

Zunúz: Shaykh Hasan-i-Zunúzí

Besides Mullá Husayn, Quddús and Tâhirih, there were several other Bábís who, before 1852, recognized Bahá'u'lláh as the One promised by the Báb. Nabíl lists several of them (*Dawn-Breakers* Chapter 25, p593-594) and Shaykh Hasan-i-Zunúzí is one of them.

Shoghi Effendi records:

Some of His disciples the Báb assiduously prepared to expect the imminent Revelation [of Him Whom God shall make Manifest]. Others He orally assured would live to see its day. To Mullá Báqir, one of the Letters of the Living, He actually prophesied, in a Tablet addressed to him, that he would meet the Promised One face to face. To Sayyáh, another disciple, He gave verbally a similar assurance. Mullá Husayn He directed to Tíhrán, assuring him that in that city was enshrined a Mystery Whose light neither Hijáz nor Shíráz could rival. Quddús, on the eve of his final separation from Him, was promised that he would attain the presence of the One Who was the sole Object of their adoration and love. To Shaykh Hasan-i-Zunúzí He declared while in Máh-Kú that he would behold in Karbilá the countenance of the promised Husayn. On Dayyán He conferred the title of “*the third Letter to believe in Him Whom God shall make manifest,*” while to ‘Azím He divulged, in the Kitáb-i-Panj-Sha’n, the name, and announced the approaching advent, of Him Who was to consummate His own Revelation.¹

Shaykh Hasan-i-Zunúzí was a follower of Siyyid Kázim and became a believer in the Báb when he met the Báb in Shíráz in the summer of 1846. He became one of the three main amanuenses of the Báb (the other two being Mullá ‘Abdu’l-Karím-i-Qazviní and Siyyid Husayn-i-Yazdí). His story is briefly told below:

Shaykh Hasan was from Zunúz [nowadays written as Zonuz], a town about 100 km [about 60 miles] northwest of Tabríz. Shaykh Hasan -i-Zunúzí had become a disciple of Siyyid Kázim and was part of the inner circle of trusted disciples. He was in Karbalá’ with Siyyid Kázim, when the Báb visited [*Dawn-Breakers* Chapter 2, p25-27]. That meeting with the Báb and the few other times he saw the Báb in Karbalá’ had made him realize that there was something special about the Báb. When he heard that a young Siyyid in Shíráz had announced that He was the *Qá’im*, Shaykh Hasan realized it must be the Báb. He came to Shíráz (summer of 1846 together with Shaykh Sultán-i-

¹ *God Passes By* Chapter II, p28

Karbilá'í),² became a believer and also an amanuensis of the Báb from that point onwards [*Dawn-Breakers* Chapter 9, p189].

When Shaykh Hasan had been a disciple of Siyyid Kázim, that Siyyid had many a time remarked to him:

O Shaykh Hasan, rejoice that your name is Hasan [praiseworthy]; Hasan your beginning, and Hasan your end. You have been privileged to attain to the day of Shaykh Ahmad, you have been closely associated with me, and in the days to come yours shall be the inestimable joy of beholding “what eye hath seen not, ear heard not, nor any heart conceived.”³

This prophecy was fulfilled by Shaykh Hasan's meeting and recognition of the Báb. After he became an amanuensis of the Báb, he was blessed with in-person interaction with the Báb for long periods of time. From Shíráz, he is asked by the Báb to go to Isfáhán and wait for Him over there (*Dawn-Breakers* Chapter 9, p192). He is in Isfáhán throughout the Báb's stay there, transcribing the Báb's Writings in Isfáhán with the other two amanuenses; and they are the only ones who know the whereabouts of the Báb when He is being kept by the Mu'tamid (*Dawn-Breakers* Chapter 10, p212). He later joins the Báb at Kulayn, just outside Tihrán (*Dawn-Breakers* Chapter 12, 227); and then goes to Mách-Kú, where he stays for an extended period of time and acts both as a transcriber of the Báb's Writings (*Dawn-Breakers* Chapter 2, p31)⁴ and the main link between the Báb and the believers coming to see Him (*Dawn-Breakers* Chapter 13, p245-249). Following Mách-Kú, he continues to accompany the Báb to the prison of Chihríq (*Dawn-Breakers* Chapter 17, p307). He was present in Tabríz at the interrogation of the Báb, where the Báb publicly announces: “I am, I am, I am the Promised One!” (*Dawn-Breakers* Chapter 18, p315-316).

Shaykh Hasan-i-Zunúzí was also related to another Bábí from Zunúz, the young man Muhammad 'Alíy-i-Zunúzí, surnamed Anís, who in later years is martyred with the Báb. Anís' father (who was not a believer in the Báb) had asked Shaykh Hasan to talk some sense into Anís who wanted to go join the Báb in Chihríq. The account Nabil gives

² Shaykh Sultán-i-Karbilá'í, whose ancestors ranked among the leading 'ulamá of Karbalá', had become a firm disciple of Siyyid Kázim. He was too sick to go meet the Báb when he first gets to Shíráz and the Báb goes and visits him in the middle of the night. At that visit, Shaykh Sultán begs the Báb to be sacrificed for Him. The Báb gives him a gift and also prophecies that Shaykh Sultán will meet the Beloved One who is to be made manifest. Shaykh Sultán becomes a devoted follower of the Báb, and Nabil notes that he always wondered who might be the Beloved One. When he finally met Bahá'u'lláh in Karbalá', he realized that it was Bahá'u'lláh. This was in 1851-1852, before the events of Siyáh-Chál. This is in the same time period that Shaykh Hasan-i-Zunúzí meets Bahá'u'lláh in Karbalá' and recognizes His Station. Later, Shaykh Sultán-i-Karbilá'í is the one who goes searching for Bahá'u'lláh in Sulaymáníyyih. Also his daughter marries Áqáy-i-Kalím, Bahá'u'lláh's faithful younger brother [*Dawn-Breakers* Chapter 9, p189-190].

