

see Brockelmann, I, 90, S I, 145; M. Canard, *Recueil de textes relatifs à l'émir Sayf al-Dawla*, Algiers-Paris 1934, 300-1 and n. 1.

(R. BLACHÈRE)

**BĀBIL.** Ancient Arab writers used to give the name "Bābil" to the city of Babylon as well as to the country of Babylonia. The city's ruins lie some 54 miles due south of Baghdād on the Baghdād-Hilla road. Those writers differed, however, in determining the boundaries of the country. Some of them extended its limits over a vast area, whereas others restricted it to a lesser area. According to Muslim historians and geographers, the original city of Bābil had been devastated long before the Islamic conquest, and there was then in its place a small village which had the name of Bābil. This village is reported to have existed down to the 'Abbāsīd epoch in the 4th/10th century. For instance, Ibn Ḥawqal mentions that, in his time, Bābil was a small village. He also remarks that "Its buildings are considered the most ancient ones in 'Irāk and the city itself was founded by the Canaanite kings who adopted it as their state seat, and it was settled by their successors as well. The remains of its imposing buildings speak of its past grandeur".

Abu 'l-Fidā', who cites the above-mentioned account of Bābil by Ibn Ḥawqal, adds: "It was in it that Ibrāhīm was thrown into the fire. And in these days it is no more than desolate ruins on which stands a small village".

In the 7th/13th century, Al-Ḳazwīnī described the ruins of Bābil and mentioned the quarrying of its bricks by people for building their houses—a practice which has continued until recent years—. In this connexion, he states: "Bābil: the name of a village which formerly stood on one of the branches of the Euphrates in 'Irāk. Currently, people carry off the bricks of its ruins, and there exists a well known as 'the Dungeon of Dānyāl' which is visited by Jews and Christians on certain yearly occasions and on holidays. Most of the population hold the opinion that this dungeon was the well of Hārūt and Mārūt".

Al-Bakrī refers to the Tower of Bābil, which he designates as *Al-Madīal*. He says, following earlier writers, that this tower (identified by modern archaeologists as a *ziggurat*) was built by Namrūd in Bābil and that it rose some 5000 cubits aloft in the sky, and that this building is the authentic tower referred to in the Ḳur'ān, xvi, 26, the relevant text of which appears hereunder:

"Those before them did indeed devise plans, but Allāh demolished their building from the foundations, so the roof fell down on them from above them, and the chastisement came to them from whence they did not perceive".

There has been much controversy among Muslim writers about the history and authenticity of Babylon. Yākūt al-Ḥamawī, however, summarises the various notions and legends prevailing among them on this city. For instance, it is said that Noah was the first to build and settle in this city after the Deluge. The Persians say, as related by Yazdijird b. Mihnāndār, that it was the king al-Ḍahḥāk who has built this city. Ibn al-Kalbī says that the city's area was 12 × 12 *farsakhs*, that the Euphrates flowed beneath its walls until Bakhtanašar (Nebuchadnessar) diverted its waters to their present course, as a precaution against the possible collapse of the city walls, and that Bābil continued to prosper until it was destroyed by Alexander the Great.

The information previously possessed on Babylon's history and culture, following its downfall, was in a state of confusion and contrasts, as set forth above. Actually, they had no other established reference on this subject but the relevant accounts mentioned in the Old Testament, statements related by some of the ancient Greek historians of the classical period and sagas transmitted by uninformed people.

The real facts about this city were not discovered until the arrival of archaeologists at its ruins early in the 19th century A.D.; they brought to light innumerable relics and artifacts, among which were tablets with cuneiform inscriptions. Upon deciphering these writings, practically all of the facts about this city were set in the right order, thus putting an end to the numerous previous legendary and unfounded accounts; these are now replaced by established facts, which are found in the many works on this city in various European languages.

*Bibliography:* al-Ṭabarī, i, 229, ii, 277, 1056; Ibn al-Aṭṭār, ii, 307, 395, 397, 398, 400, 401; iv, 351, 372; v, 438, 439; al-Ya'qūbī, i, 235, 321; al-Mas'ūdī, *Murūdj*, ii, 186; *al-Tanbih*, 35; al-Iṣṭakhārī, 10; Ibn Ḥawqal, 244; Abu 'l-Fidā', *Takwīm*, 303; al-Ḳazwīnī, *Aṭḥār*, 202; al-Bakrī (ed. al-Sakḳā), i, 218; Yākūt, s.v. Bābil; Ibn 'Abd al-Ḥaqq, *Marāsid*, Cairo 1954, i, 145; al-Birūnī, *Ṣifat al-Ma'mūra* (ed. Togan), 23; G. Awad, *Aṭḥār ul-'Irāk*, in *Sumer* v, 1949; 72-3; R. Koldewey, *The Excavations at Babylon* (trans. by A. S. Johns, London 1914); A. H. Layard, *Discoveries in the Ruins of Nineveh and Babylon*, London 1853; S. Lloyd, *Ruined Cities of Iraq*, Oxford 1942, 11-20; A. Parrot, *The Tower of Babil* (trans. by E. Hudson, London 1955); C. J. Rich, *Memoirs on the Ruins of Ancient Babylon*, London 1818; E. Unger, *Babylon (Reallexikon der Assyriologie)*, i, 330-69. (G. AWAD)

