



# *Materials for the Study of the Dawn-Breakers, Nabil's Narrative*

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“Strongly feel widespread use of its varied, rich and authentic material constitutes most effective weapon to meet challenge of a critical hour.”

Shoghi Effendi, July 1932

“No one can read *The Dawn-Breakers* and remain cold and unreceptive. The deeds of those heroic souls are bound to stir the reader and win his support. Who can see what they experienced in the path of God and remain apathetic?”

Shoghi Effendi, January 1933

“Nabil’s narrative is not merely a narrative; it is a book of meditation. It does not only teach. It actually inspires and incites to action. It quickens and stimulates our dormant energies and makes us soar on a higher plane.”

Shoghi Effendi, June 1933

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## Additional Resources:

- Ocean Dawn-Breakers (with audio narration):

[Oceanlibrary.com](http://Oceanlibrary.com)



- Printable photocopy of original *Dawn-Breakers* (PDF)

[bit.ly/db-print](http://bit.ly/db-print)



- Printable large-size Map of Iran

[bit.ly/iran-map-lg](http://bit.ly/iran-map-lg)





# The Real “Dawn-Breakers Challenge”

*The real challenge is the Guardian's challenge -- not to read the book, but to master it.*

One of the greatest gifts of the Guardianship was his abundant guidance on how to become an effective teacher -- effectively interpreting the admonition of Bahá'u'lláh: **“Whoso ariseth among you to teach the Cause of his Lord, let him, before all else, teach his own self...”**

The Guardian explained that all Bahá'ís should deeply study the basic history and teachings of the Cause -- and for this he translated the *Dawn-Breakers* and the *Kitáb-i-Íqán*. And herein lies the real challenge with respect to the Dawn-Breakers. The challenge is not simply to read the book -- but rather to **“master and digest the facts recorded therein as a basis for future work in the teaching field...”**

Mastering is obviously much more than simply reading. There are many approaches to such an important task. Here is one which can be accomplished in a single year while helping others to get started as well:

Mastering a book like the *Dawn-Breakers* basically requires reading it very carefully about *five times* -- that is, reading while paying close attention to all the details.

1. **First we will read the Dawn-Breakers and the Íqán together. I will try to clarify confusing bits, and tie together characters.**
2. **Upon returning home listen to both books again carefully in Ocean. This will help consolidate the characters and pronunciation of names.**
3. **Find a friend who wants to read the Dawn-Breakers and read it together. You will help clarify the confusing bits and encourage your friend to take on the full challenge. This might be accurately described as “accompaniment”.**
4. **Repeat with another friend.**
5. **And Repeat again. At this point, there is really no good reason to stop...**

Shoghi Effendi hopes that you will exert all your effort to deepen your knowledge of the literature of the Movement, until you become fully acquainted with its spirit and tenets. Unless you do obtain such a firm hold you will never be able to teach others and render real service to the promulgation of the Faith. Of special importance is the *Book of the Íqán* which explains the attitude of the Cause towards the prophets of God and their mission in the history of society. Besides this there is *Some Answered Questions* of the Master and *The Dawn-Breakers* of Nabíl. **Every Bahá'í should master these books and be able to explain their contents to others.** Besides their importance, they are interesting and most absorbing.

(For Shoghi Effendi, 9 Feb 1932)



# History and Importance of *The Dawn-Breakers*

## *Overview of Nabil and his narrative*

*Nabil's Narrative* (the *Dawn-Breakers*) is a unique book in the library of central Bahá'í literature. Although apparently written by the teacher and poet Nabil Zarandi, it takes on special significance because of the assistance and editing provided by Baha'u'llah, Abdu'l-Baha and Shoghi Effendi. Moreover, Baha'u'llah helped collect research materials and even contributed portions of the text.

Almost forty years after the passing of Baha'u'llah, Shoghi Effendi took up the task of editing and translating Nabil's manuscript as well as contributing extensive footnotes -- which together comprise about half of the book's content. The Guardian assigned to the Bahá'ís the task of mastering the book as part of his program of education aimed at raising up a generation of teachers to prosecute the Divine Plan. The *Dawn-Breakers*, he explained **"...does not only teach. It actually inspires and incites to action."** Beyond his immediate need of raising up competent and capable teachers, he promised that the book would **"remain forever an inspiration to the Baha'is"** and described it as the **"...unchallengeable textbook of Baha'i summer schools"** and warned that **"...little knowledge is dangerous"** fully applied to those who started teaching without being **"firmly grounded in the literature"** including the *Dawn-Breakers*.

Some interesting points:

- Nabil had been a participant (discovered the Bábí movement at 16, ~1847)
- In 1880 Baha'u'llah wrote to the Bahá'ís asking them to gather and send back accounts (source)
- Nabil was encouraged by Baha'u'llah in 1889, worked 1.5 years
- Largely assisted by Aqáy-i-Kalím (Mírzá Músá)
- Nabil submitted portions of his work to Bahá'u'lláh, read to him by Áqá Ján
- The book includes contributed stories from both Bahá'u'lláh and 'Abdu'l-Bahá
- After initial completion, Baha'u'llah revealed two tablets guiding the rewrite
- The final version was stolen by Covenant Breakers in 1892
- Shoghi Effendi collected research while in Oxford -- constituting half the book content (50 books)
- Shoghi Effendi finalized the book over 3 years time
- Publishing the English translation in 1932
- Linked to the Divine Plan, calling Americans "Spiritual Descendents of the Dawn-Breakers"
- Used as a core tool for educating the teaching army of Shoghi Effendi from '32 to '37
  - Included in core list of books which every Baha'i should master
  - Called on youth to master the facts a basis for work in the teaching field
  - Youth gave talks on episodes at feast, raising up a generation of effective teachers
  - Unchallengeable textbook of Summer Schools, source of inspiration...
  - Included in warnings such as "a great harm is done by starting to teach without mastering..."
- Although not a perfect or final history, Shoghi Effendi clarifies that it is not "merely a narrative" but rather a book of meditation.

## On the importance of the Dawn-Breakers, History and Literature

“Feel impelled appeal entire body American believers to henceforth regard Nabil's soul-stirring Narrative as essential adjunct to reconstructed Teaching program, as unchallengeable textbook in their Summer Schools, as source of inspiration in all literary and artistic pursuits, as an invaluable companion in times of leisure, as indispensable preliminary to future pilgrimage to Bahá'u'lláh's native land, and as unfailing instrument to allay distress and resist attacks of critical, disillusioned humanity.”

Shoghi Effendi, June 1932

“The Guardian sincerely hopes and prays that the study of the Dawn-Breakers will inspire the friends to greater activity and more exerted energy in serving the Cause and spreading its message...The life of those heroes of the Faith should teach us what true sacrifice is, and to what extent we should forego our personal and worldly interests while endeavouring to carry the divine message to the four corners of the earth.”

Shoghi Effendi, April 1933

“I would strongly urge you to utilize, to the utmost possible extent, the wealth of authentic material gathered in Nabil's stirring Narrative and to encourage the youth to master and to digest the facts recorded therein as a basis for their future work in the teaching field, and as a sustenance to their spiritual life and activities in the service of the Cause.”

Shoghi Effendi, November 1932

“It is surely impossible for a noble and altruistic soul to read those accounts of self-sacrifice and not become deeply stirred, or find a complete change in his outlook.

Shoghi Effendi, November 1932

“The history of a people is always a source of inspiration to its future generations. ‘Nabil’s Narrative’ will operate in the same manner, and remain forever a stimulus to the Bahá’ís.”

Shoghi Effendi, December 1932

“The Guardian feels that a sound knowledge of history, including religious history, and also social and economic subjects, is of great help in teaching the Cause to intelligent people; as to what subjects within the Faith you should concentrate on he feels that young Bahá’ís should gain a mastery of such books as the Gleanings, the Dawnbreakers, God Passes By, the Iqán, Some Answered Questions and the more important Tablets. All aspects of the Faith should be deeply studied...”

On behalf of Shoghi Effendi, May 1946

“Shoghi Effendi found great pleasure and spiritual upliftment while working on the translation of Nabil's Narrative. The life of those who figure in it is so stirring that every one who reads those accounts is bound to be affected and impelled to follow their footsteps of sacrifice in the path of the Faith. The Guardian believes, therefore, that it should be studied by the friends, especially the youth who need some inspiration to carry them through these troubled days.”

On behalf of Shoghi Effendi, March 1933



# Persian Pronunciation, Arabic Transliterations

*Learn basic rules of Persian pronunciation*



- If possible, read online with audio: <http://bit.ly/db-names2>
- Online Flashcards: <http://bit.ly/db-flashcards>

Bahá'í literature typically includes Persian and Arabic words containing accented vowels (á, í, ú), dot-under characters (like ħ and ẓ), and underscored letter groups (like dh, and th). These special characters help identify the original Persian letters and suggest a correct pronunciation.

Fortunately, the Persian transliteration system used in Bahá'í books is extremely simple and most letters are pronounced exactly as an English speaker would intuitively expect. There are, in fact, only **four or five unexpected pronunciations** which a reader should memorize (u, ħ, th & dh). The goal here is not to attain native pronunciation but rather to achieve a basically correct and confident reading.

## Just Three Vowels (and some combinations)

The most important element of Persian pronunciation are the vowels. There are basically three to remember (a, i, and u) and each has both a short and a long form. The long vowels are indicated with an accent (á, í, and ú). To quickly learn the vowels, just memorize a word for each which rhymes with the correct sound:

<b>a</b> - like dad	<b>á</b> - like father
<b>i</b> - like bed	<b>í</b> - like bee
<b>u</b> - 'o' like boat	<b>ú</b> - like boot

These are all simple and intuitive **except for the short "u", which sounds like an "o"**. You have probably heard the 'u' mispronounced many times in words like Bahá'u'lláh, `Abdu'l-Bahá or Mulla.

There are also some vowel combinations every reader should know:

<b>aw</b>	'o' as in 'row' or 'tow'. For example: <b>Kaw<u>th</u>ar</b> or <b>Naw</b> -Rúz
<b>ih, iy or ay</b>	'ay' as in 'say'. For example: <b>Si<u>y</u>id</b> or <b>Ḥus<u>a</u>yn, Táhir<u>i</u>h</b>

## Dot-Unders

The Persian alphabet has a few characters with nearly identical sounds (similar to how our 'c' in 'cat' and 'k' in 'kitten' are basically repeated sounds). In order to tell which letter is being used, the transliteration sometimes provides a dot under the second version. For example, Persian has two letters with the 'h' sound. The second is indicated as ħ -- but it is still pronounced basically as 'h'. The dotted letters are:

ħ, ẓ, ẓ, ẓ - pronounced as in English  
ẓ - pronounced as 'z' as in Riḏván or Riḏá

## Underscores

Several Persian letters are represented by two English letters connected with an underscore. The easy ones are:

**sh** (as in English)

**ch** (as in English)

**kh** - as a 'k' from the back of the throat. For example: **Khán** or **Khurásán**

**gh** - as a 'g' from the back of the throat

So far, these are intuitive and easy. Two others can cause confusion. They are:

**dh** - as a 'z' as in **Ádhirbayján** or **Dhabíḥ**

**th** - as an 's' as in **Ḥadíth** or **Kawthar**

## Just a Few More Rules

1. The letter 'r' is very lightly rolled:

example: **Táhirih**, **Rúhí**, **Riḍván**

2. When consonants are doubled, just pause on the consonant a little:

examples: **Sunní**, **Mullá**, **Muḥammad**

3. When a connecting vowel is used between two words, the two words are often written as one word with dashes. The connecting vowel is pronounced as part of the first word:

examples: **Alláh-u-Abhá**, **Kitáb-i-Íqán**

4. In English, consonants are often merged into a new sound like with **th**, **sh**, and **ng**. This is not so in Persian. Each consonant should be pronounced separately.

examples: **farangí**, **Sangisar**, **Baṭhá**, **Faṭḥ**

## Some Examples for Practice

Read out each word, first the vowels, then the whole word.

