

Ādharbāyḍjānisms. It is remarkable that European orientalists first became acquainted with Ākhund-zāde's works in their Persian dress and published a considerable number of these translations (see *Bibl.*) as textbooks for the study of spoken Persian, although, in view of their linguistic defects, the translations cannot by any means be regarded as models of the living Persian language.

Bibliography: H. Ethé, *Grundriss*, ii, 316; W.H.D. Haggard and G. Le Strange, *The Vazir of Lankuran*, London 1882 (reviews of this book by A. Chodzko, *Bulletin de l'Athénée Oriental*, Paris 1883, and Barbier de Meynard, *Revue critique*, Paris, 19 March 1883); Barbier de Meynard and S. Guyard, *Trois comédies traduites du dialecte turc azéri en persan*, Paris 1885; A. Wahrmund, *Monsieur Jourdan, der pariser Botaniker in Qarabāg. Neupersisches Lustspiel von Muh. Gae'f. Qarağa dāgi*, Vienna 1889 (review by V. Žukovski, in *Zap.*, v, [1890], 129-32); A. Rogers, *Three Persian plays*, London 1890. An edition of the *Hakim-i nabātāt*, without author's name, London 1893; A. Krimski, *Perški t'ear zwiḍki win užav's i jak rozwiwaw's*, Kiev 1925, 83-6 (Ukrainian); E. Berthels, *Očerki istorii persidskoy literatury*, Leningrad 1928, 130 (Russian). See also MASRAH. 3. In Iran. (E. BERTHELS)

MUḤAMMAD AL-DJAWN PŪRĪ [see AL-DJAWN PŪRĪ].

MUḤAMMAD DJAYĀSĪ [see MALIK MUḤAMMAD DJAYĀSĪ].

MUḤAMMAD FARĪD BEY B. AḤMAD FARĪD PAŠHA (1284-1338/1867-1919), Egyptian nationalist politician, active in the first two decades of the 20th century.

Of aristocratic Turkish birth, he had a career as a lawyer in the *Ahliyya* courts and then as a supporter of Muṣṭafā Kāmil Pasha [q.v.], leader of the nationalist opposition to the British protectorate over Egypt and founder in 1907 of the Nationalist Party (*al-Hizb al-Waṭanī*) [see HIZB. i. In the Arab lands]. When Muṣṭafā Kāmil died at the beginning of 1908, Muḥammad Farīd succeeded him as leader of the party, but being by temperament averse from the rough-and-tumble of politics, effective leadership in the party passed to a demagogue, *Shaykh* 'Abd al-'Aziz al-Shāwīsh or al-Djāwīsh, a former inspector in the Ministry of Public Instruction and one-time lecturer in Arabic at Oxford University. Al-Shāwīsh made the nationalist organ *al-Liwa'* [see AL-DJARĪDA. i. Arabic language press. A. Middle East] a strident mouthpiece for Pan-Islamism. He wished to get rid of Coptic elements in the nationalist movement and make it purely Islamic, taking a prominent role in the communal strife between Muslims and Copts in 1910-11. It was not surprising therefore that by 1914 the prestige of the party had been lowered in the eyes of its more responsible supporters and much of the goodwill from its founder, Muṣṭafā Kāmil, dissipated. Positive achievements, however, of Muḥammad Farīd were seen in his efforts to rally left-wing support for his cause outside Egypt, especially in Britain, and his carrying of the movement to the urban proletariat of Egypt; he recognised the future importance of trade unions and encouraged the formation of a union of railway workers in 1909 and one of manual workers in industry in 1911.

During the First World War, Muḥammad Farīd, still the official leader of the Nationalist Party, was an exile in Europe, principally in Geneva and Berlin, thus lowering the party's standing as a force in the movement for independence after the War, whose leader was in fact to be Sa'd Zagh'lūl Pasha [q.v.],

associated rather with the Umma Party of moderate and secular reform. Muḥammad Farīd himself died in 1919 in Berlin.

Muḥammad Farīd was also an *adīb*, the author of historical works on the Khedival house, the Ottoman empire and the Romans, and of a book on his travels 1901-4 in North Africa, Italy, etc. (see SARKIS, *Mu'djam al-maṭbū'āt*, ii, cols. 1685-6).

