

(*ta'allaka*) on convention (*istilāh*) and on specific usage (*wad'*), such as *bushrā* "good news", *ṣaḥrā* "desert" and *ghurfa* "room".

But there are feminine nouns in which the mark of the feminine is intended (*murāda*) and implied (*muḳad-dara*), such as *na'q* "shoe", *ḳidr* "cooking-pot" and *shams* "sun"; in these nouns, the mark of the feminine is suppressed (*hudhifa*) in pronunciation and the practice is to dispense with (*istaghānā*) the fact of their particular classification (*ikhtiyās*) as feminine.

There are also adjectives which qualify as feminine nouns, although devoid of the mark of the feminine: they are those which express a durable (*thābit*) and not accidental (*hādith*) quality, such as *ākīr* "sterile". Conversely, there are adjectives possessing the mark of the feminine, which qualify as masculine nouns: they are those which express an excess (*mubālagha*) in the quality, such as *allāma* "greatly learned". Finally, there are nouns which are considered sometimes as masculine, sometimes as feminine, such as *lisān* "tongue".

Bibliography: Ibn al-Sarrādj, *K. al-Mudjāz*, ed. Chouémi, 94-6; idem, *K. al-Uṣūl fi 'l-naḥw*, ed. al-Fatli, ii, 407-15; Zadjjādji, *K. al-Djmal*, ed. Ben Cheneb, 285-90; Abū 'Alī al-Fārisī, *K. al-Takmila*, ed. Shādhli Farhūd, 86-146; Ibn Ya'īsh, *Sharḥ al-Mufaṣṣal*, ed. Cairo, v, 88-113; Ibn al-Anbārī, *K. al-Bulgha fi l-'fark bayn al-mudhakkār wa 'l-mu'annath*, ed. 'Abd al-Tawwāb; G. Troupeau, *Lexique-index du Kitāb de Sibawayhi*, Paris 1976, 34, 94-5.

(G. TROUPEAU)

MUDĪR (A.), the title of governors of the provinces of Egypt, called *mudīriyya*. The use of the word *mudīr* in this meaning is no doubt of Turkish origin. The office was created by Muḥammad 'Alī, when, shortly after 1813, he reorganised the administrative structure of Egypt, instituting seven *mudīriyyas*; this number has been changed several times. The chief task of the *mudīr* is the controlling of the industrial and agricultural administration and of the irrigation, as executed by his subordinates, viz. the *ma'mūr*, who administers a *markaz*, and the *nāzir* who controls the *kism*, which is again a subdivision of the *markaz*. Under Sa'īd Pasha (1854-63) the office of *mudīr* was temporarily abolished with a view to preventing oppression. Until that time they had been without exception Turks, but under the Khedive Ismā'īl (1863-79) when the function was instituted again, this high administrative position was opened also to native Egyptians.

At the present time, Egypt comprises 25 *mudīriyyas* or governorates; some are comparatively small in area, being essentially urban (e.g. Port Said, Damietta, Cairo and Aswan), whilst at the other end of the spectrum, those covering the deserts of which the land mass of Egypt is largely composed (e.g. al-Bahr al-Aḥmar, al-Wādī al-Djadīd and Mersa Matruh) are enormous in extent.

Bibliography: A. B. Clot Bey, *Aperçu Général sur l'Égypte*, Brussels 1840, ii, 172 ff.; A. von Kremer, *Aegypten*, Leipzig 1863, ii, 8; Ilyās al-Ayyūbī, *Tārīkh Miṣr fi 'ahd al-Khadiw Ismā'īl Basha*, Cairo 1341, i, 62 ff.; J. Deny, *Sommaire des archives turques du Caire*, Cairo 1930, 130. (J. H. KRAMERS*)