**BĀBIS**, followers of the religion founded by the Bāb [q.v.]. The history of the Bābis has been and still is, at least in the East, one of persecution. It can be divided into two phases: the first, from the foundation of the new faith (1260/1844) up to the persecutions following the attempt on Naṣīr al-Dīn Shāh (1268-9/1852-3), which seemed as though they would crush the new movement for ever, a period characterised by a frequently violent attitude on the part of the Bābis themselves; the second, which might be called 'pacifist', from that date to the present day, a period which has seen the schism of the Bābis into two factions of unequal numbers and importance. After the first dissemination of the faith following the declaration of the founder's mission (see BĀB) and the first persecutions, which the Bābis in various localities resisted with force, the most important event in the history of the community is the convention of Badašht (1264/1848), at which the Bābis, abandoning their initial precautions, openly declared their total secession from Islam and the *shari'a*; in this a major rôle was played by the famous Bābi heroine, the beautiful and cultured poetess Zarrīn-Tāḏī, better known by the names of Ḳurrat al-'Ayn and Dīanāb-i Ṭāhira ('H. H. The Pure'), born at Ḳazwīn, the daughter of the erudite theologian Mullā Šāliḥ. There, first among Persian women, she dared to show herself unveiled to her brothers of the Faith, a living example of the abrogation of the Islamic *shari'a*. After the convention, in which many of the principal Bābis, among them the future Bahā' Allāh [q.v.], took part, Mullā Ḥusayn of Bushrūya (see BĀB) ensconced himself with a small troop of Bābis in the

sanctuary of Shaykh Tabarsī near Bārfurūsh, where with another 'Letter of the Living', Mullā Muḥammad 'Alī Bārfurūshī called Kuḍdūs, he resisted heroically the troops of Nāṣir al-Dīn Shāh (shortly afterwards succeeded by Muḥammad Shāh), even making successful sorties; but eventually Mullā Ḥusayn was killed, and Kuḍdūs and the other survivors surrendered when it was promised that their lives would be spared, though they were in fact vilely and cruelly massacred (Ramaḍān 1265/July-August 1849). Shortly afterwards, at Nayriz in Fārs, another heroic Bābī insurrection took place, led by one Sayyid Yaḥyā-i Dārābī, who had been converted by the Bāb at Shirāz (see BĀB) and who had assumed the name of Wahīd; the Bābīs, barricaded within the old citadel of the town, defended themselves bravely, with the sympathy of the population, for several days until they were all massacred (January 1850). Almost at the same time there occurred an insurrection of even greater magnitude at Zandjān. The Bābīs, under the leadership of Mullā Muḥammad 'Alī-i Zandjānī surnamed Ḥudjdjat ('the Proof'), barricaded themselves in the citadel called Kil'a-i 'Alī Mardān Khān. After various turns of fortune the Bābīs, who numbered more than 3,000, were cruelly massacred (February 1850). Four months prior to the execution of the Bāb, Tehran also had her heroes, the so-called 'seven martyrs of Tehran', one of whom was the tutor and uncle of the Bāb; their heroic conduct in the face of most horrific punishment is a glorious chapter in the history of the Bābī faith. The unsuccessful attempt on Nāṣir al-Dīn Shāh (28 Shawwāl 1268/16 August 1852) by two Bābīs maddened by the persecutions led to a new reign of terror, to which numerous personalities of the Bābī faith fell victims. Among these was the poetess Kurrat al-'Ayn, strangled after long imprisonment. The principal Bābīs, among whom were Bahā' Allāh (Mirzā Ḥusayn 'Alī Nūrī) and his half-brother Ṣubḥ-i Azal (Mirzā Yaḥyā Nūrī) were banished to 'Irāk. The persecutions continued, however, sporadically throughout Persia. The Bahā'ī tradition speaks of about 20,000 martyrs, including those killed in battle. After the declaration of the Garden of Ridwān and, later, that of Adrianople (see BAHĀ' ALLĀH), dissensions arose between those who were henceforth called Bahā'ī [q.v.] and the followers of Ṣubḥ-i Azal, who adhered to the letter of the *Bayān* and maintained that the Bāb had nominated Mirzā Yaḥyā as his successor. The Bahā'īs, on the other hand, maintained, and still maintain, that it was a question of only a temporary nomination and *pro forma*, and that, in any case, Ṣubḥ-i Azal never had the right to oppose 'Him Whom God Shall Manifest, who is', according to them, Mirzā Ḥusayn 'Alī Nūrī, Bahā' Allāh. The Azalīs remained always in the minority, however, and even the number of 50,000 which some authorities have ascribed to them seems in fact to be somewhat exaggerated.

