

Bragadino. After his return, he became a serious candidate for the grand vizierate, should Şokollu disappear from the scene. His only rival was Sinān Pasha. When in 985/1577 the war with Persia broke out [see MURĀD III], both were appointed *ser-asker*, but, on account of Sinān's arrogant character, the latter's appointment had to be withdrawn. In April, Lala Muştafā began his campaign in Georgia, fought the memorable victory of Çaldır (Djumādā II 986/August 1578) and took Tiflis besides a number of other towns. These military glories did not bring him to the ambition of his life. After Şokollu's assassination, Rüstem's son-in-law Ahmed Pasha had been made grand vizier and, on the latter's death in Rabī' I 988/May 15870, it was Şinān [q.v.] who got the sultan's seal. Lala Muştafā died in Ramađān/October of the same year and was buried in the court of the mosque at Eyyüb.

Apart from the unquestionably important events in which he played a prominent part, Lala Muştafā Pasha has a particular importance in Ottoman historiography because the historian 'Alī [q.v.] had been attached to his person as scribe since the beginning of his career. Therefore his able, but intriguing and reckless, character is known better than that of many other Turkish statesmen or generals. By his marriage with the grand-daughter of the last Mamlūk sultan Kānsawh al-Ghawrī [q.v.], he was a very wealthy man, who, notwithstanding his reputed avarice, founded several mosques (as in Erzerūm) and many buildings of public utility in the different places where he resided as governor.

Bibliography: The chief Turkish source is, as has been said, 'Alī, not only in his *Kūnh al-akhbār*, but also in a treatise entitled *Nādirat al-mahārib*, describing the war between Selīm and Bāyezīd (ms. unknown; cf. Babinger, *GOW*, 132) and in his *Nuṣrat-nāme*, which gives a description of the Georgian campaign. Other sources are the works of Pečewī and Şolaḡ-zāde. Western contemporary sources are the *Diary* of Gerlach, the *Letters* of Busbecq and, especially for the conquest of Cyprus, the Italian historical descriptions. See also S.J. Shaw, *History of the Ottoman empire and modern Turkey*, i, Cambridge 1976, 180-1; *IA*, art. s.v. (Bekir Kütükoğlu); and *QUBRUS*. (J.H. KRAMERS)

MUŞTAFĀ PASHA AL-NASHSHĀR, twice Ottoman governor (*beylerbeyi*) of Yemen in the mid-10th/16th century.

A saddler (*sarrāḡī*) with the Ottoman army that conquered Egypt in 923/1517, he used the wealth he obtained through plundering the treasury of Khāḡ'in Ahmed Pasha [q.v.], the rebellious Ottoman governor of Egypt (929-31/1523-5), to win the favour of Dāwūd Pasha, a later governor of that province (945-56/1538-49). The latter appointed him commander of the annual Egyptian pilgrimage caravan (*amīr al-haḡḡī*) for 945/1539, a position he held more than once subsequently. It was apparently in discharging this function that Muştafā gained the epithet *al-Nashshār* "the sawyer" through his habit of having captured brigands sawn in two. When two months later his viceregal patrōn secured him the governorship of Yemen, Muştafā arrived at Zabīd in late 947 or early 948/1540-1 and was the first Ottoman incumbent there to have the rank and title of *beylerbeyi* and *pasha*. His five-year term embraced the supplying of troops and weapons from Yemen to Somali Muslims in conflict with Portuguese-supported Abyssinians (948-9/1542); the recovery of northern Tihāma from one of the Zaydī *imām*'s sons (950/1543); and a bold but unsuccessful initiative to capture Şan'ā', the *imām*'s capital (951/1544).

Muştafā Pasha returned to Egypt in 952-3/1545-6, served briefly as *kā'im-makām* (acting governor) there during 956/1549, and was back in Yemen in 958/1551 heading a special mission which early next year gained, in uneasy collaboration with Özdemir Pasha, the Ottoman governor (956-62/1549-54), recognition of Ottoman suzerainty by al-Muṭahhar [q.v.], the Zaydī leader. His second term as *beylerbeyi* of Yemen began in early 962/late 1554, but was cut short by his death at Zabīd five or six months later. Muştafā Pasha al-Nashshār appears best remembered as the *beylerbeyi* whose considerable experience as *amīr al-haḡḡī* for Egypt led him to institute the first annual pilgrims' caravan to Mecca from Ottoman Yemen.