MUDJADDID (A.) "renewer [of the century]". In his *Mughnī* (Brockelmann, II, 65; S I, 749, 19) Zayd al-Dīn al-'Irākī (d. 806/1404) quotes a tradition according to which the Prophet had said that, at the beginning of each century, God will send a man, a descendant of his family, who will explain the matters of religion. Because of the lethargy in which Islamic science found itself since the 8th/14th century, no such

renewer was expected for the 9th. This view was contested by Djalāl al-Dīn al-Suyūfī (d. 911/1505 [q.v.]). In his *Kashf 'an mudjāwaza hādhihi 'l-umma 'l-alfa* (Brockelmann, II, 151, 35; S II, 187; *Cat. Cod. Bibl. Acad. Lugd. Bat.*, iv, 273), written in 898/1492, al-Suyūfī hopes that it is to him that his contemporaries will grant the title of *mudjaddid al-dīn*, or also of *muhyi al-islām* "renovator of Islam", for the coming 10th century.

In the title of the work mentioned above, al-Suyūfī refers to the belief, current in certain circles, that Islam would not outlive a thousand years. This belief apparently was also spread in the Yemen, for Shihāb al-Dīn Aḥmad b. 'Abd al-Ḳādir, in his *Futūḥ al-Ḥabasha*, written shortly after 967/1559-60, speaks of ignoramuses and stupid people who, relying on apocryphal traditions, pretend that the last days have arrived, since the 10th century is already at hand. According to al-Suyūfī, quoted by Shihāb al-Dīn, the reliable traditions of the Prophet mean that the Islamic *milla* will outlast one thousand years, but not five hundred more years; "What comes afterwards, only God knows."

The *lakab* [q.v.] *mudjaddid* was, among others, given to the Umayyad caliph 'Umar II (Ibn Sa'd, v, 245), since he was particularly guided by God. The best known *mudjaddid* of later times was the great theologian al-Ghazālī [q.v.], who was also given the honorific title *muhyi al-dīn* "renovator of religion". The latter *lakab* was given much more frequently, both to scholars and rulers. Shaykh Aḥmad Sirhindī [q.v.] was generally known as *mudjaddid-i alf thāni* "renovator of the second millennium".

On the Nakshbandī *Mudjaddidis*, see Hamid Algar, *The Naqshbandī Order: a preliminary survey of its history and significance*, in *SI*, xlv [1976], 123-51.

Bibliography: I. Goldziher, *Zur Charakteristik Gelād us-dīn us-Suyūfī's und seiner literarischen Thätigkeit*, in *Gesammelte Schriften*, ed. J. Desomogyi, Hildesheim 1967, i, 52-74; C. Snouck Hurgronje, *Der Mahdi, in Verspreide Geschriften*, Bonn-Leipzig 1923, 173; Y. Friedmann, *Shaykh Ahmad Sirhindī. An outline of his thought and a study of his image in the eyes of posterity*, Montreal-London 1971; J. G. J. Ter Haar, *Shaykh Ahmad Sirhindī (1564-1624)* (forthcoming). (E. VAN DONZEL)

MUDJĀHID [see RASŪL, BANŪ].

MUDJĀHID (A.), the active participle of the form III verb *djāhada* "to strive" (of which the verbal noun is *djihad* [q.v.]), hence acquiring the technical religious meaning of "fighter for the faith, one who wages war against the unbelievers."

1. In classical legal theory and in early Islam. See for this **DIHĀD**.

2. In Muslim Indian usage.

In the subcontinent, the term *mudjāhid* has been associated with Islamic revivalist movements there, and especially with the more militant ones which arose from the late 18th century onwards in response to threats to the waning power of the Mughals in Dihlī and other Muslim sultanates from the increased pressures of the Marāthās, the Sikhs and the British.

