



BĀRFORŪŠĪ, MOḤAMMAD-‘ALĪ

BĀRFORŪŠĪ, MOLLĀ MOḤAMMAD-‘ALĪ, important figure in early Babism (1239-65/1823-49). He is generally referred to in Babi sources as Ḥaẓrat-e Qoddūs or Esm-Allāh al-Āḵer and in Bahai works as Noqṭa-ye Oḵrā (in contrast to Noqṭa-ye Ūlā, a title of the Bāb). Born the son of a fanner in Bārforūš (Bābol), he studied there, in Sārī, and in Mašhad before going to Karbalā’ in 1256/1840-41, where he studied for some four years under [Sayyed Kāẓem Raštī](#), head of the Shaikhi school (q.v.). In 1260/1844, he became the last of the group of Shaikhis who accepted Sayyed ‘Alī-Moḥammad Šīrāzī (see [bāb](#)) as Raštī’s successor and *bāb al-emām*. Leaving Shiraz in September, 1844, he accompanied Sayyed Moḥammad-Salī on the *ḥajj*, returning with him to Būšeher in May, 1845. Bārforūšī went ahead alone to Shiraz, where, following an incident in the Šamšīrgarān mosque, he and two fellow Babis were arrested and expelled from the town. Going to Kermān, he met and tried unsuccessfully to convert Ḥājī Mollā Moḥammad Karīm Khan Kermānī (q.v.), who was already seeking leadership of the Shaikhi school for himself, after which he returned to Māzandarān, where he remained in comparative seclusion for some two years. In 1847, he went to Mašhad, where [Mollā Moḥammad-Ḥosayn Bošrū’ī](#) had already established an important center for the propagation of Babism, and assisted the latter in his activities there. Following the outbreak of difficulties with the local authorities, Bārforūšī again set off for Māzandarān, where he played a major role in organizing the gathering of leaders of the sect in the village of Badašt, at which the abrogation of the Islamic *Šarī’a* and the advent of the *qīāma* were announced. Following this, he was imprisoned for some time in Sārī, but succeeded in effecting his escape in order to join the



Babi defenders at the shrine of Shaikh Ṭabarsī near Bārforūš. Here, he was accorded high honors by Bošrū’ī and his followers, being regarded as the Qā’em (Hidden Imam) in person, in tandem with Bošrū’ī himself. According to one source (‘Abbās Effendi ‘Abd-al-Bahā’, *Makātīb-e ‘Abd-al-Bahā’* II, Cairo, 1330/1912, p. 254; cf. p. 252), he even claimed to be God in a work written during this period. Following the surrender of the Babi survivors at Shaikh Ṭabarsī, he was taken to Bārforūš and put to death there on 23 Jomādā 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 Bārforūšī have survived.

BIBLIOGRAPHY

Details may be found in the general historical works listed under babism; brief biographies exist in M. A. Malek Ḳosravī, *Tāriḳ-ešohadā-ye amr* I, Tehran, 130 *Badī’/1352 Š./1973-74*, pp. 58-82, 404-14, and *passim*.

Mīrzā Asad-Allāh Fāzel Māzandarānī, *Ketāb-e zohūr al-ḥaqq* III, Cairo, n.d., pp. 405-30.

See also *idem*, *Asrār al-ātār*, 5 vols., Tehran, 124-29 *Badī’/1347-53 Š./1968-74*, IV, pp. 477-88.

On Bārforūšī’s messianic role, see Ḥājī Mīrzā Jānī Kāšānī, ed. E. G. Browne, *Kitāb-i-Nuqtatu’l-Kāf*, London, 1910, pp. 152, 199, 202.

On works by Bārforūšī see D. M. MacEoin, *Early Babi Doctrine and History: A Survey of Source Materials* (forthcoming).

See also E’tēzād-al-Salṭāna, *Fetna-ye Bab*, ed. ‘A-Ḥ. Navā’ī, Tehran, 1362 *Š./1983*, index, s.v. M.-‘A. Bārforūšī.