It is helpful, when learning, to first sound out the vowels and then repeat the word adding consonants. So “Aḥmad” becomes “a--a--”, then “aḥmad”.

**Short a:** Yazd, Aḥmad, Aqdas

**Long á:** Bahá, Afnán, Baghdád, ‘Abá, ‘Abbás, Abhá, bázár, Qájár

**Short i:** Big, Bismi’lláh, Biṣḥárát, Qá’im, Sabzivár

**Long í:** ‘Alí, Rashtí, Aḥsá’í, Amín, Áqásí, ‘Azíz, Bábí, Bahá’í, Gílán, Raḥím, Nabíl, Vaḥíd, Báshí

**Short u:** Muftí, Sultán, Qum, ‘Uṭhmán, ‘Abdu’l-Bahá, Muḥammad, Gurgín, Gulistán, Alláh-u-Abhá, Ámul, Bahá’u’lláh

**Long ú:** Rúḥí, Balúchistán, Rúmí, Núr, Quddús, Şúfí, Túmán, Rúz, Bárfurúsh, Rúḥu’lláh, Mulúk

**ay or iy:** ‘Ayn, Ḥusayn, Nayríz, Siyyid

**aw:** Kawthar, Naw-Rúz

**Double:** Muḥammad, Mullá, Sunnί, ṭulláb, Quddús

**Adjacent:** Abhá, Bahjí, Ṭihrán, Aḥmad, Raḥmán, Raḥmat, Mujtahid, Qurbán, Yaḥyá, Baṭṭhá, Faṭḥ-‘Alí, farangí, Sangisar

**Suffix ih:** Ṭahirih, Madrisih, Fáṭimih, Ábádih, Afchih, Bahíyyih, Baṣrih, Imám-Zádih

**th, dh and ḍ:** Riḍá, Riḍván, Faḍl, Ḥaḍrat, Qáḍí, Dhabíḥ, Adhán, Ádhirbáyján, Ḥadíth, ‘Uṭhmán, kawthar



# Glossary

Important terms to know, consider reviewing before reading.



Online Flashcards: <http://bit.ly/db-flashcards>

<b>‘Abá:</b>	Cloak or mantle.
<b>Adhán:</b>	Muslim call to prayer.
<b>A.H.:</b>	“After Hijrah.” Date of Muḥammad’s migration from Mecca to Medina, and basis of Islámic calendar.
<b>Akbar:</b>	“Greater.”
<b>Amír:</b>	“Lord,” “prince,” “commander,” “governor.”
<b>Áqá:</b>	“Master.” Title given by Bahá’u’lláh to ‘Abdu’l-Bahá.
<b>‘Azam:</b>	“The greatest.”
<b>Báb:</b>	“Gate.” Title assumed by Mírzá ‘Alí-Muḥammad after the declaration of His Mission in Shíráz in May, 1844, A.D.
<b>Bahá:</b>	“Glory,” “splendour,” “light.” Title by which Bahá’u’lláh (Mírzá Ḥusayn-‘Alí) is designated.
<b>Baqíyyatu’lláh:</b>	“Remnant of God.” Title applied both to the Báb and to Bahá’u’lláh.
<b>Bayán:</b>	“Utterance,” “explanation.” Title given by the Báb to His Revelation.
<b>Big:</b>	Honorary title; lower title than <u>Khán</u>
<b>Caravanserai:</b>	An inn for caravans.
<b>Dárúghih:</b>	“High constable.”
<b>Dawlih:</b>	“State,” “government.”
<b>Farmán:</b>	“Order,” “command,” “royal decree.”
<b>Farrásh:</b>	“Footman,” “lictor,” “attendant.”
<b>Farrásh-Báshí:</b>	The head farrásh.
<b>Farsakh:</b>	Unit of measurement. From three to four miles.
<b>Hájí:</b>	A Muslim who has performed the pilgrimage to Mecca.
<b>Howdah:</b>	A litter carried by a camel, mule, horse, or elephant for travelling purposes.
<b>Íl:</b>	“Clan.”
<b>Imám:</b>	Title of the twelve <u>shí’ah</u> successors of Muḥammad. Also applied to Muslim religious leaders.
<b>Imám-Jum’ih:</b>	The leading imám in a town or city; chief of the mullás.
<b>Imám-Zádih:</b>	Descendant of an imám, or his shrine.
<b>Jubbi:</b>	An upper coat.
<b>Ka’bih:</b>	Ancient shrine at Mecca. Now recognised as the most holy shrine of Islám.
<b>Kad-Khudá:</b>	Chief of a ward or parish in a town; headman of a village.
<b>Kalántar:</b>	“Mayor.”
<b>Kalím:</b>	“One who discourses.”
<b>Karbilá’í:</b>	A Muḥammadan who has performed the pilgrimage to Karbilá.
<b>Khán:</b>	“Prince,” “lord,” “nobleman,” “chieftain.”
<b>Kuláh:</b>	The Persian lambskin hat worn by government employees and civilians.
<b>Madrisih:</b>	Religious college.

<b>Man-Yuzhiruhu'lláh:</b>	"He whom God will make manifest." Title given by the Báb to the promised One.
<b>Mashhadí:</b>	A Muḥammadan who has performed the pilgrimage to Mashhad.
<b>Masjid:</b>	Mosque, temple, place of worship.
<b>Maydán:</b>	A subdivision of a farsakh. A square or open place.
<b>Mihdí:</b>	Title of the Manifestation expected by Islám.
<b>Miḥráb:</b>	The principal place in a mosque, where the imám prays with his face turned towards Mecca.
<b>Mi'ráj:</b>	"Ascent"; used with reference to Muḥammad's ascension to heaven.
<b>Mírzá:</b>	A contraction of Amír-Zádih, meaning son of Amír. When affixed to a name, it signifies prince; when prefixed, simply Mr.
<b>Mu'adhdhin:</b>	The one who sounds the Adhán, the Muḥammadan call to prayer.
<b>Mujtahid:</b>	Doctor of law. Most of the mujtahids of Persia have received their diplomas from the most eminent jurists of Karbilá and Najaf.
<b>Mullá:</b>	Muḥammadan priest.
<b>Mustagháth:</b>	"He who is invoked"; the numerical value of which has been assigned by the Báb as the limit of the time fixed for the advent of the promised Manifestation.
<b>Nabíl:</b>	"Learned," "noble."
<b>Naw-Rúz:</b>	"New Day." Name applied to the Bahá'í New Year's Day; according to the Persian calendar, the day on which the sun enters Aries.
<b>Nuḡṭih:</b>	"Point."
<b>Pahlaván:</b>	"Athlete," "champion." Term applied to brave and muscular men.
<b>Qáḍí:</b>	Judge: civil, criminal, and ecclesiastical
<b>Qá'im:</b>	"He who shall arise." Title designating the promised One of Islám.
<b>Qalyán:</b>	A pipe for smoking through water.
<b>Qiblih:</b>	The direction to which people turn in prayer; especially Mecca, the Qiblih of all Muḥammadans.
<b>Qurbán:</b>	"Sacrifice."
<b>Şáhibu'z-Zamán:</b>	"Lord of the Age." One of the titles of the promised Qá'im.
<b>Shahíd:</b>	"Martyr." The plural of martyr is " <u>Shuhadá</u> ."
<b>Shaykhu'l-Islám:</b>	Head of religious court, appointed to every large city by the Sháh.
<b>Siyyid:</b>	Descendant of the Prophet Muḥammad.
<b>Súrih:</b>	Name of the chapters of the Qur'án.
<b>Túmán:</b>	A sum of money equivalent to a dollar.
<b>Valí-'Ahd:</b>	"Heir to the throne."
<b>Zádih:</b>	"Son."

# Best Known Works of the Báb

Try to become familiar with key texts of the Báb. Bold tablets are mentioned in the book.



1. **The Persian Bayán** ([text](#)) (4.4, 7.3, 13.8)
2. The Arabic Bayán
3. **The Qayyúmu'l-Asmá'** (Aḥsanu'l-Qiṣaṣ - [text](#)) (3.16, 3.28, 8.5, 9.18)
4. **Şaḥífiy-i-Baynu'l-Ḥaramayn** (7.14)
5. **Dalá'il-i-Sab'ih** ([text](#)) (25.13)
6. **Commentary on the Súrih of Kawthar** (9.9)
7. **Commentary on the Súrih of Va'l-'Aşr** (10.3)
8. **The Kitáb-i-Asmá'** ([text](#))
9. Şaḥífiy-i-Makḥdhúmiyyih
10. Şaḥífiy-i-Ja'faríyyih
11. Zíyárat-i-Şáh-'Abdu'l-'Azím (23.28)
12. **Kitáb-i-Panj-Şa'n** (21.26)
13. Şaḥífiy-i-Raḍavíyyih
14. **Risáliy-i-'Adlíyyih** (21.12, 21.13)
15. Risáliy-i-Fiqhíyyih
16. Risáliy-i-Dḥahabíyyih
17. **Kitábu'r-Rúḥ**
18. Súriy-i-Tawḥíd
19. **Lawḥ-i-Hurúfát** (17.7)
20. **Tafsir-i-Nubuvvat-i-Kháşşih** (10.4)
21. **Risáliy-i-Furú'-i-'Adlíyyih** (10.9)
22. **Khaşá'il-i-Sab'ih** (8.1, 8.3)
23. Epistles to Muḥammad Şáh and Hájí Mírzá Áqásí (several)





# Dawn-Breakers Geography

*Following are the major cities mentioned in the book which one should learn while reading*

## Northwest (mostly Adhirbayján)

Máku, Khuy, Chihríq, Tabríz, Zanján, Urúmíyyih, Qazvín, Rasht

## Mázindarán

Nur/Takur, Sari, Bárfurúsh (Babul), Amul, Sháhrúd

## Central

Tehran, Qum, Káshán, Isfahán, Ardistan

## Fars

Shíráz, Nayríz, Bushihr

## Yazd & Southeast

Ardikán, Yazd, Zarand, Kirmán

## Khurásán

Mashhad, Bushruih

## West

Hamadán, Mandalíj, Kirmánsháh

## Iraq

Sulaymáníyyih, Baghdád, Karbilá', Najaf

## Hijaz

Mecca, Medina







# Some Main Characters of Nabíl's Narrative

## 1. THE MISSION OF SHAYKH AHMAD-I-AḤSÁ'Í

<b>Mullá Muḥammad-i-Mámáqání</b>	Prominent <u>Shaykhí</u> , Antichrist of Báb's revelation Participated in interrogation of the Báb Criticized the Báb because of an infraction of grammar Penned death sentence fatvá for Anís Zunúzí & the Báb in Tabríz
<b>Ḥájí Mírzá Jání</b>	Merchant of note, taught by Mullá Husayn in Káshán Hosted the Báb at his home over Naw-Rúz Accompanied Bahá'u'lláh to Tabarsí Martyred in aftermath of attempt on the life of the Shah
Mírzá Buzurg (Mírzá 'Abbás)	Father of Bahá'u'lláh
Siyyid Muḥammad-Riḍá	Father of the Báb

