

apparently conquered Sokolac, Lipovac, Bolvac, Svr̥jlig, Stalać and Kopr̥ian (Braun, *op. cit.*, 50). The probable reason for Mūsā's ending this successful campaign was the news that Orkhan, the son of Süleymān Ćelebi, had landed in Thessaloniki, presumably released again by the Byzantine emperor. Mūsā departed from Serbia to Albania (*ibid.*, 50), and it was probably at this time that he formed an alliance, by marriage to his daughter, with the despot of Ioannina, Carlo Tocco (G. Schirò, *Cronaca dei Tocco di Cefalonia di Anonimo*, Rome 1975, 360). From Albania he marched to Thessaloniki, destroying the fortified monastery of Chortiates on the Kassandra peninsula (Braun, *op. cit.*, 50). From here he returned to Edirne.

In the meantime, Stephen Lazarević had sent an envoy to Mehmed, urging him to attack Mūsā from the east, while he attacked from the west with Serbian, Hungarian and Bosnian troops (*ibid.*, 50). Mehmed evidently agreed and announced a campaign against Mūsā, presumably in the spring or early summer of 1413. With an army which included troops from his father-in-law, the lord of Dulghadīr [*q.v.*], he crossed the sea of Marmara in ships provided by Manuel. At Vize he received word from Ewrenos [*q.v.*] that his son Barak, Pasha Yigit, and Sinān Bey of Trikkala would desert Mūsā and join him at Piro. From Vize he marched to Piro and on to the Morava valley (Neshrī, ii, 502-11), where he concluded a treaty with Stephen Lazarević (Braun, *op. cit.*, 53), and received soldiers from Ewrenos and John VII Palaeologus, the governor of Thessaloniki. Near Kosovo he received a further Serbian contingent, and troops under the command of Mūsā's erstwhile ally, Hamza Bey, the brother of Djūneyd of Aydin [*q.v.*]. Despite desertions, when Mūsā encountered Mehmed's army on 5 July 1413 beneath Mt. Vitosh near Sofia, he was at first victorious. Eventually, however, he fled the field, and Mehmed's men caught and killed him (Neshrī, ii, 513-17; Braun, *op. cit.*, 53-4).

Three years after Mūsā's death, Shaykh Badr al-Dīn [*q.v.*], whom he had appointed as *kādī'asker* [*q.v.*], led a rebellion against Mehmed I in Rumelia, apparently hoping to win support from Mūsā's former office-holders, whom Mehmed had dispossessed following the defeat of his brother.

Bibliography: The most reliable narrative sources for Mūsā Ćelebi appear to be the account of the Ottoman civil war in the Turkish *Anonymous chronicle*, copied *verbatim* by Neshrī; Constantine the Philosopher's Serbian *Life* of Stephen Lazarević; and the Greek *Short chronicle* listing events of the Ottoman civil war (references given in article). All these appear to be the work of contemporaries or near-contemporaries. Coins and documents from the time of Mūsā are extremely scarce. For coins, see A.C. Schaendlinger, *Osmanische Numismatik*, Brunswick 1973, 89, 156. For documents, see P. Wittek, *Zu einigen frühosmanischen Urkunden (II), (III)*, repr. in Wittek, *La formation de l'Empire ottoman*, ed. V.L. Ménage, London 1982; E.A. Zachariadou, *Early Ottoman documents of the Prodromos Monastery (Serres)*, in *Südostforschungen*, xxiii (1969), 3. Modern studies of Mūsā Ćelebi are N. Filipović, *Princ Musa i šejh Bedreddin*, Sarajevo 1971, and the relevant chapters in E. Werner, *Die Geburt einer Grossmacht — Die Osmanen*, Weimar 1985. Modern studies strongly reflect the theory that Mūsā Ćelebi and his *kādī'asker* Badr al-Dīn were social and religious egalitarians. For a narrative of Mūsā Ćelebi's reign, see C. Imber, *The Ottoman Empire, 1300-1481*, Istanbul 1990, 67-73.