³ *Dawn-Breakers* Chapter 2, p29-30

⁴ Shaykh Hasan describes some aspects of the revelation of the Divine verses by the Báb during this period. See *Dawn-Breakers* Chapter 2, p31.

about Anís and his dream of being martyred with the Báb was related by Shaykh Hasan to Nabíl (*Dawn-Breakers* Chapter 17, p307-308).

Siyyid Kázim's prophecy to Shaykh Hasan-i-Zunúzí had a further dimension that was fulfilled later. This is related by Nabíl in *Dawn-Breakers* Chapter 2, p31-33. While in the prison of Chihríq, when the great encounter at Fort Shaykh Tabarsí had started, the Báb bade all His companions to hasten to that place and join that struggle. The Báb told Shaykh Hasan that if He [the Báb] had not been a prisoner in Chihríq, He Himself would also have gone to Tabarsí. Then the Báb said to Shaykh Hasan:

Participation in that struggle is not enjoined upon you. You should proceed to Karbilá and should abide in that holy city, inasmuch as you are destined to behold, with your own eyes, the beautiful countenance of the promised Husayn. As you gaze upon that radiant face, do also remember Me. Convey to Him the expression of My loving devotion.

He again emphatically added these words:

Verily I say, I have entrusted you with a great mission. Beware lest your heart grow faint, lest you forget the glory with which I have invested you.⁵

Soon after this prophecy of the Báb, Shaykh Hasan left Chihríq and went to Karbalá' as commanded by the Báb. He worked there as a scribe, but his life was hard due to the persecution the Bábís faced. He was there when the Báb was martyred (9 July 1850) and he remained at his post in obedience to the command of the Báb to him. Nothing out of the ordinary happened until the day of 5 October 1851. Nabíl recounts what Shaykh Hasan told him happened that day:

... while I was passing by the gate of the inner courtyard of the shrine of the Imám Husayn, my eyes, for the first time, fell upon Bahá'u'lláh. What shall I recount regarding the countenance which I beheld! The beauty of that face, those exquisite features which no pen or brush dare describe, His penetrating glance, His kindly face, the majesty of His bearing, the sweetness of His smile, the luxuriance of His jet-black flowing locks, left an indelible impression upon my soul. I was then an old man, bowed with age. How lovingly He advanced towards me! He took me by the hand and, in a tone which at once betrayed power and beauty, addressed me in these words: 'This very day I have purposed to make you known as a Bábí throughout Karbilá.' Still holding my hand in His, He continued to converse with me. He walked with me all along the market-street, and in the end He said: 'Praise be to God that you have remained in Karbilá, and have beheld with your own eyes the countenance of the promised Husayn.' I recalled instantly the promise which had been given me by the Báb. His words, which I had regarded as referring to a remote future, I had not shared with anyone. These words of Bahá'u'lláh moved me to the depths of my being. I felt

⁵ *Dawn-Breakers* Chapter 2, p30

impelled to proclaim to a heedless people, at that very moment and with all my soul and power, the advent of the promised Husayn. He bade me, however, repress my feelings and conceal my emotions. “Not yet,” He breathed into my ears; “the appointed Hour is approaching. It has not yet struck. Rest assured and be patient.” From that moment all my sorrows vanished. My soul was flooded with joy. In those days I was so poor that most of the time I hungered for food. I felt so rich, however, that all the treasures of the earth melted away into nothingness when compared with that which I already possessed. “Such is the grace of God; to whom He will, He giveth it: He, verily, is of immense bounty.”⁶

It was towards the end of Bahá'u'lláh's stay in Adrianople that atrocities against the Bahá'ís in Iraq increased. Mírzá Buzurg Khán decided to exile the Bahai's from Baghdad and neighboring cities, and his first move was to arrest three believers in Karbalá' and to escort them to Baghdád in chains. They were Shaykh Hasan-i-Zunúzí, Mullá Muhammad-Hasan-i-Qazvíní, and 'Askar-i-Sáhib and they were sent to Persia. They were handed over to the authorities in Kirmánsháh, where from old age, the weight of the chains around his neck, and the hardships of the journey, Shaykh Hasan passed away.⁷

His daughter would marry Mirza 'Alíy-i-Sayyáh-i-Marághihí (Mullá Adí-Guzal), who had made a pilgrimage to the graves of Quddús and Mullá Husayn in the name of the Báb.

For other brief accounts of Shaykh Hasan-i-Zunúzí's life:

- [Baháí Chronicles: Shaykh Hasan-i-Zunúzí](#)
- [Bahaipedia: Shaykh Hasan-i-Zunúzí](#)

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⁶ *Dawn-Breakers* Chapter 2, p32-33

⁷ Taherzadeh *Revelation of Bahá'u'lláh* vol 2, p334