The revivalist and reformer Shāh Walī Allāh Dihlawī (1703-63 [q.v.]) stressed the duty of *djihad* and played a role in the inviting of the Afghān amīr Aḥmad Shāh Durrānī [q.v.] into India in order to curb the Marāthās and *Djāts* [q.v.v.]. Shāh Walī Allāh's ideas much influenced Sayyid Aḥmad Brēlwi [see AHMAD BRĒLWĪ] of Bareilly (1786-1831) who in the early years of the 19th century formed the *Tārīka-yi Muḥammadīyya* movement, basically Sūfī-inspired but with some parallel motivation from the contemporary

Wahhābī movement [q.v.] in Arabia. In Sayyid Aḥmad's movement, *djihad* was viewed as the means to establish an independent Muslim state in the sub-continent, and his *muḍjāhidūn* first turned their attention to the Sikhs' power in the Panḍjāb (in the struggle against whom Sayyid Aḥmad was himself killed at Bālākot). His surviving *muḍjāhidūn*, and more particularly the activist wing under Sayyid Aḥmad's main successor Mawlāwī Wilāyat 'Alī (d. 1853) and the latter's brother 'Ināyat 'Alī (d. 1858), centred on Pātna, fought on in the 1830s and 1840s, but now against the British after they had succeeded to the Sikh empire in the Panḍjāb and had tried to extend northwards into Afghānistān. In the Indian Mutiny of 1857-8, they allied themselves with the rebels, but their headquarters at Sithana were sacked by British forces in 1858, and they further suffered during the Ambāla campaign of 1863 and in the so-called "Wahhābī trials" of the 1860s. Parallel *muḍjāhid*-type movements also occurred in the rural Muslim regions of Bengal in the early decades of the 19th century, such as that of the Farāḍīyā [q.v.] of Hādījī Shārī'at Allāh (d. 1839) and his more militant son Dhūdhū Miyān (d. 1860) and that of Sayyid Aḥmad Brēlwī's disciple Tītū [q.v.] or Mīr Mīthar 'Alī (d. 1831), and in the extreme southwestern tip of India among the Muslim Māpīllā [q.v.] or Moplah peasantry.

Enthusiasm for *djihad* remained strongest in the North-West frontier region of India. *Muḍjāhidūn* participated in the frontier rising of 1897-8, and in the early 20th century they allied themselves with the *Khilāfat* movement [q.v.] in India. The Third Afghān War of 1919 was launched by King Amān Allāh [q.v. in Suppl.] of Afghanistan as a *djihad* against the British. During the events of 1947, when Indian forces moved into the predominantly Muslim-populated princely state of Djamū and Kashmīr [q.v.] in order to prevent the population from acceding to Pakistan, *muḍjāhidūn* from the Pathan areas of the North-West Frontier Province and also from Afghānistān flocked thither in autumn of that year, attempting to establish Muslim rule there.

In recent years, since the setting-up in Kābul of the Soviet-supported régime of Babrak Karmal in December 1979, the anti-Communist resistance within Afghānistān has termed itself that of the *muḍjāhidūn*.

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(C.E. BOSWORTH)

3. In modern Arab usage.

Many Muslims in the contemporary Arab world (and also outside this area) have come increasingly to regard all rulers who do not rule according to Islamic law as unbelievers (*kāfirūn*) [see KĀFIR] and thus, when born as Muslims, as apostates from Islam (*murtaddūn*) who according to Islamic law merit the death penalty [see MURTADD; RIDDA].

A scriptural basis for this theory is found in, e.g., *Qur'ān* V, 44: "Whosoever does not rule (*yahkum*) according to what God has sent down, they are the unbelievers." Hence war against unbelievers has become more and more directed against rulers who are not in favour of immediate and complete application of Islamic law in all its details both in private and in public life.

This militant view is usually designated as the *takfir al-hākim* ("regarding the ruler as an unbeliever") theory. Even Muslims who are not ready to join the

different activist groups are rarely willing to deny publicly that Muslim law has to be applied, and hence contribute to the creation of a general atmosphere in which anything that helps to introduce its application meets with approval or passive support.