(C. IMBER)

MŪSĀ AL-HĀDĪ [see AL-HĀDĪ].

MŪSĀ AL-KĀZĪM ('he who restrains himself' or 'who keeps silent'), the seventh Imām of the Twelver Shī'is. He is known as Abū 'l-Ḥasan al-Awwal (or al-Mādī), Abū Ibrāhīm, Abū 'Alī, and al-'Abd al-Šālīh. He was born at al-Abwā' (between Mecca and Medina) or in Medina on 7 Šafar 128/8 Nov. 745. Other dates given are Dhū 'l-Ḥijja 127/Sept. 745 and 129/746-7. His mother Ḥamida (or Ḥumayda) bint Šā'id al-Barbariyya (or al-Andalusiyya) was an *umm walad* bought from a Berber slave-dealer; she is often referred to as al-Mušaffāt, 'the purified'.

Little is known of al-Kāzīm's early life; in a work of the Zaydi al-Nāsir al-Urūsh (d. 304/917) he is said to have taken part in the revolt of Muḥammad b. 'Abd Allāh against the 'Abbāsids in 145/762 (cf. W. Madelung, *Der Imam al-Qāsim ibn Ibrāhīm*, Berlin 1965, 160; see also Abū 'l-Faraj al-Iṣfahānī, *Maḳātil al-jalibiyyin*, 277). He first came into prominence at the death in 148/765 of his father Dja'far al-Šādiq [*q.v.*]. This event led to splits in the Shī'ī community over the succession. Al-Šādiq's son and designated successor Ismā'il predeceased his father, while a second son, 'Abd Allāh, died shortly after his father, leaving no male offspring. These two sons nevertheless both had their followers: the proto-Ismā'iliyya and the Faṭhiyya respectively. There also arose a group called the Sumaytiyya (variants: Samtiyya, Shumaytiyya), who argued that the imāmate should go to another son, Muḥammad, and a further group, the Nāwusiyya, who affirmed that Dja'far had not died and would reappear as the Mahdī. According to Twelver belief, in contrast, al-Kāzīm had already as a boy been designated by his father as the future Imām. Al-Kāzīm's imāmate was supported by some leading Shī'is, including Hishām b. al-Hakam [*q.v.*]; others withheld their recognition for a time.

When the 'Abbāsid caliph Abū Dja'far al-Manšūr (ruled 136-58/754-75 [*q.v.*]) received news of al-Šādiq's death, he reportedly sent spies to Medina to discover the identity of the appointed legatee and have him killed. Al-Šādiq is said to have anticipated this move, and to have let it be known shortly before his death that he had appointed five legatees, including al-Manšūr (in first place) and Mūsā al-Kāzīm; thus the caliph's plan was foiled.

Al-Kāzīm adhered to a quietist policy. He devoted himself to prayer and contemplation and, like his father before him, spread the Shī'ī doctrine among his disciples. Yet this did not spare him from harassment by the 'Abbāsids. Al-Manšūr's son and successor al-Mahdī (ruled 158-69/775-85) brought al-Kāzīm to Baghdād as a prisoner. There the Imām is said to have been placed in charge of the prefect of police, al-Musayyab b. Zuhayr al-Ḍabbī (d. 175/791-2 or 176/792-3), who became a follower of his. If this report is true, then al-Kāzīm's arrest could not have taken place during al-Musayyab's governorship of Khurāsān, which lasted between 163/779-80 and 166/782-3 (cf. al-Ṭabarī, iii, 500-1, 517. According to a less reliable account, 166/782-3 is the date of al-Musayyab's appointment as governor; see al-Khaṭīb al-Baghdādī, xiii, 137). Al-Kāzīm's detention seems to have been brief; his release reportedly followed a dream in which 'Alī b. Abī Ṭālib appeared before al-Mahdī and berated him for arresting al-Kāzīm. Al-Mahdī made al-Kāzīm promise that he would not rebel against him or any of his children; he then gave the Imām 3,000 *dīnārs* and sent him back to Medina (cf. al-Ṭabarī, iii, 533).

