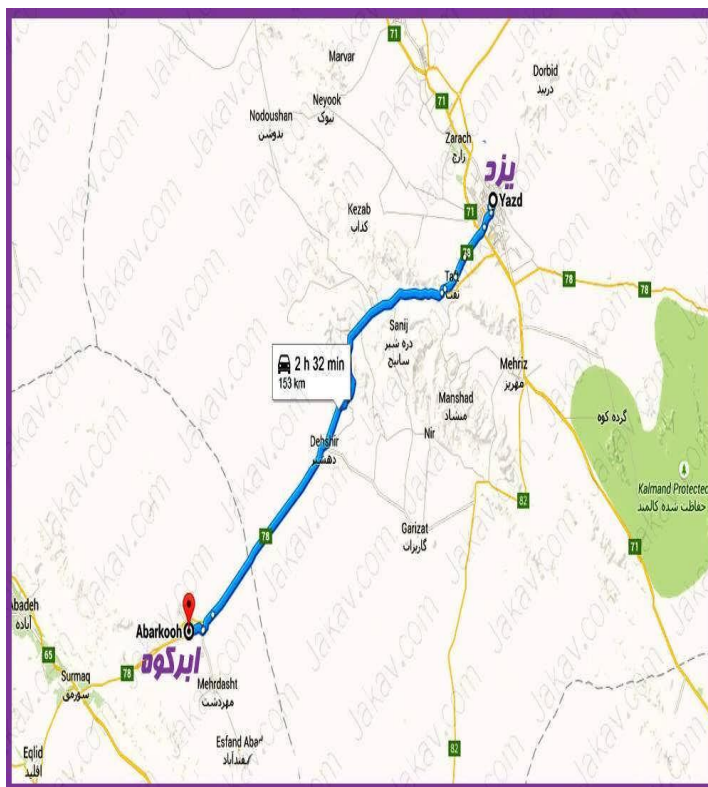
In Reza Khan's coronation ceremony, Forouqi gave a speech and called him as the heritor of the royal crown and throne of the Iranian ancient kings.

Pirniya became the prime minister and Taqi Zadeh gained the higher positions several times and died when he was a senator.

Sheikh Ibrahim Zanjani who was the public prosecutor who tried Sheikh Fazlullah Nouri and issued his execution commandment. Of course, he received his wage in advance and became Zanjan people's attorney. Like Forouqi, Sheikh Ibrahim Zanjani was active in Persian literature field, too. Due to Ardeshir J. Reporter's inspiration, Sheikh Ibrahim Zanjani wrote an epistle called "the intelligent monarch" in which he theorized the necessity for founding "a peacemaker dictatorship".

11. Abarqoo event

Abarqoo crime was done ordered by the Baha'ism cult leaders. It was too tragic forced the regime which supported Baha'ism to react against the criminals.



Killing a 50-years –old woman and her five little offspring in Abarqoo, Yazd city, by the Baha'is can be considered as one of the hideous measures of the cult during its history. The first question posed by every reader is the reason for aiming a 50-year-old woman and how much has the woman been dangerous for Baha'is? Has she killed just for defending God's religion and her warning against Baha'ism proselytizing in the village in the religious assemblies? Or has it be considered as a mere crime merged with aversion and false beliefs?

Abarkouh/ Abarqou

Abarqou is a city Yazd province, Iran. It is the center of Abarkouh province. It is located at the central part of the province. The province is located at the path of Yazd-Eqlid-Yasouj autobahn. Also, the geographical position of this ancient and touristic city is among the three historical cities of Iran: Isfahan, Yazd and Shiraz; so that it is nearly located at the middle of these three cities which have made a triangle. According to the announcement by the cultural heritage, handicrafts and tourism office, the city is considered as one of 14 model tourism cities of Iran due to its natural and ancient monuments. The city possesses 400 historical works out of which 123 ones have been recorded in the Iranian national work lists.

The description of the events

At midnight, Day, 13, 1328 S.H. several Baha'is attacked to a religious , poor, old woman's house intrigued by the Baha'i assembly of Yazd city in a village called "Robat" near Abarqou city, Yazd. The old woman was Soqra Khanom who was active against Baha'is. The Baha'is killed her and her five offspring (Ma'soumeh 15, Khadijeh 11, Bibi 8, Ali Akbar 6 and etc.) in bed with spade and crane. According to the indictment written by the public prosecutor of Yazd city (Seyyed Muhammad Jalali) against the accused following the tragic event (refer to the national union newspaper- 1328 S.H. No. 24, 25) the killed people's lips, mouths and jaws had been struck. After the event, Abarqou became one of the centers for the Baha'is activities. The indictment of the public prosecutor of Yazd city (Seyyed Muhammad Jalali) included a detailed explanation of the identity and function of the inciters and agents of the calamity.

At the middle of the solar month of Mehr, 1329 S.H. seven Baha'is were captured accused by participating in the above-mentioned murders. The Prime Minister (Razm Ara) issued an order to the minister of justice to investigate Abarqou case. At the end of the solar month of day, 1329 S.H. the case transferred from Yazd court to Kerman one. In 1330, Farwardin, the case was transferred to Tehran along with 15 accused people of the case. It was provided that they were tried in the first branch of the criminal supreme court. Eventually, in spring, 1333, the Baha'is trial started. In Ordibehesht, the judge determined for the criminals to be punished including executing one of them in the crime position. During the Baha'is of Abarqou trial in Tehran city, Hajj Khodadad Saber Lankarani (the distinguished attorney and the

former chairman of the peace court) accepted to be the lawyer of the killed people's family and defended them bravely.



The “Ebrat” Museum of Abarkouh is the quiet spite of the Muslim people of Iran opposing the deviant cult of Baha’ism. Today, Abarkouh people shouted their quiet spite against the Baha’is after 64 years.

Roqayyeh Hosseiniyan, the only survival of the family narrates: “I was there at night. Forty night had been passed since I got married. The family insisted me to stay there; but I refused because my husband was going to travel.”

She has a bloody narration about that day followed by the whimpers of the participants of the inaugural ceremony of Abarkouh Ebrat Museum in the house where sees the bloody event of that night: “Blood was dripping from the handles and locks. Inside the house gave out the blood smell. Everyone had been murdered differently. One of them had been killed in the cloth-weaving workshop and the other into the large earthenware jar and some in the verandas.”



The photos taken from Ebrat Museum displaying The restored scene of the Baha'i crime

The elder have narrated for us that the people of Abrakouh had feared too much. After a while, it would be clear that the murders had been done by the Baha'is.

It is said that: The mother of the family has over and over cried to prevent the activity of the cult in the meetings despite of being merely two Baha'i families in the city. She has asked the scholars to stop the deviant cult. The issue had also posed in the religious gatherings.

The agents of this savage crime fled to an unknown destination for several months; but Pahlawi regime was forced to capture the Agents due to people's sensitivity. With regard to the clear confessions of Shirwani and despite of the attempts of the organization of the deviant cult to deviant the case trend, Shirwani was eventually executed and his assistants were imprisoned. They managed to get free from the prison forced by the organization of the Baha'is assemblies of America in Shahriwar, 1331. Unfortunately, the ambiguous notes of the event remained hidden. In 1384, the penal context of the case was published in the Keyhan newspaper. One of the hidden notes in the case and its indictment is Shoqi Effendi's order for perpetration of the savage murder. Following the issued order from London

concerning this issue that the Baha'ism proselytizing must be actively and expansively done across Iran, the cult tried hard to attract more people to the organization . in the meantime, The Baha'i assembly of Yazd city whose chairman was Soltan Nik Aeen selected Abarqou village as one of the proselytizing aims. It commissioned an assembly in Isfand Abad, Yazd city headed by Shamsi and asked Tehran assembly for personnel and missionaries to start the proselytizing measures of the cult.

