

tion of the divine secrets concerning plants, minerals and the characteristics of animals". The use of the word *tibyān* in the title of this book should remind the reader of Ḳur'ān, XVI, 89, "We have sent down to thee the Book as an explanation (*tibyān*) of everything."

In both these books the author discusses questions that in a primary or secondary school would be designated as natural history. In these discussions, the author always makes a connection with verses from the Ḳur'ān. Nowadays, this brand of Ḳur'ān exegesis is called *tafsīr 'ilmī*, "scientific exegesis".

The apologetic character and political implications of *tafsīr 'ilmī* are made clear by a caption which al-Iskandarānī often puts above the sections of his *Tibyān*: "Would God have omitted to reveal to the people of His Ḳur'ān knowledge about...", a formula which then ends with the mention of some "Western" invention or discovery that has been instrumental in creating the Western superiority that temporarily made the establishment of foreign rule over large parts of the Muslim world a possibility.

Bibliography: Sarkīs, 438; Muḥammad Ḥusayn al-Dhahabī, *al-Tafsīr wa 'l-mufaṣṣirūn*, Cairo 1962, iii, 163-4; J.J.G. Jansen, *The interpretation of the Koran in modern Egypt*, Leiden 1974, 40-1.

(J.J.G. JANSEN)

MUḤAMMAD B. 'ALĪ [see IBN DĪAWĀD AL-IṢFAHĀNĪ; IBN 'ARABĪ; IBN 'ASKAR; IBN BĀBAYYH; IBN MUḤLA; IBN AL-ṬIKTAKĀ; IBN WAḤSHIYYA].

MUḤAMMAD B. 'ALĪ B. 'ABD ALLĀH B. AL-'ABBĀS, great-grandson of the Prophet's uncle al-'Abbās and father of the 'Abbāsīd caliphs al-Saffāh and al-Manṣūr [*q.v.*].

Muḥammad was an important figure in the establishment of the 'Abbāsīd *da'wa*, but the sources are confusing and his rôle was embellished by later 'Abbāsīd historiography. He is said to have been only fourteen years younger than his father 'Alī and had taken over the leadership of the family well before the latter's death in 118/736. It seems most likely that Muḥammad had become acquainted in Damascus with Abū Ḥāshim [*q.v.*], son of Muḥammad b. al-Ḥanafiyya [*q.v.*], and become his most promising pupil. During the reign of al-Walīd (86-96/705-15) the family settled in al-Ḥumayma [*q.v.*] and it was here shortly before his death in 98/716-17 that Abū Ḥāshim is said to have delivered his famous testament which entrusted his followers to the leadership of the 'Abbāsīd family. Muḥammad's achievement seems to have been to translate this testament into reality. According to some sources, it was he who decided that al-Kūfa was unsuitable and that the centre of the *da'wa* should be in Ḳhurāsān. He never visited the province himself, but attempted to keep in touch through Bukayr b. Māhān in al-Kūfa. This was not entirely successful, as was shown when Ḳhidāsh [*q.v.*] (executed *ca.* 118/736) clearly deviated from the accepted line. After Ḳhidāsh's death, Muḥammad found Sulaymān b. Kathīr al-Ḳhuzā'ī a more amenable leader. It seems to have been the failure of the rebellion of Zayd b. 'Alī [*q.v.*] in 122/740 and especially the execution of his son Yaḥyā b. Zayd in Ḳhurāsān in 125/743 which finally induced the leaders of the Ḳhurāsānī *da'wa* to accept fully the claims of the 'Abbāsīds. Muḥammad died in Dhū 'l-Ḳa'da 125/August-September 743 before this was complete, and it was left to his son Ibrāhīm to assume effective control of the movement which was to overthrow the Umayyads seven years later.