According to some reports, al-Kāzīm was again in danger after the collapse in 169/786 of the revolt of al-

Ḥusayn b. 'Alī Šāhib Faḥḥḥ [q.v.]. Although al-Kāzīm had refused to support this revolt and had warned al-Ḥusayn that he would be killed, the caliph al-Ḥādī (ruled 169-70/785-6 [q.v.]) accused him of instigating the uprising and planned to have him killed. He was, however, dissuaded from this intention by the *kādi* Abū Yūsuf Ya'qūb b. Ibrāhīm [q.v.] and died soon after. Al-Kāzīm is said to have composed the prayer known as al-*Djawshan* ("coat of mail") in gratitude for his deliverance (see Ibn Ṭawūs, *Muḥaḍḍ al-da'awāt*, Tehran 1322, 217 ff.).

Al-Kāzīm remained in Medina until the accession of Ḥārūn al-Rashīd (ruled 170-93/786-809 [q.v.]). Nine years into his reign, the caliph had al-Kāzīm arrested. Various accounts are given of the background to this event. One report has it that al-Rashīd took an interest in the views of Hishām b. al-Ḥakam and, finding them dangerous, ordered the arrest of the Imām. According to another report, al-Kāzīm was the victim of intrigues at the 'Abbāsīd court: when al-Rashīd placed his son Muḥammad (the future caliph al-Amīn) in the care of *Dja'far* b. Muḥammad b. al-Ash'ath (who headed the *diwān al-khātām* between 170/786-7 and 171/787-8 and was later governor of Khurāsān until 173/790), the *wazīr* Yahyā b. Khālīd b. Barmak feared that if his son were to become caliph, *Dja'far* b. Muḥammad would rise to prominence, thus endangering the privileged position of the Barmakids [see BARĀMIKA]. Yahyā therefore planned to disgrace *Dja'far* by revealing his 'Alid connections. To this end he enlisted the help of al-Kāzīm's nephew and confidante Muḥammad (or 'Alī) b. Ismā'īl b. *Dja'far*, who supplied him with information about the financial network of the 'Alids. Yahyā then told al-Rashīd that *Dja'far* b. Muḥammad belonged to the *shī'a* of al-Kāzīm and was sending him money (the *khums*); that al-Kāzīm was receiving donations from all corners of the earth; and that he had bought an estate (*day'a*) called al-Yasīr (variants: al-Busriyya, al-Bishriyya, al-Yasīra, al-Yasiriyya) for 30,000 *dīnārs*. In other accounts, the caliph is said to have been told that people believed in al-Kāzīm's imāmate and that al-Kāzīm planned to rebel against al-Rashīd. The persons who denounced the Imām are on occasion identified as his brother Muḥammad or the Zaydī Abū 'Abd Allāh Ya'qūb b. Dāwūd [q.v.]. The latter possibility is unlikely: by the time in question, Ya'qūb was a broken, blind man; furthermore, he is known to have helped 'Alids escape from the authorities, and it would have been out of character for him to betray al-Kāzīm.

Al-Rashīd used the opportunity of a pilgrimage to Mecca and Medina to have al-Kāzīm seized. The pilgrimage is said to have been either an 'umra (in Raddjāb 179/Sept.-Oct. 795 or Ramaḍān 179/Nov.-Dec. 795) or a *ḥajj* (in Dhu 'l-Hijja 179/Feb.-March 796). According to some sources, al-Kāzīm was sent directly to Baghdād; other, apparently more reliable reports indicate that he was first taken to Baṣra and held prisoner for a year by the governor 'Isā b. *Dja'far* b. al-Manṣūr. Al-Rashīd then ordered him to be killed, but 'Isā, who had been impressed with al-Kāzīm's piety, managed to avoid this, and instead had him brought to Baghdād. He was handed over to al-Faḍl b. al-Rabī' (who had been appointed *ḥajjib* in 179/795) and placed under house arrest. Al-Rashīd is said to have released him at some point in consequence of a dream he had, only to have him re-arrested. Later, al-Kāzīm was entrusted to al-Faḍl b. Yahyā al-Barmakī, who also kept him under house arrest, but treated him with respect.