## 2. THE MISSION OF SIYYID KÁZIM-I-RASHTÍ

<b>Ḥájí Siyyid Muḥammad Báqir-i-Rashtí</b>	Powerful divine of Isfahán whom Mullá Husayn persuaded Died in the year 1260, before the Báb's declaration
<b>Mírzá 'Askarí</b>	Imám Jum'ih of Mashhad from whom Mullá Husayn won support of Shaykhism
<b>Mírzá Muḥīṭ-i-Kirmání</b> (Mírzá Muḥīṭ-i-Shá'ir-i-Kirmání)	Unfaithful disciple of Siyyid Kázim Extraordinarily lean and tall Offered to carry out mission to win over Muḥammad Báqir-i-Rashtí Challenged by the Báb in Mecca to accept Him Recipient of the tablet "Ṣaḥífiy-i-Baynu'l-Ḥaramayn" Challenged by Bahá'u'lláh years later in Baghdád; "unable to resist and unwilling to comply", he died days afterward
Mullá Husayn-i-Bushrú'í (Bábu'l-Báb)	Sent by Siyyid Kázim to visit Ḥájí Siyyid Muḥammad Báqir-i-Rashtí Set out after passing of Siyyid Kázim to find the Promised One Visited the Báb's home in Shíráz, was the first to accept Him as the Promised One Visit to Mah-Ku, greeted as Prophet Muhammad by Ali Khan Recognised status of Quddus Hoisted the Black Standard Cut through a tree to fell his enemy Martyred in Battle of Fort Tabarsi

<b>Shaykh Abú-Turáb-i-Qazviní</b> (or <u>Ish</u> tihardí)	Among the leading disciples of Siyyid Kázim Married the sister of Mullá Ḥusayn Witness to Badasht Visited Ṭabarsí with Bahá'u'lláh Imprisoned with Bahá'u'lláh in Sáyáh- <u>Chál</u> , martyred there (Not to be confused with the kindly Imám Jumih of <u>Shí</u> ráz)
<b>Shaykh Ḥasan-i-Zunúzí</b>	Visited the Báb in company of Siyyid Kázim Recounted episode of the Báb's visit to Siyyid Kázim's lecture and the ray of sunlight Báb's amanuensis in Chihríq The Báb sent him to Karbilá to await the promised Ḥusayn The first to learn of Bahá'u'lláh's station
<b>Ḥájí Mírzá Karím Khán</b>	Unfaithful disciple of Siyyid Kázim Both one-eyed and sparsely bearded Challenged by Muqaddas in Yazd Silenced by Ḥájí Siyyid Javád Mentioned in the Íqán as “...lost in the wilderness of ignorance and folly”
Mírzá Ḥasan-i-Gawhar	Unfaithful disciple of Siyyid Kázim An exceptionally corpulent man

### 3. THE DECLARATION OF THE BÁB'S MISSION

Imám Ja'far-i-Şádiq	Sixth Imám of Shí'ah Islám; associated with traditions about 'year 60'
Muḥyi'd-Dín-i-'Arabí (Ibn Arabi)	Islamic scholar and mystic of the Sufi tradition. Described concept of perfect or 'universal' man who mediates between divine and human worlds and mirrors God's perfections
Imám 'Alí	First Imám of Shí'ah Islám; 'Commander of the Faithful', Prophet Muḥammad's cousin and son-in-law
<b>Muḥammad-Ḥasan</b> Bushrú'í	Brother of Mullá Ḥusayn, Letter of the Living Died in aftermath of Battle of Fort Tabarsí (see also ALM Nicolas)
<b>Muḥammad-Báqir</b> Bushrú'í	Letter of the Living, nephew of Mullá Ḥusayn Died in the Battle of Fort Tabarsi (Not to be confused with Muḥammad-Báqir Qa'ini, Haratí, the companion of Quddus. See n7 at 20.62)
<b>Mullá 'Alí-i-Basṭámí</b>	Foremost disciple of Siyyid Kázim Letter of the Living First Letter sent out on special mission to Karbila Beat by Ḥájí 'Abdu'l-Majíd outside Shíráz Delivers message to Ḥájí Mírzá Siyyid Muhammad, the <u>Khal</u> -i-Akbar in Bushíhr Announces to Shaykis in Karbila, including Haji Mirza Siyyid Javad-i-Karbila'i (Siyyid-i-Núr) Arrested in Najaf, put on trial in Baghdad, sent to Constantinople First martyr of the Bab

<b>Quddús</b> Muhammad Alíy-i-Barfarushí (Ismu'lláhu'l-Ákhar)	Letter of the Living Immediately recognised the Báb by His gait Persecuted in Shiraz, had his beard burned and nose pierced with a halter, led through streets Predicts own death as 'nuptials' Major participant in Conference of Badasht; advocated for more conservative approach in opposition to Ṭáhirih. The two were 'reconciled' by Bahá'u'lláh Wounded in second sortie at Fort Shaykh Tabarsi Last conversation with Mullá Ḥusayn Martyred in aftermath of Battle of Fort Tabarsi, torn to pieces by a mob The Báb mourned his loss
<b>Imám Ḥasan</b>	Grandson of Prophet Muḥammad, second Imam, older brother of Imam Husayn
<b>Ḥájí Mírzá Siyyid 'Alí</b>	Uncle of the Báb who believed in Him Received Kḥaṣá'il-i-Sab'ih, accepted Faith when taught by Quddus Became one of the Seven Martyrs of Tihrán
<b>Ḥájí Siyyid Javád-i-Karbilá'í</b> (Siyyid-i-Núr)	Associate of the Bab's uncles in Bushihr Learns of the Bab's declaration from Mulla Alíy-i-Bastámí in Karbila Arrives in Shiraz at same time as Vahíd's visit Devoted Bábí who later became a Bahá'í Fell under the influence of Siyyid-i-'Uluvv until Bahá'u'lláh's visit to Karbila Bahá'u'lláh addressed Tablet to him concerning the Kitab-i-Aqdas His character impresses the Shah
<b>Siyyid Ḥusayn-i-Yazdí</b> (Siyyid Ḥusayn-i-'Azíz)	<b>Letter of the Living</b> and the Báb's amanuensis in Chihriq Told story of the Báb's heartbreak after events of Fort Tabarsi Martyred in aftermath of attack on the Shah, in Siyah Chal
Sa'íd-i-Hindí	<b>Letter of the Living</b> instructed by the Báb to travel to India
Mullá Maḥmúd-i-Khu'í	<b>Letter of the Living</b> Martyred in the Battle of Fort Tabarsi
Mullá Jalíl-i-Urúmí	<b>Letter of the Living</b> , taught Faith in Adhirbayján Martyred in the Battle of Fort Tabarsi
Mullá Aḥmad-i-Ibdál-i-Marághí'í	<b>Letter of the Living</b> , present at Conference of Badasht Martyred in the Battle of Fort Tabarsi
Mullá Báqir-i-Tabrízí	<b>Letter of the Living</b> Entrusted with seals, papers and agate rings of the Báb in Chiriq Brought beautiful 'Baha' calligraphy of the Báb's in a coffer to Mírzá Aḥmad, witnessed by Nabil Later became a Bahá'í, died 1881
Mullá Yúsuf-i-Ardibílí	<b>Letter of the Living</b> Persecuted in Kirman

	Martyred in the Battle of Fort Tabarsi (see ALM Nicolas, quoted in note at 20.42)
<b>Mírzá Hádí-i-Qazvíní</b>	<b>Letter of the Living</b> Distanced himself from Bábís Later became a follower of Azal Some sources put <b>Muḥammad-i-Mayáma'í</b> as a Letter of the Living in his place (see Amanat RR and also <i>A Concise Encyclopedia of the Bahá'í Faith</i> )
<b>Ṭáhirih</b> Fátimih Baraghání Umm-i-Salmih Qurrat al-‘Ayn	<b>Letter of the Living</b> Never met the Báb but wrote a letter affirming her faith in Him Major participant in Conference of Badasht; unveiled her face and advocated for a revolutionary new approach, in contrast to Quddus; their opposing views were reconciled by Bahá'u'lláh Beliefs brought her into conflict with her family, particularly her husband and uncle Escaped her family with help of Bahá'u'lláh, but captured and put under house arrest in Tihiran Martyred in Tihiran in 1852
<b>‘Abdu’l-Vahháb</b> (youth)	Youth who accosted Mullá ‘Alíy-i-Baṣṭámí near Shiraz and told him a dream about the Imám ‘Alí Accompanied Mullá Ali, abandoning his shop and provoking the anger of his father Later became a Bahá'í (Not to be confused with the companion of Bahá'u'lláh, or the disciple of Shaykh Aḥmad, etc) Son of Ḥájí ‘Abdu’l-Majíd, recognised station of Bahá'u'lláh in Karbila Encouraged by Bahá'u'lláh to expand his business Martyred in Tihiran in the Siyah Chal (dreamt of flying)
<b>Ḥájí ‘Abdu’l-Majíd</b>	The father of ‘Abdu’l-Vahháb the youth, who beat Mullá ‘Alíy-i-Baṣṭámí Later became a Bahá'í

## 4. MULLÁ ḤUSAYN’S JOURNEY TO ṬIHRÁN

<b>Manúchihir Khán</b> (Mu‘tamidu’d-Dawlih)	Governor of Iṣfahán, refused to involve himself in disputes Impressed by the Báb’s letter Asked the Báb for treatise on the Nubuvvat-i- <b>Kháṣṣih</b> Saved the Báb from death warrant in Isfahan Wished to bequeath property to the Báb but his wishes were ignored by his nephew
Mullá Ja’fár (Sifter of wheat)	First man to accept truth of Cause in Iṣfahán When he heard about the believers at Fort Tabarsi, he set off to join them in great excitement carrying his wheat sifter. When people asked him why, he claimed he was going to 'sift people in every city' he passed



<b>Mírzá Muḥammad-‘Alíy-i-Nahrí</b> Siyyid-i-Nahrí	Father of Munirih Khanum Accepted Faith in Iṣfahán Scandalized by Ṭáhirih’s unveiling at Badasht
<b>Mírzá Hádí</b>	Brother of Mírzá Muḥammad-‘Alíy-i-Nahrí Accepted Faith in Iṣfahán (Not to be confused with Mírzá Hádí-i-Qazvíní)
Mírzá Muḥammad-Riḍáy-i-Pá-Qal‘iyí	Accepted Faith in Iṣfahán
<b>Mullá Şádiq-i-Khurásaní</b> Muqaddas Ismu’lláhu’l-Asdaq	Accepted Faith in Iṣfahán Entrusted by Quddus with copy of <u>Khasá’il-i-Sab’ih</u> Added Báb’s words to Adhan (call to prayer) Interrogated alongside Quddus Told story of effect of Mullá Ḥusayn’s swordsmanship on Prince Mihdí-Qulí Mírzá Suffered tortures along with Quddus as reported by ALM Nicolas (see note at 20.42)
<b>Ḥájí Mírzá Jání</b> Janiy-i-Buzurg Par-Pá	Accepted Faith in Káshán Hosts the Báb during his visit Accompanies Baha’u’llah to Tabarsi
<b>Mírzá Músá</b> Áqáy-i-Kalím	Brother of Bahá’u’lláh. Related story told by Mullá Muḥammad-i-Mu’allim Related story of Sayyah and Vahid Entrusted with remains of the Báb and His companion after His martyrdom
Mullá Muḥammad-i-Mu’allim	Told story of meeting Mullá Ḥusayn, his reaction to description of Bahá’u’lláh Entrusted with scroll to take to Bahá’u’lláh, delivers it to Mírzá Musa Present when Bahá’u’lláh reads scroll and accepts the Bábí Faith Accompanies Bahá’u’lláh to Badasht?