Bibliography: See the general sources for the period, especially Tabarī; *Akhbār al-dawla al-*

'Abbāsiyya, ed. A.A. Duri and A.J. Muttalib, Beirut 1971. For recent discussions, Cl. Cahen, *Points de vue sur la révolution 'abbaside*, in *Revue Historique* (1963), 295-338; M.A. Shaban, *The 'Abbāsīd Revolution*, Cambridge 1971; M. Sharon, *Black banners from the East*, Jerusalem and Leiden 1983; J. Lassner, *Islamic revolution and historical memory*, New Haven 1986. (H. KENNEDY)

MUḤAMMAD B. 'ALĪ AL-RIDĀ B. MŪSĀ B. DĪA'FAR, ABŪ DĪA'FAR AL-DĪAWĀD OR AL-TĀKĪ, the ninth Imam of the Twelver Shī'a. He was born in Ramaḍān 195/June 811 at his grandfather's estate Ṣurayyā (?) near Medina. His mother was a Nubian concubine called Sabika who was reported to be of the family of Māriya al-Ḳibṭiyya [*q.v.*], the concubine of the Prophet and mother of his son Ibrāhīm. According to other reports, her original name was Durra and she was called al-Ḳhayzurān by the *Imām* 'Alī al-Ridā. Muḥammad is described as black-skinned, and the caliph al-Ma'mūn's decision to marry his daughter Umm al-Faḍl to him seems to have been criticised partly on that ground. 'Abbāsīd opposition to the marriage was, however, more deeply motivated by disapproval of al-Ma'mūn's pro-'Alid policies. At the time of 'Alī al-Ridā's death (203/818), Muḥammad, his only son, was seven years old. His succession to the imāmate as a minor stirred up considerable controversy among the followers of his father. A group of them recognised 'Alī al-Ridā's brother Aḥmad b. Mūsā as the successor. Another group joined the Wākifa, who recognised Mūsā al-Ḳāẓim [*q.v.*] as the last *Imām* whose return they expected, while others, who had backed 'Alī al-Ridā's imāmate after his appointment as successor to the caliphate for opportunistic reasons, returned to their Sunnī and Zaydī communities. Of those who recognised Muḥammad as the *Imām*, some held that he had received the requisite perfect knowledge of all religious matters through divine inspiration from the time of his succession, irrespective of his age, while others maintained that he acquired it from the books of his father when he reached maturity. Muḥammad's marriage with Umm al-Faḍl was contracted in his absence while he was still a child. Al-Ṭabarī (iii, 1029) reports it under the year 202/817, when al-Ma'mūn also gave his daughter Umm Ḥabīb in marriage to 'Alī al-Ridā, while al-Ya'qūbī (ii, 552-3) places it after al-Ma'mūn's arrival in Baghdād in 204/819. The actual marriage took place in 215/830 when al-Ma'mūn summoned Muḥammad from Medina and met him, on his way to lead a campaign against the Byzantines, at Takrīt in Ṣafar/April 830. Al-Ma'mūn ordered him to cohabit with Umm al-Faḍl, and the two resided in the house of Aḥmad b. Yūsuf, a secretary of al-Ma'mūn, on the banks of the Tigris in Baghdād until the pilgrimage season (January 831), when the *Imām* left with his family and dependents for Mecca and then returned to his estate near Medina. His son and successor 'Alī had already been born in 212/828 by a concubine, and the marriage with Umm al-Faḍl remained without issue. She is reported to have complained to her father about his preference for his concubines, but al-Ma'mūn rejected her complaint. A year after his accession, al-Ma'mūn's successor al-Mu'taṣim summoned the *Imām*, for unknown reasons, to Baghdād. He arrived in Muḥarram 220/January 835 and died there towards the end of the same year (6 Dhū 'l-Hijja/30 November 835 seems to be the best attested date). Al-Mas'ūdī (*Murūdj*, vii, 115 = § 2798) appears to be mistaken in placing his death in 219/834. The alternative date mentioned by him (vii, 171 = § 2855), during the

caliphate of al-Wāthiq (227-32/842-47), was evidently deduced from the reports that the latter (heir-apparent in 220/835) led the funeral prayer for him. Some Shīʿī sources accuse al-Muʿtaṣim or Umm al-Faḍl of having poisoned him, but this is expressly denied by Shaykh al-Mufid. He was buried near his grandfather Mūsā al-Kāzim in the Maḳābir Quraysh on the west bank of the Tigris, where the shrine of al-Kāzimayn came to house the tombs of the two Imāms.