The indictment of the public prosecutor of Yazd province against the accusers of Abarqou tragic murder

At the night of the solar month of day, 13, 1328 S.H., a tragic murder has happened in Abarqou (218 Km from Yazd city) in a farm land known as Robot in which nearly four families settled. Six people have been significantly tragically murdered. Thus, Soqra who was 50years of age and her five minor offspring called Ma'soumeh 15, Khadijeh 11, Bibi 8, Ali Akbar 6 who were living with their murdered mother penuriously and indigently; but magnanimously and were earning a living by baking bread, carding cotton. At the mentioned night when the murdered were resting and sleeping deeply due to the daily fatigue, Muhammad Shirwani and his brother Muhammad Hussein and Ahmad Nekouee and his offspring Ali Muhammad along with three Baha'is from Isfand Abad who haven't been identified yet and the case has remained open for them and for one the inciters of the murder called Jalal Binesh murdered Soqra and her offspring intrigued by Hajj Mirza Hassan Shams, the chairman of Isfand Abad Baha'i assembly and Abbas Ali Pour Mahdi who had been dispatched to Abarqou following the secret orders and also intrigued by nine members of Yazd city assembly whose name will be mentioned later. It was said that Soqra was murdered because she was cursing the Baha'is. When the religious preachers was busy preaching, she was cursing Abbas Effendi and the Baha'i heads with a loud voice and because Muhammad Shirwani was her neighbor and was one the bigoted Baha'is who has torn and burned the holy Quran according to his wife's narration and since the murdered Soqra knew that Muhammad was a Baha'i person she was cursing the Baha'i heads nights and days? According to the inquisitor, Muhammad was suffering from the event very much and because Abarqou was a place in which Muhammad didn't have the freedom of action and couldn't formally introduce himself as a Baha'i he took vengeance of Soqra and her offspring. Soqra's measures were great obstacles for the assembly in Abarqou to be

established and they couldn't proselytize. Muhammad Ali Sebet who had been dispatched from Abbas Ali to Abarqou the Baha'i assembly of Yazd city wasn't also successful because of Soqra's measures. According to the members of Yazd city assembly, after the people of Yazd city figured out that Muhammad Ali Sabet had come to Yazd city assembled as the Baha'i missionary, they threatened to death. So, he was obliged to pick up his wife and came back to the city by motorcycle and reported the event to the assembly. In 1327, Hajj Mirza Hassan Shamsi- the chairman of the Baha'i assembly of Isfand Abad- sent a person called Salimi as a missionary. Because of the measures of Abarqou residents and going Mr. Seyyed Muhammad Qayyumi to Isfand Abad as a preacher forced the above-mentioned missionary to escape.

These events cause the Yazd and Isfand Abad assemblies harbored enemy against Abarqou residents who were Muslims and were preventing every kind of proselytizing. This time, the assembly took dangerous actions. It dispatched Abbas Ali Pour Mahdi secretly to Abarqou city and gave him a sum of money and Abbas Ali had secret social intercourses to Isfand Abad and Yazd cities and kept in touch with Hajj Mirza Hassan Shamsi Isfand Abadi, the chairman of the Baha'i assembly of Isfand Abad and the members of Yazd assembly. He had secret social intercourses with Muhammad Shirwani and intrigued him to commit that tragic murder. According to the inquisitor, the accused entered into Soqra's house. They murdered three people who had slept in the verandas mercilessly and cruelly with spade, axe and crane. Soqra and her two sons who were 14 and 6 years of age were in the room. According to the statement by one the accused, Ali Muhammad, they woke up fearfully and anxiously and blocked the room door in order to prevent us entering the room; but we injured some of them with the spade handle inserting under the door. They couldn't resist. The accused expressed: Open the door, we are thieves. You are secure. When they entered, they murdered Soqra and her two sons unmercifully and cruelly with spade, axe and crane. Due to the severe strokes, blood had ejected and splashed on the ceiling, walls and doors. The room resembled a slaughterhouse which was full of blood. The most powerful people become painful and grieved due to watching the dreadful scene or hearing the event involuntarily. According to the case contents and the inquisitor, the tragic crime was done intrigued by nine members of Yazd city assembly and Hajji Mirza Hassan Shamsi, the chairman of Isfand Abad Baha'i assembly and Abbas Ali Pour Mahdi who had been dispatched by the Yazd city Baha'i assembly. If the event hadn't been discovered, other people would have been murdered due to Yazd city Baha'i assembly

instigation. Because it wasn't the first time for the Baha'i assembly of Yazd city to issue the assassination and murder orders. For instance, several years ago, an innocent person called Muhammad Fakhkhar was living in Yazd city. Because he had cursed the Baha'i heads, some people knocked his house door at the middle of the night and he was said somebody has a word with you. They deceived him. When he came out of his house, he had been taken to another quarter forcefully. They grasped his mouth with a handkerchief in order not to ask for help. Then, they suffocated and threw hi, into the firewoods near the brick-kiln and burned his body. The crime was prosecuted by a judge called Zahedi, the then brave and chaste inquisitor and consequently Mr. Reza Lotfi was commissioned to investigate the case. Both of them left nice deeds as reminders. Sultan Nik Aeen (Jalal Binehs's brother), the former chairman of the Baha'i assembly of Yazd city and several Baha'i heads were sentenced and imprisoned. Consequently, because of the above0mentioned reasons and because it was examined that the residents of Abarqou city couldn't tolerate such proselytizing, Soleyman Salimi, the missionary dispatched from Tehran city wasn't allowed to stay at Isfand Abad and Muhammad Ali Sabet's –another Baha'i missionary dispatched to Abarqou city before Abbas Ali Mahdi Pour by the Baha'i assembly of Yazd city –house was surrounded by people and he was threatened to death. He was forced to escape at night, in winter along with his wife with motorcycle. He reported the event to the assembly. Nevertheless, the Baha'i assembly of Yazd city didn't quit being obstinate and they knew their measures would lead to murders; but they paid a sum of money to Abbas Ali Pour Mahdi and dispatched him with secret orders. The crime was committed by Muhammad Shirwani and other accused people. After the crime, Abbas Ali came to the Baha'i assembly of Yazd city and reported the event in details in the presence of all members of the assembly. Abbas Ali was ordered to come back to Abarqou city in order for the crime nit to be discovered.

Thus, according to the above-mentioned reasons and all the available reasons in the case, it is certain that nine members of the Baha'i assembly of Yazd city involve in Abarqou murder as inciters.

The murder impellers

- 1) Mahmoud Meshki, late Muhammad's offspring, 46, businessman, educated, married, from Yazd city, resided at Khalafkhan Ali quarter. He has introduced his religion as Baha'i. He has been arrested since 1329/07/06 till now.

- 2) Badiullah Effnan, Hajj Seyyed Hussein's offspring, 52, educated, businessman, married, Baha'i, from Yazd city, from Iran, resided at Gazargah quarter. He has been arrested since 1329/07/08.
- 3) Gholam Hussein Salekian, Hassan's offspring, a weaver, educated, 50, from Yazd city, resided at Gazargahkeh quarter, Baha'i, married, from Iran. He has been arrested since 1329/07/06 till now.
- 4) Isfandiyar Majzoub, Hormozdiyar's offspring, 53, educated, married, a tailor, from Yazd city, resided at Khalaf Khan Ali quarter, from Iran. He has introduced his religion as Baha'i. He has been arrested since 1329/07/06 till now.
- 5) Muhammad Ali Fallah (Effnan), late Muhammad Baqer's offspring, educated, 55, from Yazd city. Resided at Darband Kashiha, married, from Iran, Baha'i, arrested since 1329/07/028 till now.
- 6) Abdul Khaleq Malahoutiyan, Mulla Abdul Ghani Ardakani's offspring, 65, physician, educated, married, from Yazd city, resided at Gazargah quarter, Baha'i from Iran. He has been arrested since 1329/07/08 till now.
- 7) Habibullah, Ra'fati, Yahya's offspring, 42, the employee of finance office of Yazd city, married, educated, from Yazd city resided at the new Bazar quarter, Baha'i, arrested since 1329/07/07 till now.
- 8) Keykhosrow Rasti, Master Mehraban's offspring, the physician of the public health in Shiraz city, from Yazd city, resided at Shiraz city, from Iran, Baha'i, arrested since 1329/08/07 till now.
- 9) Muhammad Menshadi, Baqer's offspring, the physician of the public health of Yazd city, resided at Fahadan quarter, from Iran, Baha'i. He is free on bail. He has been an impeller regarding Abarqou event. Everybody's action is in conformity with the article 28 of the public punishment acted is asked for punishing them.

Two other impellers:

- 10) Abbas Ali Pour Mahdi, Hajj Mahdi's offspring, 65, uneducated, from Yazd city, resided at Khajeh Khezr quarter, married. He has introduced himself as Muslim. According to the case content, he has been dispatched to Abarqou by the Baha'i assembly as emigration. He possesses Baha'ism ID number "104". He has been arrested since 1329/11/06 till now due to the following reasons:
Although before Abbas Ali dispatched to Abarqou, the Baha'i assembly of Yazd city had dispatched Hussein Ali Sabet to Abarqou city as a proselytizer and had been severely disagreed by the residents of Abarqou city. Mahmoud Meshki, one the

accused and of the members of Yazd assembly has expressed on page 226, line 12-15 that after the residents of Abarqou city figured out that he was a Baha'i, they came to his house to kill him. He escaped by a motorcycle with his wife and went to Yazd city. Also, Isfandiyar Majzoub, Golam Hussein Salekiyan and other members of Yazd assembly confirmed the above-mentioned statements. Thus, the members of Yazd assembly urged a missionary being dispatched to Abarqou. Then, the assembly planned dangerously and dispatched Abbas Ali Pour Mahdi via secret orders to frighten the residents of Abarqou. The orders had been top secret. A process-verbal was usually written for the case when a missionary was dispatched; but because the missionary or; on the other hand, the emigrant had been severely ordered, the process-verbal wasn't openly written. According to documents, 3500 rials had been given to Abbas Ali and the members of the assembly urged on this issue that the sum was given to him; but they gave extra money to him by the name of sundry expenditures, the passage, and etc. and he was dispatched to campaign against Abarqou residents. He has secretly lived in Abarqou and traveled to Yazd and Isfand Abad because he was ordered secretly. Abbas Ali has kept in touch with Muhammad Shirwani very much. Muhammad Shirwani is one of the ruthless and dangerous accused Baha'i people. Abbas Ali has encouraged him for a while to do such a crime because Muhammad Shirwani is one of the bigoted Baha'is and has burnt the holy Quran. Abbas Ali's relationships with Muhammad Shirwani were top secret. When Abbas Ali was inquired, he denied being Baha'i and his relationships with the Baha'is. Later on, according to the proselytizing papers of Yazd assembly, he has received Baha'i ID card NO. 104 in 1311 S.H.