## 5. BAHÁ’U’LLÁH’S JOURNEY TO MÁZINDARÁN

Mírzá Muḥammad-Taqíy-i-Núrí	Celebrated mujtahid of Núr, whose disciples were humbled by Bahá’u’lláh Related two dreams about Bahá’u’lláh (Not to be confused with Mírzá Muḥammad-Taqí of Sárí who imprisoned Quddús and killed Siyyid Aḥmad and his brother)
Mullá Muḥammad	Mujtahid whom Aziz tried to rouse against Bahá’u’lláh, without effect Sent sons in law to meet Bahá’u’lláh and ascertain what He believed Did not accept Bábí Faith
Mullá ‘Abbás	One of Mullá Muḥammad’s sons in law who was sent to interview Bahá’u’lláh and converted

Mírzá Abu'l-Qásim	One of Mullá Muḥammad's sons in law who was sent to interview Bahá'u'lláh and converted
Muṣṭafá Big-i-Sanandají	Dervish who composed an ode in praise of Bahá'u'lláh
Mírzá Buzurg-i-Núrí 'The Vazir'	Bahá'u'lláh's father, who dreamt two dreams about Him as a child Had dreams interpreted by a soothsayer
Ḥájí Mírzá Áqásí	Grand Vazir who was opposed to Mírzá Buzurg but liked Bahá'u'lláh Wanted to buy a village from Bahá'u'lláh. The inhabitants wanted the title to be transferred to the sister of Muḥammad Shad instead, angering Ḥájí Mírzá Áqásí Feared influence of Báb, turned ecclesiastics against Him Later dissuaded Muḥammad Shah from meeting with the Báb Organized trial of the Báb in Tabriz Lost all his possessions

## 6. MULLÁ ḤUSAYN'S JOURNEY TO KHURÁSÁN

Mírzá Aḥmad-i-Azghandí	First and most learned scholar to accept Faith in <u>Khurasán</u> Prepared compilation of twelve thousand Islamic traditions about Promised Qá'im, which was destroyed Later defended the Bahá'í Faith after defection of Mírzá Yaḥyá (GPB)
Mullá Aḥmad-i-Mu'allim	Second learned scholar to accept Faith in <u>Khurasán</u>
<b>Mullá <u>Shaykh</u> 'Alí</b> (‘Azím)	Among the first to accept the Faith in <u>Khurasán</u> , taught by Mullá Husayn Was in Shíráz advising Vahíd during his inquiry Bab announces his station (Qa'im) to Azim on eve of Tabriz interrogation Witnessed coffer of tablets from the Bab for Baha'u'llah Met Bahá'u'lláh who warned him against his planned revenge on the Sháh Confesses to be responsible for the attempt on the life of the Sháh A crowd killed him and mutilated his body (not to be confused with the Azim martyred at Tabarsi) The Báb divulged, in the Kitáb-i-Panj-Sha'n, the name, and announced the approaching advent (GPB 2.20)
<b>Mullá Mírzá</b> <b>Muḥammad-i-Furúghí</b>	Fourth learned scholar to accept Faith in <u>Khurasán</u> Told story of Mullá Ḥusayn's miraculous prowess with a sword
<b>Mírzá Muḥammad</b> <b>Báqir-i-Qá'iní</b>	Energetic believer who accepted Faith in <u>Khurasán</u> (Mujtahid?) Received Mullá Ḥusayn at his house Built the Babiyyih Led forces at Fort <u>Shaykh</u> Ṭabarsí after death of Mullá Ḥusayn, martyred there

## 7. THE BÁB'S PILGRIMAGE TO MECCA AND MEDINA

Hájí Abu'l-Ḥasan-i-Shírází	Recounted experience of traveling with the Báb on 'storm-tossed' voyage to Hijáz
Bedouin	Stole a bag containing the Báb's papers and Writings while the latter was praying
Hájí Níyáz-i-Baghdádí	Related incident regarding the Sherif of Mecca
Sherif of Mecca	Did not have time to read the Báb's treatise when he received it Later impressed by its contents and told the story to Hájí Níyáz-i-Baghdádí

## 8. THE BÁB'S STAY IN SHÍRÁZ AFTER THE PILGRIMAGE

<b>Husayn Khán-i-Íravání</b> Ájúdán-Báshí Şahib-Ikhtiyár	Governor of Fars who ordered arrest of Quddus and Mullá Sadiq and their torture Sent mounted escort to arrest the Báb on His return to Shiraz Persuaded by <u>Shaykh</u> Abú-Turáb to allow him to question the Báb Expressed repentance to Bahá'u'lláh after reversal of fortune
<b>Shaykh Abú-Turáb</b> (Imám-Jum'ih of Shiraz)	Questioned the Báb Summoned the Báb to speak at the Masjid-i-Vakíl, protects Him (Not to be confused with Shaykh Abú-Turáb-Qazvini the disciple of Siyyid Kázim)
Muḥammad-i-Ḥaná-Sáb	Believer in Karbila who set out for Isfahan with Mírzá Muḥammad-'Alí-i-Nahrí and Mírzá Hádí Present at Badasht Later survived Fort Tabarsi, served Bahá'u'lláh
<b>Mullá Javád-i-Baraghání</b>	Became Bábí at this time but succumbed to jealousy after meeting Mullá Ḥusayn, turned against the Faith
<b>Mullá 'Abdu'l-'Alí-i-Harátí</b>	Became Bábí but like Mullá Javad, was jealous of Mullá Ḥusayn and eventually turned against Faith
<b>Mírzá Ibráhím-i-Shírází</b>	Like above two believers, demonstrated 'blindness of heart'
<b>Mírzá Aḥmad</b> Mullá 'Abdu'l-Karím-i-Qazvíní Mírzá Aḥmad-i-Kátib	Told story of first meeting with the Báb Told story of dream of white bird, prefiguring that meeting ('Lo, the year 60') One of the Báb's most trusted associates and secretaries (the other was Siyyid Ḥusayn-i-'Azíz or Yazdí) Told story of Mullá Ḥusayn's meeting with the Báb Transcribed Súrih of Kawthar among other works (the Persian Bayán) Recounted incident with Muḥammad Big and the Báb's disappearance Entrusted with papers, ring and writing case of the Báb to give to Bahá'u'lláh (TN p25, GPB p51)

	Told story of Mullá Husayn striking the shooter through the trunk of a tree Martyred at Síyáh- <u>Chál</u> (GPB)
<b>Siyyid Ismá‘íl-i-Zavári‘i Dhabíh</b>	Nabil met him in 1848, was taught the Faith by him Later sacrifices himself in Baghdad

## 9. THE BÁB’S STAY IN SHÍRÁZ AFTER THE PILGRIMAGE II

<b>Siyyid Yahyáy-i-Dárábí</b> (Vahíd)	Learned scholar appointed by Muḥammad Shah to interview the Báb Story of three interviews with the Báb, and the commentary on the Súrih of Kawthar His sympathy for the Báb impressed the Shah, who supported him against criticism Occupied fort of <u>Khájih</u> in Nayriz, defended himself against Zaynu’l-‘Ábidín Khán Induced by promises of that governor to call companions out of the fort Martyred through treachery of Zaynu’l-‘Ábidín Khán
<b>Mullá Muḥammad-‘Alí Zanjání</b> (Hujjat)	Man of independent mind Received copy of Qayyúmu’l-Asmá, immediately declared belief in the Báb Tried to have the Báb rescued Vindicated the Faith to Muḥammad Shah Defended fort of ‘Alí-Mardán <u>Khán</u> in Zanzan Wounded, died while saying his prayers
<b>Mullá Iskandar</b>	Disciple of Hujjat sent to investigate claims of the Báb, brought back Qayyúmu’l-Asmá ?
<b>Hájí Siyyid Javád-i-Kirmání</b>	Received Quddus at his home in Kirman, Defended the Faith against Hájí Mírzá Karím <u>Khán</u> (incident related by Mírzá ‘Abdu’lláh-i- <u>Ghawghá</u> )
<b>Mírzá Taqí</b>	A ‘wicked, ambitious and haughty’ man who destroyed Mírzá Aḥmad-i-Azghandí’s book
<u>Shaykh</u> Sultán-i-Karbilá‘í	A Bábí, then a Bahá‘í, father of the wife of Áqáy-i-Kalím Follower of Táhírih Received gift from the Báb, which he later realises is promise to meet Bahá’u’lláh
Mother of the Báb (Fátimih Bagum)	Did not at first recognise the Báb, was later taught the Faith by Bahá’u’lláh
Wife of the Báb (Khadíjih Bagum)	Believed in the Báb from the beginning
<b>‘Abdu’l-Ḥamíd Khán</b>	Chief constable, sent to arrest the Báb by Husayn Khán Son was attacked by plague on night of arrest, saved by the Báb

## 10. THE BÁB’S SOJOURN IN IŞFAHÁN

Sultánu’l-‘Ulamá’ Imám-Jum‘ih of Işfahán	Instructed to receive the Báb in Isfahan Asked Him to reveal commentary on Súrih of Va’l-‘Aşr Refused to sign death warrant but affixed claim that the Báb was ‘devoid of reason and judgment’
‘Raşsha’	Cruel brother of Sultánu’l-‘Ulamá
<b>Mullá Muḥammad-Taquí-i-Harátí</b>	Eminent mujtahid who praised the Báb Translated Risáliy-i-Furú‘-i-‘Adlíyyih from Arabic to Persian, but withdrew from believers out of fear
<b>&lt; &lt; Hájí Siyyid Asadu’lláh</b>	Son of Hájí Siyyid Muḥammad Báqir-i-Rashtí, who refused invitation to meet the Báb <b>Did not sign death warrant</b> of the Báb
Mírzá Ibráhím	Father of the Sultánu’sḥ-Shuhadá and brother of Mírzá Muḥammad-‘Alíy-i-Nahrí Held banquet at which the Báb blessed a portion of His food for Mírzá Muḥammad-‘Alíy-i-Nahrí
<b>Gurgín Khán</b>	Nephew of Manúchihr Khán who ignored his wishes and appropriated his estate after death Wrote letter to the Shah disclosing location of the Báb
<b>Muḥammad Big-i-Chápárchí</b>	Charged with task of escorting the Báb to meet the Shah in secret Later won over by the Báb

