



180 YEARS

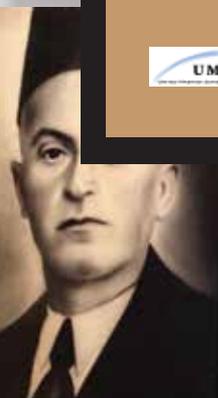
after

ALLAHDADI

SUNDAY MARCH 31, 2019

7:00 PM - 10:00 PM

SHAARE SHALOM • 54 STEAMBOAT RD.



Sponsors

Albert, Joseph & Amir Aghlarian & Families

David Bassalali (Elishaoff) & Families

Albert & Gideon Gorjian & Families

Ashraf Hadjibay & Families

Khosrow, Dennis, Allen & Ben Hakim & Families

Houshang Hakimi (Safioff) & Families

Behnam Hakimian (Iranian) & Families

Behrouz Hakimian (Jabarzadeh) & Families

Fatollah Hematian & Families

Mirza Kalaty & Families

Bahram, Bahman & Babak Kamali & Families

Simone & Eddie Kamali & Families

Eshagh Kavakeb & Families

Pary Levian & Families

Shmuel & Gabriel Livian & Families

Amir Mardkha & Families

Fred Moheban & Families

Albert, Morris, Mehdi & Edward Nassimi & Families

Daniel & Sonia Roubeni & Families

Mansour & Babak Zar & Families

Tamara Zar & Families

180 YEARS

after

ALLAHDADI

PROGRAM SCHEDULE

7:00 PM Meat Dinner & Refreshments

7:45 PM Program Begins

8:00 PM Introduction

8:10 PM Presentation Highlighting the History of the Allahdadi Event

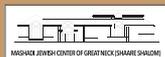
8:40 PM Special Candlelighting Ceremony in remembrance of Allahdadi

8:50 PM Keynote Speaker

9:00 PM Skit by the MYC

9:15 PM Concluding & Final Remarks

9:30 PM Unveiling of Exhibit





March 31, 2019

President:

Allen Hakim

Vice President:Jonathan Hazghiyani
(Hezghia)**Treasurer:**

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Hooman Yaghoutiel

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Benny Hematian
Babak Kamali
Dani Namdar
Igal Namdar
Yoni Nitzani**Dear Community Member,**

The booklet and event on March 31, 2019 is to commemorate the 180 years since the incident of Allahdadi that occurred in 1839 in Mashad, Iran. It is believed that the Allahdadi event was the defining moment in the establishment of a United Jewish community that we have today.

This commemoration is a reminder to all of us to remain united and continue our perseverance in keeping our Jewish faith. We, the Central Board of United Mashadi Jewish Community of America, want to thank the History and Heritage Committee of the UMJCA for initiating and running this event, which is being mirrored in other Mashadi communities around the world.

In order to preserve our rich heritage and continue to keep our community united, we believe it is very important to teach our youth about our past and in particular to tell them about this tragic incident. The associated booklet and exhibition provide an insight into the lives of our ancestors during this period.

We hope that this booklet and event gives an insight into our past and provides a guide for the future. We hope that it shows our youth and community about the sacrifices that were made to keep our Jewish faith and Mashadi identity alive and help to keep us united into the future.

Central Board**United Mashadi Jewish Community of America**

The History of Mashadi Jews & The Allahdadi Incident in Mashad

Jews in the Persian Empire

The association of the Jewish People and the Persian Empire (now Iran) goes back over 2,500 years. After the destruction of the First Temple in Jerusalem by Babylonian King, Nebuchadnezzar II in 586 BCE, the Jews were taken to exile in Babylon. The accession of Cyrus the Great of the Achaemenid Empire in 559 BCE made the re-establishment of the city of Jerusalem and the rebuilding of the Holy Temple possible, as the Jews were freed from captivity and allowed to go back to Jerusalem. Some remained in Babylon, and in fact, the Babylonian Talmud was written by the descendants of these people.



