

He will; the unbelievers have no share in it. *Shayṭān* promised Adam imperishable *mulk* and tempted him with his promise to eat of the *shadjarat al-khuld* (sūra XX, 118/20). Nimrūd endeavours to claim for himself God's *mulk* against Ibrāhīm (II, 260/258). but God gives *mulk* to the family of Ibrāhīm (IV, 57/54). Yūsuf thanks God in prayer for the *mulk* which He has given him (XII, 102/101). Fir'awn boasts of his right to the *mulk* Miṣr (XLIII, 50/51); God wills to give Tālūt *mulk* over the recalcitrant Israelites and to send the *tabūt* as a sign (II, 248/247 ff.). Dāwūd's *mulk* is mentioned in II, 252/251 and XXXVIII, 19/20, and Sulaymān's in II, 96/102; the latter prays for it (XXXVIII, 34/35).

That the conception of *mulk* was not carried over into Muslim law generally has been explained in MALIK; an exception is Egypt during the Ayyūbid period and in quite modern times. But in the Arab monarchies of the last century or so, the term denoting the actual area over which kingly power is exercised has been *mamlaka* [q.v.]; hence *al-Mamlaka al-'Arabiyya al-Su'ūdīyya* (Saudi Arabia), *al-Mamlaka al-Urdunniyya al-Hāshimīyya* (Jordan) and *al-Mamlaka al-Maghribiyya* (Morocco).

**Bibliography:** See that to MALIK; also TĀDJ and G. Richter, *Studien zur Gesch. der älteren arab. Fürstenspiegel*, Leipzig 1932, esp. 6.

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**MULKIYYA** (A.), designates, in Arabic, a title to property [see MILK], but the Turkish form *mülkiyye*, or more precisely *idāre-i mülkiyye*, became by roughly the 1830s the customary Ottoman term for civil administration [see MA'MŪR on "civil officials", *me'mūr-in mülkiyye*]. It is not clear exactly when *mülkiyye* acquired this sense. Muḥammad 'Alī's reforms in Egypt may have contributed to this development; he had separate *diwāns* for civil and military affairs by the 1820s (*diwān-i mülkiyye*, *diwān-i dījhādiyye*; Deny, 108, 111-15). Since the term *mülkiyye* has associations with both land ownership and sovereignty, the Istanbul government's generalised use of the term may have reflected civil officials' growing role in provincial administration, a huge new domain of employment for men who had historically served mostly as scribes (*küttāb*, *kalem efendileri*) in Istanbul but were now becoming "civil officials" with a much broader range of roles. When Maḥmūd II [q.v.] reorganised the central offices as ministries, the new Interior Ministry was at first called the *Umūr-i Mülkiyye Nezāreti* (1251/1836; Lutfi, v, 29-31), becoming the *Dākhiliyye Nezāreti* a year later. As a systematic personnel policy developed for the emerging civil service, however, the nomenclature used to discuss and regulate it made clear that *mülkiyye* referred not to a single ministry, but to the entire civil service (Findley, *Bureaucratic Reform*, 65-6, 140-7, 194-7, 280-9, 326-33, 364, n. 66).

The term *mülkiyye* acquired another specific association with the founding of the Ottoman School of Civil Administration (*Mekteb-i Mülkiyye*) in 1859 (Ergin, ii, 495-517; Çankaya, i-ii, *passim*). Intended as an institution of higher education, the *Mülkiyye* became one of the empire's most prestigious schools during the reign of 'Abd al-Ḥamīd II (1876-1909 [q.v.]), was moved to Ankara under the Republic, and has survived as the Faculty of Political Science (*Siyasal Bilgiler Fakültesi*) of Ankara University. For classes graduating under the empire, *Mülkiyye* graduates' biographies show that some 70% of them served under the Interior Ministry, especially in local administration; most other graduates served in other civil agencies (Findley, *Ottoman civil officialdom*, 157; Çankaya, viii,

