

chapters, is his major work. It was preceded by *al-Kurʿān al-madīd* (Sidon and Beirut, n.d.) as an introduction to the former wherein Darwaza has outlined what he calls, "The exemplary method for understanding the Kurʿān and for its exegesis". Given his educational background, the *tafsīr* is a remarkable achievement. His trilogy *ʿAṣr al-nabī wa-bīʿatuhu kabīl al-baʿṭha*, 2nd ed., rev. (Beirut 1964), *Sīrat al-rasūl*, 2nd rev. ed. (Cairo 1965), and *al-Dustūr al-Kurʿānī wa ʿl-sunna al-nabawiyya fi shuʿūn al-hayāt*, 2nd rev. ed. (Cairo 1966; all written during his incarceration and prior to the *tafsīr*), are highly acclaimed studies based primarily on the Kurʿān. He is also rightly regarded as a historian and his *Hawla al-ḥaraka al-ʿarabiyya al-hadītha* (Sidon n.d., or the revised and enlarged edition of its first volume as *Nashʿat al-ḥaraka al-ʿarabiyya al-hadītha*, Sidon 1971), is a valuable work with first-hand information.

**Bibliography:** All the works, except his autobiography entitled *Tisʿūna ʿam̄n fi ʿl-hayāt: 1888-1978*, are published. The above biographical sketch is based on personal references found in his own works and information given to the writer by his son Zuhayr. (I.K. POONAWALA)

**MUḤAMMAD AL-KĀʿIM**, the twelfth *imām* according to the Ithnā ʿAshariyya [q.v.] or Twelver Shiʿi.

When the eleventh *imām*, al-Ḥasan b. ʿAlī al-ʿAskarī [q.v.], died in 260/874, the question who was to be recognised as his successor split the [proto-] Shiʿi community into numerous factions. Al-Shahraṣṭānī (*K. al-Mīlāl wa ʿl-nihāl*) counts eleven, al-Nawbakhtī (*Firaḳ al-shiʿa*) fourteen, Saʿd al-Kummī (*K. al-Makālāt wa ʿl-firaḳ*) fifteen and al-Masʿūdī (*Murūj al-dhahab*) as many as twenty different factions. The opinions put forward by these factions may be categorised into five groups. Firstly, there were those who claimed that he had no successor at all and that the imāmate had ceased to exist. According to others, secondly, he had never been a true *imām* in the first place, since the tenth *imām*, Abu ʿl-Ḥasan ʿAlī b. Muḥammad, had designated his son Muḥammad as his successor. Thirdly, there were those who claimed that al-Ḥasan b. ʿAlī al-ʿAskarī himself was the *mahdī* [q.v.] and the *kāʿim* (*āl Muḥammad* [q.v.]), while others, fourthly, were of the opinion that he should be succeeded by his younger brother Djaʿfar. Finally, there were those who believed that the eleventh *imām* had left a son to succeed him. This opinion was to become the official belief of Ithnā ʿAshari Shiʿism. Most of the sources on which this dogma is based agree that this son was born on 15 Shaʿbān, but they differ about the year of his birth. According to some he was born in 255/869 and according to others in 258/872 or even in 261/875, after the death of his father. One of the oldest sources (al-Masʿūdī, *Ithbāt al-waṣīyya*) states that the mother of the twelfth *imām* was a slave-girl called Nardjīs. Later sources record her name variously as Saykal (Sakīl), Sawṣan or Rayḥāna or even claim that her name was Malika b. Yashshu and that she was the granddaughter of the Emperor of Byzantine. According to Ithnā ʿAshari Shiʿism, al-Ḥasan b. ʿAlī al-ʿAskarī, because of fierce ʿAbbāsīd persecutions, concealed as far as possible the fact that he had a son to succeed him and disclosed it only to a very few select followers. Basically for the same reason, this son went into occultation (*ghayba* [q.v.]) immediately after the death of his father in 260/873-4 (or according to some sources already shortly after his birth).