The beginning of Jewish Life in Mashad

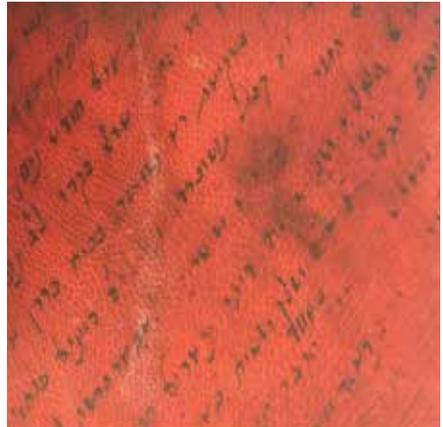
According to tradition, during the reign of the Persian King Nader Shah, a number of Jewish families from Qazvin (in eastern Persia) were taken to Mashad (a holy Shiite city in Iran's Khorasan province) to help the king manage his treasures, accumulated through his many conquests. In roughly the year 1743, the ancestors of our current day Mashadi Jewish community were thereby brought to Mashad, where they faced



immediate antagonism from the local Shiite Muslims. King Nader Shah protected this hand-selected group of Jews that he brought to Mashad, as they were reputed for being honest, and they were the only ones whom he trusted to manage his great wealth. These Jews of Mashad only had protection for a few short years, though, as Nader Shah was soon assassinated in 1747. This power shift allowed the Shiite Muslims of Mashad to begin to torment the recently resettled Jews, whom they resented for having had the sole trust and protection from the newly deposed Nader Shah.

The Allahdadi Incident

The antagonism from the local Shiite Muslims increased steadily as the years passed, culminating in March 27 of 1839 (12th of Nissan), when some local Shiite Muslims spread a false rumor that the Jews of Mashad had blasphemed against Islam. An angry mob of Muslim thugs reacted with a spasm of bloody violence, attacking, robbing and killing numerous Jews, including men, women, and children. Synagogues were burned, religious articles such as tefilin, tzizit, and sidurim were destroyed and sifrei Torah were desecrated. The Muslims began using intimidation and threats



of violence to force the Jews into an impossible choice; accept Islam, leave the city, or die.

The Jews hoped that much like King Nader Shah had done in the past, that the Imam Jomeh, a local Muslim official, would step in to stop the violence. This was not to be. The Muslim mob abducted several beautiful Jewish girls during the riots, and dragged them to the Muslims' homes. Two of these girls were given to Imam Jomeh as "gifts" by the Muslim mob, in thanks for his not stopping the anti-Jewish riots. The Imam Jomeh would later marry both of these girls, and only after his death were they returned to the Jewish community.

These were the Allahdadi riots of 1839. Allahdadi is sometimes mistranslated as "Given by Allah". As evidenced by these bloody riots, desecrations, and abductions, though, the true, grim translation of Allahdadi is the "Judgment of Allah".

The New Muslims

In an attempt to end the rampant violence and bloodshed, the Muslim clerics of Mashad finally ruled that all of the remaining Jews of the town must convert to Islam, or suffer banishment or death.

The leaders of the Jewish community of Mashad met to



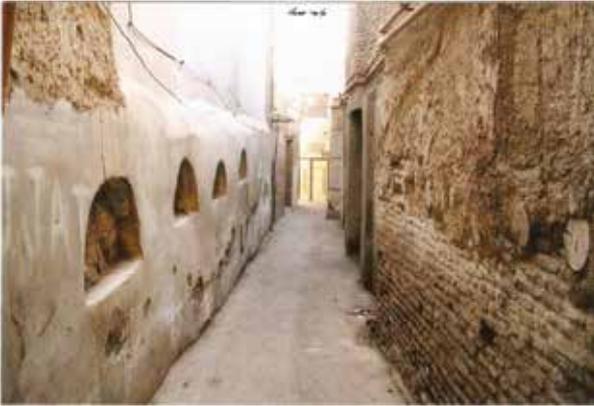
decide on the best course of action. They convened in the absence of the head of the community, Mullah Mashiach Ajun, who was in Khandahar, Afghanistan, at the time. After much discussion, the elders of the community affirmed their decision to save the community by accepting Islam. They knew that refusing the demands of the Muslims would be tantamount to suicide, an act forbidden by the Torah.

Secretly Staying True to the Faith

The Jews of Mashad followed the teachings of the Sephardic sage, Rambam (Maimonides), that when a Jew has no choice and is faced with death, he may temporarily change his religion. They thus announced to the Muslim cleric, or Mojtahed, "We hereby declare that we believe in worshiping only one G-d, and we also believe that Muhammad is G-d's prophet." According to the Islamic faith, stating these words openly rendered a person no longer "unclean," and he or she was then recognized as a Jadid al-Islam, or a "new Muslim."