The mentioned ID card has been kept in pages 134 and 135 of the case. Abbas Ali has been one of the main impellers of this unique crime.

The Pahlawi regime tried hard to hide the crimes of this Zionistic cult in order to curry favor for his western and Israeli lords.

The case was suspended till 1384 when for the first time, the indictment text of the then public prosecutor of Yazd city was published by the Keyhan newspaper and disturbed the Universal House of Justice organization's sleep. In order to hide the case, the Baha'ism organization started to spoil the influential newspaper and tried to disturb the community minds especially the Baha'i youth community and to hide the evil and cruel face of the organization.

Consequently, more than three decades has passed since the Pahlawi regime was overthrown by the great aspiration of Iranian Muslim people led by Imam Khomeyni

(P.H.). it is befitting for those memoirs to be repeated and for the real face of the deviant cult of Baha'ism to be revealed in order for the people to know not only Monafeqin organization has assassinated the countless people; but also, the Baha'ism organization headed by Shoqi Effendi and today by the universal house of justice located at Israel has shared these assassinations and crimes, too.

12. The most famous Baha'i people working in the SAWAK

As we know, SAWAK had been originated from the military command of Tehran city and the armour ligion two and intelligence and anti-intelligence offices of the army, police, and gendarmerie of the country after the coup Mordad, 28, 1332 S.H. After the coup Mordad, 28, Muhammad Reza was going to fix the pillars of his dictatorial government. On the other side, the Colonial government of England and the Imperialism government of America which possessed main interests in Iran considered the security and stabilization of Muhammad Reza Pahlawi's dictatorship as an essential issues. Thus, they strengthened police and security forces and prepared a special plan to establish the security or organization of the country cooperating each other. They established it in 1335 S.H. based on a plan offered by America. The Iranian press announced the news about the beginning of the activity of the organization even before passing its law in the national council parliament and Senna on Mehr, 11, 1335. Eventually, the organization formally started its activity in 1336.

SAWAK was established based on the special conditions and circumstances of the country. In earlier years of the coup Mordad, 28, the military command of Tehran city was in charge of security; but the impossibility of the existence of a military command in one or several cities forced the correspondents to seek a remedy. The conclusion of these counsellorship led to the establishment of SAWAK. The staff and troops of the military command who had experiences in repressing people and the combatants created the elementary core of the organization. After the coup Mordad, 28, some of the heads of Toudeh party escaped abroad. A few members were executed and many members regretted and even several SAWAK. Nevertheless, because the clergymen played an unavoidable role in leading the campaign against the British Colonialism and leading the movement for nationalizing oil and the great clergyman called Seyyed Abul Qasem Kashani was the indisputable leader of the movement and the days after the coup some clergymen such as Seyyed Reza Zanjani and Ayatullah Taelqani and other religious people such

as engineer Bazargan and Dr. Yadullah Sahabi were the members of the national movement of resistance, the Colonial correspondents and the SAWAK planners tried to transfere the non-Muslim officers of this organization and exploit them to achieve their goals. Because there weren't any Jewish officers in the Iranian army, the people in charge tried to employ Baha'i officers – who were similar to the Zionist Jew intellectually and revenged Muslims like the Jewish Zionists- in the organization to confront the Muslim combatants. For this reason, several senior managers of SAWAK were Baha'is.

Earlier 1350s, Parwiz Sabeti's name was announced in the country media under the name of security official and considered him as the powerful man of SAWAK. Parwiz Sabeti, the so-called powerful man od SAWAK has escaped to Rome, Geneve and London under the nickname of Ali Khani by an airline on Aban, 1, 1357.¹

Parwiz Sabeti



Maybe, no valid writing has been published about him, yet. Sabeti tells about himself: “I was born in solar month of Mehr, 1328 in Sangsar one of the regions of Semnan city in a quarter called Tappeh Sar in a Baha’I family. I spent my elementary school periods from 1332 to 1328 and my high school periods from 1328 in Tehran city. I continued my education in law collage, Tehran university in 1334 and graduated in 1337 in judicial course of study for B.A. degree. I came to Tehran city on Mehr, 1328 to spend high school years. I have resided in my sister’s husband’s house, Mr. Muhammad Hussein Rahmaniyan for three years. On Mehr, 1331, my

¹ Subject: Mr. Sabeti’s travel to abroad at 13:40 on the above-mentioned day was said in editorial board of the Keyhan newspaper.

family came to Tehran city and resided at that house till the solar month of Isfand 1334 when we provided a house and moved there. Since 1336 S.H. I have taught in Tehran city.

In Bahman, 1337, Sabeti was employed at SAWAK organization introduced by Zarrabi the director general of the 9th office of SAWAK. He was well versed in English language and was educated at political and economic affairs.

He advanced in SAWAK organization very soon. First, he became the chairman of the first office of the third general office in 1345 supported by Fardoust, the successor of SAWAK and Naser Moqaddam, the director general of the third office. In 1345, due to a TV. Program, he suddenly became a well-known person and his power dimensions.

It is written in the contemporary history books: “It can easily be claimed that by 1349 when he became the assistant of the third general office of SAWAK, his power shadow spanned the Iranians’ life arenas. The opponents of the regime considered him as their main enemy. However, obtaining all important jobs, from being minister to master of university, teacher and even employee was due to the allowance of the office over which he took its chairmanship... He was famous for being “the spokesman of SAWAK” and “the security official” earlier 1350s. He was one of the main managers of SAWAK organization and was in touch with “Mousad” and its agents in Iran and he even interfered with the affairs related to SAWAK’s agencies out of the country which were out of his authorities. His information especially regarding the activities of the fighting groups out of the country help SAWAK with fighting against the confederation and other groups opposing the regime... He had passed the anti-partisan operation and war educations and sent a group which had educated in Israel and the military dictatorships of the Latin America to fight against Siahgal and to surround the jungle with extensive equipment and facilities... According to his occupational features, Sabeti the chairman of the interior security of SAWAK possessed several passports with different names. At the end of Azhari government and ten days before the Islamic revolution, he escaped to Geneva and; then, he went to Israel with his wife. He was famous for “the SAWAK’s dreadful torturer”. He lived in a splendid house in San Francisco. He sold his house to the ambassador of one of the Arabic countries a month before escaping from the country.¹

¹ Hussein Fardoust, the emergence and falling of the Pahlawi kingdom, Vol. 2, pp. 450-451; Bahram Afrasyabi, when the curtains are being drawn up, pp. 341-342; Abbas Milani, Hoveyda’s puzzle, pp. 208,390; MAsoud Behnoud, from

People knew Parwiz Sabeti as a security official because, he brought all political separated people to interview on TV. With this title. The people who were brought on TV. And expressed regret were Reza Barahini, Parwiz Nik Khah, Korosh Lashae, Gholam Hussein Saedi and Ja'far Koush Abadi.

Before the Islamic Revolution, during 1970s, Parwiz Sabeti discovered and destroyed the secret armed groups.¹ Due to this evil experience, he went to Egypt after the revolution and hit the active Egyptian Islamic groups (who had advanced to such an extent that they executed the treacherous president of Egypt, Anwar Sadat).

Now, when the people's campaigns against the American occupiers in Iraq have soared, the Americans have secretly brought him to Iraq to destroy the Islamic movements. They are secretly exploiting Parwiz Sabeti in order to organize "the Iraqi intelligent service" again. He is surely going to keep the Baha'i interests and to hit the Islamic system of government and Shiism as his top programs presenting in Iraq.²

Masoud Behnoud writes about him: "Sabeti was one of the nationalists who was in favor of nationalizing oil industry. He played a great role to advance the regime's aims especially in SAWAK. He progressed in SAWAK for years. The anti-sabotage committee was appeared by Sabeti's suggestion, chairmanship and total authorities. Later on he became SAWAK's chairman. Sabeti repressed the partisans in the north of Iran because the partisan wars had been trained to him. Parwiz Sabeti's power after establishing Reza Shah's police force had caused everybody to fear him; even Shah's prime minister. In every occasion, Shah was referring to Sabeti and assign him the important affairs. He was in touch with the foreign services especially the American and Israeli ones and he caused these relationships and bonds with them to be strengthened."³

Seyyed Ziya'a to Bakhtiyar, p. 55; Malmoud Tolouee, the actors of the Pahlawi era: From Forouqi to Fardoust, Vol. 2, pp. 992-997, 1001; Left in Iran narrated by SAWAK documents, people devoted partisans, Vol. 8, p. 309.