Bibliography (in addition to the sources quoted in the article): Ibn Abī Ṭāhir Tayfūr, *K. Baghdād*, ed. H. Keller, Leipzig 1908, 262-3; Ṭabarī, iii, 1102-3; Nawbakhtī, *Firaḳ al-shiʿa*, ed. H. Ritter, Istanbul 1931, 74-7; Kulaynī, *al-Kāfi*, ed. ʿA.A. al-Ghaffārī, Tehran 1381/1961, i, 320-2, 492-7; Mufid, *al-Irshād*, ed. Kāzim al-Mūsawī al-Miyāmawī, Tehran 1377/1957-8, 296-307, tr. I.K.A. Howard, London 1981, 480-95; Khaṭīb Baghdādī, *Taʾrīkh Baghdād*, iii, 54-5; Sibṭ Ibn al-Djawzī, *Tadhkirat al-khawāṣṣ*, ed. Muḥ. Ṣādiq Baḥr al-ʿUlūm, Najaf 1383/1964, 358-9; Maḍlīsī, *Bihār al-anwār*, Tehran 1335- /1956- , 1, 1-112; ʿAmīlī, *Aʿyān al-shiʿa*, Damascus 1935- , iv/2, 215-51.

(W. MADELUNG)

MUḤAMMAD B. ʿALĪ B. ʿUMAR, Abu ʿl-Ḥasan, poet, man of letters and Shāfiʿī *fakīh* of the 5th/11th century, known as Ibn Abī ʿl-Ṣaḥr al-Wāsiṭī. Born in Dhu ʿl-Ḳaʿda 409/March-April 1019, he died on 14 Djumādā I 498/1 February 1105. A disciple, at the Niẓāmiyya [q.v.] in Baghdād, of al-Shīrāzī (393-476/1003-83 [q.v.]) whose funeral elegy he wrote, he is noted for his ardent attachment to Shāfiʿī doctrine, and he composed on this topic some poems called *shāfiʿiyya*. He himself collected his verses in a *Diwān* in one volume which may have allowed him to exercise his gifts as a calligrapher, but only part of his production survives, preserved in the *Zīnat al-dahr* of Abu ʿl-Maʿālī ʿl-Khaṭīrī, according to F. Bustānī (*Dāʾirat al-maʿārif*, ii, 314) who mentions no other reference. Nevertheless, some verses are to be found in Yāqūt (*Udabāʾ*, xviii, 257-60) and Ibn Khallikān (*Wafayāt*, ed. Iḥsān ʿAbbās, ii, 129, iv, 450-2). The language is very simple, as are the themes, which concern the present life and great age of the poet.

Bibliography: See also Ziriklī, vii, 163-4; Kahhālā, x, 319. (Ed.)

MUḤAMMAD B. ʿALĪ AL-SHALMAGHĀNĪ, Abū Djaʿfar, also known as IBN ABĪ ʿL-ʿAZĀKĪR, a heretic of the ʿAbbāsīd period (d. 322/934), who went so far as to claim that the deity was incarnated in himself.

Initially an Imāmī committed to the study of alchemy, he devoted to this discipline several works such as *Kitāb al-Khamāʾir*, *K. al-Ḥaḍār*, *Sharḥ K. al-Rahma* of Djabīr [q.v.]. He subsequently formulated the doctrines of the ʿAzākīriyya, borrowing elements from various philosophical and religious groups: antinomians (*ibāhiyya* [see IBĀḤĀ]), upholders of *ḥulūl* [q.v.], Mazdaeans, Manichaeans, etc. He had some important disciples under the caliphate of al-Muqtadir (295-320/908-32 [q.v.]), notably Ibn al-Furāt (241-312/855-924 [q.v.]) and his son Muḥassin. Under the vizierate of al-Khāḳānī (312/924-5), he was forced to flee and took refuge at Mawṣil under the protection of Nāṣir al-Dawla [q.v.], later returning to Baghdād. He then acquired more disciples under the viziers and senior officials, who were persecuted in 322/934 under the vizierate of Ibn Mukla [q.v.]. Having hitherto taken refuge in secrecy, he emerged from it during this year and was arrested and imprisoned by the vizier. While admitting that the compromising

documents discovered in his possession were authentic, he denied the existence of his *madhhab* and disavowed the heretics who claimed to be his supporters. His disciple Ibrāhīm b. Muḥammad b. Abī ʿAwn (d. 322/934 [q.v.]), instructed by the caliph al-Rāḍī (322-9/934-40 [q.v.]) to strike al-Shalmaghānī, kissed his beard declaring that he was his god. The *fukahāʾ* then issued a *fatwā* condemning him to death, and he was executed in Dhu ʿl-Ḳaʿda 322/October-November 934; subsequently his carcass was burned. The Bāb [q.v.] Husayn b. Rawḥ b. Abī Bakr al-Nawbakhtī (d. 326/938), with whom he had been associated (*Fihrist*, ed. Cairo, 251, which quotes rather Abū Sahl Ibn Nawbakht), must have had a share in his condemnation, since he had disputed with him the title of *wakīl* of the Eleventh Imām, al-Ḥasan al-ʿAskarī.