## 11. THE BÁB’S STAY IN KÁSHÁN

<b>Person</b>	<b>Description</b>
Siyyid ‘Abdu’l-Báqí	Met the Báb at house of Hájí Mírzá Jání but fails to recognise Him, later regrets lost opportunity
Mihdi	Met the Báb at house of Hájí Mírzá Jání, later suffered martyrdom in Tihrán

## 12. THE BÁB’S JOURNEY FROM KÁSHÁN TO TABRÍZ

Mullá Muḥammad-Mihdíy-i-Kandí	Associate of Bahá’u’lláh who brought a gift from Him to the Báb in Kulayn. Joined Siyyid Ḥusayn-i-Yazdí, Siyyid Ḥasan (his brother), Mullá ‘Abdu’l-Karím, <u>Shaykh</u> Ḥasan-i-Zunúzí Reminded of his family in Kand by a messenger visiting the Fort: he states his resolve to stay
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	Martyred at Fort Shaykh Tabarsi (Not to be confused with Mihdíy-i- <u>Khu</u> 'í)
Sa'd-i-Ma'ádh ?	Example of upright man remembered in Persia for his devotion to religion
Buzurg-Mihr ?	Example of a minister who fell despite his virtues from grace and was remembered in Persia
<b>Sulaymán <u>Khán-i-Afshár</u></b>	Admirer of Siyyid Kazim who failed to respond to a message sent by the Báb <i>Led forces against Mullá Husayn in Tabarsi??</i> Marched against Bábís along with 'Abbás-Qulí <u>Khán-i-Lárijání</u> and Ja'far-Qulí Khán at Fort Shaykh Tabarsi
Hájí Muḥammad-Taqíy-i-Mílání	Asked along with Hájí 'Alí-'Askar to meet the Báb in Tabriz
Hájí 'Alí-'Askar	Traveled with Mullá Husayn who promised him he would meet the Báb seven times

### 13. THE BÁB'S INCARCERATION IN THE CASTLE OF MÁH-KÚ

<b>'Alí <u>Khán-i-Máh-Kú'í</u></b>	Warden of castle in Mah-Ku where the Báb was sent, at first severe Had a vision of the Báb praying outside the castle when doors were locked Allowed visitors to see the Báb, attitude changed Dreamed of the Prophet Muḥammad coming to visit Mah-Ku (Mullá Husayn)
The Sálár	Son of the Áṣifu'd-Dawlih and elder maternal uncle of the Shah who rebelled against him Mullá Husayn avoided implicating himself in his rebellion
Ja'far-Qulí <u>Khán-i-Námdár</u> and Amír Arslán <u>Khán</u>	Sons of the Salar who conducted operations against the Shah
<b>Qambar-'Alí</b>	Accompanied Mullá Husayn to Mah-Ku to visit the Báb Martyred at Fort Shaykh Tabarsi

### 14. MULLÁ HUSAYN'S JOURNEY TO MÁZINDARÁN

<b>Sa'ídu'l-'Ulamá'</b>	'Notorious and false-hearted tyrant' who interviewed Mullá Husayn in Barfurush and rejected him Preached against Mullá Husayn Appealed to Náṣiri'd-Dín <u>Sháh</u> to crush Bábí uprising Personally killed Quddús
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## 15. ṬÁHIRIH’S JOURNEY FROM KARBILÁ TO KHURÁSÁN

Widow of Siyyid Kázim	Won over to Bábísm by Ṭáhirih
<u>Shaykh</u> Šálih	An Arab, became a Bábí through Ṭáhirih, accompanied her Falsely accused of murder of Ṭáhirih’s uncle and put to death, first Bábí martyr
<u>Shaykh</u> Muḥammad-i- <u>Shibl</u>	Another Arabic admirer of Ṭáhirih
Muḥammad-Muṣṭafá	Youthful son of <u>Shaykh</u> Muḥammad-i- <u>Shibl</u>
‘Ábid	Follower of Ṭáhirih
Náṣir (Ḥájí ‘Abbás)	Son of ‘Ábid
Siyyid Muḥammad-i-Gulpáygání (Ta’ir)	Follower of Ṭáhirih
Mullá Ibráhím-i-Gulpáygání	Follower of Ṭáhirih, accompanied her Martyred in Qazvin
Siyyid ‘Abdu’l-Hádí	Betrothed to Ṭáhirih’s daughter, traveled with her to Qazvin
Mullá ‘Abdu’lláh	Admirer of Shaykh Aḥmad and Siyyid Kazim Confessed to murder of Mullá Taqí, Ṭáhirih’s uncle Died in Fort Shaykh Tabarsi
Riḍá <u>Khán</u> -i-Sardár	Married to the sister of the Sipah-Sálár, gave refuge to Mullá ‘Abdu’lláh
Ja‘far-Qulí <u>Khán</u> (Ja‘far-Qulí <u>Khán</u> -i-Surkh-Karri’i)	Joined with Sulaymán <u>Khán</u> -i-Afshár-i- <u>Shahríyári</u> and ‘Abbás-Qulí <u>Khán</u> -i-Lárijání to lead forces against Fort Tabarsi Died in fifth sortie (Not to be confused with the brother of Mírzá Áqá <u>Khán</u> -i-Núrí or son of Salár)
Ibn-i-Muljam	Assassin who killed Imam Ali while he was praying
Šadr-i-Ardibílí	‘Notoriously presumptuous’ man to whom heirs of Mullá Taqí submitted their claims
Ḥájí Asadu’lláh	Brother of Ḥájí Alláh-Vardí, paternal uncle of Muḥammad-Hádí and Muḥammad-Javád-i-Farhádí Murdered by Mullá Taqí’s heirs
Mullá Ṭáhir-i- <u>Shírázi</u>	Murdered by Mullá Taqí’s heirs
Mullá Ibráhím-i-Maḥallatí	Murdered by Mullá Taqí’s heirs
Muḥammad-Hádiy-i-Farhádí	Bahá’u’lláh’s associate, sent by Him along with his wife, <u>Khátún</u> -Ján, to arrange Ṭáhirih’s escape
Mírzá ‘Abdu’l-Vahháb	Ṭáhirih’s brother who acknowledged truth of the Báb’s Revelation after her escape, but was not sincere (Not to be confused with Mírzá ‘Abdu’l-Vahháb-i- <u>Shírázi</u> )
Qánitih	Female attendant of Ṭáhirih
Muḥammad-Ḥasan-i-Qazvíní (Fatá)	Accompanied Ṭáhirih to Khurasan Her messenger at Badasht during incident with Quddus and the sword

## 16. THE CONFERENCE OF BADASHT

Hasan	Mullá Husayn's attendant, received painful and humiliating treatment from Chief Constable of Mashhad Martyred at Fort Tabarsi
Prince Hamzih Mírzá	Prince who quelled rebellion in Mashhad, called for arrest of Mullá Husayn
‘Abdu’l-‘Alí Khán-i-Marághiyí	Captain of Prince's artillery who pleaded in favor of Mullá Husayn
Mírzá Sulaymán-i-Núrí	Informs Quddus of Táhírih's deliverance Travels with him and Mírzá Muḥammad-‘Alí-i-Qazvíní to Badasht
Fátimih	Daughter of Prophet Muḥammad, wife of Imam Ali
‘Abdu’l-Kháliq-i-Iṣfahání (Dhabíh)	So shaken by Táhírih's appearance unveiled at Badasht that he slit his own throat and fled Later martyred at Fort Shaykh Tabarsi
Mírzá ‘Abdu’lláh	Young man from Shiraz who risked his life to protect Táhírih in Niyálá
Mírzá Muḥammad-Taquí	Mujtahid who confined Quddus in Sári Killed Siyyid Aḥmad and his brother

## 17. THE BÁB'S INCARCERATION IN THE CASTLE OF CHIHRÍQ

<b>Yahyá Khán-i-Kurd</b>	Keeper of fortress of Chiríq, sister was married to Shah Won over by the Báb's personality & a dream
Búyúk-Áqá	Brother of Mírzá Muḥammad-‘Alí, became a Bábí
<b>Mírzá Asadu’lláh</b> (Dayyán)	Prominent official, became a Bábí after asking the Báb for a commentary on certain verses of the Quran Wrote a treatise which won the admiration of the Báb The Báb revealed Lawḥ-i-Hurúfat in his honour
Jináb-i-Muballigh	Requested an explanation of Lawḥ-i-Hurúfat from Bahá'u'lláh
Qahru’lláh	Dervish from India whose dream sent him to Chiríq, where he declared his faith in the Báb
Mírzá ‘Abdu’l-Vahháb-i-Turshízí	Received the Báb's instructions through Qahru'llah to proceed to Urúmíyyih
<b>Anís Zunúzí</b> Mírzá Muḥammad-‘Alí-i-Zunúzí	Forbidden by his stepfather, Siyyid ‘Alí-i-Zunúzí to visit the Báb in Chiríq Heard the voice of the Báb in his distress promising him martyrdom Threw himself at the feet of the Báb as he arrived in Tabriz Martyred alongside the Báb
Siyyid ‘Alí-i-Zunúzí	Stepfather of Anis who bemoaned his beliefs



## 18. EXAMINATION OF THE BÁB AT TABRÍZ

Malik Qásim Mírzá	Receives the Báb with respect in Urúmíyyih Gave the Báb a wild horse to ride, in order to test Him
Mullá Imám-Vardí	Became a Bábí in Urúmíyyih and remained faithful Later became a Bahá'í
<b>Náşiri'd-Dín Mírzá</b> Valí-'Ahd (crown prince) Náşiri'd-Dín <u>Sháh</u>	Heir to the throne of Persia Attended the trial of the Báb in Tabriz Later succeeded Muḥammad Shah Was victim of foolish assassination plot, persecuted Bábís
Ḥájí Mullá Maḥmúd <b>Mírzá Taqí Khán</b> Amír-Nizám, Nizámu'l-'Ulamá' Amir Kabir	Tutor of Náşiri'd-Dín Mírzá Led trial of the Báb in Tabriz Grand Vizir of Náşiri'd-Dín <u>Sháh</u> for three years Ordered the execution of the Báb in Tabriz Regretted treatment of the Báb later Died in the public bathhouse
Mírzá 'Alí-Aşghar ( <u>Shaykhu'l-Islám</u> )	Participated in the trial of the Báb Bastinadoed the Báb himself Struck with paralysis and died the same year