Muslims, so the activists and extremists argue, have the duty to execute the prescriptions of Islamic law in all its details, since according to Muslims those prescripts are the command of God. Total and general application of these prescripts (or any other system of law) is, however, not possible without the active support of the power of the state. Hence, the establishment of an Islamic state which applies Islamic law is—according to many militant Muslims—an Islamic religious obligation as well.

Since no state can be established without the use of force, to participate in the violence, the use of force and possibly even the civil wars which are necessary to bring about the establishment of such a Muslim state, are equally a Muslim religious obligation. Hence a Muslim who participates in acts of terrorism which aim at the introduction of Islamic law in public life or the establishment of an Islamic state, may have good reason to regard himself as a true *muḍjāhid*.

According to e.g. Dr. Yūsuf al-Qarāwī (see *Bibl.*), this way of thought came into being in the harsh atmosphere of the prison camps in which many members of the Muslim Brothers [see AL-IKHWĀN AL-MUSLIMŪN] were held during the power struggle between the Brothers and the Nasser régime in the sixties [see 'ABD AL-NĀṢIR, DJAMĀL, in Suppl.]; certainly, the growing general support for the idea that Islamic law has to be applied both privately and publicly seems to be largely due to the efforts of the organisation of the Muslim Brothers.

Self-testimonies from Muslim extremist *muḍjāhidūn* circles are rare. It seems that Shukrī Muṣṭafā (executed in 1978 for his role in the abduction and murder of Shaykh al-Dhahabī in Cairo in 1977) wrote a book entitled *Kitāb al-Khilāfa*, but up to now this book has not been made accessible.

A member of the group that assassinated President Anwar al-Sādāt in October 1981, a certain Muḥammad 'Abd al-Salām Farāḍī (executed in 1982), wrote an internal memorandum, entitled *al-Farīda al-ghā'iba* ("The neglected duty"), which was published for the first time in the Cairo weekly *al-Ahrār* on 14 December 1981, while its author was on trial for his role in al-Sādāt's assassination. This document has been reprinted, and translated into English (see *Bibl.*). Up to now (1986), it is by far the best primary source for modern Islamic activism and extremism.

The title of this brochure, "The neglected duty", refers to the neglect into which the Islamic religious duty of waging *djihad* against unbelievers has fallen. Islam, so its author argues, not only involves praying and fasting, but equally prescribes fighting for the cause of God.

The *Farīda* document quotes a large number of Muslim authorities to prove the existence of a general Muslim consensus (*idjmā'* [q.v.]) which prescribes "taking Islam as a whole", *al-islām ka-kull*, including the duty of waging war against unbelievers (cf. *Qur'ān* II, 85: "Do ye believe in part of the Book and disbelieve (*takfurūna*) in [another] part?").

The most often and most extensively quoted authority, however, is the Ḥanbalī *fakīh* Ibn Taymiyya (d. 728/1328 [q.v.]), especially his anti-Mongol *fatāwā* which emphasize that the Mongol rulers, by not applying Islamic law after their conversion to Islam, had become apostates from Islam who had to be fought by the Sunnī Mamlūk Muslims and

their armies. Many modern *muḍjāhidūn* believe that Ibn Taymiyya's anti-Mongol *théologie de guerre* from the 7th/13th century is, however, valid for all times and all places.

Many observers, both inside the Arab world and outside, think that even if the answers which the author of the *Farīda* document supplies to his readers are not correct, the questions he asks are the very questions which modern Muslims will have to find an answer to.

The ideals and aspirations of the modern *muḍjāhidūn* are extremely attractive to large groups of middle-class university graduates, who have little hope of material bliss in this world and who have great expectations of the wholesome effects on economic and social justice of the introduction of Islamic law. Especially, of course, the Islamic ban on interest, *ribā* [q. v.], is seen as one of the few possibilities of making the world more Islamic and more liveable at the same time.