¹ About Parwiz Sabeti's role in preventing Shah to become close to scholars and making differences between them, and imprisoning the scholars, refer to Azzal Mamalek Ardalan, p. 414.

² The supporter of evil, the Baha'ism function backgrounds and its rush against Iran and Islam in the contemporary world, 1384, Bina, p. 12.

³ Behnoud, Masoud; From Seyyed Zia'a to Bakhtiyar, 7th edition, Tehran, Jawidan publication, 1377 S.H., pp. 521-825.

- 1) The Keyhan newspaper writes: “He is Baha’I and escaped from Iran after the Iranian revolution in 1357 and sought asylum to Israel with his wife and became Mousad’s agent. Sabeti was one of those who was dispatched to Israel headed a group of SAWAK agents; more likely, he was employed by Mousad at that commission.”
- 2) The field Marshal Hussein Fardoust says: “Sabeti was employed in SAWAK since youth and advanced there. When he was less than 30 years old, he was the chairman of a ward related to the hidden parties. He was really hardworking and rank-lover. He was consistently trying to pretend higher than what he really was. He was telling lies to perk his position and success twice as much. After a while, he became the head of the first office of the third general office. In 1350, he became the manager of the third general office. However, he was all-round person in SAWAK organization, indeed. Bakhtiyar’s murder was planned by him. Then, agreed by Nasiri and Muhammad Reza, a series of interviews entitled “the security position” was done by him. He was speaking well and firmly on This TV displays and influenced everybody. The title “the security position” had been given to him till the victory of Islamic republic.¹”
- 3) The news site “Peyk Net” wrote about him: “Parwiz Sabeti’s intelligent service shadow –Shah’s security position who Saeed Imami imitated him- on the proselytizing media of abroad: Peyk has been informed that Parwiz Sabeti has established a staff to concentrate his proselytizing affairs; in addition to his recent security intelligent activities. The staff is working in accordance with the Whitehouse policies towards Iran. The most important activity of the staff is to press on all Persian audio or video media to avoid confirming initiator of torture and extracting a confession in the prison and making TV. Shows in Shah’s periods of time. He himself was the administration of TV. Interviews.
- 4) Abdullah Shahbazi –the historian- writes: “Beyond it, the assassination of the brigadier –General Zandi Pour became an excuse for Parwiz Sabeti to take measure wilfully without legal allowance and the judicial verdict and to massacre the most outstanding political prisoners who were passing their conviction periods of time. On Thursday, Farwardin, 28, 1354 / April, 17, 1975, a group headed by Reza Attar Pour (Dr. Hussein Zadeh) accompanied by Parwiz Faranjad (Dr. Jawan), Muhammad Hassan Naseri (Dr. Azeddi),

¹ The emergence and falling of the Pahlawi kingdom, Vol. 2, “An inquiry from the Iranian contemporary history”, pp. 450-451.

Naser Nozari (Rasouli), Hussein Sha'bani (Husseini), Bahman Naderi Pour (Tehrani), Major Sa'di Jalil Isfahani (Babak) and Colonel Waziri, the chairman of Ewin prison took nine political prisoners to the hills located inside the prison enclosure and massacred ordered by Parwiz Sabeti.¹

- 5) Parwiz Sabeti's paternal uncle, Rouhullah Sabeti was the colleague of SAWAK and the high-ranking employee of Pepsi Cola Company in Ahwaz city.² It is said in SAWAK documents about Rouhullah Sabeti dated 1356/10/11:

Subject: Rouhullah Sabeti's measures

A person called Rouhullah Sabeti who is from Iran and is Baha'i manages a commercial company in Abu Dhabi. His wife is very intimate with Sheikh Zayed's wife and he himself is in touch with most Sheikhs. Recently, four nine to ten-year-old girls have been taken by him from Iran to the United Arab Emirate for Sheikh Hamdan, the assistant of Emirate prime minister who is famous for sensuality. Rouhullah Sabeti was asked to explain about the issue. He has expressed that the issue is true and these girls are orphans and Sheikh Hamdan had previously asked him to take these girls from Iran to Emirate to support them. Rouhullah Sabeti has also taken them in his recent journey to Emirate. Now, the girls are in Sheikh Hamdan's presence...³

Fereydoun Tawangari known as Arash

Fereydoun Tawangari known as Arash was born in Tehran city in 1329 S.H. He was Baha'i and his marriage document has been recorder in Teharn Baha'is marriage record office No. 126.6869 dated 1357 (2537)/5/14.

¹ Footnote is Khabar on Line, the story of Taqi Shahram, the red coup and shooting at down

² The record of the center of Islamic Revolution documents, code 336

³



Fereydoun Tawangari (Arash)

Arash was employed in SAWAK in 1351 working as a usual person. Earlier 1352, he became in charge of operation section. He was inquiring and excruciating male and female combatants. He became the leader of operation section in 1354/2/22.

When he was the leader of operation section, he was inquiring and excruciating. He was named “the roughest cross-examiner” in the common committee because he was really ruthless.

He was bestowed various medals because he was serious in his devotion. He was diligently busing serving his lords in the common committee to the last days of the devil regime of Shah. Eventually, he was tried in the Islamic republic court and confessed his shameful and criminal actions. He was executed on Sunday, Tir, 3, 1358.

Acclamation and medals:

He has been rewarded due to being serious in his assigned tasks. (Such as the third grade medal of “Pas”)

Colonel Ali Zibae

One of the other Baha’i torturers of SAWAK called Ali Zibae. It was rumored that several people had been killed under his blows with the fists and kickings.

People hated Colonel Zibae to such an extent that they attacked his house in 1357, on the eve of the victory of Islamic revolution and made his house fire. Hamid Davoud Abadi narrates the story: As people were saying, an old man and old woman who were Christian and living in front of the house accidentally saw that a car entered into the house yard and some men took a girl blindfolded into a basement forcefully. The old man went to Takht Kamshid Street frantically and addressed the youth demonstrating:

– Help the girl if you are brave. These dishonorable men have kidnapped her.

Nobody knew what would happen. They thought there were three gangs who had kidnapped a girl.

As soon as some people claimed the wall, the people from SAWAK escaped from the basement to the building located behind the house. At that time, people realized that it was one of the safe house of SAWAK organization whose basement was used to torture the combatants. Later on, I read about Colonel Zibae's place of torture: "The demonstrating population suspected of a Mercedes Benz car at Somayyeh and Malekushshoa'ra cross, in front of craftsmen office at 10, a.m., on Wednesday 1357/10/05. When they observed a wireless set in the car, they decided to inspect the car. The car occupant took a machine gun out of a seat, shot towards people, killed a valid woman and two youth and escaped. He got on the army ambulance while it was departing in Takht Jamshid street and escaped. While he was escaping a notebook and a deed fell out of his pocket. People picked it up immediately and read the address:

Colonel Ali Zibae-Address-Bahar street- Takht Jamshid street- Mahtab alley- No. 4

The population attacked his house immediately to arrest him; but unfortunately there was nobody at home. They set the house and its luxury furniture on fire. People tore the carpets to pieces and smashed the lampshades, china wares and the priceless containers. Additionally, three rifles, a wireless set and many instruments pertaining to communication, several forged books and leaflets were confiscated by people.

The criminal's Mercedes Benz car was set on fire in Somayyeh street and his other car was burnt in Bahar street, too.

The retired Colonel Ali Zibae is one of the famous torturers of SAWAK who has been the agent of torturing and inspecting along with "Siyahatgar" since Toudeh party establishment.

The people participating at setting his house on fire were saying: “The furniture of his house had been provided by the Iranian youth blood and is illegitimate. For this reason, nobody took something.”

Colonel “Ali Zibae’s” place torture was located in Bahar Street in Takht Jamshid street (Talegani). Two building were neighboring each other. Both were related to each other through a dark and narrow tunnel. When the people attacked, the people of SAWAk escaped; but the torture trances remained. I loved to see there very much. I went there with my father the other day. The first house located at Bahar Street was apparently Colonel Zibae’s workplace. However, when we entered into the second house located at the back part, we were afraid too much. Many torture instruments could be seen. The extracted nails were scattered. The plucked hairs and the blood splashed on walls were of savage actions of SAWAK. I found a piece of a person’s leg in dust and blood whose flesh was fresh. When we entered into the basement, the passageway was too narrow and dark. Nevertheless, people were advancing lighting up papers or pasteboard. There were several small room in the left side of the corridor in which there were special instruments. There was a bathing-tub in one of the rooms. It was said that there was acid in it. They were forcing the prisoners to lie down into it to be died. In another room, there was a two-floor bed which was piped like a heater. They forced the prisoners lie on it when it was hot. As the case of “Mahdi Rezae”, one of Mojahedin members who had said: “They forced me to lie on the fireplace to be burnt.”

There was a hole on the wall of one of the rooms. I became curious about it. I went forward. I figured out that it was being used for the prisoners’ fingers to be amputated by a small guillotine. In dark rooms, the oppressed shouts could be heard. I cried. I got crazy. Is it possible for a man to be too wretch to do such savage actions to make a prisoner confess?