## 19. THE MÁZINDARÁN UPHEAVAL

Ḥájí 'Abdu'l-Majíd-i-Níshábúrí	The father of Badi, enlisted under Mullá Ḥusayn's banner in Níshápúr Threw away satchel full of turquoises to follow him Spared massacre at Fort Tabarsi, but later martyred in Khurasan
Siyyid Riḍá	The "siyyid from Yazd", companion of Mullá Ḥusayn, shot dead in Barfurush Mullá Ḥusayn cut straight through both his killer and the tree he was hiding behind with his sword
Mírzá Muḥammad-Ḥusayn-i-Ḥakamíy of Kirmán Ḥájí Mullá Ismá'íl-i-Faráhání, Mírzá Ḥabíbu'lláh-i-Işfahání and Siyyid Muḥammad-i-Işfahání	Heard story of Mullá Ḥusayn's astonishing swordsmanship from Mírzá Aḥmad along with Nabil
<b>Prince Mihdí-Qulí Mírzá</b>	Rebuked by Mírzá Taqí <u>Khán</u> the Amír-Nizám Marched against Bábís at Fort Shaykh Tabarsi Routed by Mullá Ḥusayn at Vas-Kas (second sortie) Promised friendship and peace to Quddus, swearing on the Quran Betrayed Quddus and his companions Abandoned Quddus to his fate

Riḍá-Qulí <u>Khán-i-Lalih-Báshí</u>	Wrote of Mullá Ḥusayn's swordsmanship in the "Tárikh-i-Náshirí"
Three unnamed youths	Shot while giving the call to prayer at Mullá Ḥusayn's request in the caravanserai of Sabzih-Maydán. As each one was shot dead, the next rose to complete the prayer
'Abbás-Qulí <u>Khán-i-Lárijání</u>	Nomadic leader who first promised peace to Mullá Ḥusayn, then fought him Led forces against Bábis at Fort Shaykh Tabarsi Shot down Mullá Ḥusayn under the cover of darkness from a tree (third sortie) Defeated again during fourth sortie
Hájí Muṣṭafá <u>Khán-i-Turkamán</u>	Accompanied 'Abbás-Qulí <u>Khán-i-Lárijání</u> , also initially promised peace and safe passage to MH Led forces against Bábis at Fort Shaykh Tabarsi
<u>Khusraw</u> -i-Qádí-Kalá'í	A 'notorious scoundrel' who was supposed to ensure Mullá Ḥusayn's safe passage Betrayed Mullá Ḥusayn, attacked his companions, killed one and captured a number
Mírzá Muḥammad-Taḳíy-i-Juvayn'íy-i-Sabzivári	Killed <u>Khusraw</u> in retaliation for his betrayal ('A Traveller's Narrative' claims that it was in fact Mírzá Luṭf-'Alí who murdered Khusraw, see note)
Guardian of the shrine of Shaykh Tabarsi	Dreamed that the Imam Ḥusayn was arriving at the shrine and would be joined by the Prophet Muḥammad
The mother of Naẓar <u>Khán</u>	Killed by mistake in Qádí-Kalá during a fight against supporters of Khusraw
<b>Naẓar <u>Khán</u></b>	Village leader. Despite his loss, he pledges support to Mullá Ḥusayn
A youth from Barfurush	Rushed in and begged Quddus to let him enter the fort, bringing the number of his companions to 313, as prophesied by Muḥammad
'Abdu'lláh <u>Khán-i-Turkamán</u>	Brother of Hájí Muṣṭafá <u>Khán-i-Turkamán</u> , helped combat Bábis at Fort Shaykh Tabarsi Perished alongside officers Ḥabíbu'lláh <u>Khán-i-Afghán</u> and Núru'lláh <u>Khán-i-Afghán</u> in first sortie
Rasúl-i-Bahnimírí	Companion of Quddus who complained about lack of water Unable to resist famine, leaves Fort reluctantly at invitation of Prince, is slain
Siyyid 'Abdu'l-'Azím-i- <u>Khu'í</u>	Called Mullá Ḥusayn back to the Fort on behalf of Quddus
Qulí	Rode in advance of Quddus, was badly wounded in first sortie Carried Mullá Ḥusayn back to the Fort along with Hasan when he was shot (third sortie) Martyred at Fort Tabarsi
<b>Mírzá Yahyá</b>	Half brother of Bahá'u'lláh, arrested along with Bahá'u'lláh on the way to Fort Tabarsi Fled persecution, sought refuge in mountains of Mazindaran

Acting governor of Amul	Arraigned Bahá'u'lláh and His companions, ordered bastinado of believers Bahá'u'lláh offered to be bastinadoed in their place, acting governor reluctantly complied Apologized to Bahá'u'lláh
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## 20. THE MÁZINDARÁN UPHEAVAL II

Zakariyyáy-i-Qádí-Kalá'í	Valiant officer of the enemy camp who defended it during the third sortie
Mírzá Ḥusayn-i-Mutavallí	Betrayed his companions at Fort Shaykh Tabarsi
Siyyid 'Alí-i-Zargar	Took Mírzá Ḥusayn-i-Mutavallí's letter to 'Abbás-Qulí Khán-i-Lárijání, killed on receipt
Ḥájí Naṣíru'd-Dín-i-Qazvíní	During famine of siege at Fort Shaykh Tabarsi, he set aside the milk of his cow to make Quddus a pudding each day, which Quddus invariably shared out with his companions
<b>Mullá Mírzá Muḥammad-i-Furúghí</b>	One of the companions in Badasht; testified that listening to Mírzá Muḥammad Baqir chant the verses of the 'Šád of Šamad' by Quddus "enraptured" them despite hunger Spared massacre at Fort Tabarsi in return for a ransom paid by his family
Mullá Báqir-i-Kandí	Brother of Mullá Mihdíy-i-Kandí Martyred at Fort Shaykh Tabarsi
Siyyid Mírzá Ḥusayn-i-Mutavallí	Left Fort at invitation of Prince, unable to resist famine; was slain along with Rasúl-i-Bahnimírí Later in Siyyih Chal
Siyyid Riḍáy-i-Khurásání	Along with Mullá Yúsuf-i-Ardibílí, he acted as representative of Quddus in negotiations with Prince Martyred in aftermath of Fort Shaykh Tabarsi
Ḥájí Náṣir-i-Qazvíní	Was spared massacre of Fort Tabarsi in return for a ransom paid by his family
Siyyid Aḥmad	Companion of Quddus and son of Mír Muḥammad-'Alí, an admirer of Shaykh Aḥmad Brother of Mír Abu'l-Qásim Accompanied Abu'l-Qásim and Muḥammad-'Alí to see Prince Martyred cut to pieces by Mírzá Muḥammad-Taquí
Abu'l-Qásim and Muḥammad-'Alí	Companions of Quddus and sons of Karbilá'í Abú-Muḥammad Accompanied Siyyid Aḥmad to see Prince and were put to death immediately
Mullá Zaynu'l-'Ábidín-i-Shahmírzadí	"Trusted and learned" counselor who acquainted the Prince with the backgrounds of Siyyid Aḥmad, Abu'l-Qásim and Muḥammad-'Alí
<u>Shaykh</u> Muḥammad-Ḥasan-i-Najafí	Mujtahid who refused Siyyid Aḥmad's request for clarification of certain teachings of Islam

Siyyid Abú-Ṭálib	Brother of Siyyid Aḥmad, killed along with his brother by Mírzá Muḥammad-Taqí
Mullá Muḥammad-i-Ḥamzih	Leading ulama of Barfurush who had tried to end use of violence against Fort Tabarsi Refused invitation of Sa'ídu'l-'Ulamá to discuss execution of Quddus Some days before the end of the siege, he was entrusted by Quddus with a saddlebag containing his papers and the text of the 'Şád of Şamad', which have not been traced
Siyyid-i-Qumí	A man who had abandoned the Fort earlier, struck Quddus when he was helpless
Ismu'lláhu'l-Mím, Ismu'lláhu'l-Javád, Ismu'lláhu'l-Asad	Helped Nabil compile a list of the names of those martyred at Fort Shaykh Tabarsi
Mírzá Muḥammad-Taqíy-i-Juvayní	Martyred alongside Mírzá Muḥammad-Báqir in Barfurush

## 21. THE SEVEN MARTYRS OF ṬIHRÁN

Mullá Ádí-Guzal (Sayyáḥ)	A believer of Marághih tasked by the Báb to perform a pilgrimage on His behalf to the tombs at Fort Shaykh Tabarsi Visited Bahá'u'lláh and Vahid in Tihiran
Ghulám 'Alí, son of Ḥusayn-i-'Arab	Nabil's father
<b>Mírzá Áqá Ján</b>	Secretary of Bahá'u'lláh, recounted Ṭáhirih's unveiling (remembered by Bahá'u'lláh)
Muḥammad-i-Zarandí (Nabíl, present author)	Account of his youth and conversion to the Faith Found Mírzá Yaḥyá unworthy of his position
Siyyid Ismá'íl-i-Zavári'í	Taught Siyyid Ḥusayn-i-Zavári'í the Faith
Ḥájí Zaynu'l-'Ábidín	Received Siyyid Ismá'íl-i-Zavári'í as a guest in Kinar-Gird
Mírzá Fatḥu'lláh-i-Ḥakkák	A friend, accompanied Nabil to Tihrán Martyred in 1851-2
Naw-Rúz-'Alí	Maternal uncle of Nabil, came to fetch him home
Maḥmúd <u>Khán</u> -i-Kalántar	Official at whose home Tahirh was kept under house arrest
Varaqtu'l-'Ulyá (Navvab)	Wife of Bahá'u'lláh
A certain siyyid from Káshán	Taught Faith by Siyyid Muhammad, betrayed Bábis and gave names of 50 to the authorities
Mírzá Muḥammad-Ḥusayn-i-Kirmání	Warned Siyyid Muhammad against the siyyid from Kashan
Muḥammad-Ḥusayn-i-Marághih	One of the Seven Martyrs of Tihiran

Siyyid Javád	Son of Ḥájí Mírzá Siyyid ‘Alí (uncle of the Báb) who died in infancy
Imám Músáy-i-Kázim	Seventh Imam (executioner compares him to Ḥájí Mírzá Siyyid ‘Alí)
Mírzá Qurbán-‘Alí	One of the Seven Martyrs of Tihran
Ḥájí Mullá Ismá‘íl-i-Qumí (Sirru’l-Vujúd)	One of the Seven Martyrs of Tihran (requested something sweet)
Siyyid Ḥusayn-i-Turshízí	One of the Seven Martyrs of Tihran
Ḥájí Muḥammad-Taqíy-i-Kirmání	Merchant, friend of Ḥájí Mírzá Siyyid ‘Alí, who converted Siyyid Ḥusayn-i-Turshízí to Bábí Faith One of the Seven Martyrs of Tihran
Siyyid Murtaḍá Zanjani	One of the Seven Martyrs of Tihran
Siyyid Aḥmad-i-Yazdí	Father of Siyyih Ḥusayn, mentioned in story of Bahá’u’lláh