Much of the religious discussion going on in the contemporary Arab world, whether in newspaper and journals or on television, refers implicitly or explicitly to the theories and aspirations of the modern *muḍjāhidūn*. Much of this discussion is hardly intelligible to someone who is not acquainted with these theories. Hence even though the number of people actually willing to die for them may be small, these theories are of extreme importance.

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(J.J.G. JANSEN)

MUDJĀHID, AL-MUWĀFFAK B. 'ABD ALLĀH AL-'ĀMIRI, Abu 'l-Ḍjaysh, ruler of Denia (Dāniya [q. v.]) and the Balearics from early 405/late 1014 until 436/1044-5.

Mudjāhid was a "Slav" (A. *ṣaklabī* [q. v.]), bought, converted to Islam (his patronymic "b. 'Abd Allāh" represents a semi-legal formality, not his real father) and given an education by al-Manšūr Muḥammad b. Abī 'Amir [q. v.], the great *ḥādīb* [q. v.] of Hishām II [q. v.] al-Mu'ayyad, the third Umayyad caliph in al-Andalus [q. v.] at the end of the 4th/10th century. He entered the service of the 'Āmirids, and may have been governor of Denia under the two sons of Ibn Abī 'Āmir towards the end of the 4th century/early 11th century. On the collapse of the Umayyad state, following the death of the third 'Āmirid in 399/1009, Mudjāhid, like a number of others, set himself up as an independent ruler, gradually consolidating for himself a state in Denia and the Balearics, on the eastern seaboard of Spain. Within a few months of the beginning of his rule there, he set up a caliph of his

own, a distant relative of the Umayyad house (the only Umayyad pretender to the caliphate in Spain, incidentally, not to be descended from 'Abd al-Rahmān III al-Nāšir [q. v.]), known as al-Mu'ayyīf, with the title al-Muntašir bi'llāh. Leaving him in nominal charge in Denia, he set off, in 406/1015-16, to conquer Sardinia. Although initially successful, he was quickly ejected from there by the combined fleets of Pisa and Genoa, and even left his son (and eventual successor), 'Alī, later known as Ikbāl al-Dawla, as a prisoner in Christian hands, where he remained for many years. During Mudjāhid's absence, al-Mu'ayyīf seems to have tried to take power in Denia for himself (possibly encouraged by reports of Mudjāhid's difficulties during his campaign); he was sent to an obscure exile in north Africa by Mudjāhid as soon as he returned.

For the next thirty years, Mudjāhid ruled with apparent success, keeping Denia (relatively isolated geographically) out of the mainstream of Iberian politics; he seems to have occupied Murcia temporarily at the very end of his life, but otherwise seems not to have entertained any ambitions for territorial aggrandisement within the peninsula after the consolidation of his rule. The numismatic material suggests some possible political difficulties with a son, Ḥasan, towards the end of his life (well discussed by Prieto; see *Bibl.*), but the evidence remains inconclusive. It is striking that we have no surviving dated coins at all for most of his long reign, from 407/1016-17 to 434/1042-3; a couple of coins at the very beginning of his reign (discussed by Miles; see *Bibl.*) are followed by a long silence until the penultimate year of his reign. In the last decade of his reign, Mudjāhid gave nominal recognition to the puppet caliph, said to be Hishām II al-Mu'ayyad, set up by the 'Abbāids of Seville [q. v.]. Mudjāhid seems also to have established ties of marriage with this dynasty, strengthening the links between Slav and Andalusian in the peninsula, as against the Berbers), but this recognition amounted to nothing in practical terms (it is discussed in Wasserstein, *Rise and fall*, 120-1).