There was a special chair in one the rooms. It was said that it was called “Apolo”. It was the same as hairdressers ones to which a metallic cap had been attached. It was used for the prisoners’ tortures. I hated Shah’s regime more when I saw those instruments. Just God knows how many young people have been murdered under the most severe tortures of Shah’s regime. I said to myself: “Thank goodness. I haven’t done any wrong action to be taken here. I would confess in the first stage if I saw these instruments.” All of the doors and the walls of the torture place had been quite dark and black and had intensified its awfulness. Of course, we were quite

afraid although entered into that place with open eyes and security Woe betide those boys and girls who had been taken there blindfolded...

It was a horrible place. I grasped my father's hand in order not to be lost in the dark corridor. There wasn't any light. Apparently, people had destroyed the building. The building wiring had been demolished, too. A cardboard had been lit and some people had carried some pieces of it as torches. We had sore eyes due to the smoke.

My body trembled when I thought the SAWAK personnel were here several days ago and tortured the prisoners. God knows how many of these houses Shah's SAWAK had across the country.

The Keyhan newspaper wrote about Colonel Zibae's house: "SAWAK's hidden torture place was discovered in Tehran city."

A SAWAK Colonel's house was set on fire during a street conflict in Tehran city. When people entered into the house, they could discover an underground tunnel in which various cells, torture instruments and some carious bones of humankind could be seen.

The house called "the horror house" by people was located at Bahar Street, Jahan Street. The house belonged to an office of SAWAK for a while in which many captured people have been inquired there. The witness said to the Keyhan correspondents: When we entered into the house, we thought first that the house resemble the place of torture more. We inspected the house along with several people who had attacked the house. We encountered a basement. It had been linked with another house through a tunnel which was 150 meter long. There were all kinds of torture instrument in the tunnel. Some of them were bloody. They had been recently used. In another corner of the tunnel, there were many bloody male and female clothes accumulated. There were some bones, too. There were several cells in the tunnel in which the accused could just stand. Tunnel was too dark that the flashlight couldn't work. There were some photos of people who were being torturing on the tunnel wall. Those photos were used for the mental torturing. People's rush into this place of torture caused police forces to transfer the instruments to an unknown place after shooting and dispersing people.

Colonel Zibae, the house owner escaped.

Colonel Shirwanloo

One of the high-ranking directors of SAWAK was Colonel Shirwanloo. He followed spy activities and fighting people since he was the military governor. He was also SAWAK staff. Colonel Shirwanloo was in touch with Shah; so he could employ his son in SAWAK. His son became the vice-president of the center for intellectual raising of kids and adolescents and the chairman of the artistic department of Farah Pahlawi's office.

General Ahsanee

One of SAWAK's officers who was famous for being Baha'i. he was the intermediary between SAWAK and intelligence ministry and was in charge of the press censorship by 1357 S.H.

At that time, SAWAK was announcing its orders to the press orally. It didn't give any written order in order for the written orders not to be exploited by the opposition groups.¹ At that time, general Ahsani was in charge of SAWAK press which was the subclass of the third general office of SAWAK. General Ahsani was in charge at the middle of the prime minister period of Amir Abbas Hoveyda to the last day of the Pahlawi regime. He had the telephonic relationships with several correspondents of the great press such as the Keyhan, Ettela'at and Ayandegan. Every morning he was announcing some instructions to them distinctly. Those correspondent were in charge of service clerks and could include SAWAK orders and prevent publishing those materials which weren't pleasant for SAWAK. Those correspondents possessed supreme positions than other ones due to such special relationships and obeying orders.

To be employed in the job, the correspondents must be confirmed by the press general office. They must receive correspondent card. However, the correspondent No 11.² Formalities were more severe. After being ratified by the director general of press services and the press assistant of the minister of tourism, they must be dealt with SAWAK press office. After being ratified by the chairman of SAWAK press office –general Ahsani- their case was being sent to the second department and anti-intelligent of the army and kingdom guard. Then, the subject was being informed to special inspection office of field marshal Fardoust. After the inspection of his

¹ The severe inspection and control on the press by SAWAK were more and severe after Asadullah and when Amir Abbas Hoveyda became the prime minister. [research office of Keyhan institute]

² The court correspondents and the correspondent related to Shah and Farah

organization, the correspondent card NO.11 was being issued signed by the chairman of the second department of the army and people such as general Palizban.

13. When the Baha'i who hates the Muslim Iranian nation finds an opportunity to commit a crime

Turning to suppression along with a violent behavior to create horror or to revenge the Muslim Iranian people is a method which is constantly observable in the organizational policy of Baha'ism due to the thoughts and teachings of the heads of the cult; although it seems weak due to the propagandistic measures of the Baha'ism organization that pretends to be oppressed.

The Pahlawi regime and the Baha'ism doctrine were created by the intelligent service of their then powers especially the United Kingdom in essence. For this reason, they possessed a special transaction; so that the special physician of Shah and his loneliness companion was one of the influential Baha'i person. Mordad, 28 coup was the peak for this bond and transaction. In the last days of the Pahlawi government, the confederate of the Pahlawi regime committed crimes against the innocent people and martyred several people with the excuse of not obeying the government which was dependent on the aliens.

The Muslim Iranian people have been taught by their master and superior not to be tyrannized and to be free. The existence of such spirit caused the Iranian people to revolt against the armed regime headed and led by Imam Khomeyni (P.H.) and to conquer in 1357. The people's enthusiasm and revolutionary spirits merged with Imam Hussein's (P.H.) revolution and caused the lunar month of Moharram, 1357 S.H. to be a turning point in the Iranian people's campaigns.

At those days when the Muslim Iranian people demonstrated in great numbers, the deviant cult of Baha'ism had forced the Baha'is to confront the people measures by all means ordered by the organization. The Baha'is supported the waning Pahlawi regime by each means of hostile measures such as shooting people.

The people's campaigns continued. It was the lunar month of Moharram. As the regime expected, people increased their presence in demonstration and demonstrated on lunar month of Moharram, 9 and 10 in great numbers.

The massacre of people

The Muslim people living in Sa'di quarter in Shiraz city demonstrated like all Muslim Iranian people. At that time, it was a village. In the village, several Baha'i families were living. They had moved there by the organization order. The organization tried hard to take the last steps because it knew that the Iranian heroic people are the winners of the battlefield and undoubtedly the Pahlawi government must leave the scene. Consequently, on Azar, 22, 1357 S.H. –exactly two month before the final victory of people- Baha'is committed a crime.

What was happened

On 22nd of Azar, 1357 when the people of Sa'di village returned from demonstrating against the tyrannical government of Pahlawi in Shiraz city, the incident happened: A sergeant major called “Sefatullah Fahandej” who was born in a Baha'i family and has lived in the village and been in charge of the chairmanship of the village assembly for 10 years. He shot towards the innocent and oppressed Muslim people along with his offspring. Shooting each person, he shouted: viva Shah. In the event, 43 people were martyred and some became devotees. Now after nearly four decades, the people and the families of the martyred haven't forgotten that tragic event.

Why did the event happen?

During the Pahlawi regime, especially the Pahlawi, Baha'ism was trying to have a quorum for their organization. The regime denied this action because it was afraid of the reactions of the great scholars and spiritual guides.

The heads of the Baha'ism cult realized that the regime considered some considerations to recognize the cult formally; so they were seeking for another solutions. Eventually, they turned to making martyr option. In the annual congress of the Iranian Baha'i national assembly which was held in Tehran on Khordad, 1348, the heads off all the assemblies in the cities were secretly communicated to raise disturbances in appropriate ways and to act in a way for a Baha'i person to be killed to pretend they were oppressed. They also permitted the Baha'i students who were studying aboard to finish their educations within a year and to come back to Iran

immediately to be employed in the governmental offices in order for the cult to be recognized formally.

SAWAK became aware of raising disturbance by the Baha'i organization. Thus, it ordered the heads of anti-intelligent offices in Fars, Kerman, Sistan and Balouchestan to prevent disturbance and riot in these regions. Anyway, the plan wasn't executed because of the community sensitivity and aware scholars and spiritual authorities.

Several years later, Dr. Youkr Jiyagri, the raving member of the Universal House of Justice and one of 27 people who reliable according to Shoqi Effendi and the head of Baha'ism organization made a speech in Shiraz city and stated clearly that the organization needs to have a killed person in order pretend to be oppressed. So, they were to force the regime to recognize Baha'ism formally.

All of the event caused Sefatullah Fahandej to rejoice as the chairman of Sa'di town assembly and to take such measure in an appropriate time. He had kept a Gewehr 3 gun in his house to do due to his presence in the organization.

According to the letter, No. 533-6 dated 1351/11/28 in intelligent office of the police force of Shiraz city, Sefatullah had decided to make an attempt on his brother's life-Alla'-who had discovered the falseness of the cult which had been made by the Colonialism and been dependent on aliens. Sefatullah had decided to pretend a Muslim is guilty to revenge the Muslims and to remove his brother out of his way.

