

BAB-1 Humayun

TA, V, 13

ML, I, 30-31

B2, I, 1165

ABc, III, 134

22 OCAK 1971

Bāb also developed a complex legal system, much of which was clearly intended for implementation in the theocratic Babi state he anticipated; there is a marked contrast between regulations directed towards unbelievers and those applicable to Babis, the former being harsh, the latter milder than in Islam. There are regulations for marriage, burial, pilgrimage, prayer, and other devotional and ritual practices, often in detail. (Full descriptions of these may be found in MacEoin, "Ritual and Semi-Ritual Observances.")

Bibliography: No really adequate biographical study on the Bāb exists. A. L. M. Nicolas, *Sayyid Ali Mohammed dit le Bāb*, Paris, 1905, is a study of the movement more than the man. Similar in scope, but with rather more about the Bāb himself, are H. M. Balyuzi, *The Bāb*, Oxford, 1973, and M. 'A. Fayzī, *Ḥaẓrat-e Noqta-ye Ūlā*, Tehran, 1352 Š./1973-74, both of which depend largely upon Mollā Moḥammad Nabūlī Zandī, *The Dawn-Breakers: Nabil's Narrative of the Early Days of the Bahā'ī Revelation*, ed. and tr. Shoghi Effendī, Wilmette, Ill., 1932. On the Bāb's family in general, see M. 'A. Fayzī, *Kānadān-e Afnān*, Tehran, 127 Badr/1349 Š./1970-71. On the Bāb's first wife, see H. M. Balyuzi, *Khādījih Bagum: The Wife of the Bāb*, Oxford, 1981. See also A. Amanat *Resurrection and the Renewal of the Age: The Emergence of the Babi Movement in Qajar Iran (1844-1852)* (forthcoming). Anonymous, *A'in-e Bāb*, n.p., n.d. E. G. Browne, ed., *Materials for the Study of the Bābī Religion*, Cambridge, 1918. J. A. de Gobineau, *Religions et philosophies dans l'Asie Centrale*, 10th ed., Paris, 1957. Mīrzā Abu'l-Faẓl Moḥammad Golpāyegānī and Mīrzā Mahdī Golpāyegānī, *Kaṣf al-geṭā' an ḥīal al-a'dā'*, Ashkhabad, n.d. F. Kazemzadeh, "Two Incidents in the Life of the Bāb," *World Order* 5/3, 1971, pp. 21-24. S. Lambden, "An Incident in the Childhood of the Bāb," in P. Smith, ed., *In Iran: Studies in Bābī and Bahā'ī History* III, Los Angeles, 1986. D. M. MacEoin, *From Shaykhism to Babism: A Study in Charismatic Renewal in Shī'ī Islam*, Ph.D. thesis, Cambridge University, 1979 (University Microfilms 81-70,043). Idem, "The Bābī Concept of Holy War," *Religion* 12, 1982, pp. 93-129. Idem, "Ritual and Semi-Ritual Observances in Babism and Baha'ism," paper read to the Bahā'ī Studies Seminar 1980, University of Lancaster. Idem, *Early Babi Doctrine and History: A Survey of Source Materials* (forthcoming). Idem, "Early Shaykhī Reactions to the Bāb and his Claims," in M. Momen, ed., *Studies in Bābī and Bahā'ī History* I, Los Angeles, 1983. Mīrzā Asad-Allāh Fāẓel Māzandarānī, *Keṭāb-e ẓohūr al-ḥaqq* III, Cairo, n.d. Sayyid 'Alī-Moḥammad Širāzī, *Bayān-e fārsī*, [Tehran], n.d. Idem, *Šahīfa-ye 'adliya*, [Tehran], n.d. Idem, *Qayyūm al-asmā'*, Cambridge University Library, ms., Browne Or. F. 11. Idem, *Resāla-ye forū' al-'adliya*, Iran National Bahai Archives 5010.C. Idem, *Keṭāb al-fehrest*, Iran National Bahai Archives 6003.C.

(D. M. MACEOIN)

BĀB AL-ABWĀB. See DARBAND.

BĀB AL-BĀB. See BOŠRŪ'Ī.

BĀB-E FARGĀNĪ. See BĀB (Sufi).

BĀB-E HOMĀYŪN (august [royal] gate), name of a gate and its connecting street in the Qajar citadel (Arg, q.v.) of Tehran. The southern half of the Arg housing the royal quarter was separated from the ministerial area in the north by a lane called Kūča Darb(-e) Andarūn, while a south-northerly street, Kīābān Almāsiya (Diamond avenue, later [Kīābān] Bāb-e Homāyūn), divided the ministerial area itself into two quarters. A gate, Sardar(-e) Almāsiya, at the southern end of Kīābān Almāsiya, opened up in the center of Kūča Darb Andarūn; another, Darvāza Arg, a simple gate built during the Afghan occupation, connected it to the northern wall of the Arg. (V. Minorsky in *ET* V, pp. 718 refers to an historically "important plan" of quarters in the Arg and Tehran prepared by Brezin in 1842.) In 1869-1874, Tehran saw radical development based on a plan prepared by the Austrian August Křizž (J. E. Polak, "Topographische Bemerkungen zur Karte der Umgebung und zu dem Plane von Teheran," in *Mitteilungen der K. K. geographischen Gesellschaft in Wien* 20, 1877, p. 218 and pl. III); it resulted in the extension of the town on all sides (P. G. Ahrens, *Die Entwicklung der Stadt Tehran*, Opladen, 1966, pp. 46f.). Meydān(-e) Tūpkāna (Artillery square) was created to the north of the Arg; the Arg's eastern ditch was filled to make room for a street (Nāšeriya, later Nāšer Kosrow) intended to divert public access from Almāsiya Avenue (Moḥammad-Ḥasan Khan Šanī'al-Dawla, *Mer'āt al-boldān* III, Tehran, 1296/1879, p. 44), and Almāsiya Avenue and its gates were renovated. This latter task was supervised by Moḥammad-Raḥīm Khan Qājār 'Alā'-al-Dawla Amīr Neẓām, and in it older Iranian architectural traditions were combined with some European features (cf. G. N. Curzon, *Persia and the Persian Question*, London, 1892, pp. 306f.). Sardar Almāsiya was renamed Bāb-e Homāyūn (in obvious imitation of the Ottoman usage which applied the term, in the sense of "imperial gate," to the principal entrance in the outer wall of the sultan's new serail, Topkapı Sarayı at Istanbul, see U. Heyd in *ET* I, p. 836; the term saray is of Persian origin) and rebuilt as a two-storied structure. The lower level was partly dressed with ashlar masonry and partly faced with glazed tiles of brilliant colors. Access was gained through a large gateway crowned by a round arch and flanked by arcades, porticoes and guardrooms. The half-circular upper façade of the gateway was faced with glazed tiles representing floral designs surrounding the state and royal emblem, the Lion-and-Sun. The upper story contained a hall with two columns ornamented in plaster with spiral bands, and crowned with a semi-circular arch bearing various floral designs. Flanking this hall were two corner rooms or balconies with stained-glass openings and mirror-works. The Lion-and-

Bāb-e Homāyūn (TMM)