For the long middle period of his reign, we know almost nothing in political terms, but we are relatively well informed about the cultural life of his court. Like many others of the Taifa monarchs, Mudjāhid was anxious to present himself as a Maecenas, and, unusually, was well placed, as an educated Slav, to encourage genuinely scholarly, as well as literary, activities: Denia became well-known as a centre for theological studies (Urvoy suggests that the entire eastern seaboard area was home to a more serious, religious form of culture in al-Andalus at this time than, say, Córdoba (Kurtuba [q. v.]) or Seville (Ishbiliyya [q. v.]); see *Bibl.*), with a particular concentration on the study of the *kirā'āt* [q. v.]. (It is intriguing to speculate whether Mudjāhid's interest in and encouragement of this particular branch of learning may not have been connected with his name, Mudjāhid: one of the best-known students of this subject was the famous Ibn Mudjāhid [q. v.] of the previous century.) But scholars in many fields, as well as poets and littérateurs, came to enjoy the patronage of the Denian ruler: Ibn Gharsiya [q. v.] wrote his well-known *shu'ūbi* [see *SHU'ŪBIYYA*] *risāla* at his court; Ibn Burd al-Aṣghar dedicated to him his *Risālat al-Sayf wa 'l-kalam* (text in Ibn Bassām, *Dhakhira*, ed. I. 'Abbās, Beirut 1399/1979, i, 523-28; tr. in F. de la Granja, *Dos epistolas de Ahmad ibn Burd al-Aṣghar*, in *And.*, xxv [1960], 383-418), and other works were composed there and elsewhere under his patronage. Mudjāhid himself is said to have written a work on metre ('*arūd* [q. v.]), but nothing of this is known to survive. Ibn

Ḥazm and Ibn 'Abd al-Barr [q.v.] also spent time at his court (see the works by Sarnelli Cerqua and Urvoy listed in the *Bibl.*). The character of Mudjāhid's court lasted beyond his death, as is shown by the fact that Ibn Ḥazm and al-Bāḡī carried out their disputation at the court of his son 'Alī Ikbāl al-Dawla, in Majorca (Mayūrka [q.v.]), around 439/1047-8.

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(D.J. WASSERSTEIN)

MUDJĀHID B. DJABR AL-MAKKĪ, ABU L-ḤADĪDĪ, a Successor, born 21/642, died between 100/718 and 104/722 in Mecca, *maula* of al-Sā'ib (or 'Abd Allāh or Ḳays) b. Abi 'I-Sā'ib al-Makḥzūmī. Famed as a *muḳri*³ and as a source of *tafsīr*, he is connected to the school of 'Abd Allāh b. 'Abbās [q.v.], but is said to have studied with many other companions as well (al-Dḥahabī, *Ṭabakāt al-mufasssīrīn*, ii, 306). A report is found that he read the Ḳur'ān with Ibn 'Abbās three times, stopping each time after each verse and asking about its interpretation, specifically concerning what it was revealed about and how it came to be so. He was proclaimed the most knowledgeable in *tafsīr* in his age. Some of his information was said to have come from Jews and Christians, thus making some wary of his work (Ibn Sa'd, *Ṭabakāt*, v, 467); he is also said to have searched the world for wonders spoken of in the Ḳur'ān, for example, meeting Hārūt and Mārūt at Babel (al-Dḥahabī, ii, 307-8). On the other hand, he is associated with a rationalist approach to Ḳur'ān interpretation (Goldziher, *Richtungen*, 107-10) and with *ra'y* in *fiḫh*. Certainly, no clear, consistent picture emerges out of the biographical anecdotes of an exegetical activity which can be connected to a single historical persona.

Much exegetical material is found in al-Ṭabarī, *Djāmi' al-bayān*, attributed to Mudjāhid (see H. Horst, *Zur Überlieferung im Korankommentars al-Ṭabarīs* in *ZDMG*, ciii, 295-8); there also exists a manuscript entitled *Tafsīr Mudjāhid*, Cairo Dār al-Kutub, *tafsīr*

1075 (now published, ed. 'Abd al-Rahmān al-Sūrtī, Islāmābād 1975). The text may well represent one of the interpretative strands connected to the name Mudjāhid, but it has been shown by Stauth and Leemhuis to have been neither a source for, nor an extract from, al-Ṭabarī. It consists of primarily periphrastic comments with some narrative embellishment; it appears to be theologically neutral and not marked by over de-anthropomorphism.

