

Muṣṭafā Kemāl [see ATATÜRK] abolished the caliphate in 1924, and Muḥammad 'Alī tried in vain to revive it through the Arabian ruler 'Abd al-'Azīz Ibn Su'ūd. *Comrade* was re-launched in October 1924 and *Hamdard* in November. Falling readership led to the closure of the former in January 1926, while the latter managed to survive until April 1929. By this time, a disorganised and hectic life had taken its toll of Muḥammad 'Alī. Despite his illness, he insisted on attending the Round Table Conference in November 1930 at London, where he died on 4 January 1931. He was buried in the precinct of the Aqṣā Mosque in Jerusalem. Aḥmad Shawkī, the Egyptian poet, wrote his elegy, and he was the subject of a number of poems by Muḥammad Iqbal. Muḥammad 'Alī himself was a poet, thanks to long periods of detention, and collections of his Urdū poems were published in his life-time; he used the poetic pen name (*takhalluṣ*) of *Djawhar*. He should not be confused with his contemporary, Muḥammad 'Alī of the Lāhōrī of the Ahmadiyya Movement [q.v.] who translated the Qur'ān into English.

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**MUḤAMMAD 'ALĪ BĀRFURŪSHĪ** KUDDŪS, MULLĀ (1239-65/1824-49) outstanding leader of early Bābism [see BĀB, BĀBĪS]. Born to a peasant family in Bārfurūsh in Māzandarān, he pursued religious studies there and in Mashhad. In 1256/1840-1, he moved to Karbalā, where he studied under Sayyid Kāzīm Raṣṭī [q.v.], head of the Shaykhī school [q.v.]. He was the last member of the small group of Shaykhī 'ulamā' to accept Sayyid 'Alī Muḥammad Shīrāzī (sc. the Bāb) as Raṣṭī's successor in 1260/1844.

Bārfurūshī accompanied Shīrāzī on a *ḥajjī* journey (1844-5), was arrested in Shīrāz after his return, and soon returned to Māzandarān, where he remained in seclusion for two years. In 1847, he went to Mashhad, where Mullā Muḥammad Ḥusayn Bushrū'ī [q.v.] had established an important Bābī centre. Returning to Māzandarān in 1848, Bārfurūshī played a leading role in the Bābī gathering at Badāshṭ, at which the

Islamic *shari'a* was abolished. His own position seems to have been conservative, and there are hints of a rift between him and other Bābī leaders. Following a brief imprisonment in Sārī, he joined the Bābī contingent at the fortified shrine of Shaykh Tabarsī, near his home-town of Bārfurūsh. Here he was highly regarded, being acclaimed as the *Kā'im* [see KĀ'IM ĀL MUḤAMMAD] in person and, at one stage, even claiming to be God. Assuming leadership of the fort on the death of Bushrū'ī, he was finally taken prisoner and executed in his native town on 23 *Djumādā* II 1265/16 May 1849. His grave there later became a Bahā'ī shrine. Few of his apparently voluminous writings have survived.

**Bibliography:** All standard works on Bābī history contain numerous references. For further details, see M. A. Malik *Khusrāwī, Tārīkh-i shuhadā-yi amr*, i, Tehran 1973-4, 58-82, 404-14, and *passim*; Mīrẓā Asad Allāh Fāḍil-i Māzandarānī, *Tārīkh-i zuhūr al-ḥakḥ*, iii, Cairo n.d., 405-30; idem, *Asrār al-āthār*, iv, Tehran 1972-3, 477-88. On his messianic role, see *Hādījī Mīrẓā Djānī Kāshānī, Kitāb-i Nuḳṭat al-Kāf*, ed. E. G. Browne, London and Leiden 1910, 152, 199, 202. On his writings, see D. MacEoin, *Early Bābī doctrine and history*, forthcoming. (D. MACEOIN)

**MUḤAMMAD 'ALĪ ḤUDJDJAT-ī ZANDJĀNĪ**, MULLĀ (1227-67/1812-51), leading exponent of Bābism in Zandjān, and chief protagonist of the Bābī uprising there. Born in Zandjān to a clerical family, he studied in Nadjaf, but on his father's death returned to take his place. He soon acquired a reputation for a puritan implementation of the *shari'a* and for his introduction of religious innovations, thereby incurring the disfavour of the clerical establishment.