Al-Kāzīm was able to communicate with his

followers, who now also included local *Shī'is*; one of them, 'Alī b. Yaḳīn (d. 182/798), was asked by al-Kāzīm to use his influence with the authorities to help the *Shī'is*. This was consistent with al-Kāzīm's view that working for an illegitimate government (in this case, the 'Abbāsids) is permissible if it is done to further the *Shī'ī* cause. 'Alī b. Yaḳīn also acted as financial agent of al-Kāzīm and sent him precious gifts (cf. W. Madelung, *A treatise of the Sharīf al-Murtadā on the legality of working for the government*, in BSOAS, xliii [1980], 17-19).

When news of al-Kāzīm's relatively comfortable situation was communicated to al-Rashīd (who was at al-Raḳqa at the time), the angry caliph sent al-Faḍl a written order to kill al-Kāzīm. One account has it that al-Faḍl refused and was given one hundred lashes, while al-Kāzīm was transferred to the prefect of police al-Sindī b. Shāhak (grandfather of the poet Kushādīm [q.v.]). Al-Faḍl's father Yahyā b. Khālīd hastened to al-Raḳqa and, in an attempt to placate al-Rashīd, promised that he would do whatever the caliph wished. Al-Rashīd repeated his order to have al-Kāzīm killed; Yahyā returned to Baghdād and conveyed the message to al-Sindī, who brought about al-Kāzīm's death by serving him poisoned fresh dates (*rutab*). In another account it is al-Faḍl who is depicted as having al-Kāzīm poisoned. According to a third report, al-Kāzīm was wrapped in a carpet and crushed to death. Finally, it should be noted that al-Ṭabarī, iii, 649, mentions al-Kāzīm's death without comment, thus implying that he died of natural causes. This is indeed the view of most Sunnī authors, and it is also favoured by some modern scholars (e.g. F. Omar, art. *HĀRŪN AL-RASHĪD*; A. Clot, *Haroun al-Rachid et le temps de Mille et Une Nuits*, Paris 1986, 91). The dates most commonly given for the Imām's death are 6, 24 or 25 Raddjāb 183/13, 31 Aug. or 1 Sept. 799; other dates are 181/797-8, Raddjāb 182/Aug.-Sept. 798, Raddjāb 184/July-Aug. 800, 186/802 and 188/804. He died at a prison (or mosque) near the Kūfa gate known as al-Musayyab (after al-Musayyab b. Zuhayr).

The manner of al-Kāzīm's death as described in Twelver sources presented Twelver theologians with a problem: for if the Imām, who is supposedly omniscient, knew in advance the time and manner of his death and did nothing to prevent it, did he not thereby assist in bringing about his own demise (*mu'īn 'alā nafsihi*)? One answer, ascribed to al-Kāzīm's son, the eighth Imām 'Alī al-Ridā [q.v.], is that al-Kāzīm indeed knew of his impending death and made all the necessary provisions, but that at the crucial moment God made him forget this information (lit. "threw forgetfulness over his heart"), *alkā 'alā kalbihi 'l-nisyan*. According to another tradition, al-Faḍl b. Yahyā al-Barmakī brought al-Kāzīm poisoned fruit on three successive days, but the Imām would not touch it. When the food was brought in on the fourth day, the Imām called out, "My Lord, you know that if I had eaten it before today I would have assisted in my own destruction". He then ate the fruit and became sick. The next day a physician was sent to examine him; al-Kāzīm first ignored him, but at the physician's insistence he finally showed him the palm of his hand, which had turned green from the effects of the poison. The physician then told the 'Abbāsids that al-Kāzīm was well aware that he had been poisoned; al-Kāzīm died shortly thereafter (Ibn Bābawayh, *Uyūn*, i, 86-8; idem *Amālī*, 130-1). The implication is that the Imām knew the exact date of his death and took the poison in accordance with that knowledge. In a similar story, a respected Sunnī scholar from Baghdād describes how, shortly before al-Kāzīm's death, al-Sindī

