

which he traveled to Kerman. There he submitted the Bab's Tawqīq, a signed epistle to the Shaykhi leader, Haji Karim Khan Kermani (Fayzi, pp. 180-82), and in numerous occasions publicly announced the Bab's mission. After about seventy days, he moved to Khorasan (Solaymani, p. 396), where, circa October 1848, he accompanied other Babis and participated in the upheaval at the shrine of Shaikh Tabarsi near Barforuś, and was one of the few to survive the struggle (Foʻadi, p. 115).

Following his return from Tabarsi, 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 (Fazel Mazandarani, p. 153). In 1860, he and a few members of his family traveled to Baghdad and met with Bahaʻ-Allah. Impressed by Bahaʻ-Allah's personality and attracted to his spiritual status, Molla Sadeq's encounter with Bahaʻ-Allah marked a new chapter in his life as a defender, teacher, and promoter of the Bahai faith.

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They stayed in Iraq for fourteen months (Solaymani, p. 400. Molla Sadeq, 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 Hakim Masih, 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 (Foʻadi, pp. 115-17).

In early 1874, after receiving the instructions of Bahaʻ-Allah, 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 Šahzade Hosayn cemetery in Hamadan (Rafati, p. 336; Foʻadi, pp. 118-19).

Molla Sadeq's most notable services to the Babi-Bahai faiths include his open announcement of the Bab'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 Bab, and causing the Babis, and particularly the Babi leaders, to enter the Bahai faith. It was especially important to bring some of the Afnan (relatives of the Bab) of Yazd to the recognition of Bahaʻ-Allah's status as the fulfillment of the Bab's mission. He was responsible for attracting Hakim Masih to the Bahai faith as the first Bahai with Jewish background in Tehran (Rafati, pp. 395-98). Molla Sadeq was in charge of the transcription and distribution of a major work of Bahaʻ-Allah, *Ketab-e badiʻ*, in Khorasan (Ešraq Kavari, pp. 341-42).

He was also reported to have written a treatise to establish the righteousness of Baha'-Allah as the promised one of the Babi dispensation and rejecting the claim of Mirza Yahya Nuri Sobh-e Azal as the legitimate successor of the Bab (Samandar, p. 171), but the whereabouts of this treatise have yet to be established. It is also important to note that Molla Sadeq and close members of his family were recipients of more than two hundred and fifty tablets (lawh) by the spiritual leaders of the Babi-Bahai faiths (Rafati, pp. 3-325).

Molla Sadeq was posthumously named by 'Abd-al-Baha' as one of the Ayadi-e Amr Allah (Hands of the cause of God), and was considered a martyr (šahid) by Baha'-Allah ('Abd-al-Baha', p. 5; Rafati, p. 342). He left behind a distinguished family known in Bahai history for their services to the Bahai faith. His son, Mohammad-'Ali b. Asdaq, was one of the four Hands of the Cause of God appointed by Baha'-Allah (Harper, pp. 9-12).

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