From that point on, whenever a Mashadi Jew was seen in public, they had to pretend to be Muslim, but within their own homes, they kept their Judaism, gathering quorums of ten men to pray to G-d in secret, underground chambers. The Jews of Mashad were forced to outwardly adopt Islamic names, attire, and practices. Many of them silently replaced their unwanted adopted Islamic names, such as 'Muhammad', with a Jewish name, such as 'Moussa' (Moshe) when praying. Their public prayers, of course, had to be convincing so as not to draw scrutiny from the Muslim clerics, or inflame the still seething anger of the Muslim mobs.

Many would open their businesses on Shabbat, but bring about excuses and quote ridiculous prices so as not to complete any business deals on those days. Others would buy Halal meat from Muslim butchers, but gave it to their Muslim workers to eat, and would instead have Kosher Shechita at home, thus maintaining Kashruth. To prevent more of their daughters from being forcibly married off to Muslim men, the Jews of Mashad also started the practice of promising their young children to each other in marriage, at ages as young as 7 or 8. Therefore, when the children would reach adolescence, and the Muslims would come by to try to take one of the Jewish children for marriage, the Jews could convincingly argue that the children



were already engaged, and could therefore not marry outside their families.

The Jews of Mashad lived under these tense and oppressive conditions in

Eidgah, the Jewish “ghetto” of Mashad at the time of the Allahdadi. Some brave individuals even attempted to send the information about the plight of the Mashadi Jews to neighboring Jewish communities, with the information being written in the back siddurim (prayer books). One such siddur was owned by a man named Yaqub, who had inscribed in the back of the prayer book that his ancestors had come to Mashad from Qazvin and Dilaman.

When such reports of the events of the Allahdadi incident, describing the violence against the Mashadi Jews and their forced conversions to Islam, finally reached the Jews of other Iranian cities, these neighboring communities became very frightened for their own safety. They feared that if they tried to help, a similar grim fate would befall them. They therefore offered no help to the Mashadi Jews. Thus, the Jews could call upon nobody to save them or hear their cries, except for G-d Himself.

Hidden Festivals

The devastated Mashadi Jews, who normally anticipated the Pesach holiday of Freedom with great happiness, and who would celebrate that holiday more joyously than most communities, was left to mourn its dead and grieve for its kidnapped daughters. By the first night of the holiday, many

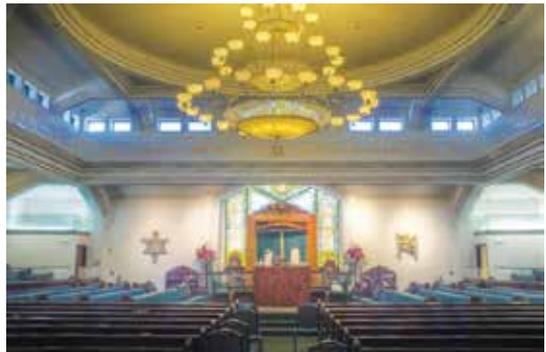
Jews had already been forced to convert to Islam, with their seder tables now becoming tables of mourning. Everything had been stolen from them, save their endless faith in the G-d of Israel, who had led the Jews out of Egypt, and had wrought great miracles for their sake.



Despite the dangers and difficulties, this courageous and G-d-fearing community defied their Muslim oppressors by secretly keeping their Judaism for nearly 100 years, until the times finally changed, and their liberation was upon them. This liberation came at the crowning of Reza Shah Pahlavi of Iran in 1925 and the official secularization of the government.

Community Unity

During their oppressive double-life period, the one thing that bound the Jews together was their faith in the G-d of Israel. This faith, and the pressures of being Crypto-Jews (from the Greek work krypto, meaning hidden; also



acceptable are Anusei or Anusim, but not Marranos, which is a derogatory term), created an environment that bound the Mashadi Jews together into a an extremely tightly knit community. This is evident even today, six generations after the Allahdadi incident. The Mashadi Jews are reputed for their