assembled eighty leaders of the community and brought them to al-Kāzim in order, as he said, to give the lie to rumours that the Imām had been maltreated. Al-Kāzim acknowledged that he had been accorded comfortable living conditions, but then added: "I have been given poison in seven (or nine) dates; tomorrow I shall turn green (from the effects of the poison) and the day after tomorrow I shall die". "At that", the Sunni scholar reports, "I saw al-Sindī b. Shāhak, shake and tremble like a palm-leaf" (al-Kulīnī, *al-Kāfi*, i, 258-9; Ibn Bābawayh, *ʿUyūn*, i, 79). A different version has it that the Imām was not at liberty to do as he pleased, and was forced to eat the poisoned dates (Ibn Bābawayh, *ʿUyūn*, i, 70-2).

According to some Shīʿī accounts, al-Kāzim's death was a direct result of the sinful behaviour of his community: as al-Kāzim explains, God was angry with the Shīʿa and told the Imām to choose between sacrificing himself to save his followers and having the Shīʿis killed; he chose to protect the Shīʿa at the price of his own life (al-Kulīnī, *al-Kāfi*, i, 260). Al-Madḥilī [q.v.] (*Mirʾāt al-ʿuqūl*, Tehran 1404/1984 ff., iii, 126-7) explains God's anger with the Shīʿa as stemming from their lack of loyalty and obedience to the Imām, coupled with their abandonment of *taqiyya* [q.v.] (self-protection through dissimulation). This abandonment of *taqiyya* caused the identity of the Imām to become generally known, which in turn led to his arrest.

After al-Kāzim's death, al-Sindī (or al-Rashīd) assembled representatives of the Hāshimīs, Ṭālibīs and other notables of Baghdad, uncovered the Imām's face and had them acknowledge that there was no sign of foul play; then al-Kāzim was washed, enshrouded and buried. According to another account, al-Kāzim's body was placed on a bridge in Baghdad to counter the belief among some Shīʿis that he was the Kāʾim, that he had either not died or had been resurrected, and that he was in hiding pending his reappearance. He was buried in the cemetery of the Arab aristocracy in north-west Baghdad (*makābir al-Shūnizī* or *makābir Kuraysh*) at the Bāb al-Tibn ("The straw gate"), in the area which became known as al-Kāzimiyya (cf. Le Strange, *Baghdād*, 160-5). At first, a visit to his tomb was not devoid of risk: al-Riḍā is quoted as saying that when it is too dangerous to enter the grounds, the visit should take place from behind a curtain (*hidjāb*) or a wall (*djīdār*). In time, however, his shrine, together with that of his grandson, the ninth Imām Muḥammad al-Djawād [q.v.], became one of the most important centres of pilgrimage in ʿIrāq [see KĀZIMAYN].

The number of al-Kāzim's offspring as given in the sources varies between 33 and 60. Some accounts refer to 18 (or 19) sons and 23 daughters. According to one report, al-Kāzim (for unexplained reasons) forbade his daughters to marry; none did so except Umm Salama, who was married in Egypt to al-Kāsim b. Muḥammad b. Djaʿfar b. Muḥammad (al-Yaʿqūbī, ii, 415).

