

cience and foreknowledge of all aspects of nature and human activity (cf. H. Ringgren, *Studies in Arabian fatalism*, Uppsala 1955, 86 ff.; and AL-ḲADĀ' wa 'L-ḲADAR). These are usually identified with the five things known to God as expounded in the Ḳur'ān, XXXI, 34: the hour of the Last Judgment [see AL-SĀ'A]; when rain will be sent down; what is in the womb (i.e. the sex and number of children); what a man will gain, of his sustenance, on the morrow; and when a man shall die.

*Bibliography* (in addition to references given in the article): See G. Sale, *The Koran*, ad loc.; R. Paret, *Der Koran, Kommentar und Konkordanz*, Stuttgart, etc. 1980, 395, for other Ḳur'ānic parallel passages; and the classical commentators ad loc., e.g. Ibn Kathīr, *Tafsīr al-Ḳur'ān al-Azīm*, iii, 453-4. (Ed.)

AL-MUGHĪRA b. SA'ĪD AL-BADJALĪ [see AL-MUGHĪRIYYA].

AL-MUGHĪRA b. SHU'BA, Abū 'Abd Allāh al-Thakāfi, Companion of the Prophet who exercised various political functions under the Patriarchal Caliphs and the early Umayyads.

He belonged to the Aḥlāf section of the Thakīf, and was a member of the clan of the Banū Mu'attib, guardians of the sanctuary of the shrine of al-Lāt [q.v.] in al-Ṭā'if, and nephew of 'Urwa b. Mas'ūd [q.v.], Companion and martyr. For having attacked and plundered some travelling companions during their sleep, he was forced to leave Ṭā'if, his native town, and came to Medina to offer his services to Muḥammad. The latter used him to attract the Thakīf to Islam, and after the submission of Ṭā'if, sent him to this town to superintend the destruction of the national sanctuary and the liquidation of the treasure of al-Lāt. In the caliphate of Abū Bakr, although he never succeeded in attaining to one of the great posts which were reserved for Kuraysh, al-Mughīra was able to keep a position in governing circles. 'Umar, while under no illusions about his morals, appointed him governor of Baṣra. A scandalous incident temporarily interrupted his administrative career. He was accused of adultery. The evidence was overwhelming: instead of having him stoned, 'Umar only dismissed him. Al-Mughīra holds in tradition the record for marriages and divorces: the figures of 300, 700 and 1,000 are given. In the year 21/642, recalled to public life, he was appointed to the important governorship of Kūfa. His slave Abū Lu'lu'a [q.v.], who lived in Medina, assassinated the caliph 'Umar. Under 'Uthmān, al-Mughīra retired to private life. In the reign of 'Alī, he withdrew to Ṭā'if to watch the course of events. He went without having been invited to the conference of Adhruḥ [q.v.]. In 40/660, taking advantage of the general confusion that followed the assassination of 'Alī, by means of a letter of appointment from Mu'āwiya which he was accused of having forged, he took over the control of the annual pilgrimage.

The Umayyad caliph was able to appreciate at their true value auxiliaries of the stamp of al-Mughīra, one of the chief *dāhiyas* of his time, the man "who could get himself out of the most hopeless difficulty"; "if (it was said) he were shut behind seven doors, his cunning would have found a way to burst all the locks." Of shocking morals, free from any attachment to the 'Alid party, equally free from any claims to the caliphate, free from the jealousies of the Kuraysh families, as well as the narrow-mindedness of the Anṣār clans, a member of the intelligent and enterprising tribe of Thakīf, everything attracted Mu'āwiya's attention to him. In the year 41/661, this

caliph appointed him governor of Kūfa, a region disturbed by the intrigues of the Shī'a and the continual risings of the Khārijīs. Al-Mughīra succeeded in not compromising himself with the former; he was content to advise them to avoid any too striking outburst. Now nearly sixty, the able Thakāfi felt the unusual ambition of remaining where he was and of finishing his troubled career in peace and honour. This opportunist, who had come over to the Umayyads after cool calculation, felt little desire to sacrifice his own peace and leisure for the consolidation of the Umayyad dynasty; he was solely concerned with keeping on the right side of the sagacious Mu'āwiya. The sudden rising of the Khārijī leader al-Mustawrid failed to disturb his equanimity. With remarkable cleverness, he was able to let loose against these rebels their born enemies, "the fine flower of the Shī'a". Whichever was victorious, it could not fail to lighten his responsibilities. By setting them against one another he rendered harmless the most dangerous elements of disorder in his province. The crushing of the Khārijīs enabled him to breathe freely.

Thanks to this combination of mildness and astuteness, and by knowing when to shut his eyes, al-Mughīra succeeded in avoiding desperate measures against the people of 'Irāk, who were a continual source of trouble, and succeeded in retaining his position. He was even regretted by his former subjects after he was gone. Not quite satisfied, Mu'āwiya thought of breaking this lieutenant of his who was playing a double game. Al-Mughīra was always able at the opportune moment to provoke troubles which required the continuation of his services. In this way he prepared the return to favour of Ziyād b. Abīhi [q.v.], destined to be his successor. He is also said to have disarmed the caliph's suspicions by suggesting the plan of proclaiming Yazīd heir-apparent. As the general situation had considerably improved in 'Irāk and order prevailed, on the surface at least, the caliph left him in office till his death, the date of which is uncertain but which must be placed between 48 and 51 (668-71). Al-Mughīra died of the plague at the age of about 70.

*Bibliography*: *Aghānī*, xix, 97, 140-8; xvi, 2-3, xviii, 165, xx, 117, xxi, 281-4; Ibn al-Athīr, *Uṣd al-ghāba*, iv, 116; Ṭabarī, i, 2426, 2481, 2530 ff., ii, 4, 8, 10, 16, 19-21, 36-9, 40, 42, 44, 61, 67, 86-88, 111-15, 173, 174, 181, 207; Ya'qūbi, *Ta'rikh*, 11, 166, 186; idem, *Buldān*, 272, tr. Wiet, 71; Ibn Rusta, index; Balādhuri, *Futūḥ*, 344; Ibn Ḳutayba, *Ma'ārif*, index; Ibn al-Kalbī-Caskel, *Djamhara*, Tab. 118 and Register, ii, 419-20; Mas'ūdī, *Murūdj*, index; Yāqūt, index; Maḳdisī, *K. al-Bad' wa 'l-ta'rikh*, index; Ḳalkashandī, *Subḥ*, i, 91, 92, 190, 250, 416, 448, iii, 251, vi, 330, 478, xiii, 233, 235; see also Pellat, *Le milieu basrien et la formation de Gāhiz*, index; H. Lammens, *Ziād ibn Abīhi, vice-roi de l'Iraq, lieutenant de Mo'awia I<sup>er</sup>*, in *RSO*, iv (1912), 1-5 = *Études sur le siècle des Omayyades*, Beirut 1930, 27-41. (H. LAMMENS)

AL-MUGHĪRIYYA, extremist Shī'ī sect named after its founder al-Mughīra b. Sa'īd al-Badjalī, a *mawlā* of Khālīd al-Ḳasrī, governor of 'Irāk (105-20/724-38). Since Khālīd al-Ḳasrī was a member of Badjila, al-Mughīra is also called a *mawlā* of this Southern Arab tribe. Descriptions of him as a member of the Banū 'Idjī are probably the result of a confusion with another extremist Shī'ī heresiarch, Abū Maṣ'ūr al-'Idjī [see MAṢ'ŪRIYYA].

Al-Mughīra is described as an old and blind man practising magic and jugglery about the time of his revolt in Kūfa in 119/737. He was a follower of the