



KORĀSĀNI, MOLLĀ ŞĀDEQ

KORĀSĀNI, MOLLĀ ŞĀDEQ (میرزا محمد صادق مدرس), teacher, defender and promulgator of the [Babi–Bahai](#) faiths (b. Mashhad; d. [Hamadan](#), 1291/1874).

Mollā Şādeq, known as Esm-Allāh Aşdaq in Bahai literature, was the son of Mirzā Esmā‘il Korāsāni, a cleric from a noble family in Mashhad. He received his traditional elementary education and continued his higher Islamic studies under the well-known teachers of his time in Mashhad, such as Sayyed Moḥammad Qaşir. From a young age he became known as Mollā Şādeq “Moqaddas” (the holy one), due to his perceived piety and upright character. To receive further clerical education he left Mashhad for Karbala, where he studied under Sayyed Kāzem Raşti, a prominent member of the Shaikhi sect, reached the rank of *mojtahed* in May 1843 (Fāzel Māzandarāni, p. 146), and became one of Raşti’s close disciples. While in Karbala in 1843, he met with Sayyed ‘Ali-Moḥammad Şirāzi, later known as the [Bāb](#) (1819-50), the charismatic leader of the messianic movement known as Babism, and was drawn to his manner and personality.

Upon his return to Iran, Mollā Şādeq resided in Mashhad for about two years, after which he moved to [Isfahan](#). There he met with [Mollā Ḥosayn Boşru’i](#), studied some of the Bāb’s writings that were presented to him by Boşru’i, accepted the Bāb’s claims after some prayerful meditations, and set out for [Shiraz](#). While preaching and leading the congregational prayer in Shiraz, he received instructions from the Bāb to add his name to the call to prayer (*adān*). Such an action, in addition to his other activities to promote the Bāb’s claim, resulted in uproar. Mollā Şādeq, together with a few other Babi leaders, was



arrested, scourged, mutilated, and ordered to leave the city (Fo'ādi, pp. 111-13).

After being the Bāb's guest for ten days (Fo'ādi, p. 113; Samandar, p. 166), Mollā Şādeq went to Yazd and stayed there for about two months, after which he traveled to [Kerman](#). There he submitted the Bāb's *Tawqī'*, a signed epistle to the Shaykhi leader, Ḥāji Karim Khan Kermāni (Fayzi, pp. 180-82), and in numerous occasions publicly announced the Bāb's mission. After about seventy days, he moved to Khorasan (Solaymāni, p. 396), where, circa October 1848, he accompanied other Bābis and participated in the upheaval at the shrine of Shaikh Ṭabarsi near Bārforuṣ, and was one of the few to survive the struggle (Fo'ādi, p. 115).

Following his return from Ṭabarsi, he fearlessly and actively propagated the Babi faith from 1849 to 1860 and invigorated the Babi communities, while constantly being attacked, reviled, and denounced by his adversaries (Fāzel Māzandarāni, p. 153). In 1860, he and a few members of his family traveled to Baghdad and met with [Bahā'-Allāh](#). Impressed by Bahā'-Allāh's personality and attracted to his spiritual status, Mollā Şādeq's encounter with Bahā'-Allāh marked a new chapter in his life as a defender, teacher, and promoter of the Bahai faith.

They stayed in Iraq for fourteen months (Solaymāni, p. 400). Mollā Şādeq, upon his return to Iran, traveled extensively to [Tehran](#), [Kashan](#), Isfahan, Yazd, and various cities in Khorasan. After his return to Mashhad, he was arrested in 1861 and sent to Tehran after a week, where he was jailed with his young son for twenty-eight months. During his imprisonment, he attracted a number of prisoners to the Babi faith, including Ḥakim Masiḥ, a Jewish physician who would attend to the prisoners. Upon his release from prison and a short stay in Tehran, he went back to Khorasan and continued his activities for another three years. Then he again traveled to Tehran, Kashan, Isfahan, and Yazd and returned to Mashhad (Fo'ādi, pp. 115-17).

In early 1874, after receiving the instructions of Bahā'-Allāh, he traveled to Acre and stayed there for four months. Upon his return to Iran via Mosul and Baghdad, he fell sick in Hamadan and passed away in 1874 after about twelve days. He is buried in Şāhzāde Ḥosayn cemetery in Hamadan (Rafati, p. 336; Fo'ādi, pp. 118-19).

Mollā Şādeq's most notable services to the Babi-Bahai faiths include his open announcement of the Bāb's advent, particularly in Shiraz and Kerman, helping



the Bahais of Tehran in safekeeping and changing the secret hiding place of the remains of the Bāb, and causing the Babis, and particularly the Babi leaders, to enter the Bahai faith. It was especially important to bring some of the *Afnān* (relatives of the Bāb) of Yazd to the recognition of Bah'-'Allāh's status as the fulfillment of the Bāb's mission. He was responsible for attracting Ḥakim Masiḥ to the Bahai faith as the first Bahai with Jewish background in Tehran (Rafati, pp. 395-98). Mollā Şādeq was in charge of the transcription and distribution of a major work of Bahā'-Allāh, *Ketāb-e badi'*, in Khorasan (Eşrāq Kāvāri, pp. 341-42). He was also reported to have written a treatise to establish the righteousness of Bahā'-Allāh as the promised one of the Babi dispensation and rejecting the claim of Mirzā Yaḥyā Nuri Şobḥ-e *Azal* as the legitimate successor of the Bāb (Samandar, p. 171), but the whereabouts of this treatise have yet to be established. It is also important to note that Mollā Şādeq and close members of his family were recipients of more than two hundred and fifty tablets (*lawḥ*) by the spiritual leaders of the Babi-Bahai faiths (Rafati, pp. 3-325).

Mollā Şādeq was posthumously named by 'Abd-al-Bahā' as one of the *Ayādi-e Amr Allāh* (Hands of the cause of God), and was considered a martyr (*şahid*) by Bahā'-Allāh ('Abd-al-Bahā', p. 5; Rafati, p. 342). He left behind a distinguished family known in Bahai history for their services to the Bahai faith. His son, Moḥammad-'Ali b. Aşdaq, was one of the four Hands of the Cause of God appointed by Bahā'-Allāh (Harper, pp. 9-12).

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