

Tasnif Komisyonu (İstanbul 1943-51), 686-7; Behcet Gönül, İstanbul kütüphanelerinde al-Şakkaik al-nu'maniyye tercüme ve zeyilleri, *Türkiyat Mecmuası*, 7-8/11 (1945), 151-2; Aşık Çelebi, *Meşār üş-şuarā*, or, *Tezkere of Aşık Çelebi*, ed. G. Merdedith Owens, (London 1971), 117b; Kınalızâde Hasan Çelebi, *Tezkire*, ed. İbrahim Kutluk (Ankara 1981), 2:854-6; Franz Babinger, *Osmanlı tarih yazarları ve eserleri*, trans. Coşkun Üçok, (Ankara 1982), 95-6; Mehmet Mecdî, *Haddüku's-şakāik in Şakāik-ı Nu'maniye ve zeyilleri*, facsimile ed. Abdülkadir Özcan (İstanbul 1989), 1:9-13, 331, 373-4, 385, 486, 503, 526, 527; Beyânî, *Tezkiretü's-şuarā*, ed. İbrahim Kutluk, Ankara 1997, 249-50; Nev'izâde Atâî, *Haddüku'l-hakāik or Zeyl-i şakāik in Şakāik-ı Nu'maniye ve zeyilleri* (İstanbul 1989), facsimile ed. Abdülkadir Özcan, 2:4, 334-6, 419, 439; Mehmed Süreyya, *Sicill-i 'Othmānî* (İstanbul n.d.), 4:96; Bekir Kütükoğlu, Medjdi, *ET*.

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al-Mughīriyya

The **Mughīriyya** were originally the followers of al-Mughīra b. Sa'īd (d. 119/737), a prominent leader among the Kufan Shīrī *ghulāt* (transgressives) of the early second/eighth century. Al-Mughīra is often described as a blind sorcerer or magician of some kind, purveying enchantments and sleights of hand (al-Ash'arī, 7; al-Dhahabī, 6:490; Ibn Abī l-Ḥadīd 8:121; al-Kashshī, 225; al-Ṭabarī, 2:1619-20). However, he presented himself as a prophet who possessed knowledge of the unseen and the true esoteric interpretation of the Qur'ān (al-Ash'arī, 6-7; Pseudo-al-Nāshī', 41; al-Nawbakhtī, 55). He also claimed he could communicate with the dead and, according to some sources, even raise them to life through the power of God's "Greatest Name" (*al-ism al-a'zam*; Abū Tammām, 69-70; al-Ash'arī, 7; al-Ṭabarī, 2:1619), although

he may have attributed the latter power to 'Alī b. Abī Ṭālib (al-Dhahabī, 6:491; Ibn Abī l-Ḥadīd, 8:121; Ibn Qutayba, *Uyūn*, 2:149).

Mughīra was a *mawla* (non-Arab client) of the Bajīla tribe (al-Balādhurī, 2:496; Ibn Qutayba, *Uyūn*, 2:147, 149; al-Jāhiz, 2:267, 6:390). He is sometimes even construed specifically as a *mawla* of his eventual executioner, the Umayyad governor Khālīd b. 'Abdallāh al-Qasrī (d. 126/743)—Qasr being a clan of the Bajīla (Pseudo-al-Nāshī', 46; al-Nawbakhtī, 55). It is likely a misreading of al-Bajālī as al-Ṭjīlī (as the two are similar in unpointed Arabic script) in a common source—probably Abū l-Qāsim al-Balkhī's (d. 319/931) *Maqālāt firaq ahl al-qibla* ("The doctrines of the factions of the people of the *qibla* [the direction towards which Muslims pray]")—that leads one stream of later heresiographical works to suggest he was a member of the Ṭjīl clan (for example, Abū Tammām, 68; al-Baghdādī, 238; al-Ḥimyarī, 222; al-Shahrastānī, 134). Although there are several reports of meetings between al-Mughīra and the Kufan *hadīth* scholar Abū 'Amr al-Sha'bī (d. between 103/721 and 110/728), it is doubtful he was ever considered the latter's student (al-Balādhurī, 6b:179; al-Dhahabī, 6:490; al-Fasawī, 2:581-2).

The sources agree that al-Mughīra was executed in 119/737, but their accounts of this are inconsistent. One cluster of reports has it that he was killed alongside six or seven followers, often together with Bayān b. Sim'an, another *ghulāt* leader. Here we find them burned alive in a dramatic scene watched over by Khālīd in the Great Mosque of Kufa (al-Dhahabī, 6:491-2; Ibn Ḥazm, 5:44; al-Ṭabarī, 2:1620). Other reports claim al-Mughīra was killed, and his corpse was crucified