

Káshán : The Four Brothers of Káshán



1. Háji Mírzá Jání-i-Káshání was surnamed Par-Pá. He was a well-to-do merchant in Káshán and was usually called Háji Mírzá Jání-i-Buzurg. After the Báb's Declaration, when the Letters of the Living disperse from Shíráz, Mullá Husayn's goes to Isfahán and then to Káshán. Here Mullá Husayn teaches Háji Mírzá Jání about the Manifestation of the Báb. Soon after, Háji Mírzá Jání happens to be Mecca on *hajj* (pilgrimage) at the same time as the Báb and Quddús are on *hajj*. That face-to-face meeting in Mecca with the Báb confirms Jání's faith. Later when the Báb is being sent as a prisoner from Isfahán to Tihrán, He stays at Jání's home in Káshán for three days. During this visit, the Báb reveals a tablet in Jání's honour in which the Báb supplicates that Jání's heart receive the light of Divine knowledge and his tongue be unloosed to proclaim His Cause. Jání becomes a great teacher of the Cause and so eloquent (even though he doesn't have much schooling) that even the learned clergy around him cannot beat him in debate. He is eventually martyred in the wake of the attempt on the life of the Sháh in 1852. [Dawn-Breakers p104, p217-222, and p637; Revelation of Bahá'u'lláh vol 2, p137]. For details see article [Bahaipedia: Háji Mírzá Jání](#) .

Háji Mírzá Jání's nephew, Áqá Muhammad Javád-i-Káshání, met the Báb at his uncle's house, when the Báb stayed there, and became a believer. Javad and his son, Áqá Husayn-i-Áshchí, both also recognized station of Bahá'u'lláh and in the 1850s went to Baghdád. For details see articles [Bahaipedia: Áqá Muhammad Javád-i-Káshání](#); [Bahaipedia: Áqá Husayn-i-Áshchí](#); and [Bahai Chronicles: Áqá Husayn-i-Áshchí](#).

2. Háji Muhammad-Ismáíl-i-Káshání was given the titles of Dhabíh (Sacrifice) and Anís (Companion) by Bahá'u'lláh. He was a full brother of Jání, and together with him when the Báb stayed in their house in Káshán for three days. Muhammad-Ismáíl worked closely with his brother Jání in teaching the Cause of the Báb. After the Declaration of Bahá'u'lláh, he recognized the station of Bahá'u'lláh and remained an active teacher of the Cause [his brother Jání had been martyred by then]. In August

1868, he arrived in Adrianople to see Bahá'u'lláh, who was in the process of being sent further in exile to Akká. The soldiers wouldn't let him meet Bahá'u'lláh at that time. This incident happened when Bahá'u'lláh was revealing the Súriy-i-Ra'ís. The Súriy-i-Ra'ís is addressed to the Grand Vizir of the Ottoman Empire ('Alí Páshá), referred to as Ra'ís (Chief or Ruler), but Bahá'u'lláh revealed it in honour of Muhammad-Ismáíl and addresses him lovingly in that tablet. Muhammad-Ismáíl did not get to meet Bahá'u'lláh in Adrianople, but did get to meet Him later in Gallipoli, as Bahá'u'lláh was en route to Akká. Muhammad-Ismáíl then returned to Iran and continued being a valiant teacher of the Cause until his death. [Revelation of Bahá'u'lláh vol 2, p411-413, Summons of the Lord of Hosts p141-147].

Note: The above Muhammad-Ismáíl from Káshán should not be confused with Áqá Siyyid Ismá'íl from Zavárih, who is also known by the title of Dhabíh (meaning sacrifice). See **Portrait: Siyyid Ismá'íl-i-Zavári'í**.

3. Hájí Mírzá Ahmad-i-Káshání was a half-brother of Jání and Muhammad-Ismáíl. Ahmad was present when the Báb stayed in their home in Káshán for three days and becomes a Bábí but is a lost soul. He met Bahá'u'lláh in Baghdád and later accompanied Him to Constantinople and Adrianople. Bahá'u'lláh was in Adrianople from Dec 1863 – Aug 1868. In spite of all his interactions with Bahá'u'lláh, Ahmad remained spiritually blind and instead followed Mírzá Yahyá. He was one of those whom Bahá'u'lláh took with Him in order to check his mischief. Bahá'u'lláh revealed the Fársí Tablet of Ahmad in Adrianople for him in order to guide him to the path of faith, but the words of Bahá'u'lláh fell on deaf ears. Parts of this tablet are translated as Gleanings CLII & CLIII. This Ahmad continued to cause dissension, until eventually Bahá'u'lláh expelled him from His presence and ordered him to leave Adrianople for 'Iráq. While in 'Iráq, Ahmad got into the company of some bad people, who eventually killed him. [Revelation of Bahá'u'lláh vol 2 p 137-151]

Note: The above Ahmad from Káshán, who was a lost soul, should not be confused with the Ahmad from Yazd, who received the well-known Tablet of Ahmad which begins with the words: "He is the King, the All-Knowing, the Wise. Lo, the Nightingale of Paradise singeth upon the twigs of the Tree of Eternity". This well-known Tablet of Ahmad is in Arabic, while the one referenced above to the Ahmad from Káshán is in Fársí. Unlike the Ahmad from Káshán, the Ahmad from Yazd was faithful. He was a true seeker and after a long search became a Bábí during the time of the Báb. He later went to Baghdád, where he met Bahá'u'lláh and recognized His station. He stayed in Baghdád for several years. When Bahá'u'lláh was exiled to Constantinople and then to Adrianople, Ahmad remained behind in

Baghdád. He then decided to go to Adrianople to be with Bahá'u'lláh, but when he got to Constantinople, he received the tablet from Bahá'u'lláh (the well-known Tablet of Ahmad). Upon reading the tablet he concluded that Bahá'u'lláh was asking him to go back to Írán and teach. So, in obedience he does not go to see Bahá'u'lláh and instead returned to Írán. He stayed firm in his faith and a teacher of the Cause to end of his days. [Revelation of Bahá'u'lláh vol 2 p107-136]. For further details see [Bahaichronicles: Ahmad-i-Yazdí](#); and [Bahaipedia: Tablet of Ahmad](#).

4. Hájí `Alí-Akbar-i-Káshání is stated to be the fourth brother [Dawn-Breakers p101, footnote 2] but no further information is available on him. We don't know anything about what path he took in life.

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