Bibliography: The most complete and accessible contemporary source is Kuṭb al-Dīn al-Nahrawālī, *al-Bark al-Yamānī = Ghazawāt al-Djarākisa*, ed. al-Djāsir, Riyāḡ 1967, 88-9, 94-5, 107-18, 121-5. Three other chronicle sources, those of Firūz, *Matalī' al-nūrān*, Ibn Dā'ir, *al-Futūḡhāt*, and 'Isā b. Luṭf Allāh, *Rawḡ al-rūḡ*, remain in ms., although the relevant contents of the latter are conveyed in Ottoman Turkish by Ahmed Rāshīd, *Tārīkh-i Yemen ve Şan'ā'*, Istanbul 1291/1874-5, i, 75, 80, 95-107. Additional early works are those of al-Mawza'ī, *al-Ḥsān*, ed. al-Ḥibshī, Şan'ā' n.d., 32-3, and Yaḡyā b. al-Husayn, *Ghāyat al-amānī*, ed. 'Ashūr, Cairo 1968, ii, 688-90, 708-12, 715-19, in Arabic, and of Pečewī, *Tārīkh*, Istanbul 1283/1866-7, i, 38, and Müneddjīm Bāshī, iii, 213, 238 f., 241-3, in Turkish. Fairly accurate dates for al-Nashshār's second term in Yemen and for Kara Şahīn's tenures in both Yemen and Egypt can be determined from existing Ottoman *Mühimme* documents. Two informative Egyptian chronicles (in Turkish) are al-Khallāḡ, *Tārīkh-i Mişr*, and 'Abd al-Karīm, *Tārīkh-i Mişr* (both in ms. only).

Secondary materials include Wüstenfeld, *Jemen*, Göttingen 1884, 8-9; *Sidjill-i 'Othmānī*, iv, 373-5 (faulty); al-Djurāfī, *al-Mukhtaṭaf*, Cairo 1951, 89; Zabāra, *A'immat al-Yaman*, Ta'izz 1372/1952, 440-6, 449-53; M. Sālim, *al-Fath al-'Uthmānī al-awwal li 'l-Yaman*, Cairo 1969, 157, 184-90, 194, 203-6; N.A. Asrar, *Kānūnī Sultan Süleyman devrinde Osmanlı devletinin dini siyaseti ve İslam alemi*, Istanbul 1972, 230-5; and H. Yavuz, *Yemen'de Osmanlı hākimiyyeti (1517-1571)*, Istanbul 1984, 54, 59-61.

(J.R. BLACKBURN)

MUŞTAFĀ PASHA, RESHİD [see RESHİD].

MUSTAGHĀNİM (Mostaganem), a coastal town in Algeria, 8 miles E. of the mouth of the Shelif (5' E. long. Greenwich). It does not occupy the site of any known ancient town. There is no natural harbour here; two capes, not particularly well marked (Kharūba and Salamander), leave vessels without protection against winds from the north and west. It is therefore not as a port that al-Bakrī (5th/11th century) mentions Mostaganem for the first time. He describes it as a town situated "not far from the sea" (it is less than a mile away) living on the products of its rich territory, notably the cotton plantations. From this time onwards it was surrounded by a wall which strengthened its natural defences. The old town occupies a triangular plateau formed by the sharp bend of the 'Ayn Sefra, and the wall runs along the top of the ravine. On the point of this natural stronghold, the Almoravid Yūsuf b. Tāshfīn is said to have built in 475/1082 a fortress which was later called Burdj al-Maḡāl, from the name of one of the tribes of the neighbourhood, and which became a prison. Like the other towns of the coast, Nedroma or Algiers, Mostaganem was probably given a small Almoravid garrison. Thus strengthened, the town would serve as