

Yazd: Siyyid Husayn-i-Yazdí

Siyyid Husayn-i-Yazdí was one of the Letters of the Living. He was also one of the three main amanuenses of the Báb (the other two being Mullá ‘Abdu’l-Karím-i-Qazviní and Shaykh Hasan-i-Zunúzí). An amanuensis is a secretary who writes and copies what is dictated. He is therefore sometimes known as Siyyid Husayn-i-Kátib of Yazdí [*kátib* means scribe] He was also known by the title Azíz [means dear or beloved].

Briefly, Siyyid Husayn-i-Yazdí first meets the Báb in 1844, when he becomes one of the Letters of the Living. He returns to Shíráz in the summer of 1846, after the Báb had returned from his pilgrimage (*hajj*). From then on, he, together with Mullá ‘Abdu’l-Karím and Shaykh Hasan-i-Zunúzí, becomes an amanuensis of the Báb. The Báb instructs all three of His amanuenses to go to Isfáhán and wait there for Him (*Dawn-Breakers* Chapter 9, p192-193).

During the Báb’s stay in Isfáhán, these three amanuenses were always close to Him and during the latter part of His stay, when the Báb was kept by the Mu’tamid in secret at the Mu’tamid’s residence, only these three knew His whereabouts (*Dawn-Breakers* Chapter 10, p212). As the time of the Báb in Isfáhán drew to a close, the Báb instructed Siyyid Husayn-i-Yazdí to go to Káshán and wait there for Him, which he did. He was therefore present at Hájí Mírzá Jání’s place and able to record the Báb’s revelation of verses there (*Dawn-Breakers* Chapter 11, p219).

After Káshán, Siyyid Husayn-i-Yazdí, his brother Siyyid Hasan, and the other two amanuenses, Mullá ‘Abdu’l-Karím and Shaykh Hasan-i-Zunúzí, join the Báb, at Kulayn, the village close by Tihrán (*Dawn-Breakers* Chapter 12, p227). The Báb was being held there, because the plan was for Him to be escorted to Tihrán to meet the Sháh. This did not happen, because of the machinations of the Grand Vazír Hájí Mírzá Áqásí, who dissuaded the Sháh. When the order of the Sháh was received sending the Báb to the prison of Máh-Kú, the Báb chose Siyyid Husayn-i-Yazdí and his brother Siyyid Hasan as His companions. Siyyid Hasan acted as the attendant and Siyyid Husayn-i-Yazdí as the secretary of the Báb from then on both in the prison of Máh-Kú and later in the prison of Chihriq. These two brothers were with the Báb when the news of the tragic events at Fort Shaykh Tabarsí reached Chihriq. Nabíl records that their father Siyyid Ahmad and their younger brother,

Mírzá Muhammad-‘Alí, were both martyred at Fort Shaykh Tabarsí. Nabíl notes the following in his listing of the martyrs at Fort Shaykh Tabarsí (*Dawn-Breakers* Chapter 20, p423):

138. Siyyid Ahmad, the father of Siyyid Husayn-i-‘Azíz, the amanuensis of the Báb,
139. Mírzá Muhammad-‘Alí, the son of Siyyid Ahmad, whose head was blown off by the ball from a cannon as he was standing at the entrance of the fort, and who, because of his tender age, was greatly loved and admired by Quddús.

Siyyid Husayn-i-Yazdí was with the Báb up to the Báb’s Martyrdom in Tabríz on July 9, 1850. The descriptions that Nabíl of what transpired in the events leading up to the Martyrdom of the Báb (*Dawn-Breakers* Chapter 23) are all from Siyyid Husayn who was present and survived. The

Báb was talking to Siyyid Husayn when the farrásh-báshí interrupted Him and the Báb said: “Not until I have said to him all those things that I wish to say, can any earthly power silence Me. Though all the world be armed against Me, yet shall they be powerless to deter Me from fulfilling, to the last word, My intention”.¹ And later, after the failed attempt of the 750 rifles firing to harm the Báb and Anís, they found the Báb in His cell talking to Siyyid Husayn-i-Yazdí. And after that the Báb said: “I have finished my conversation with Siyyid Husayn. Now you may proceed to fulfil your intention”.²

The Báb had asked Siyyid Husayn to recant so that he could survive and take the Báb’s last words and wishes to His followers.³ Nabil describes (*Dawn-Breakers* Chapter 26, p629-631) how after the martyrdom of the Báb, Siyyid Husayn-i-Yazdí came to Tihrán and ended up imprisoned in the Síyáh-Chál. Frequently the officials tried to induce him to recant, but he refused in spite of his arduous imprisonment. His last days of his long imprisonment in that dungeon were however blissful, as they were spent in the company of Bahá’u’lláh. This is now in 1852, when Bahá’u’lláh was imprisoned in the Síyáh-Chál due to the attempt on the life of the Sháh. At this time, Siyyid Husayn-i-Yazdí was handed over to the officers of the highest rank in the army who hacked him to pieces with their swords.⁴

[Note: In 1852, besides Siyyid Husayn-i-Yazdí, Mullá ‘Abdu’l-Karím one of the other of the three main amanuenses of the Báb, was also imprisoned in the Siyah-Chal with Bahá'u'lláh. And like Siyyid Husayn-i-Yazdí, Mullá ‘Abdu’l-Karím was also taken and hacked to pieces by the royal bodyguard.]

Siyyid Husayn-i-Yazdí was the only one of the Letters of the Living who spent a lot of time as a companion of the Báb. He was the amanuensis of the Báb during most of the Báb’s travels and imprisonments and very trusted by Him. Nabil notes (*Dawn-Breakers* Chapter 26, p629): “Such was his knowledge of the teachings of the Faith that the Báb, in a Tablet addressed to Mírzá Yahyá, urged the latter to seek enlightenment from him in whatever might pertain to the sacred Writings.”

A brief account of Siyyid Husayn-i-Yazdí’s life can be found here:

- [Bahaipedia: Siyyid Husayn-i-Yazdí](#)

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¹ *Dawn-Breakers* Chapter 23, p509

² *Dawn-Breakers* Chapter 23, p513

³ Balyuzi *The Báb* Chapter 12, p156

⁴ Balyuzi *Bahá’u’lláh King of Glory* Chapter 17, p87