



claim when it first became known in early 1282/1865-6 and became Bahá'ís. These included such figures as Nabíl Qazvíní and his son Shaykh Kázim Samandar, Hájí Nasír, a survivor of Shaykh Tabarsí, and Áqá Muhammad Javád Farhádí.

Of the factional groups, Muhammad-Hasan-i-Fatá eventually became an Azalí as did Mullá Hádí Qazvíní, while Mullá `Abdu'r-Rahím became a Bahá'í. However, despite the strong initial base, the Azalís diminished in importance. Áqá Mírzá Yahyá Sarráf, the son of the Azalí leader Muhammad Hasan-i-Fatá, after discussions with the Bahá'ís of Qazvín decided to travel to Cyprus and `Akká to investigate the truth for himself. He returned a Bahá'í (ZH6:540; Samandar 277-287). Another Azalí of Qazvín, Siyyid Javád, became a Bahá'í in Láhján (EB 62-4). By the time that he was writing his history in 1332-3/1913-4, Shaykh Kázim Samandar reported that there were no Azalís left in Qazvín (Samandar 289).

Among those who became Bahá'ís later in Qazvín were Mírzá Hasan-i-Vá`iz whose open preaching of the new religion caused him to be driven from one town to another; Mírzá Muhammad-`Alí Kad-khudá, who was the cousin of Mírzá Husayn Khán Mushíru'd-Dawlih, the Prime Minister; and Hájí Munis, a Sufi who became a Bahá'í succeeded in converting several other Sufis. Mullá `Abdu'r-Rahím acted as a judge and religious authority in several of the villages around Qazvín. Through this work, he succeeded in converting a number of the villagers of Kakan. It was also from Qazvín that the new religion spread to Láhján and Rasht (see "Gilán").

Compared to the intense early persecutions of the Bábís in this area, there were comparatively few episodes during the later periods. In 1883, when there was a major persecution of Bahá'ís in Tehran, some of the Bahá'ís of Qazvín, such as Shaykh Kázim Samandar, were harassed and their property destroyed.

Initially the followers of Mírzá Muhammad-`Alí were strong in Qazvín following the death of Bahá'u'lláh. Áqá Jamál Burújjirdí, whose wife was from Qazvín, and Mírzá Muhammad-Javád Qazvíní had strong connections in the town, and Samandar's daughter, Thurayyá, was married to Diyá'u'lláh, the brother of Mírzá Muhammad-`Alí. But through the efforts of Ibn-i-Abhar and Hájí Mírzá Haydar-`Alí, the situation was turned in `Abdu'l-Bahá's favor. Samandar visited `Akká in 1317/1899 and subsequently wrote

a tract supporting `Abdu'l-Bahá that was published in Egypt.

In 1324/1908, the Bahá'ís of Qazvín founded the Tavakkul School under the directorship of Hájí Ibrahím-i-Vá'iz and with the financial support of Mírzá Músá Hakímábáshí and Mírzá Ridá Khán-i-Taslímí.

Among the teachers at this school was Mírzá Muhammad Labíb who played a prominent role in promoting Esperanto in Iran and also founded the Nawnahálán company which became a national Bahá'í institution to encourage saving among the Bahá'í children.

#### Bibliography

Samandar, Táríkh-i-Samandar, Tehran: Mu'assisih Millí Matbú'át Amrí, 131B.E./1974. ZH 3:301-389; 6:525-559; 8a:600-29.

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