Among his other works, the following are worthy of mention: *Māhiyyat al-ʿisma*, *al-Zāhir bi ʿl-ḥudūd al-ʿakliyya*, *Faḍl al-nuḳḥ ʿalā ʿl-ṣamt* and *al-Bad ʿl-maṣhīʾa*. As to his doctrine, it is revealed in a letter from al-Rāḍī to the Sāmānīd Naṣr b. Aḥmad (301-31/913-43 [q.v.]) which is reproduced by Yāqūt (*Udabāʾ*, i, 239 ff.). This fairly long text, which should be approached with caution, shows first that the caliph himself was worried by the activities of Ibn al-ʿAzākīr, which had encountered a degree of success among members of a social élite of rather dubious morality; this heretic in fact endorsed all kinds of laxity and gave his support in particular to a moral libertarianism probably borrowed from Mazdeism and revealed in a treatise entitled *Kitāb al-Ḥassa al-sādisa*. Manichaeism, for its part, inspired the doctrine of divine incarnation in a human being (successively in Adam, Idrīs, Noah, Ṣāliḥ..., ʿAlī b. Abī Ṭālib, Ibn Abī ʿl-ʿAzākīr who was necessarily the last), to whom there corresponds his opposite (*didd*), a demon. Al-Shalmaghānī accepted the notion of metempsychosis, without however making it, apparently, a principal point of doctrine. He rejected both the ʿAbbāsīds and the Ṭālibīds, but favoured ʿAlī, as might be expected on the part of an extreme Shīʿī. He denounced Moses and Muḥammad as traitors, and reckoned that ʿAlī had granted to the latter a term of 350 years, at the conclusion of which the *shariʿa* would be repealed and replaced by another system, developed, so it is to be presumed, by Ibn Abī ʿl-ʿAzākīr and the ʿAzākīriyya.

Bibliography: Maṣʿūdī, *Murūǧī*, iii, 267 = § 1136, and Arabic index; idem, *Tanbih*, 293 (ed. Ṣāwī, 343); Ibn al-Aṭṭār, *Kāmil*, viii, 92-3, 216-20; Tūsī, *Fihrist*, 146-7; Ibn al-ʿImād, *Shadharāt*, ii, 293; Ibn al-Djawzī, *Muntazam*, vi, 271; *Dāʾirat al-maʿārif*, iii, 264-6; D. Sourdel, *Vizirat*, index; I. Friedlander, *The heterodoxies of the Shiites*, in *JAOS*, xxviii (1907), 70; J. Fück, *Sechs Ergänzungen, in Doc. isl. inedita*, Berlin 1952, 80; L. Massignon, *Passion*, 159; H. Corbin, *Hist. de la philosophie islamique*, Paris 1964, 181; H. Laoust, *Schismes*, 154.

(CH. PELLAT)

MUḤAMMAD B. ʿALĪ ZAYN AL-ʿĀBĪDĪN, Abū Djaʿfar, called AL-BĀKĪR, the fifth Imām of the Twelver Shīʿa. The epithet al-Bākīr, short for *bākīr al-ʿilm*, is explained as meaning either "the one who splits knowledge open" (i.e. brings it to light), or "the one who possesses great knowledge". The Prophet Muḥammad is quoted as declaring that al-Bākīr was already referred to by this epithet in the Torah (Ibn Bābawayh, *ʿIlal al-sharāʾiʿ*, Najaf 1385/1966, 233; idem, *Amālī*, Najaf 1389/1970, 315). Al-Bākīr was born in Medina on 3 Ṣafar or 1 Rajab 57/16 December 676 or 10 May 677 (or on the same days of the same months in 56/675-6). According to one account,