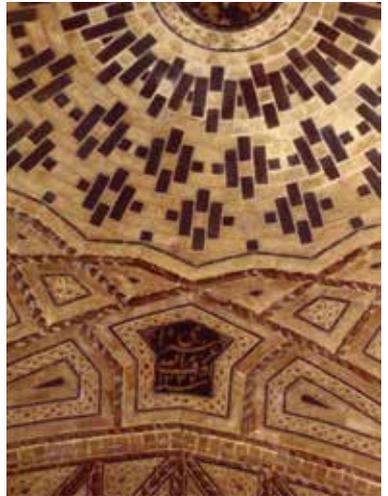
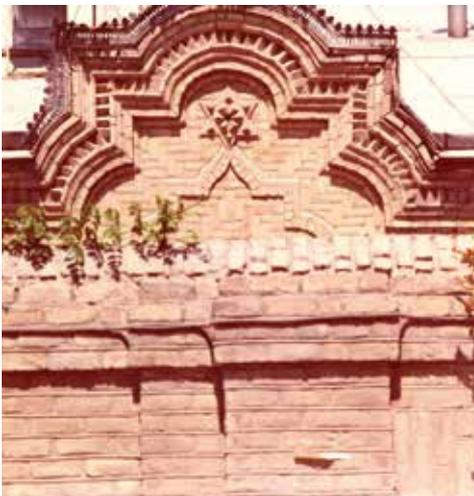
honesty, much like they were when Nader Shah first brought them to Mashad. Located in primarily in New York, but with some members having emigrated to Israel, England, and Germany, the Mashadi Jews are now also known for philanthropy, and have developed strong channels with which to help their fellow Jews. If the other neighboring Jews of Persia could not help the Mashadi Jews in their greatest moments of distress during the Allahdadi years, the current day Mashadi Jews try to do tikkun olam (repairing the world) by providing help to all the Jews that they can. These traits have kept the Mashadi Community together, and well respected, wherever they are throughout the world, and will help to preserve community unity for many generations to come.





PICTURES OF
MASHAD

Ghetto Mashad : Present Day





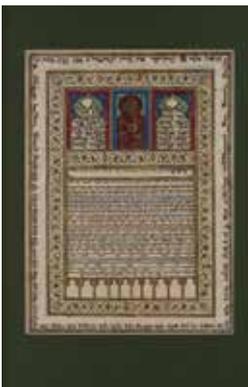
Haji Adonia Synagogue





Mashadi Artifacts





1870-1871
The following is a list of the names of the persons who have been appointed to the various positions in the office of the Secretary of the Board of Education, for the year ending 31st March 1871.

1871-1872
The following is a list of the names of the persons who have been appointed to the various positions in the office of the Secretary of the Board of Education, for the year ending 31st March 1872.



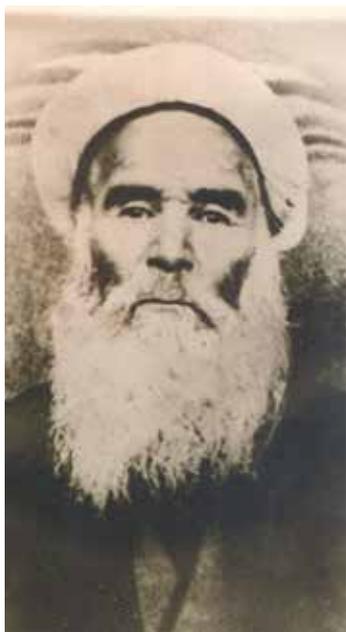
UNITED STATES DEPARTMENT OF THE ARMY
General Investigative Department
South-West Frontier Province
The Certificate
is granted to
[Name] of [Rank]
in a rank of [Rank] of his service as [Rank]
from [Date] to [Date].
[Signature]



Pictures from Mashad









Shabazi Synagogue





מוזכרת ברכה



אלה יעמדו על הכרבה וקשו לי מקדש ושכנתי בתוכם

בית בגסת זה נבנה
בתרומתם האדיבה של העדה המשחרית
בירושלים ניו-יורק, לונדון, בומביי, ותל-אביב,
ובהשתדלות הרב יעקב שבאן ז"ל

הרב ארניה בצלאל	מר מיכאל אקאיאוף
מר בנימין בן דוד חכים	עזריה לוי ובניו
- ישראל ישראלי	אריאל יעקובנה
- יצחק איגרי	דוד ברמלי
- שמואל סליטאנוף	גאונים גוהרי
- ישראל אגאסי	מר שלום מורדרוף
מרת רחל כלאהי	אברהם אקאיאוף
מר אהרן בתן	- יצחק אקאיאוף
המנוח יהושע בן שמעון קנאטיאן	- יצחק גדליהו
" מרדכי בן אברהם אגאסי ז"ל	- יוסף בן דוד חכים
" שלמה בן משה בתן ז"ל	- יחזקאל ברמלי
" בנימין בן יוסף קשרי ז"ל	- רחמים יבשי

These people will receive blessing for making a holy place for me to reside in it.

This Synagogue was built with the generous pledge of the Mashadi Community in Jerusalem, New York, London, Bombai and Tel Aviv with the effort of Rav Yacov Shaban z"l