Bibliography: Ziriklī, *A'lām*, vii, 220; 'Abd al-Raḥmān al-Rāfi', *Muḥammad Farīd, ramz al-ikh'lās wa 'l-taḍhiya*, Cairo 1941; J.M. Ahmed, *The intellectual origins of Egyptian nationalism*, Oxford 1960, 76-8; R. Tignor, *Modernization and British colonial rule in Egypt, 1882-1914*, Princeton 1966, 301-7; Afif Lutfi al-Sayyid, *Egypt and Cromer. A study in Anglo-Egyptian relations*, London 1968, index; J. Berque, *Egypt, imperialism and revolution*, London 1972, index; P.J. Vatikiotis, *Egypt from Muhammad Ali to Sadat*², London 1980, index. (C.E. BOSWORTH)

MUḤAMMAD FARĪD WADJĪ (1875-1954), unusually fertile Egyptian author, including of a ten-volume encyclopaedia, *Dā'irat ma'ārif al-kān ar-rābi'* 'aṣḥar al-ḡishrīn', 'The encyclopaedia of the 14th/20th century'. As the title of this work indicates, Farīd Wadjī aspired to integrate modern knowledge into the classical system of Islam.

The same motive lies behind his *Kur'ān* commentary, now known as *al-Muḥaṣṣaf al-mufassar*, 'the *Kur'ān* interpreted'. This commentary, printed in the margin of the text of the *Kur'ān*, is divided into two parts. The first part, *tafsīr al-alfāz*, contains what is usually called a commentary: simple explanations of rare words, analyses of syntactically complicated phrases, etc. The second part, *tafsīr al-ma'ānī*, paraphrases the meaning of the verse and contains exclamations like 'In this verse you read an unambiguous prediction of things invented in the nineteenth and twentieth century!', or 'Modern science confirms this literally!'.

Wadjī's *Kur'ān* commentary appears to be the first commentary in which exegetical preoccupation with modern natural history is just one aspect of *Kur'ān* interpretation. His commentary is not devoted exclusively to *tafsīr 'ilmī*, as are so many earlier works like, e.g., those by Tanṭāwī Djawharī (1870-1940), or later ones like those by, e.g., Ḥanafī Aḥmad (ca. 1968).

For nearly twenty years (1933-52) Wadjī was the editor-in-chief of the official journal of the Azhar University. W.C. Smith gives a classical analysis of the apologetic nature of the modernism of Wadjī's writings for this journal, and contrasts this modernism with the more traditional piety which is represented by al-Sayyid Muḥammad al-Khidr Ḥusayn, who preceded Wadjī as editor of the Azhar journal.

In his lifetime, Wadjī took part extensively in the many debates that went on concerning the issues that were thought to be of great relevance to the defence of Islam: the authenticity of pre-Islamic poetry, the emancipation of women, etc.

Bibliography: In addition to the references given in the article, see Sarkis, 1451; Brockelmann, S III, 324-5; W.C. Smith, *Islam in modern history*, Princeton 1957, 122-55; J.J.G. Jansen, *The interpretation of the Koran in modern Egypt*, Leiden 1974, 46-7; 'Abd al-Ḥalīm Maḥmūd, *al-Ḥamdu li'llāhi ḥadhihi ḥayātī*, Cairo, Dār al-Ma'ārif [1976], 111-12; Muḥammad Ṭāhir al-Ḥadjjīrī, *Muḥammad Farīd Wadjī, ḥayātuhu wa-aṭṭārūhu*, i, Cairo 1970.