During the first period of occultation (*al-ghayba al-ḥayra* or *al-ghayba al-sughra*) he performed his duties as *imām* through the agency of four successive represen-

tatives or ambassadors (*sufarāʾ*, sing. *safir*), viz. ʿUṭhmān b. Saʿīd al-ʿAmrī, Muḥammad b. ʿUṭhmān al-ʿAmrī, al-Ḥusayn b. Rūḥ al-Nawbakhtī and ʿAlī b. Muḥammad al-Sāmarrī. *Inter alia*, they received the fifth or *khums* [q.v.] on behalf of the *imām* and passed his *tauḳīʿāt*, i.e. written and signed statements or answers to questions, on to his followers. The death of the last *safir* (15 Shaʿbān 329/15 May 941) was the beginning of the period of the complete or greater occultation (*al-ghayba al-kubrā*) that will last till the reappearance of the twelfth *imām* in eschatological times. Concerning the name of the twelfth *imām*, some sources claim that he was given the name of the Prophet, Abu ʿl-Kāsim Muḥammad. According to other sources, however, the followers of al-Ḥasan b. ʿAlī al-ʿAskarī were explicitly forbidden to ask after the name of his son. Hence the established tradition in Shiʿi literature to refer to the twelfth *imām* not by his proper name, but with the titles *al-hudūdīya* [q.v.] and *ṣāhib al-amr* or *ṣāhib al-zamān*, highlighting his authority over the Shiʿi community, or the titles *al-mahdī* and *al-kāʿim* (*āl Muḥammad*), reflecting his eschatological function.

**Bibliography:** J.M. Hussain, *The occultation of the Twelfth Imam. A historical background*, The Muhammad Trust, London 1982; A.A. Sachedina, *Islamic Messianism. The idea of the Mahdī in Twelver Shiʿism*, Albany 1981 (the relevant sources are dealt with in these two books, albeit from an Ithnā ʿAshari Shiʿi point of view). (J.G.J. TER HAAR)

**MUḤAMMAD KĀZIM**, MUNSHĪ, Mughal historian of the 11th/17th century and son of the Persian *munshī* or secretary and official historiographer to the Mughal emperor Shāh Djahān [q.v.] Muḥammad Amīn, called Amīnā Kazwīnī, and author of a history of that ruler's reign, the *Pādīshāh-nāma* (see Storey, i, 566-7).

Muḥammad Kāzīm himself became *munshī* to Awrangzīb [q.v.], and was entrusted with the compilation, from official records, of the history of the emperor's reign and was ordered to submit it to him for correction. He accompanied the emperor on his journey to Adjimēr where he fell ill and was consequently sent back to Dihli and died there shortly after his return in 1092/1681.

The history which he composed is known as *ʿAlamgīr-nāma*; it begins with the departure of Awrangzīb from Awrangābād in 1068/1657 and is brought down to 1078/1667. It was printed in the *Bibliotheca Indica*, Calcutta 1865-8.

**Bibliography:** Khāfi Khān, *Muntakhab al-lubāb*, ii, 210; Elliot and Dowson, *History of India*, vii, 174-180 (translated extracts from the *ʿAlamgīr-nāma*); Nassau Lees, in *JRAS*, N.S., iii, 464; Rieu, *Cat. of the Persian manuscripts Br. Mus.*, ii, 267a; Storey, i, 585, 1317. (M. HIDAYET HOSAIN)

**MUḤAMMAD AL-KHĀDIR** B. AL-ḤUSAYN [see AL-KHĀDIR, MUḤAMMAD B. AL-HUSAYN].

**MUḤAMMAD KHĀN BANGASH KARLĀNĪ**, NAWWĀB, styled Ghadānfar Djang, was an Afghān chief of the tribe of Bangash. The city of Farukhābād [q.v.] in what is now Uttar Pradesh, was founded by him in the name of his patron, the Mughal emperor Farrukhsiyar. When Muḥammad Shāh [q.v.] became emperor of Dihli, he appointed him governor of Mālwa in 1143/1730, but as he could not stop the repeated attacks of the Marāṭhās [q.v.], he was removed in 1145/1732 and appointed governor of Allāhābād. Muḥammad Khān intended to reduce the Bundēlas, of whom Rādjā Čhatursāl was chief. He captured several places, but as he did not know the roads, Čhatursāl, with the help of Pēshwa Bādjī Rāo,