The more time passed, the less he could find an opportunity to achieve his aim. Eventually, on Azar, 22, 1357 S.H. Sefatullah Fahandej could perform his ominous plan due to his rancor towards Muslims.

The organization of the Baha'ism cult reaction to the event

The Baha'ism organization has accepted and admitted the origin of the event; but it has tried to deny the label of being criminal and supporter of the dictator. Thus, it issued a statement to support and defend Sefatullah Fahandej because he was a devotee member of Heyfa-Israel- and he had been commissioned to obey the Universal House of Justice's orders. It is stated in the statement that Sefatullah Fahandej has first shot to the sky and has then shot people's feet.

The question is that: How can the Universal House of Justice answer to the martyrs of the event and to the people who have observed it? After revealing the facts, how can the heads of the UHJ –who have been consider as infallible people by Baha'is- answer to these dishonesties and fallacies?

14. Baha'ism and 1388 sedition



It is obvious that the foreign governments have played a role in the forming and the strengthening the Baha'ism cult and its aims against Iran. This political party was founded with hideous innovations and raised by the aliens. During Pahlawi government's periods of time, Baha'ism had been paid attention by the system of government in order for the Shiite Islamic religion to be isolated. Most Baha'is were appointed in high-ranking positions. Thus, Baha'is were trying to provide the alien's interests. After the victory of the Islamic republic when there wasn't any opportunity for the Baha'is to achieve their ominous goals, Baha'is tried to weaken the Islamic system of government cooperating with the colonialism and arrogance and to proselytize their creed by all means.

The tenth presidential election and its sub sequent events was an arena for Baha'is to plan against the Islamic republic of Iran intrigued by the foreign assemblies. Before the mentioned election, Baha'is were participating at no election due to disinterestedness in the fate of Iran and didn't consider themselves as Iranians. However, this time, when the Baha'i assemblies were willing to participate at election and to elect a distinct candidate, they called their followers to take part in election actively. In illegal associations held after the election, the slogans weren't restricted to opposition with the Islamic Revolution. A group of people insulted the

holy Quran; although some of the condemned who were arrested after the election claimed that the associations were peaceful and were their legal rights. After watching such insults, they withdrew their positions. Nevertheless those insults caused security systems to encounter with the new layers. Since just those who oppose the religion can insult the divine book. They had come into view and let their anti-religion beliefs come through in an arena provided by the sedition heads along with subgroups and terrorists

Additionally, the western media particularly the Persian BBC was encouraging people to take part in the street by proselytizing and the extensive support for the Baha'is. When several Baha'i participants at disorders were captured, their real evil-minded intention of the cult in fighting against the Islamic system of government was designated.

When did Baha'ism involve in the adventure?

The movement trend of the deviant cult of Baha'ism towards playing the political role in the society aiming the positive effect on the Iranian Baha'i community conditions started coincided with the 8th elections of the Islamic Council Parliament which was assigned as a social movement by the Baha'is. However, the unprecedented participation of the members of the deviant cult at 1388 sedition and playing an active role in the disorders especially the disorders of the 10th of the lunar month of Moharram (Ashoura) proved the political nature of the cult, first and second it showed that the aliens involved in forming the sedition movement and provoking it. This issue has been unprecedented during the past 100 years. According to the most recent gained and investigated information, the Baha'is entrance into the political issues and involving in sedition course in 1388 S.H. had been planned; although Baha'ism considers its survival in not participating at the political issues.

The Baha'ism organization has possessed contradictory behaviors during the years which has been originated from its nature. Iraj Gholami, freed from the deviant cult of Baha'ism, says about the organization behavior in 1388 sedition: "They were really happy and everybody congratulated. They were congratulating each other and saying: The government time is over and we would get free and achieve our wishes soon. What we were predicting would be happened. They were saying such and such has stated that flood of blood will be streamed by the Shiite blood particularly the clergymen's one. This year, the prediction will be proved. They were very hopeful

with the occurrence. I heard they were very happy spiritually. I wasn't with them but I heard they were taking part in the associations." Zamanian, one of the other people trapped in Baha'ism cult says about the real intentions of the organization regarding the system of the government of Islamic Republic of Iran: "Since the canvassing of the presidential election candidates, everything changed politically and religiously. Not only, their position against the system of government and Ahmadi Nejad's one was came through; but also, they supported Mousawi and encouraged us to vote him, too."

The Universal House of Justice statement and determining the strategy

On Sunday, 1388/10/13 thirteen Baha'is and two related Muslims along with eight other Baha'is were captured on a charge of participating in Ashoura disorders.

It is stated in the UHJ statement dated December, 25, 2007: "With "fixed resolve and perfect confidence", and avoiding involvement in partisan politics, seize every opportunity to join your fellow citizens in promoting ideals conducive to the prosperity of your cherished homeland..."

In the 10th period of the presidential elections and after the UHJ's arrival at the political phase and issuing the official manifestos against the Iranian system of government, the Baha'i community asked for its participation at some candidates' headquarters (including Mr. Mousawi and Mr. Karroubi) announcing its identity to help financially (It is assumed because of the backgrounds of the cult). They thought, the sedition movement would invalidate the system of the government of the Islamic Republic of Iran. Of course, they, then, participated at the meeting of their candidates. They exposed their identity by carrying several placards regarding the lost rights of the minorities and the students who had been deprived of education.

Meantime, after Hussein Ali Montazeri's comment in favor of Baha'is, supporting the citizenship rights of Baha'is by Jamileh Kadiwar and Saeed Razawi Faqih (which was done for the first time in the Islamic Republic of Iran) was also influential. After the elections, the Baha'is practically joined the sedition movement and the green one. They also participated at demonstrations dates Khordad 25, Aban 13, Azar 16 and the day of Ashoura. Sending Email for Baha'is, this group expressed they must make a decision. They slogans such as "Allah is the greatest" and "O' Hussein, Mir Hussein are vain. They believed they must shout the slogan such as "the political prisoner and the political student must be freed". They were informing

the Baha'i people to take part in the demonstrations by sending short messages (SMS).

Additionally, they were in touch with the VOA, the American human rights centers and a human rights site relating to Monafeqin; although they were aware of the nature of the site.

It is stated in the notification of the revolution and public court of Tehran city dated 1388/12/22 mentioning the capture of the members of an internet network: "The network whose several of its members are of the one of the deviant cults (Baha'ism) transferred people to Iraq and other countries to be trained in Monafeqin seat."

The Baha'i meeting at Tasou'a [the 9th of the lunar month of Moharram] night, 1388

As a matter of fact, the cult has acted in the form of a team. The team had done the necessary coordination and planned for the day of Ashoura in the form of four-people team by presenting in one of the captured people's house to be prepared for the disorder.

According to investigations, one hundred Baha'is participated in the demonstration of Ashoura, 1338. The captured people confessed their presence in the riots. Although they tried to reject their destructive activities in this regard.

The important note is that these people are of the members of the families of the Baha'ism organization heads. Introducing some of them help the issue understood:

- 1) Artin Ghazanfari, born: 1357, the offspring of the person of charge of 3-people organization of Baha'ism district 6 of Tehran city. He was the most active member participating on Aban 13, Azar 16, and the day of Ashoura riots.
- 2) Jinous Sobhani, born: 1361 (Artin Ghazanfari's wife), the daughter of one of the other members of 3-people organization of Baha'ism district 6 of Tehran city; she was Shirin Ebadi's assistant who has been arrested and inquired at that time.
- 3) Babak Mobashsher, born: 1357, Khanjani's groom. Khanjani has been one of the main heads of the deviant cult of Baha'ism and is an influential person in glasses trade and one of the outstanding elements who was present in the day

of Ashoura gatherings. He was investigating riot news by his connected people.

- 4) Lawa Khanjani; born: 1365, the granddaughter of the cult chairman whose father is one of the wealthy people who was influential in glasses trade. She was present in the day of Ashoura riots along with her husband (Babak Mobashsher) and his brother Fo'ad and Payam Fanaiyan and etc.
- 5) Payam Fanaiyan, the offspring of one of famous Baha'i families and has been one of the heads of the main teams. He was present in the gatherings in the Ashoura day.
- 6) Nikaw Hoveydaee, born: 1359, the offspring of one of the elements of Baha'ism organization who is active in attracting Muslims and proselytizing for Baha'ism. He has participated in the day of Ashoura riots along with his wife, Mona Adl Peyma.
- 7) Ahmad Rohani Wadeqani, born: 1360. He belongs to one of the famous Baha'i families and one of the heads of glasses trade who has stated his presence in his work place in Amjad passage instead of being in the riot.
- 8) Farid Rohani, born: 1360. He is Ahmad's brother. He doesn't reject his presence in the day of Ashoura riot.
- 9) Ibrahim Shadmehr, freed from Baha'ism in 1366. He is living with his Baha'i wife. He considers himself as Muslim. He has expressed his presence in the riot to control his son, Zawash. His offspring and he have been introduced by the Baha'ism organization.
- 10) Zawash Shadmehr has been one of the very active members in the riots after the elections. He has said in his conversation about settling the system of government; He is one of the main head of riot activists in 1388 and has been one of the people in charge of organizing the associations in favor of Mousawi.
- 11) Ali Reza Shetabi, is a so-called Muslim. He is a really corrupt person who had an extensive relationship with the Baha'i elements. He has had many deployments against the system of the government and exciting people to be present in the riot.

