

during this period. Following the surrender of the Babi survivors at Shaikh Tabarsi, he was taken to Barforuš and put to death there on 23 Jomada II 1265/16 May 1849. His grave there was until recently in the possession of the Bahais, who regard it as a shrine. Few of the apparently voluminous writings of Barforuši have survived.

Bibliography : Details may be found in the general historical works listed under Babism; brief biographies exist in M. A. Malek Kosravi, *Tarik-ešohada-ye amr I*, Tehran, 130 Badiʔ/1352 Š./1973-74, pp. 58-82, 404-14, and passim. Mirza Asad-Allah Fazel Mazandarani, *Ketab-e zohur al-haqq III*, Cairo, n.d., pp. 405-30. See also idem, *Asrar al-atar*, 5 vols., Tehran, 124-29 Badiʔ/1347-53 Š./1968-74, IV, pp. 477-88. On Barforuši's messianic role, see Haji Mirza Jani Kašani, ed. E. G. Browne, *Kitab-i--Nuqtatu'l-Kaf*, London, 1910, pp. 152, 199, 202. On works by Barforuši see D. M. MacEoin, *Early Babi Doctrine and History: A Survey of Source Materials* (forthcoming). See also Eʔteżad-al-Saltana, *Fetna-ye Bab*, ed. ʔA-H. Navaʔi, Tehran, 1362 Š./1983, index, s.v. M.-ʔA. Barforuši.

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