chart opposite p. 164). A major factor in professionalising the Ottoman civil administration, the *Mülkiyye* greatly improved the officials' training; and it became the first Ottoman school to have a student association, as well as an alumni association, which published a significant professional journal, also called *Mülkiyye*, during the Young Turk period (Findley, *op. cit.*, 158, 243-52). Graduates of the School began to reach the grand vizierate with İbrāhīm Hakkī Paşa [q.v.] (in office 1909-11; Findley, *op. cit.*, 195-209), and have remained prominent in high office ever since. 'Abd al-Ḥamīd used the school as a way to patronise his non-Turkish Muslim subjects. Non-Turkish *Mülkiyye* alumni consequently remained politically and intellectually prominent in Ottoman successor states, both Balkan and Middle Eastern, until the mid-20th century (Findley, *op. cit.*, 114-19; Çankaya, *passim*; Blake, *passim*).

**Bibliography:** Corinne Blake, *An Ottomanizing institution: Syrian graduates of the Mülkiye Mektebi, 1890-1920*, diss. Princeton University; Ali Çankaya, *Son asır Türk tarihinin önemli olayları ile birlikte Yeni Mülkiye târihi ve Mülkiyetiler*, 8 vols., Ankara 1968-71; J. Deny, *Sommaire des archives turques du Caire*, Cairo 1930; Osman Ergin, *İstanbul mektepleri ve ilim, terbiye ve san'at müesseseleri dolayısıyla Türkiye maarif tarihi*, 5 vols., Istanbul 1939-45; C.V. Findley, *Bureaucratic reform in the Ottoman empire: the Sublime Porte, 1789-1922*, Princeton 1980; idem, *Ottoman civil officialdom: a social history*, Princeton 1989; Ahmed Lutfi, *Ta'riḫ-i Lutfi*, 8 vols., the 8th edited by 'Abd al-Rahmān Sheref, Istanbul 1290-1328/1873-1910. (C.V. FINDLEY)

**MULLĀ** [see MOLLĀ; if followed by another name, see also under that name].

**MULLĀ ṢADRĀ SHĪRĀZĪ**, ṢADR AL-DĪN MUḤAMMAD b. Ibrāhīm Kawāmī SHĪRĀZĪ (ca. 979-80/1571-2 to 1050/1640), known as Mullā Ṣadrā, the leading Iranian Shī'ī philosopher of the Ṣafawid period.

After elementary studies in Shīrāz, he completed his education in Iṣfahān, where his teachers included three of the chief thinkers of his day: Mīr Muḥammad Bākir Astarābādī (Mīr Dāmād [see AL-DĀMĀD]), Shaykh Bahā' al-Dīn 'Āmilī [q.v.] (Shaykh-i Bahā'ī), and—probably—Mīr Abu 'l-Kāsim Findiriskī [q.v. in Suppl.]. Ṣadrā's subsequent exposition of unorthodox doctrines, notably that of *waḥdat al-wuḍūd*, which he dealt with in an early work, *Tarḥ al-kaunayn* (Rahman, *Philosophy*, 17-18), led to his condemnation and excommunication by some Shī'ī 'ulamā'. He therefore retired for a lengthy period (variously given as 7, 11 or even 15 years) to a village named Kahak near Kum, where he engaged in contemplative exercises. While in Kahak, he also composed a number of minor works, including the *Risāla fi 'l-ḥashr* and the *Risāla fi hudūth al-'ālam*.

Asked to abandon his retirement by the powerful governor of Fārs, Allāhwirdī Khān (d. 1022/1613), Ṣadrā accepted a teaching position in the latter's recently-established Madrasa-yi Khān in Shīrāz. Apart from a number of *ḥajjī* journeys, he remained there, engaged in teaching and, above all, in writing. He died in 1050/1640 at Baṣra, in the course of his seventh pilgrimage to Mecca, and was buried there. His grave is no longer extant.

During the period in which he taught at Shīrāz, Ṣadrā laid the basis for what was effectively a new school of theosophical Shī'ism, combining elements from several existing systems of thought to form a synthesis usually referred to as the "Transcendent Wisdom" (*al-ḥikma al-muta'āliya*). The ideas of this

school, which may be seen as a continuation of the School of Iṣfahān of Mīr Dāmād and Shaykh-i Bahā'ī, were promulgated after Ṣadrā's death by his pupils, several of whom became noted thinkers in their own right, including Mullā Muḥsin Fayḍ Kāshānī [q.v.] and 'Abd al-Razzāk Lāhidjī. Although Ṣadrā's influence remained limited in the generations after his death, it increased markedly during the 19th century, when his ideas helped inspire a renewed Akhbārī tendency within Twelver Shī'ism (Morris, *Wisdom*, Introd., 49). In the modern period, his works have been widely studied in Iran, Europe and America.