Bibliography: Biographical anecdotes in the edition of *Tafsīr Mudjāhid*, 39-53; Abū Nu'aym, *Hilya*, iii, 279-310, no. 243, and other sources mentioned in Sezgin, i, 29 (also viii, 22). For the *Tafsīr*, see G. Stauth, *Die Überlieferung des Korankommentars Muḡāhid b. Ḡabrs*, thesis, Giessen 1969; İsmail Cerrahoğlu, *Tefsirde Mücâhid ve ona isnad edilen tefsir*, in *Ankara Üniversitesi İlahiyat Fakültesi Dergisi*, xxiii (1978), 31-50; F. Leemhuis, *Ms. 1075 tafsīr of the Cairene Dār al-Kutub and Muḡāhid's Tafsīr*, in R. Peters, *Proceedings of the Ninth Congress of the Union Européenne des Arabisants et Islamisants*, Leiden 1981, 169-80; idem, *Origins and development of the tafsīr tradition*, in A. Ripstein (ed.), *Approaches to the history of the interpretation of the Qur'an*, Oxford 1987, ch. 1. (A. RIPPIN)

MUDJĀM [see KĀMŪS].

MUDJĀSSIMA [see TAŠHĪH].

MUDJĀWIR, f. *muḡāwira* (ا.), active participle of the form III verb *ḡāwara* in the meaning of neighbour [see also DJŪWĀR]. In the restricted sense, the term indicates, as does the synonym *ḡiār allāh*, a person who, for a shorter or longer period of time, settles in a holy place in order to lead a life of ascetism and religious contemplation and to receive the *baraka* of that place. Such places are the Ka'ba in Mecca, the *haram* in Jerusalem and the Prophet's tomb in Medina, but also the tombs of earlier prophets [see AL-KHALĪL], of the companions of Muḡammad, of the Imāms and their descendants (especially with the Shī'īs [see IMĀMZĀDA]), and in general the tombs of highly venerated Muslims, theologians as well as Šūfīs.

Already in early times, *zāwiyas* and *madrasas* [q.v.] arose in the neighbourhood of such places, in or near which *muḡāwirīn* settled in order to receive religious instruction from saints and scholars who were living there, or to be teachers themselves, to show the holy places to visitors (*zuwīwār*) and to give them religious instruction. A subsidiary meaning of the term, used in Egypt until today, arose in connection with the *madrasas*: *muḡāwir* may indicate there any student of the Azhar [q.v.] who comes from outside and lives in the premises of al-Azhar (Lane, i/2, 483, s.v. *ḡi-w-r* (3)); idem, *The manners and customs of the modern Egyptians*, London 1895, 213; H. Wehr, *Dictionary of modern written Arabic*, s.v.).

The Prophet himself is the example of the *muḡāwir*. From a certain moment in his life onwards, he used to withdraw every year in the solitude of Mount Ḥirā² in order to lead a life of religious contemplation there (*kāna yudjāwiru*; Ibn Hishām, *Sira*, i, 152, and see ḤIRĀ²). This practice, together with the specific significance of the *Haramayn* in the Ḥidjāz, have caused the term *muḡāwir* to be associated in the first place with those who have taken up their "pious residence" (*muḡāwara*, also *ḡiūwār*) in Mecca or Medina (Lane, *loc. cit.*, and Redhouse, *Yeni Türkçe-İngilizce sözlük*, s.v. *mücaveret, mücavir*). The term is used in the same way by the Shī'īs, except that for them *muḡāwara* at the tombs of the Imāms in 'Irāk [see 'ATĀBĀT in Suppl.] is of hardly less importance.

Many pious Muslims considered *muḡāwara* in Medina, at the tomb of the Prophet and the resting-