## 22. THE NAYRÍZ UPHEAVAL

Navváb-i-Raḍaví	‘Meanest and most prominent’ of Vahid’s adversaries Attacks fort of Narin
Muḥammad-‘Abdu’lláh	Bábí who sought refuge with companions in the fort of Narin Wounded and carried to Vahid’s house
Siyyid ‘Abdu’l-‘Azím-i-Khu’í (Siyyid-i-Khál-Dár)	Survived Fort Tabarsi, summoned by Vahid to defend him in Yazd
Mullá Muḥammad-Riḍáy-i-Manshádí	Helped to defend Vahid’s house in Yazd
Ḥasan	Vahid’s servant, tasked with carrying his manuscripts, killed
Siyyid Ismá‘íl and Siyyid ‘Alí-Muḥammad	Vahid’s two sons who remained in the care of their mother
Siyyid Aḥmad and Siyyid Mihdí	Vahid’s other two sons who accompanied him to Nayriz
<u>G</u> hulám-Riḍá-i-Yazdí <u>G</u> hulám-Riḍáy-i-Kúchik	Two companions who accompanied Vahid <u>G</u> hulám-Riḍáy-i-Yazdí appointed captain of forces at fort of <u>K</u> hájih
Mírzá Ḥasan	A ‘man of renowned piety’ who suffered the same fate as Vahid’s servant Hasan, and was shot from the mouth of a canon
Ḥájí Siyyid Ismá‘íl, the <u>S</u> haykhu’l-Islám of Bavánát	Taught the Faith by Vahid in Bavánát
Zaynu’l-‘Ábidín <u>K</u> hán	Governor of Nayriz Fought Vahid, later killed by those indignant about the events in Nayriz
Ḥájí <u>S</u> haykh ‘Abdu’l-‘Alí	Father-in-law of Vahid, joined him Stripped and lashed by victors in Nayriz
Mullá ‘Abdu’l-Ḥusayn	A venerable man, esteemed for his learning, joined Vahid Struck by a bullet in attack by governor

Mullá Báqir	Imam of <u>Chínár-Súkhtih</u> , joined Vahid (Not to be confused with Mullá Baqir, the letter of the living)
Mírzá Ḥusayn-i-Qutb	Kad- <u>khudá</u> ’ of the Bázár, joined Vahid
Mírzá Abu’l-Qásim	A relative of the governor of Nayriz, joined Vahid (Not to be confused with the relative of the Báb, or the Imám-Jum‘ih of Tihran)
Hájí Muḥammad-Taquí	Joined Vahid Appointed registrar at fort of <u>Kháji</u> Stripped and thrown in a pond by victors at Nayriz, lashed severely
Mírzá Nawrá and Mírzá ‘Alí-Riḍá	Others named among those who joined Vahid
<u>Shaykh</u> Hádí	Son of <u>Shaykh</u> Muḥsin, appointed by Vahid to lead the forces manning fort of <u>Kháji</u> in Nayriz
Siyyid Abú-Ṭálib	The kad- <u>khudá</u> forced by the governor to vacate his house in Nayriz
‘Alí-Aṣghar <u>Khán</u>	Brother of Zaynu’l-‘Ábidín <u>Khán</u> who led a thousand men against Vahid Perished in second sortie along with his two sons
Táju’d-Dín	Companion of Vahid who met his death in first sortie from fort of <u>Kháji</u>
Zayníl	Son of Iskandar, met his death in first sortie from fort of <u>Kháji</u>
Mírzá Abu’l-Qásim	A man of ‘distinguished merit’ who died in first sortie from fort of <u>Kháji</u>
Prince Fírúz Mírzá (Nuṣratu’d-Dawlih)	Governor of <u>Shíráz</u> alarmed by rout of governor’s forces in Nayriz
Karbilá’í Mírzá Muḥammad	Gatekeeper of fort of <u>Kháji</u>
<u>Shaykh</u> Yúsuf	Custodian of funds at fort of <u>Kháji</u>
Karbilá’í Muḥammad	Son of <u>Shamsu’d-Dín</u> , superintendent of gardens at fort of <u>Kháji</u>
Mírzá Aḥmad	Uncle of ‘Alíy-i-Sardár, officer in charge of the tower of the mill at fort of <u>Kháji</u> (Not to be confused with other Bábís named Mírzá Aḥmad)
<u>Shaykhá</u> y-i- <u>Shívi</u> h-Kash	Executioner at fort of <u>Kháji</u>
Mírzá Muḥammad-Ja‘far	Cousin of Zaynu’l-‘Ábidín <u>Khán</u> , chronicler at fort of <u>Kháji</u>
Mírzá Faḍlu’lláh	Reader of records at fort of <u>Kháji</u>
Mashhadí Taquí-Baqqál	Gaoler at fort of <u>Kháji</u>
Siyyid Ja‘far-i-Yazdí	A ‘well known divine’ who insisted others be allowed into the fort
Mullá Báqir	One of the governor’s intimate friends, entrusted by him a petition to Prince Firuz and 5000 tumans Arrested by Hájí Siyyid Ismá‘íl and put to death by companions at fort of <u>Kháji</u>
‘Abdu’lláh <u>Khán</u> ( <u>Shujá</u> ’u’l-Mulk)	Sent by Prince Firuz with regiments to aid Zaynu’l-‘Ábidín <u>Khán</u>

Shoemaker	A ninety year-old man who participated in third sortie from fort of <u>Khájih</u>
Mullá ‘Alíy-i-Mudḥahhib	Vahíd’s attendant who accompanied him to meet the governor
Ḥájí Siyyid ‘Ábid	Treacherous attendant who accompanied Vahid Given two letters by Vahid: one official, telling companions to surrender, one unofficial, telling them not to trust the governor Betrays Vahid to Zaynu’l-‘Ábidín <u>Khán</u>
Mullá Ḥasan	The son of Mullá Muḥammad-‘Alí, an officer of Zaynu’l-‘Ábidín <u>Khán</u> , opens fire on Vahid’s companions Overcome by a certain Mullá Ḥusayn (...not to be confused with...)
‘Abbás-Qulí <u>Khán</u>	A ‘man notorious for his ruthlessness’, called on his associates to kill Vahid (Not to be confused with ‘Abbás-Qulí <u>Khán</u> -i-Lárijání who led forces against Fort Shaykh Tabarsi)
Mullá Ridá, Ṣafar, Áqá <u>Khán</u>	Associates of ‘Abbás-Qulí <u>Khán</u> whose family members had died during the conflict and who promised to carry out ‘Abbás-Qulí <u>Khán</u> ’s orders Dragged Vahid through the streets of Nayriz to his death
Siyyid Ja‘far-i-Yazdí	One of Vahid’s companions, humiliated by victors in Nayriz
Siyyid Ḥusayn	Another of Vahid’s companions, who along with <u>Shaykh</u> ‘Abdu’l-‘Alí and Ḥájí Muḥammad-Taquí was stripped and lashed in Nayriz

## 23. MARTYRDOM OF THE BÁB

<b>Mírzá Áqá <u>Khán</u>-i-Núrí</b> (later I‘timádu’d-Dawlih)	The Minister of War who pleaded with the Amir-Nizam in favour of sparing the Báb’s life Admiration for Bahá’u’lláh Succeeded Mírzá Taquí <u>Khán</u> as Amir-Nizam
Navváb Ḥamzih Mírzá	Governor of Ádhirbáyján tasked with arranging transfer of the Báb to Tabriz
Ṣádiq-i-Tabrizí	Person sent by Mírzá Aḥmad to fetch Nabil Zarandi to Qum. This was the time and place Nabil witnessed arrival of Mullá Báqir bearing the coffer of papers from the Báb, and the beautiful calligraphy featuring a five-pointed star consisting of derivatives of the word ‘Baha’
Sám <u>Khán</u>	Colonel of the Armenian regiment in Urúmíyyih ordered to shoot the Báb Confessed reluctance to carry out his orders to the Báb Refused to fire again along with his regiment when first volley did not harm the Báb
Mírzá Ḥasan <u>Khán</u> (Vazír-Nizám)	Brother of Mírzá Taquí <u>Khán</u> who bore the farman (order) of the Báb’s execution to the prince in Tabriz

Ibn-i-Zíyád and Ibn-i-Sa'd	Persecutors of the descendents of Muhammad
Three youths (including Anís)	Threw themselves at the feet of the Báb as He arrived in Tabriz
Farrásh-báshí	Sent to escort the Báb to the mujtahids of the city Resigned his post when the Báb was unharmed by first volley of bullets
Mírzá Báqir	One of three mujtahids of Tabriz, along with Mullá Muḥammad-i-Mámáqání and Mullá Murtaḍá-Qulí, who signed the death warrant of the Báb
Mírzá Siyyid Muḥsin	Notable of Tabriz who converted after hearing the story Báb's martyrdom from the Farrásh-báshí
Áqá Ján Khán-i-Khamsih (Khamsih, Náşirí)	Volunteered to carry out execution of the Báb after departure of Sam Khan
Russian consul in Tabríz	Commissioned a sketch to be made of the remains of the Báb and Anís as they lay in the moat
<b>Ḥájí Sulaymán Khán</b>	Son of Yaḥyá Khán, wished to rescue the Báb but arrived too late Instead succeeded, with the help of Ḥájí Alláh-Yár, in removing His remains to a silk factory Brutally martyred in persecutions following the attempt on the life of the Sháh
Mírzá Sulaymán-i-Khaṭīb	Person who received the 'Zíyarat-i-Sháh-'Abdu'l-'Azím' from the Báb, expressing His wishes to be buried in Tihran at the shrine of the Imám-Zádih-Ḥasan
Nizámu'l-Mulk	Son of Mírzá Áqá Khán-i-Nurí, to whom Mírzá Aqa Khan confided his admiration for Bahá'u'lláh
Mírzá Şádiq Khán-i-Nurí	Charged with execution of mutinous regiment that had killed the Báb and Anís

## 24. THE ZANJÁN UPHEAVAL

Mírzá Nazar-'Alí	The Ḥakím-Báshí, with whom Muhammad Shah shared his astonishment at the tone of Hujjat's enemies
Mashhadí Aḥmad	Man entrusted by the Báb to deliver gifts from the Báb to Hujjat
Imám-Jum'ih of Zanjan	Protests against Hujjat's attempt to lead the Friday prayer at the mosque Complains with others about Hujjat to Ḥájí Mírzá Áqásí
Qilij Khán	Man charged with royal summons to bring Hujjat to Tihran
Khán-Muḥammad-i-Túb-Chí	Man sent with a petition to the Báb from Hujjat, asking that he be allowed to rescue him
Mírzá Ma'súm-i-Ṭabíb	Father of Mírzá Muḥammad-'Alí-i-Ṭabíb
Mírzá Muḥammad-'Alí-i-Ṭabíb	Owner of the caravanserai where the Báb stayed in Zanjan, became a Bábí