Although no firm chronology has yet been established for Ṣadrā's writings, it seems clear that the majority were produced during the later part of his life, while teaching in Shīrāz. The most important is *al-Hikma al-muta'aliya fi 'l-asrār al-'akliyya al-arba'a* (generally known as the *Asrār*), first completed in 1037/1628. This lengthy work is widely regarded in Iran as the most advanced text in the field of mystical philosophy (*hikmat*). Much shorter but of almost equal popularity are *al-Hikma al-'arshiyya*, on the knowledge of God and eschatology; the *Kutāb al-Mashā'ir*, on ontology; the *Mafātiḥ al-ghayb*, on metaphysics, cosmology, and eschatology; *al-Shawāhid al-rubūbiyya*, one of his last works, in which he summarises his main teachings; his *Sharḥ Uṣūl al-Kāfi*, a lengthy commentary on part of Kulaynī's canonical *ḥadīth* collection; and the *Sih asl*, his most important Persian work, in which he attacks the legalistic Uṣūlī version of Shī'ism. All of these works have been extensively studied and commented on in Iran. Most of Ṣadrā's opus has been published in editions of varying quality since the end of the last century.

Mullā Ṣadrā's philosophical system, although highly original, owes a considerable debt to earlier schools of thought, particularly *kalam* theology, Ismā'īlism, Avicennan metaphysics, Ibn al-'Arabī, Ṣūfism in general, the Iṣhrāqī philosophy of Shihāb al-Dīn Yahyā Suhrawardī and the School of Iṣfahān. To these he adds several original doctrines, notably: (1) the basic reality of existence (*wuḍūd*) as against quiddity (*māhiyya*); (2) the unity of intellect and intelligibles; and (3) the movement of all beings in their substances as well as in their qualities (*ḥaraka ḡhawhariyya*), described by Rahman as his "original contribution to Islamic philosophy" (*Philosophy*, 11).

**Bibliography:** S.H. Nasr, *Ṣadr al-Dīn Shīrāzī and his Transcendent Theosophy*, Tehran 1978; idem, *Islamic studies*, Beirut 1967, chs. 10 and 11; idem (ed.), *Mullā Ṣadrā commemoration volume*, Tehran 1380/1961; idem, *Ṣadr al-Dīn Shīrāzī "Mullā Ṣadrā"*, in M.M. Sharif (ed.), *A history of Muslim philosophy*, ii, Wiesbaden 1966, 932-61; F. Rahman, *The philosophy of Mulla Sadra*, Albany 1975; M. Horten, *Die Gottesbeweise bei Schirazi*, Bonn 1972; idem, *Das philosophische System von Schirazi*, Strassburg 1913; H. Corbin, *En Islam iranien*, iv, Paris 1973, ch. 2; idem, introd. to Mullā Sadra Shirazi, *Le Livre des Pénétrations métaphysiques*, Tehran and Paris 1964, 1-86; idem, introd. to idem and J. Ashtiyani, *Anthologie des philosophes iraniens*, i, Tehran and Paris 1972, 48-97; J.W. Morris, introd. to idem, tr., *The Wisdom of the Throne: an introduction to the philosophy of Mulla Sadra*, Princeton 1981. Useful bibliographies of Ṣadrā's writings may be found in Nasr, *Ṣadr al-Dīn*, 40-50, and Corbin, *Le Livre des Pénétrations*, 27-41 (and 46-54 for commentaries on the *Mashā'ir*). The following editions of works by Ṣadrā should be noted: *Asfār*, ed. R. Luṭfī, 9 vols., Kum, 1378-89 *sh.*/1958-69; *al-Hikma al-'arshiyya*, ed. G. Āhanī, Iṣfahān, 1341 *sh.*/1962; *ibid.*, tr. Morris as *The*