Al-Kāzim was renowned for his piety. The ascetic Shāḥiḥ b. Ibrāhīm al-Balkhī (d. 194/809-10), who saw him in 149/766-7 in al-Kādisiyya, believed him to be a holy man (*walī allāh/min al-ʿabdāl*) (al-Ṭabarī, *Dalāʾil al-imāma*, 155; al-Nabḥānī, *Djāmiʿ karāmāt al-awliyāʾ*, Cairo 1329, ii, 269-70, and the Ṣūfīs Maʿrūf al-Karkhī (d. 200/815-6 [q.v.]) and Bishr al-Hāfi (d. 227/841-2 [q.v.]) are likewise associated with him (H. Algar, *Imām Mūsā al-Kāzim and Ṣūfī Tradition*, in *Islamic Culture*, lxiv [1990], 1-14). Al-Kāzim was also a competent polemicist; as a youth he reduced Abū Ḥanīfa [q.v.] to silence; and Christians who came to him to discuss religious issues were won over to Islam.

Various miracles are attributed to him. Al-Riḍā reports that he already spoke in his cradle. Indeed, it was from the cradle that he told the Kūfan Shīʿī Yaʿqūb al-Sarrādj to alter the name he had given his newborn daughter, since that name (al-Ḥumayrāʾ, a nickname of ʿĀʾisha) was hated by God. (It is noteworthy, however, that according to some Shīʿī sources, including al-Mufid's *Irshād*, one of al-Kāzim's daughters was herself called ʿĀʾisha.) He could speak all languages, and conversed with birds and animals (including a lion). When he touched a truncated tree, it became green and bore fruit.

Al-Kāzim's death led to the creation of a particular Shīʿī branch. Those Shīʿis who denied that he had died, claiming that he had gone into concealment and would return as Mahdī, were called by their opponents *al-wākifa*, "those who stop", because they ended the line of Imāms with him and disputed the transfer of the imāmate to his son. They were also known pejoratively as *al-mamfūra* (short for *kilāb mamfūra*, "rain-drenched dogs", referring either to their lowly state or to their smell which, like that of wet dogs, was supposedly more offensive than that of a cadaver). Many Wākifīs, mostly Kūfans, defended the occultation (*ghayba*) of the seventh Imām in special works, of which only the titles (and some excerpts) survive; the youngest of these authors, al-Ḥasan b. Muḥammad b. Samāʿa al-Ṣayrafi al-Kūfi, died in 263/876-7. The Wākifiyya, the oldest example of a "Sevener" Shīʿī group, appear to have fused towards the end of the 3rd/9th century with the Twelvers, who adopted the Wākifi model of the occultation of the last Imām (see Halm, *Schia*, 38-9). In contrast, the Twelver doctrine of the "lesser" and "greater" occultations does not appear to be of Wākifi origin. Instead, it is adumbrated by traditions such as the one in which Djaʿfar al-Ṣādiq (referring perhaps to the two occasions on which al-Kāzim was to be taken away from Medina) predicts that his son will disappear twice (*inna li-Abi ʿl-Ḥasan ghaybatayn*), so that some men will claim that he has died (al-Ṭūsī, *K. al-Ghayba*, 38; cf. E. Kohlberg, *From Imāmiyya to Ithnāʿashariyya*, in *BSOAS*, xxxix [1976], 531-2).

The Wākifi split may have been occasioned by financial, and not just religious, considerations. Al-Kāzim had agents (*kuwwām* or *wukalāʾ*) in various places, and after his death some of them are said to have refused to hand over to al-Riḍā the monies entrusted to them, arguing that Mūsā was the last Imām. One of them was the Kūfan Maṣṣūr b. Yūnus Buzurg; others were ʿAlī b. Abī Ḥamza al-Baṭāʾini, who is said to have been entrusted with 30,000 *ḍinārs*, Ziyād b. Marwān al-Kandī, who kept 70,000 *ḍinārs*, and al-Kāzim's agent in Egypt, ʿUṭhmān b. ʿIsā al-ʿĀmirī al-Ruʾāsī (Ruʾāsī), who in addition to a great deal of money also had five (or six) female slaves (*djawāri*), bought with the Imām's money. According to some reports, ʿUṭhmān later repented, freed the slaves and returned the money; other accounts indicate that he refused to hand back the money, but freed the slaves and married them off (al-Kishshī, *Riḍāl*, 499-500; Ibn Bābawayh, *ʿUyūn*, i, 92; al-Nadījāshī, *Riḍāl*, Ḥumm 1407, 300, no. 817).