The circumstances of his conversion to Bābism around 1260/1844 are unclear, but his connection with the sect intensified his role as an independent religious leader with his own following. He built a large prayer-complex based on his father's mosque and had a new one built for himself, to which he attracted large numbers. By 1850, the number of his followers had risen to 2,000 or 3,000. Following complaints lodged against him by other 'ulamā', Zandjānī was summoned to Tehran, where he was investigated by a tribunal consisting of Muḥammad Shāh [q.v.], government officials and leading clerics. Exonerated, he returned to Zandjān, where he forcibly assumed the role of Imām-Djum'a as the Bāb's appointee. This led to his being returned to Tehran and placed under house arrest for a year. Following the death of Muḥammad Shāh in Shawwāl 1264/September 1848, however, he escaped and returned to Zandjān. He now instituted radical changes in the city. Poor and rich were seated separately in his mosque, and the *shari'a* was rigidly enforced. Before long, he challenged the governor's authority, and in May 1850 fighting broke out between his followers and those loyal to the other clergy. Zandjān was divided by the governor into two camps, and a fierce struggle began, leading to considerable loss of life on both sides. Zandjān himself died in the course of the fighting, on 5 Rāb' I 1267/8 January 1851.

Unlike other Bābī leaders of this period, Zandjānī played a very minor role in the religious development of the movement, either as a writer or preacher. It may even be wondered whether he and his followers were, in the strict sense, Bābīs at all. For all that, his place as an early Bābī hero is secure in modern Bahā'ī hagiography.

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(D. MACEOIN)

**MUHAMMAD 'ALĪ PASHA** (late 1760s-1849), Ottoman governor-general and effective ruler of Egypt. He was known in his time and to his Ottoman milieu as Mehmed 'Alī Pasha. In European sources, he was often referred to as the viceroy of Egypt or simply as the Pasha. Assuming the title *Khedive*, which officially was only granted to his grandson Ismā'īl in 1867, Muḥammad 'Alī was Ottoman governor-general of Egypt from 1805 to 1848, when, owing to mental incapacity, the position was formally conferred on his son Ibrāhīm Pasha [q.v.]. His heirs ruled Egypt, with varying degrees of effective power, until 1952.

Muḥammad 'Alī Pasha was one of the most important and controversial figures in the modern history of Egypt. His career can be divided into four distinct periods: (1) his rise to the position of governor-general and consolidation of power, 1801-11; (2) the period in which he laid the economic and military foundations for what later became a regional empire centred on Egypt, 1812-27; (3) the height of Egyptian hegemony and the beginning of the disintegration of his economic control system, 1828-41; and (4) the post-heroic phase and the setting of realism and retrenchment, 1841-8. The last phase of his reign ushered in a new and significantly different period—the middle decades—which spanned also the reigns of 'Abbās, Sa'īd, and the first phase of Ismā'īl's reign. That time of repose, peace, prosperity, and reconstruction followed Muḥammad 'Alī's reign of rapid development and stormy expansionism, and of dynamic, innovative but also exhausting and oppressive government.

1. *Rise and consolidation (1801-11)*.

Muḥammad 'Alī was born in the late 1760s (the exact date is under debate) in the small Macedonian port of Kavala [see *KAVALA*]. His father was an Ottoman soldier of Albanian origins, who rose to command the local force of irregulars, but also engaged in tobacco trading. His mother came from the family of the town governor. Muḥammad 'Alī followed in his father's footsteps until he was appointed in 1801, deputy-commander of the contingent recruited in Kavala to join the Ottoman forces in Egypt. The Kavala contingent was to become part of the Ottoman-Albanian battalion dispatched to fight the French in Egypt. It was then that Muḥammad 'Alī began his spectacular rise to the pinnacle of power in that beleaguered Ottoman province.