*Wisdom of the Throne*, see above; *Kutāb al-Mabḍā' wa 'l-ma'ād*, ed. Dī. Ashtiyānī, Tehran 1976; *Kutāb al-Mashā'ir*, ed. and tr. Corbin as *Le Livre des Pénétrations métaphysiques*, see above; *al-Shawāhid al-rubūbiyya*, ed. Ashtiyānī, Mashhad, 1346 *sh.*/1967; *Sih asl*, ed. S.H. Nasr, Tehran 1340 *sh.*/1961; *Sharḥ Uṣūl al-kāfi* and *Mafātiḥ al-ghayb*, Tehran 1282/1865-6. (D. MacEoin)

**MULLAGORĪ**, the name of a tribe on the north-west frontier of Pakistan. They inhabit the hilly country around Tārtāra and Kambela to the north of the Khyber Pass, in the southern part of the Mohmand [q.v.] territory. Their territories are bounded on the north by the Kābul river; on the west by the Shilmānī country; on the south by the settlements of the Kuki Khēl Afrīdīs; and on the east by the Peshāwar district. The tribe is divided into three clans: the Aḥmad Khēl, Ismā'īl, and the Dawlat Khēl. Like the Ṣāfis and the Shilmānīs, they are vassal clans of the Mohmands. Neither the Mohmands nor the Afrīdīs regard the Mullagorīs as true Pāthāns. During the period 1879-98 they were constantly at feud with the Zakka Khēl Afrīdīs (R. Warburton, *Eighteen years in the Khyber*, 1900, 158). It was not until 1902 that the Government of India decided to construct a road from Shagai to Landi Kotal as an alternative route to the Khyber. In 1904 the Mullagorīs, in consideration of their good behaviour in connection with the construction of this road through their territories, received an annual allowance of 5,000 rupees (C.U. Aitchison, *Treaties, engagements and sanads*, xi, no. xxxiii; Lord Curzon's Budget Speech, 30 March 1904).

**Bibliography:** In addition to references given in the article, see C. Collin Davies, *The problem of the North-West Frontier 1890-1908*<sup>2</sup>, London 1975, 62, 104. (C. COLLIN DAVIES)

**MULTĀN**, the name given by the Arabs to the ancient Pandjābī city of Mulasthana (B.C. Law, *Historical geography of ancient India*, Paris 1954, 112), thought to be Mallī of Alexander's historians (Quintus Curtius Rufus, *History of Alexander*, Cambridge, Mass. 1946, ii, 433).

1. History. Multān was one of the cities conquered by the Arabs during Muḥammad b. al-Kāsim's expedition to India in 92-5/711-14. Like the city of Manṣūra [q.v.], Multān became one of the centres of Muslim rule in Western India. Due to the wealth found in it by the early conquerors, Multān was dubbed "opening of the house of gold" (*farḍī bayt al-ḡahab*) (al-Balāḡhurī, *Futūḥ*, 439-40), and became an important commercial city (al-Manīnī, *al-Fath al-wahbī 'alā ta'rīkh... al-'Ubbī*, Cairo 1286/1869, ii, 72). It seems that the *amīrs* of the city professed (until Multān came under Fātimid influence, see below) allegiance to the 'Abbāsīd caliph, but were practically independent (*wa-laysa huwa fi tā'ati aḥad wa-kḥuṭbatuhu li-banī 'l-'Abbās*) (Ibn Ḥawḳal, 322; cf. al-Iṣṭakhṛī, 175).

Multān was at the time of the Muslim conquest the site of an important temple and a centre of Hindu pilgrimage (Ibn Rusta, 136-7 and other geographers). Contrary to Muḥammad b. al-Kāsim's practice in other captured cities (such as Daybul [q.v.]), the temple was left intact and pilgrims were allowed to perform their rites in it. In return for this policy of toleration, the *amīr* of Multān used to receive a considerable portion of the temple's income. Multān is the earliest and the best documented case in which the Hindus were implicitly awarded the status of *ahl al-dhimma* (Y. Friedmann, *The temple of Multan. A note on early Muslim attitudes to idolatry*, in *IOS*, ii [1972], 176-82).