Al-Kāzim played a significant role among some Shīʿī *ghulāt*. The Khaṭṭābī al-Mufaḍḍal b. ʿUmar al-Djuʿfi is said to have visited him in his Baghdad prison and to have looked after him; al-Kāzim referred to him as his "second father". The Kūfan gnostic Muḥammad b. Bashīr (or Bushayr), the eponymous founder of the Bashariyya, believed in al-Kāzim's divinity and claimed that al-Kāzim had not died but had merely gone into concealment and would

return as Mahdī; Bashīr is said to have claimed that he himself was Imām (or prophet) pending al-Kāzim's return (see Halm, *Gnosis*, 215, 235-9).

Sunni authors generally regard al-Kāzim as a trustworthy traditionist who, however, transmitted only a few traditions. A *Musnad Mūsā al-Kāzim* of Abū Bakr Muḥammad b. 'Abd Allāh al-Shāfi'ī al-Bazzāz (d. 354/965) is extant (GAS, i, 191). Among Twelver Shī'is, al-Kāzim is credited with numerous supplications, with answers to legal queries (including questions addressed to him by his brother 'Alī b. Dja'far, cf. GAS, i, 535, no. 21), and with a *Wasiyya* fi 'l-'aql, addressed to Hishām b. al-Hakam. The *Wasiyya* is preserved in a shorter and a longer version (al-Kulīnī, *al-Kāfi*, i, 13-20, Ibn Shu'ba, *Tuhaf al-'uḳūl*, 283-97 respectively).

Al-Kāzim's descendants, known as Mūsawīs, are said to account for some 70% of all *sayyids* in present-day Persia (Amīr Tāhirī, *The spirit of Allāh*, London 1985, 26-7).

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MŪSĀ SHAHAWĀTⁱⁿ, Abū Muḥammad, a poet of Medina considerably less known than his brother Ismā'il b. Yāsār [q.v.], with the result that Yāqūt, who devotes an article to him, calls him Mūsā b. Bashshār; he gives him the *nisba* of al-Kurashī, but the person in question was in fact a *maulā* of Kuraysh, variously associated with the Banū Taym b. Murra, with the Banū Sahm or even with Sulaymān b. Abī Khaythama al-'Adawī (of the 'Adī b. Ka'b b. Lu'ayy). Since the reason for his cognomen has been forgotten, numerous explanations have been suggested: he was a beggar who made a pretence of weeping to influence the owner of an item which he coveted; when 'Abd Allāh b. Dja'far b. Abī Ṭālib [q.v.] wanted something, he readily purchased the article in question, deducting a small commission for the service; he imported sugar and other appetising confections to Medina; finally, he used the word *Shahawāt* in one of his verses; it is probable that none of these explanations is valid.

Although resident in Medina, Mūsā Shahawāt often visited Damascus, being highly esteemed by the Umayyad caliphs; however, from a politico-religious point of view, although he sided with the Zubayrids and praised Muṣ'ab b. al-Zubayr and Ḥamza b. 'Abd al-Rahmān b. al-Zubayr, he does not seem to have had any particularly decisive opinions. In any case, his surviving epigrams show no evidence that his foreign origin inspired Shu'ūbī sentiments in him. He took the opportunity to address laudatory verses to Fāṭima bint al-Ḥusayn, while the fact that he had dealings with Sa'īd b. Khālīd b. 'Abd Allāh al-'Uḥmānī—of whom he was rather critical—and of Sa'īd b. Khālīd b. 'Abd Allāh... b. Asīd—who helped him in purchasing a slave—have produced conflicting opinions among those writers who have discussed his work. It is probable that his output was not particularly abundant; all that remain are a few fragments of compositions written to meet specific circumstances—eulogies and epigrams—and this poet owes his escape from obscurity to the use of his verses by such eminent musicians as Ma'bad [q.v.].