It is necessary to be explained that the captures have been done without mentioning the name of Baha'ism and without regarding to their relationships with this deviant cult. In the inspections, just the documents related to the riots have been detained; consequently, the Baha'ism organization has expressed its worry towards the Baha'i youth capture.

Zawash Shadmehr says in his confessions:

“I was personally in touch with a person called Artin Ghazanfari and visited his several times a week and received him the news. Artin Ghazanfari’s father was one of the Baha’i servant in Amir Abad and Yousuf Abad localities. He himself played a role in the organization; but he didn’t exactly tell me. His wife, Mrs. Jinous Sobhani was one of the influential people in the organization. She was Mrs. Shirin Ebadi’s secretary and a member of human right defenders assembly which was managed by Shirin Ebadi.

The messages and e-mails sent by Mr. Ghazanfari caused me to think that the Baha’i community is running about. He was sending messages for me on occasions. This issue was a bit strange, too. Because the [Baha’ism] community didn’t involve itself in such issues. Meanwhile, there wasn’t any order regarding the presence. However, when the Baha’i groups gathered to gather for the football game, they were informing each other about their activities and news. So, I started some of my activities and entered into the subject. The society was violent to come to the streets to defend the candidates. On the other side, when we gathered for the football game, the guys were speaking about the events happened in such and such street directly or indirectly. They were saying if the issue were continued, a challenge would be created which was probably in favor of us. Of course, I followed some of the events via Facebook and became aware of the appointments and associations through this site. Of course, due to my father’s position and the fact that I was inviolable on my paternal family, it wasn’t advisable to be entered into the case since I might be identified.”

Concerning the method of conduction by the organization, he says: “What the organization ordered, possessed a series of parameters. All Baha’is understood each other and the codes. Consequently, it isn’t necessary for them to come and tell officially: Halloo, go into streets and take part in the demonstration. For instance, when the organization says you are allowed to take part in the demonstration, it means simply for the people outside the organization; but it means differently for me as district superintendent takes part in the music or football classes of Baha’is to order the necessary instructions for demonstration. For example, he says to set the rubbish bins fire or to break the windscreens or to attack to such and such place. So, the message is conceived by Baha’is and non-Baha’is differently. For instance, we are ordered to take part in the election, it mean we must participate at the political activities, too. Or we are ordered to take part in the associations peacefully, it means we must take part in the demonstrations and the riots.

The main point is that the order are being communication from upper levels to the lower one in the manner of friendship; that is they don't directly order to do such and such task. Because it will hurt their manners. However, for instance, they allow us to demonstrate peacefully; and then some stimulations are being done through the friends or the superintendent of the district such as: we must ask for our rights or if we participate, we will surely succeed. Thus, I will be in a friendly atmosphere and accept the case. So, when it is spoken about asking for demanding in a friendly gathering, the case will be announced to upper levels and changed into an order or planning. In this way, nobody understands that the order for revolting has been issued by the upper levels.

It wasn't clear that the day of Ashoura was to be an ordinary one. This issue could be figured out by the slogans, weblogs and speeches. That is, everyone expected for a great event to be happened.

In the day of Tasou'a, Mr. Ghazanfari sent a message for me: Tomorrow is the green Ashoura." First, I thought Ashura is green as the symbol of Imam Hussein (P.H.); but after a while, I realized that Ashoura is the appointed day. The day for when everyone was waiting. The city of God where was expected by everyone is this day."

Concerning the contradiction of the slogan of not intervening in politics by the Baha'is and their participation in the demonstration and riots, he says:

"The organization considers its benefits and the place it can achieve its aims. For this reason it says we mustn't meddle with the policy and it will be more successful if it doesn't meddle with the policy. Now and then, it says we must meddle with the policy. This is a paradox and this question will be arisen: what's this story? Nobody can also ask in this regard. Thus, they conclude they may achieve their aims by these two options; but if they don't achieve their aims using the options, they will surely pass them and turn to other thoughts. Of course, I should say that these programs aren't related to one or two days or 3 or 6 months; but they are planning for the issue and investigating the details even for several years."

"Payam Fanaiyan" is one of the arrested people in the 1388 riots. Concerning the Baha'ism's organizational order regarding the group activities of the members to proselytize and riot in 1388 sedition, he says: "Baha'ism entrance into the sedition is due to the organizational order; but they have entered from the specialized level to the public one. That is, they depend on the organizational tasks before the sedition. However, today, they depend on the personal actions, and awareness and the team

tasks. Consequently, they commissioned the personnel to proselytize individually (Based on the belief that a person can unsettle a country alone). In fact, in 1388, the Baha'ism organization turned to the group system; that is, they said preaching cult aim in the form of organization causes vulnerability. So, a person must preach and proselytize personally in family, friend networks. This guidance was executed for participating at riots; that is, the Baha'i elements were taking part in the street riots ordered by the deviant organization in the form of family, friend networks.”

The issue is apparently evident in other cults and cells. In the evangelic cult of Christianity, they have turned to house church which doesn't need the priest and Monafeqin has turned to the issue of human rights instead of the terroristic activities.

Payam Fanaiyan confessed the role of the Baha'ism organization in directing its members to participate at the riots in Enqelab court dated 1388/11/10 and has mentioned the organization's great dominance on the members of the Baha'ism cult. He confessed: “In receptions, the organization informed us to be present in the gatherings. The Baha'is execute all of their affairs coordinated by the Universal House of Justice. Artin Ghazanfari, the superintendent of Baha'ism district 6 of Tehran city asked me to be present in the gatherings. I was present in most gatherings after the elections along with our friends. We weren't allowed to be present in elections and the political activities before this elections and the elections for the 8th Parliament; but we entered into the political arena and elections during the elections of the 8th Parliament especially in the presidential elections.”

Concerning his method of participation in the day of Ashoura riots, he says:

“I received Artin Ghazanfari's SMS dated 1388/10/05 concerning the gathering in the day of Ashoura. I received a subject-matter about the day of Ashoura gathering by Radio Farda. After being informed of the news, I called Babak Mobashsher and we were to have an appointment at 9:30 a.m. At the appointed time, my wife and I went to Fatemi Square and got on Babak's car. Then, we went downward the Karim Khan Street from Keshawarz boulevard and Wali Asr square. After Hafiz and Enqelab cross, we went downward the Khark Street. Because of the traffic jam, we got off the car for a moment and then got on again. We were to come back from Wali Asr Avenue. After passing Wali Asr Avenue we returned from upward. Then, we moved toward Wesal Shirazi Street and the northern Amir Abad. At noon, we were nearby the northern Amir Abad mosque. Meanwhile, in the morning of that day Bashir Ehsanee called me and asked where I go and I said I had had an appointment with Babak Mobashsher along with my wife. In the afternoon of that day, we went

to Bahsir Ehsanee's –who is my maternal cousin's son- house and were there till night. That day the following people were along with us: Babak MObashsher, Lawa Khanjani, Foa'd Khanjani and our two friends.

In the day of Ashoura, we participated at the following streets: Fatemi, Zartosht, Karim Khan, Hafiz, Wali Asr, Enqelab and Keshawarz boulevard. I observed the conflicts between the gathered people and the police forces. I also observed a place enraged in Taleqani Street and Wali Asr junction and the slogans such as down with dictator and etc.

Khordad, 25: I have been with Ashkan Basari and I spoke with him by phone regarding this issue. I mean participating at the gatherings. Because his shop was at Enqelab Avenue. Additionally I asked him: What's up? He said to me that he was in the demonstration and I went to his shop and went to Azadi square along with him. Ashkan's car had been parked in Enqelab Avenue. We came back home by his car. During the period of time after the elections, I spoke with Ashkan and Babak regarding the elections and the events after it. Before elections, Ashkan and I were present in the election gatherings and spoke with each other a lot regarding this issue. We spoke about this issue in the house and job with the co-workers.”

Fanaiyan considers the universal house of justice's aim concerned with inviting its members to participate actively at the gatherings of the day of Ashoura as following the Baha'ism community's aims and gaining some privileges for them.

Artin Ghazanfari states in his confesses: “Based on our beliefs, a Baha'i person mustn't meddle with the political affairs and we didn't conventionally participate in the elections based on this belief in the previous years. However, nearly two years ago, the then servants stated that a letter has been received on behalf of the UHJ. It had been written in the letter that participating at the elections (parliament elections) isn't matter for the Baha'is like other countries. Everybody can participate at the election if he/she likes.”