Karbilá'í Valí-'Aṭṭár	Had his tongue cut out by the governor for announcing the return of Hujjat to Zanjan
Governor of Zanjan	Imprisoned child of one of the companions of Hujjat Agreed to arrest Hujjat
Mír Jalíl	Father of Siyyid <u>Ashraf</u> , person through whom Hujjat delivered petition to the governor
Pahlaván Asadu'lláh and Pahlaván Şafar-'Alí	Ruffians who volunteer to be the ones to arrest Hujjat
Mír Şaláh	Supporter of Hujjat who repulsed Asadu'lláh
<u>Shaykh</u> Muḥammad-i-Túb- <u>Chí</u>	Bábí set upon by Asadu'lláh's men and taken to governor, martyred
Siyyid Abu'l-Qásim	A mujtahid who stabbed <u>Shaykh</u> Muḥammad-i-Túb- <u>Chí</u> with his pen knife in the presence of the governor
Mír Riḍá	Offered to capture the governor, Hujjat refused
Şadru'd-Dawliyy-i-Işfahání	One of the generals of the imperial army Failed to overcome Hujjat and his companions, demoted after nine months
Zaynab (Rustam-'Alí)	A village maiden who disguised herself as a man and fought alongside Hujjat's companions Martyred while defending the fort of 'Alí-Mardán <u>Khán</u>
Siyyid Ḥasan	Brother of Siyyid Ḥusayn, the Báb's amanuensis, who gave Hujjat and his companions news of the Báb's martyrdom
Muḥammad <u>Khán</u> (the Amír-Túmán)	Head of five regiments, commissioned by Amir-Nizam Resorted to deception to overcome Hujjat Ordered tunnels dug underneath the fort to be filled with explosives
'Azíz <u>Khán</u> -i-Mukrí (Sardár-i-Kull)	Met Hujjat through his host, Siyyid 'Alí <u>Khán</u> ; promised to help him
Farrukh <u>Khán</u>	Brother of Ḥájí Sulaymán <u>Khán</u> , son of Yaḥyá <u>Khán</u> , died in siege against fort
Muḥsin	A companion of Hujjat, shot in the mouth while giving the call to prayer
Five sons of Karbilá'í 'Abdu'l-Báqí	Married while at the fort, all gave their lives in combat. Eldest captured and martyred
Umm-i- <u>Ashraf</u>	Mother of Ashraf, one of the women who survived massacre Her son was later martyred
Ustád Mihr-'Alíy-i-Ḥaddád	Survivor of the massacre of Zanjan, who told Nabil the story of Hujjat's delegation
Karbilá'í Mawlá-Qulí-Áqá-Dádá <u>sh</u> , Darví <u>sh</u> -Şaláh, Muḥammad-Raḥím, Muḥammad	The delegation sent by Hujjat to meet the Amír-Túmán, along with some children
Ímán-Qulí	The man Ustád Mihr-'Alíy-i-Ḥaddád saw murdered as he ran back to Hujjat

Ḥasan-‘Alí <u>Khán</u> -i-Karrúsí	Sent by Amir-Nizam with a further two regiments to intensify assault on fort
Dín-Muḥammad-Vazír and Mír Riḍáy-i-Sardár	Buried Hujjat at the fort
Ḥájí <u>Ghulám</u>	Remaining Bábí women were kept captive at his house, then taken to the house of the mujtahid
Mírzá Abu’l-Qásim	Mujtahid to was supposed to take custody of the women, instead stripped them of clothes and belongings
Ḥájí Muḥammad-Ḥusayn	Father of Abá-Başír, who when sent to be executed raised the call to prayer, astounding the regiments
Ḥusayn	Seven-year-old son of Hujjat, tricked by the governor of Zanzan into revealing his father’s tomb
Mihdí	Hujjat’s youngest son who died of privation in aftermath of Zanzan uprising
Mírzá Muḥammad-‘Alíy-i-Ṭabíb-i-Zanjání, Abá-Başír, Siyyid <u>Ashraf</u> , Mullá Ḥusayn-i-Zanjání	Believers whose testimony provided the raw material for Nabil’s account of the Zanzan uprising Mírzá Muḥammad-‘Alíy-i-Ṭabíb-i-Zanjání later recognised Bahá’u’lláh
Siyyid Abú-Ṭálib-i- <u>Shahmírzádí</u> , Mírzá Ḥaydar-‘Alíy-i-Ardistání, Mullá Muḥammad-Şádiq-i-Muqaddas, Mullá Mírzá Muḥammad-i-Furúghí, Ḥájí ‘Abdu’l-Majíd	Believers whose information and eyewitness accounts helped Nabil prepare his rendition of events in Mazindaran
Riḍá’r-Rúḥ, Mullá <u>Shafí</u> ‘	Believers whose accounts provided the raw material for Nabil’s coverage of the life of Vahid

## 25. BAHÁ’U’LLÁH’S JOURNEY TO KARBILÁ

Ḥájí Mírzá Músáy-i-Qumí	Person to whom Bahá’u’lláh addressed a Tablet calling for restraint Advised Nabil to seek out ‘Azím, who could tell him the whereabouts of Mírzá Aḥmad
‘Abdu’l-Vahháb	Bahá’u’lláh’s companion who accompanied Him to Fort Shaykh Tabarsi
Badi	Young man who bore Bahá’u’lláh’s message to the Shah and was martyred
Siyyid Abú’l-Qásim-i-‘Aláqih-Band-i-Işfahání, Mírzá Muḥammad-‘Alíy-i-Ṭabíb-i-Zanjání, <u>Ghulám</u> -Ḥusayn-i- <u>Shushtarí</u>	People consulted by Nabil in his search for Mírzá Aḥmad, who he finally located in Kirmán <u>sháh</u>
Íldirím Mírzá	Brother of <u>Khánlar</u> Mírzá, governor of <u>Khurram</u> -Ábád, received copy of ‘Dalá’il-i-Sab’ih’

	Professed faith in the Báb but later gave orders for the execution of Siyyid Başır-i-Hindí Soon after, his brother <u>Khánlar</u> Mírzá imprisoned him and he died
Siyyid Başır-i-Hindí	Taught the faith by <u>Shaykh</u> Sa'íd-i-Hindí, erudite Punished by Íldirím Mírzá by having his tongue pulled out of the back of his neck
<u>Shaykh</u> <u>Shahíd</u> -i-Mázkán	Related impressions of Siyyid Başır-i-Hindí
Mullá Ibráhím (Mullá-Báshí)	Related further impressions of Siyyid Başır-i-Hindí
<u>Shukru'lláh</u> -i-Núrí	One of Bahá'u'lláh's kinsmen, accompanied Bahá'u'lláh to Karbila
Mírzá Muḥammad-i-Mázindarání	Survivor of battles of Fort Tabarsi, accompanied Bahá'u'lláh to Karbila
Mustawfíyu'l-Mamálik-i-Ásh <sub>t</sub> tiyání	Received copy of Dalá'il-i-Sab'ih from Mírzá Aḥmad, reacted favourably
Mírzá Siyyid 'Alí-i-Tafarshí (the Majdu'l-Ashraf)	Received copy of Dalá'il-i-Sab'ih from Mírzá Aḥmad, reacted unfavourably
Siyyid-i-'Uluvv	Siyyid of Karbila who claimed to be 'incarnation of the Divine Spirit', eventually gave up his claim and recognised the authority of Bahá'u'lláh
<u>Shaykh</u> Sulṭán and Hájí Siyyid Javád	Had been under the influence of Siyyid-i-'Uluvv, were persuaded by Bahá'u'lláh to accept the Báb
<u>Shaykh</u> 'Alí-Mírzáy-i-Shírází	Also recognised Bahá'u'lláh in Karbila

## 26. ATTEMPT ON THE SHÁH'S LIFE, AND ITS CONSEQUENCES

Ja'far-Qulí Khán-i-Núrí	Brother of Mírzá Áqá <u>Khán</u> -i-Núrí Intervened on behalf of Bahá'u'lláh after He was imprisoned for giving aid to Ṭáhirih's companions Bahá'u'lláh's host when news arrived of the attempt on the life of the shah
Şádiq-i-Tabrízí and Fathu'lláh-i-Qumí	The two 'obscure and irresponsible' young men who attempted to shoot the Shah Şádiq-i-Tabrízí was killed on the spot by the <u>Sháṭir-Báshí</u> and Mustawfíyu'l-Mamálik's attendants
Mírzá Majíd	Bahá'u'lláh's brother in law, secretary to the Russian minister, with whom He stayed in Lavasan
Hájí 'Alí <u>Khán</u> (Hájíbu'd-Dawlih)	Brought presence of Bahá'u'lláh in Lavasan to Shah's attention Convinced of Hájí Sulaymán <u>Khán</u> 's innocence but unable to make him recant
Minister's daughter	Remonstrated with her father for not protecting Bahá'u'lláh

Old and decrepit woman	Sought to cast a stone at Bahá'u'lláh as He was conducted to the Siyah Chal
Fathu'lláh-i-Hakkák-i-Qumí and Hájí Qásim-i-Nayrízí	Companions of Şádiq-i-Tabrízí who were tortured and died of their injuries
Mírzá 'Abdu'l-Majíd	Witnessed Hájí Sulaymán <u>Khán</u> 's martyrdom along with Áqáy-i-Kalím
Mírzá Taqí the kad- <u>khudá</u>	Also witnessed Hájí Sulaymán <u>Khán</u> 's martyrdom (the story of the candles)
Wife of the Kalantar	At whose home Táhiriḥ was confined; showed great reverence to Táhiriḥ Told the story of her martyrdom
'Azíz <u>Khán</u> -i-Sardár	Officer in charge of Táhiriḥ's execution Also responsible for the death of Siyyid Ḥusayn-i-Yazdí
Son of the Kalantar	Witnessed Táhiriḥ's execution and behaviour of the Sardar's men
Unnamed woman	Came as Tahirh predicted three days after her martyrdom, to collect her belongings
Mírzá Ḥusayn-i-Mutavallíy-i-Qumí	Only one of Bahá'u'lláh's companions in the Siyah Chal who ate food sent by the Shah
'Abbás	Former servant of Hájí Sulaymán <u>Khán</u> , forced by authorities to identify Bábís Refused to identify Bahá'u'lláh
Mírzá Abu'l-Qásim	Kindly Imám-Jum'ih of Tíhrán who was hesitant to kill 'Azím (Not to be confused with others of the same name)
Muḥammad-Taqí <u>Khán</u>	Resident of Nur who suffered martyrdom after attempt on Shah's life
Ḥusayn-'Alí <u>Khán</u> -i- <u>Sháh</u> -Sún	Officer in charge of the regiment dispatched to Takur to plunder the home of Bahá'u'lláh
Mírzá Abú-Tálib <u>Khán</u>	Nephew of Ḥusayn-'Alí <u>Khán</u> -i- <u>Sháh</u> -Sún, brother-in-law of Mírzá Ḥasan who was Bahá'u'lláh's half brother, put in charge of operations in Takur Forgot councils of moderation, attacked the village and burned down Bahá'u'lláh's house Died from the plague one year later
Mullá 'Alí-Bábá	Brought from Takur to perish in Siyah Chal alongside Bahá'u'lláh
Mírzá 'Alí ('Alíy-i-Sardár)	Extended aid and support to survivors of struggle in Nayriz; companions killed Zaynu'l-'Ábidín Khán
Mírzá Na'ím	Person in authority who helped the widow of Zaynu'l-'Ábidín Khán seek vengeance
Mírzá <u>Shaffí</u> -i-Nayrízí	Wrote an account of ensuing massacre in Nayriz of another 180 Bábís, as well as the fate of the women
Tahmásb-Mírzá	Responsible for further atrocities committed against Bábís in Shiraz
Hájí 'Alí	The man sent to the Siyah Chal to present the order for Bahá'u'lláh's release

