

band of followers he headed into Mazandaran, possibly en route for Azerbaijan to effect a rescue of the Bab from prison there. In September, Bošru'i's group, now enlarged, reached the shrine of Shaikh Abu 'Ali al-Fazl Tabresi (Tabarsi), where they constructed a fortress of sorts to defend themselves against provincial and state troops who were sent to oppose their activities in the province. The struggle, which was led by Bošru'i until his death in the course of a sortie on 9 Rabi' I 1265/2 February 1849, ended with the surrender of the Babi survivors in May, 1849.

Bibliography : See the works listed under babism. Brief biographies are found in M. A. Malek Kosravi, *Tarik-ešohada-ye amr I*, Tehran, 130 Badi/1973-74, pp. 19-58, and passim to p. 322; Mirza Asad-Allah Fazel Mazandarani, *Ketab-e zohur al-haqq III*, Cairo, n.d., pp. 112-42. For details of extant writings by Bošru'i see D. MacEoin, *Early Babi Doctrine and History, A Survey of Source Materials*, Los Angeles, 1988, and A. Amanat, *Resurrection and Renewal. The Making of the Babi Movement in Iran, 1844-1850*, Ithaca, New York, 1989, esp. pp. 153-66. See also E'tezad-al-Saltana, *Fetna-ye Bab*, ed. 'A.-H. Nava'i, 3rd ed., Tehran, 1362 Š./1983, pp. 33-51, 244-45.

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