Nikaw Howeydaee's confessions regarding Artin Ghazanfari's activity in the riots:

Artin said he would go towards Enqelab at nearly 9-9:30 and of course he spoke with one of his friends whose house was near Enqelab. But it wasn't definite whether it was possible to go there or not. He said he was waiting to be answered... . Jinous (Artin's wife) said she wanted to be with Artin and they would be with each other. Arash Sadeqi said he didn't have any plan and would stay at home. He said to me if

he had woken up soon, he would have call me to go out. He called me the next day at 10:30 and went out nearly 10:30 to 11. Arteen Ghazanfari and his wife Jinous said Enqelab Avenue would be crowded the next day and a gathering would be held and they wanted to go there. At Tasou'a night, we were at home. The satellite networks announced that a gathering would be held in Enqelab Avenue.”

“Would you participate at the elections if no message were sent by the Universal House of Justice?” Jinous Sobhani was asked. Sobhani answered: “I wouldn't definitely take part in the elections if the message related to two years ago weren't about participating at parliament elections.”

Following the judicial measures against the Baha'i rioters, the negative reaction of the society towards the Baha'is increased and the Baha'i community was severely afraid of the probability of the political, social and cultural pressure against them after the events. For this reason, in their organizational meetings of the cult they changed their tactic and stressed their members not to meddle with the political affairs of the country.

Consequently, it has been proved that the Baha'ism claim concerned with the separation between religion and policy is a false one and is merely a tactic and proselytizing. The leaders of the mentioned cult organization are intentionally thinking of hitting Islam and Muslims and are also proselytizing in favor of Baha'ism and executing the dream for universality of Baha'ism. They use all means to achieve their goals; such as, deluding the youth by decisive slogans like liberality and the equality of rights, resorting to human rights and based on the circumstances doing the economic and exclusive activities in order to dominate on the Muslims and even committing some crimes such as saying for the enemies or interfering with seditions and riots in order to exploit politically and to achieve the organizational aims of the Baha'ism cult.

Recently, Iraj Naser who is from Iran and settled in Pakistan and also is in charge of Baha'ism office in Rawalpindi, Pakistan has said:

“There are many educated and wealthy Baha'is inside and outside Iran who can take the reins of power if the Iranian government falls. The foreign countries will support them, too.”

As mentioned before, the important note is that the activities by most Baha'is captured in the day of Ashoura, 1388 had been organized in family network framework. This strategy was one of the important advices stressed by the sites

related to the green movement in the post elective sedition events: “Come into streets in the form of families.” Like Mousawi statements, family networks have been stressed.”

In 1388 S.H., the United states House of Representative (47 Republicans out of 409 passed a plan and sent for the Senate concerning this issue that the American president must post the issue of arresting 7 Baha’i heads alongside with pursuing the Iranian nuclear case which indicates the importance of the deviant cult and its key role in the activities of green reformists for the aliens.

15. Iwal village, a crime like the English style

Fifty Baha’i families’ houses were set fire by the Muslims!

This was the title of a news which must be published in the media extensively according to a planned program. However, the adventure:

Earlier the solar month of Tir, 1389, the Baha’ism organization started the scenario of Iwal village catching fire. It described the details of the event so skillfully out of which BBC network made a long documentary film: Where are human beings? The Baha’is houses were set fire. Then, they published declarations continually of defend the Baha’is and to condemn the system of the government of the Islamic Republic of Iran.

Because the Baha’ism organization is based on proselytizing, the organization forces several Baha’i families to go to different cities and villages to proselytize the false creed. The process is true about Iwal village. Several years before the Islamic Revolution, the Baha’i organization ordered the some Baha’i families, headed by “Abdul Baqi Rohani” to settle in Iwal village and start their jobs.

“Qasem Ali Nouriyani who is one of the residents of Iwal village and a member of the village council says about the serious presence of Baha’is in Iwal village:

“I was of young before the revolution. Our fathers and grandfathers have narrated about the Baha’is tyranny in the village. Since 1330 S.H., we have celebrated 15th of Sha’ban nights. When the Baha’is entered into the village, they broke our megaphones and flags.”

Baha’is tyrannized the village residents too much. Every Tuesday night, they held an assembly and encouraged the youth to become Baha’is. The Baha’i ladies had the

worst cover in order to deviate the youth. They even direct the sewing system towards the only spring of the village. Of course, because spying was their permanent job, they spied for the Pahlawi regime and snared the Muslim youth.

Four or five Baha'i families who were living in the village were going to make the 10 Muslim families reside in the village Baha'i; but they didn't have any Muslim proselytizer. For this reason, they went to Sangar city, Semnan, on foot one winter night to take a proselytizer. The Baha'i proselytizer debated the Muslim one all over the night and eventually he surrendered and escaped at dawn.

Due to the blessed Islamic Revolution, the village became purified out of the polluted Baha'is. Those five Baha'i families –not fifty ones- have escaped and abandoned their mud and straw houses for thirty years. Their houses have been destroyed by the natural factors such as wind, rain and snow by the passage of time.

During this period of time several Baha'i ex-residents of the village went to the village to know whether the Muslims have faked possession of their houses or land or not in order to oppose and announce the human rights organizations. Muslims didn't let them achieve their ominous aims, too. The Muslim people of the village believed that the Baha'i were unclean and their money were illegitimate. They even didn't let themselves to pass the Baha'is lands and properties. When the Baha'i families observed the situation, they sold their houses and left the village.

Several years ago, one the Baha'ism organization activist came to the village along with some other Baha'is and started making a film. They shot pictures of the houses destroyed by the erosion to send for their human rights friends to defend their rights. When they were leaving the village, the villagers realized their aims. Cooperating with people, police could detain the film.

The planned again. They said the Muslim residents of Iwal village have set 50 Baha'i houses fire. It is important to be noted that several years ago they claimed the Muslims have destroyed the Baha'i houses. A liar should have a good memory.

There is a faint board on which it is written "O' Allah, hasten for Imam Mahdi's (P.H.) reappearance". It says: The residents of Iwal village are Muslims and Shiites and they glory in being Shiite.

16. Some of the laws of Baha'ism which have been originated from violence

1. The order for burning people who are adjudged to set a house fire.
“Anyone who intentionally destroy a house by fire, him also shall ye burn; anyone how deliberately take other's life, him also shall ye put to death.”¹
2. The heads of the made creed of Baha'ism who assume their creed as the most perfect and the last divine religion have stated some commandments regarding the issue of theft and thief. Regarding the punishment for thief, Hussein Ali Nouri the Baha'is leader says: “Exile and imprisonment are decreed for the thief, and, on the third offence, place ye a mark upon his brow so that, thus identified, he may not be accepted in the cities of God and His countries. Because lest, through compassion, ye neglect to carry out the statutes of the religion of God; do that which hath been bidden you by Him who is compassionate and Merciful...”²
3. Baha'is behaviors with those who have turned against Baha'ism: “Concerning the disciples who have been separated from the administrative organization due to neglect and ignorance: It isn't allowable for you to invite them to the public assemblies. You had asked: Is it allowable for us to say hello and speak with those who have turned against the faith? It is stated that if it is a spiritual separation, you won't be allowed to speak with them.”³ Two kinds of excommunications have been mentioned in this writing. One of them is the administrative excommunication which is due to ignorance and neglect and the other is the spiritual one. “1) Regarding the issue of Sadeq the offspring of Agha Muhammad Jawad Ashchi, it is stated that this immoral and inferior person has recently travelled to Palestine contrary to my order and entered into the holy land. A telegraph containing his excommunication has been sent to the assembly and his parents have explicitly declared not to have any social intercourses with him.”⁴ 2) Regarding Rouhi Qani who has travelled to America from Mashhad city without announcing the assembly, it is stated that this person has also excommunicated because he had had social intercourses with Dehqan's son in England and both of them have travelled to America.⁵

¹ Hussein Ali Nouri, Kitab-i-Aqdas, p.18

² Bahauallah, Kitab-i-Aqdas, par. 45)

³ Toqia't Mobarakeh Shoqi, pp. 94, 102-109

⁴ Shoqi Effendi, Toqi'at Mobarakeh, p. 41)

⁵ Ibid, p.78

- 3) It is stated that Nosratullah Baher has been spiritually excommunicated.¹
- 4) Regarding Parwiz Parwaneh's travelling to America. It is necessary for him to be excommunicated.²
4. Hussein Ali Nouri says about Shiites: "All Shiite people are atheists."³ Additionally he orders his followers: "Be thou as a flam of fire to my enemies and a river of life eternal to my loved ones."⁴
5. Ali Muhammad Shirazi (Bab) writes: "Seizing the properties of those who don't believe in the cult is necessary."⁵ He also writes: "It is necessary for each king ruling in this cult to kill all non-Babi people. Also, this verdict is necessary for all of my followers."⁶ He also said: "Kill all the atheists and make the land free from them."
6. Ali Muhammad Bab orders in the Persian Bayan, Unit 6, chapter 6: "It is necessary for all non-Babi books to be destroyed." He also orders in unite 4, chapter 10: "Reading and training all books except the Babi ones are forbidden and having more than 19 books is forbidden."

¹ Ibid, p.79

² Ibid, p. 78

³ Rahiq Makhtoum, Vol.1, p. 595

⁴ Popular prayers of Mirza Hussein Ali, p. 196

⁵ The Persian Bayan, p. 157

⁶ Ibid, p. 262

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