(J.J.G. JANSEN)

MUḤAMMAD GHAWTH GWĀLIYĀRĪ, Indian Šūfī saint. He was a descendant of the

famous *Shaykh* Farīd al-Dīn 'Aṭṭār [*q.v.*], his full name being Abu 'l-Mu'ayyad Muḥammad b. *Khaṭīr* al-Dīn b. Laṭīf b. Mu'īn al-Dīn Kaṭṭāl b. *Khaṭīr* al-Dīn b. Bāyazīd b. Farīd al-Dīn 'Aṭṭār. Some say that his great-grandfather Mu'īn al-Dīn Kaṭṭāl came to India and died at Dḡawnpūr. One of his brothers, *Shaykh* Bahlūl, who was attached to the service of the Mughal emperor Humāyūn, fell in battle and lies buried at the gate of the fort in Bayāna. According to his own statement, Muḥammad Ghawth was born in 906/1500. He was a pupil of *Shaykh* Zuhūr al-Dīn Ḥādīdjī Hudūr, and belonged to the *Shattāriyya* sect of Sūfis. He and his eight brothers were disciples of *Shaykh* Ḥādīdjī Hamīd, *khalīfa* of Shāh Kāḍan, the disciple and *khalīfa* of *Shaykh* 'Abd Allāh Shattārī. After leading a solitary life for more than thirteen years in the mountains of Ānār, he came to Guḡjarāt, where he became acquainted with the popular saint and scholar *Shaykh* Wadīj al-Dīn Guḡjarātī. He went to Āgra in 966/1558 and was treated with high regard by the emperor Akbar. Subsequently, he returned to Gwāliyār where he died and was buried in 970/1562. Humāyūn is also said to have been a faithful follower of Muḥammad Ghawth.

He was the author of several Sūfī works, the most popular of which is *al-Dhawāhir al-khamsa* in Arabic, which he completed in 956/1549 (see Brockelmann, II², 550-1, S II, 616; printed at Fās 1318/1900-1) and which he subsequently rendered into Persian with additional improvements. His other works are *Ḳalīd-i makhḡazin*, *Bahr al-hayāt*, and *Mi'rādī-nāma*. It is related that his ecstatic sayings in the *Mi'rādī-nāma* were condemned by the 'ulamā' of Guḡjarāt, who passed orders for his execution, but that he was saved by the timely intervention of the above-mentioned *Shaykh* Wadīj al-Dīn.

Bibliography: Bankipore Lib., *Cat.*, xvi, nos. 1383-4; 'Abd al-Ḥakk Dihlawī, *Akhbār al-akhḡar*, 236; Ghulām-Sarwar Lāhawarī, *Khazīnat al-asfiyā'*, 969; Rahmān 'Alī, *Tadhkira-yi 'ulamā'-i Hind*, 206; see also Ḥādīdjī Khalīfa, ii, 643; Ethé, *India Office Lib. cat.*, nos. 1875-6; Loth, *Arab. cat.*, nos. 671-2; Storey, i, 834 and n. 7. (ABDUL MUQTADIR)

MUḤAMMAD ḤASAN KHĀN, a Persian man of letters, who died on 19 Shawwāl 1313/3 April 1896. His honorific titles were *Sanī' al-Dawla* and later *Itīmād al-Saltana*.

Through his mother he was related to the Kādjārs [*q.v.*] and through his father he claimed descent from the Mongol rulers. His father, Ḥādīdjī 'Alī Khān of Marāgha, was a faithful servant of Nāṣir al-Dīn Shāh (in 1268/1852 he discovered the conspiracy of Sulaymān Khān) and the son from his youth upwards was in the service of the court.

Muḥammad Ḥasan Khān was one of the first students at the Dār al-Funūn founded in 1268/1851, and spent 12 years there. Later, he went with his father when he was appointed governor of 'Arabistān. In 1280/1863 he was appointed second secretary to the Paris Legation and spent three-and-a-half years there. On his return to Tehran, he was appointed interpreter to the Shāh and in this capacity accompanied him on his travels. In 1288/1871 he was appointed head of the dragomanate (*dār al-tarḡuma*) and of the press bureau (*dār al-tibā'a*) as well as director of the official *Rūznāma-yi dawlatī*. In 1290/1873 he was appointed superintendent of the palaces and assistant to the minister of justice and henceforth continually rose in rank.