*Bibliography*: Besides the works quoted in the article BĀB, see: Ḥādīdī Mirzā Dīānī of Kāshān, *Kitāb-i Nuqṭatu 'l-Kāf* . . ., ed. E. G. Browne, Leiden 1910 (Gibb Memorial Series XV); E. G. Browne, *Ta'riḫ-i Dīādīd*, Cambridge 1893; 'Abd al-Ḥusayn Āwāra, *al-Kawākib al-Durriya fi Ma'āthir al-Bahā'iyya*, Cairo 1342/1923-4; Shoghi Effendi, *God Passes By*, Wilmette 1950; 'Abd al-Bahā', *Tadhkirat al-Wafā*, Ḥayfa 1924 (accounts and different traditions of Bābī and Bahā'ī martyrs); Ḥādīdī Muḥammad Tāhir Mālmīrī, *Ta'riḫ-i Shuhadā i Yazd*, Cairo 1342/1923-4

(history of the Bābī and Bahā'ī martyrs of the town of Yazd); M. S. Ivanov, *Bahā'is in Vostaniya v Irane*, Leningrad 1939 (contains part of the very interesting correspondence of the Russian Ambassador Prince Dolgorouky, with the St. Petersburg court concerning the Bābī insurrections).—On Kurrat al-'Ayn Tāhira: Martha Root, *Tāhira the Pure, Iran's greatest woman*, Karachi 1938 (with Persian text of numerous poems); A. Bausani, *Un "ghazal" di Qurratu 'l-'Ain*, in *OM*, xxix, 1949, 190-2.—On Bābī and Bahā'ī literature, see Browne, iv, 194-221. (A. BAUSANI)

**BĀBUR**, Zahir al-Dīn Muḥammad, soldier of fortune, first of the Mughal rulers in India, diarist and poet, was descended on his father's side in the fifth generation from Timūr and through his mother Kutlūk Nigār Khānum in the fifteenth degree from Čingiz Khān. He was born on 6 Muḥarram 888/14 February 1483 and succeeded his father 'Umar Shaykh as Mirzā of Farghānā in Ramaḍān 899/June 1494.

Bābur inherited his father's struggle with his kinsmen for the towns and fertile areas of Central Asia. By Rabī' I 903/November 1497 he had fended off the attempts by his elder paternal uncle Sulṭān Aḥmad Mirzā of Samarqand and by his elder maternal uncle Sulṭān Maḥmūd of Tashkent to deprive him of his father's position in Farghānā, and using quarrels among his cousins had occupied Samarqand. Four months later lack of booty and conspiracy at Andījān, his headquarters, forced him to let Samarqand go. Andījān he soon recovered and then as soon lost to the Mughals under Taṣbal who nominally were supporters of his brother Dījahāngīr. In 905/1498-99 Bābur divided Farghānā with his brother, married and was forestalled in a race for Samarqand by Shaybānī Khān Uzbek (Özbek). Next year he took the city by surprise, only to be starved out by Shaybānī Khān after losing the battle of Sar-i Pul in Ramaḍān 906/April-May 1501. Bābur, having relinquished Andījān to his brother when he took Samarqand, now became a fugitive nomad, dependent for his personal safety on ties of kinship.

His uncles, grudging hosts, the Khāns of Tashkent and northern Mughalīstān, furnished him with troops against Taṣbal and finally marched to his support. Taṣbal however appealed to Shaybānī Khān who routed and executed the Khāns at Arcīyān in Dhū 'l-Hidjja 908/June 1503.

For nearly a year Bābur wandered with a small following among the nomads of remote Sukh and Hushyār, safe in their hospitality. But Shaybānī Khān's continuing success decided Bābur to seek a headquarters outside the main area of Uzbek interest. In Muḥarram 910/June 1504 he turned for Kābul, an uncle's possession until 907/1501, but then in Arghūn hands. Joined by other refugees from the Uzbaks, Bābur, with his brother, secured Kābul and successfully asserted his claims to tribute from the surrounding Afghān tribes. By 911/1506 Bābur could leave Kābul for Herāt, in response to Sulṭān Ḥusayn Mirzā Bāykarā's appeal for aid against the Uzbaks.

The death of Sulṭān Bāykarā and the ineffectiveness of his sons allowed Shaybānī Khān to conquer most of Khurāsān, so that Bābur recrossed the Hindū Kush empty-handed. In 913/1507 he took Kāndahār from the Arghūns, but withdrew towards India rather than defend it personally when Shaybānī Khān besieged the new acquisition. But Shaybānī Khān came into conflict with Shāh Ismā'īl Šafawī,