Rapidly grasping the complex power-game that prevailed in Egypt at the time, Muḥammad 'Alī skilfully manipulated the various parties to promote his own interests. In just about four-and-a-half years, he manoeuvred so as to be appointed by the Porte, albeit reluctantly, governor-general of Egypt. The details themselves are perhaps less important than the method by which this extraordinary achievement was accomplished. The main vehicle that served the aspiring officer was the Ottoman-Albanian unit, whose leadership he indeed obtained in mid-1803 as the first stepping stone to power. The other competitors were the various factions of Mamlūk beys, the Ottoman governor-general and regiments, and the urban

notables. The nature of the game consisted in striking the right balance, forming a durable coalition, playing opposition factions against each other, assessing the relative strength and vital interests of all parties, and possessing a fine sense of timing. In all these, Muḥammad 'Alī bettered his rivals.

Crucial events leading to the ascendancy of Muḥammad 'Alī took place between 1803 and 1805. The Mamlūk warriors [see *MAMLŪKS*. (i) Political history (f)] were then split into two factions, one led by 'Uṭhmān Bey al-Bardīsī, the other by Muḥammad Bey al-Alfī. The Ottoman camp was also divided against itself between the *wālī* or governor *Khusew Pasha* and the commander of the Albanian force *Tāhīr Pasha*. The cleavage within each camp turned the Mamlūk-Ottoman scramble for control of Egypt into a complex struggle between *ad hoc* coalitions of sub-groups. In April 1803, the Ottoman-Albanians mutinied in Cairo over pay demands, and *Khusew* fled to Damietta. *Tāhīr*, who temporarily assumed the leadership, called in the Mamlūks from Upper Egypt, but was assassinated soon after. This enabled Muḥammad 'Alī to assume the position of commander of the Ottoman-Albanian unit, probably the most effective force in Egypt at the time.

Muḥammad 'Alī renewed the alliance with the Mamlūks, defeated *Khusew Pasha* at Damietta, and brought him to Cairo as prisoner. With Muḥammad al-Alfī in England to rally support for his faction, the coalition depended on the political ties between al-Bardīsī and Muḥammad 'Alī. Another governor-general, sent from Istanbul, was ultimately eliminated by that coalition early in 1804. As al-Alfī returned to an unwelcome reception and was forced by an Ottoman-Albanian contingent to escape to Upper Egypt, al-Bardīsī became the next target. The time-honoured mechanism of disrupting public order in Cairo was set in motion, and Muḥammad 'Alī's troops rioted in demand of pay arrears. Al-Bardīsī imposed a new tax on the population, bringing the situation to the verge of revolt. It was Muḥammad 'Alī who then appeared as the saviour of the Cairenes, abrogated the tax, and drove al-Bardīsī out of town. He thus laid the foundations of the alliance with the urban notables—the leading *'ulamā'* and merchants—which would legitimate his seizure of power in the following year.

In the interim period of sixteen months, Muḥammad 'Alī allowed the appointment of an Ottoman *wālī*, while he himself engaged his troops in a campaign against the Mamlūks. The new *wālī* attempted to improve his subservient position in the Cairene power-play by introducing fresh irregular forces from Syria. The unruly behaviour of the Syrian force only provoked the wrath of the notables and drew Muḥammad 'Alī back into the city. In collusion with the notables, Muḥammad 'Alī was proclaimed *wālī* of Egypt. After a brief showdown between the incumbent and the challenger, the Porte realised the strength of Muḥammad 'Alī's position and endorsed his appointment. Future attempts to remove him from Egypt to govern other provinces (*Djidda*, *Salonika*) clearly indicate how unhappy with the appointment the Ottoman government really was.

The Porte's endorsement was no more than a reluctant recognition of Muḥammad 'Alī's superior position vis-à-vis other contenders for power in Egypt. In the following six years, between 1805 and 1811, Muḥammad 'Alī made a successful bid for hegemony by eliminating all challenges to his authority. This was mainly a political and military phase in the history of Egypt and the career of the Pasha, with