E.G. Browne criticises severely the work of Muḥammad Ḥasan Khān and accuses him of having put his name to books alleged to have been written for him by indigent scholars. On the other hand, Žukov-

ski speaks with much respect of his works and shows that he inspired a great many literary undertakings (e.g. the printing of the *Kur'ān* with an interlinear Persian translation, concordance and index; the foundation of a press for printing in Roman characters; the establishment of the *Mushiriyya* school; encouragement of the daily press, etc.) although after the appearance at Bombay of a satirical work by *Shaykh* Hāshimī Shīrāzī, the censorship was established on the suggestion of Muḥammad Ḥasan Khān.

The fact is that the number of works—often very useful—bearing the name of Muḥammad Ḥasan Khān is very large. Without the help of "secretaries", some of these books could not have been undertaken. To Muḥammad Ḥasan Khān is in any case due the honour of having suggested them. His principal works deal with the history and geography of Persia and are often in the form of almanacs. They are *Mir'āt al-buldān*, i, two editions (1293, 1294, a dictionary of geography: letters *alif-lām*); ii, 1295 (history of the first fifteen years of the reign of Nāṣir al-Dīn and calendar); iii (years 16-32 of the reign of Nāṣir al-Dīn and calendar); iv, 1296 (geography: letters *ḥā'-ḡīm* and history of 1296). In the geographical portions we find quotations from Yāḡūt and European travellers, along with notes specially prepared by the local authorities (an extract from the *Mir'āt al-buldān*: *Ta'rīkh-i Bābul wa-Ninawā* was published at Bombay in 1311); *Ta'rīkh-i muntazam-i Nāṣirī*, 3 parts, 1298-1300 (history from the time of the Hīdja; vol. iii, history of the Kādjārs 1194-1300); *Maḡla' al-shams*, 3 vols., 1301-3 (description of the journey to *Khurāsān* with important archaeological data; ii, 165-213, contains the autobiography of Shāh Tahmāsp, and ii, 469-500, a list of books in the library of sanctuary of Mashhad); *Kitāb Hādīdjat al-sa'āda fī ḥādīdjat al-shahāda*, Tehran 1304, Tabriz 1310 (history of the martyrs of Karbalā'); *Khayrātun ḡisānun* (cf. sūra LX, 70), 3 vols., 1304-7 (biographies of famous women of Islam); *Kitāb Durar al-tiḡān fī ta'rīkh Banī Ashkān*, 1308-10, 3 vols. (history of the Arsacids); *Kitāb al-Ma'āthir wa 'l-athār*, 1309 (historical almanac for the 40th anniversary of the reign of Nāṣir al-Dīn Shāh); *Kitāb al-Tadwīn fī aḡwāl Djabal-i Sharwīn*, 1311 (history and geography of Sawād-kūh in Māzandarān).

In the field of imaginative literature, Muḥammad Ḥasan Khān was only a translator (*The Swiss Family Robinson*, romances of Jules Verne, discovery of America, *Ta'rīkh-i Inkishāf-i Yangī Dunyā*, Tehran 1288, *Memoirs of the Indian Mutiny* of 1857). He also wrote a number of text-books on geography and on the French language.

Bibliography: V.A. Žukovski, obituary of Muḥammad Ḥasan Khān in *ZVO*, x (1896), 187-91; E.G. Browne, *Persian literature in modern times*, 453-56; E. Edwards, *Catalogue of Persian books of the Brit. Mus.*, 479-80. (V. MINORSKY)

MUḤAMMAD AL-HĀSHIMĪ [see AL-HĀSHIMĪ].

MUḤAMMAD ḤUSAYN BUSHRŪĪ, MULLĀ (1229-65/1814-49), the first convert to Bābism [*q.v.*], and a leading figure of the movement's early period. Born in *Khurāsān* to a mercantile family, he pursued religious studies in Mashhad, Tehran, Isfahān and Karbalā', where he studied under Sayyid Kāzīm Raṣṡtī [*q.v.*], head of the *Shaykhī* school [*q.v.*]. During a long residence, he acquired a private following, which gave grounds for believing he might become Raṣṡtī's successor.

Following the latter's death in 1844, Bushrū'ī left for Kirmān to interview another prospective leader, Karīm Khān Kirmānī. En route, in Shīrāz, he met a former acquaintance, Sayyid 'Alī Muḥammad