

1:99-100, 339). After the death of Bahá'u'lláh, Ustád Muhammad Haddád was won over to the side of Mírzá Muhammad `Alí but, after he died, there was no further support for that position.

Even of those who were Bahá'ís in Kirmán, it would appear from E.G. Browne's account of his stay there that several were somewhat dissolute in their habits (Browne 1926:475-594). It is of interest to note that Browne's Bahá'í acquaintances in Yazd appear not to have held a high opinion of the Kirmán Bahá'ís and tried to dissuade Browne from going there. It is perhaps therefore little wonder that Bahá'u'lláh addresses Kirmán so reproachfully in the Kitáb-i-Aqdas.

Despite these obstacles, a number of conversions to the Bahá'í Faith occurred in the city and the community did grow albeit more slowly than elsewhere. A few of the Shaykhís and Zoroastrians of the town became Bahá'ís as well as some other persons. A Bahá'í school was established in this town (Momen 1981:476-7).

In Rafsinján, between Kirmán and Yazd, a strong Bahá'í community was formed. Áqá Muhammad-`Alí Yazdí moved to that town in order to look after the properties of Hájí Mírzá Muhammad-Taquí Afnán (see "Afnán Family"). He married into one of the notable families of the town who were Shaykhís. Little by little he established himself as one of the most prominent citizens of Rafsinján such that even the governor of the town was beholden to him. Many became Bahá'ís, including his wife's family. Several of the prominent Bahá'í teachers such as Hájí Mírzá Haydar-`Alí and Áqá Shaykh Muhammad `Arab were able to teach openly here (Momen 134-137, esp. note on p. 134). As a result many became Bahá'ís including Mírzá `Alí-Akbar Rafsanjání (d.1921).

The most prominent Bahá'í from Sístán was Muhammad Khán-i-Balúch. He was a dervish who travelled much and ended his life in `Akká.

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METADATA

Views7788 views since posted 2010-08-10; last edit 2022-02-05 04:11 UTC;

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